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A Hebrew and English lexicon of the Old Testament

Wilhelm Gesenius





HEBREW AND ENGLISH

LEXICON

OF

THE OLD TESTAMENT,

INCLUDING THE

BIBLICAL CHALDEE.

FROM THE LATIN OF

WILLIAM GESENIUS.

LATE PROPESSOR OF THEOLOGY IN THE UNIVERSITY OF MALLE-WITTEMBERG.

BY

EDWARD ROBINSON,

Professor in the Union Theological Seminary, New-York

WITH CORRECTIONS AND LARGE ADDITIONS, PARTLY FURNISHED BY THE AUTHOR
IN MANUSCRIPT, AND PARTLY CONDENSED FROM HIS LABGER
THESAURUS, AS COMPLETED BY ROEDIGER.

TWENTY-THIRD EDITION.

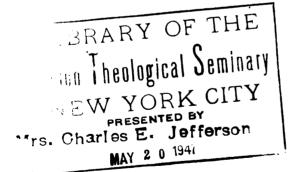
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PREFACE,

BY THE TRANSLATOR.

WILLIAM GESENIUS, the author of this work, was born at Nordhausen, Feb. 3d, 1786; and died at Halle, Oct. 23d, 1842, aged 56 years 8½ months. His life was devoted to the illustration of the Hebrew language; first, its Lexicography, and then its Grammar and the interpretation of the Sacred Writings.

The works of Gesenius in the department of Hebrew Lexicography were the following, arranged chronologically.

Hebrüisch-deutsches Handwörterbuch des Alten Testaments, 2 vols. 8vo. Leipz. 1810–12. The first volume was published at the age of twenty-four, in the same year in which the Author became Professor of Theology at Halle.—Translated and published in England by Christopher Leo: A Hebrew Lexicon, etc. 2 vols. 4to. Cambr. 1825.

Neues Hebräisch-deutsches Handwörterbuch, einer für Schulen umgearbeiteter Auszug, etc. 8vo. Leipz. 1815.—Translated and published in this country by J. W. Gibbs: A Hebrew and English Lewicon of the Old Testament, etc. 8vo. Andover 1824.

Hebräisches und Chaldäisches Handwörterbuch über das Alte Testament, 8vo. Leipz. 1823. A new and improved edition of the preceding, introduced by a valuable Essay on the Sources of Hebrew Lexicography. This essay was translated and printed in the Biblical Repository, 1833, p. 1 sq.

The same work, 3d edit. Leipz. 1828. This edition received many improvements, especially in the Particles.

Of each of the editions of the above Manual three thousand copies were printed.

Thesaurus philologicus criticus Linguæ Hebrææ et Chaldææ Veteris Testamenti, Tom. I. Fascic. 1. Lips. 1829. The printing was completed two years earlier; and this number was presented to Niemeyer, to whom it was dedicated, on the day of his Jubilæum, in April 1827.

Lexicon Manuale Hebraicum et Chaldaicum in V. T. Libros, 8vo. [.ips. 1833.

Hebraisches und Chaldaisches Handworterbuch, etc. Leipz. 1834 A new edition of the German Manual, conformed to the preceding Latin edition.

Thesaurus philologicus, etc. Tom. I. Fascic. 2. Lips. 1835.—Tom. II. Fascic. 1. ib. 1839. Fascic. 2. ib. 1840.—Tom. III. Fascic. 1. ib. 1842. This last Part includes the root and its derivatives; and here the Author's labours terminated. The completion of this great work, in another Part, was intrusted by Gesenius at his death to his friend and colleague Roediger.

The above works are all distinguished by accurate and thorough research, and by a skilful and judicious use of the materials collected, which placed the Author in the first rank of modern philologists. In them was first exhibited a complete specimen of what may be termed the historico-logical method of lexicography; which first investigates the primary and native signification of a word, and then deduces from it in logical order the subordinate meanings and shades of sense, as found in various constructions and in the usage of different ages and writers; which, in short, presents a logical and historical view of each word in all its varieties of signification and construction. This is doubtless the only true method; and it was ably followed out by Passow in his admirable Greek Lexicon.

Of all the labours of Gesenius above enumerated, it will be seen that, with the exception of the present work, only the two earliest have been translated into English.

The work of which the present volume is a translation, was commenced by the Author in the year 1827; and was at first intended to be nothing more than a Latin version of the German edition of 1828, for the use of foreign students unacquainted with the German tongue. But about this time, the views of comparative philology, especially in respect to the Indo-European languages, developed by Bopp and Grimm in various works, and applied to the Hebrew and its kindred tongues by Hupfeld, Ewald, and others, appear to have given a new direction, or rather a new impulse, to the studies of Gesenius; and these pursuits, together with official duties, caused a suspension of the Thesaurus, and also protracted the completion of the Latin Manual until the close of 1832. At the same time the character of the latter was greatly changed; and it became a new and independent work, drawn chiefly from the materials collected for the Thesaurus under the influence of these more extended views.

The work thus exhibited a great advance upon the previous labours of the Author; both in the wider range of scientific principles, and in the skill and tact of their practical application. The main point of distinction was, and is, a more careful and thorough investigation of the

primary signification of the Hebrew roots; the reference of whole families of triliteral roots to single biliteral ones, which are mostly onomatopœetic; and the illustration of these latter from the analogy of the Indo-European tongues, viz. the Sanscrit, Zend, Persian, Greek, Latin, Gothic, German, English, and other kindred dialects. Here it is found, that the Hebrew and the Semitic dialects generally, in their primary elements, (not in their grammatical structure,) approach much nearer to the great family of Eastern and Western languages, than has usually been supposed. From a similar comparison of other languages is also given a more full and complete exposition of the power and use of the Hebrew particles and pronouns. From all these sources, the Author was able, both in the Latin Manual and especially in the later Parts of the Thesaurus, not indeed to obtain a new basis for Hebrew Grammar and Lexicography, but certainly to enlarge and strengthen the old one by new courses of solid materials and a new and firmer cement.

The same remarks apply to the *tenth* edition of the Author's smaller Hebrew Grammar, published in 1831; and reprinted in the eleventh and twelfth editions, in 1834 and 1839, without great change. The *thirteenth* edition, bearing extensive marks of further progress, was published in 1842. Four subsequent editions have been since revised and published by Roediger.

To Gesenius unquestionably belongs the high merit of having given an impulse and interest to the cultivation of Hebrew Literature, far beyond any thing which has been felt since the days of the Buxtorfs. At the commencement of his labours, Hebrew learning in Germany, as elsewhere, was at a very low ebb. In the autumn of 1829, the writer was present at the opening of his course of Lectures on the book of Genesis. He then stated, as illustrating the progress of this branch of literature, that he was now about to lecture on that book for the tenth time in course; that when twenty years before he had commenced his career in Halle with the same course, the number of his hearers was but fourteen; and that he had then felt gratified, inasmuch as his colleague, the celebrated Vater, had lectured on the same book the preceding year to a class of only seven. This statement was made to a class of more than five hundred hearers. But among the thousands who had been his pupils, many of whom were now devoting their lives to Hebrew and Oriental learning; and also among others who had been led on by his example and instructed by his labours; it would have been strange indeed, had there arisen none to penetrate further than he into some of the various departments and recesses of Hebrew philology. And it was perhaps, in our days, a singular merit in Gesenius, that he was among the first to admit and adopt, with full acknowledgment, every valuable suggestion, from whatever quarter it might come; and also every result which would bear examination, however contrary it might be to his own previous views. The following sentence is doubtless a fair and candid exposition of his creed and practice on this point: "Unwearied personal observation and an impartial examination of the researches of others; the grateful admission and adoption of every real advance and illustration of science; but also a manly foresight and caution, which does not with eager levity adopt every novelty thrown out in haste and from the love of innovation; all these must go hand in hand, wherever scientific truth is to be successfully promoted." To the sincerity of this language the following pages bear ample testimony, as do all his later works, in the frequent references and acknowledgments to the works of Winer, Ewald, and others.

If therefore it be true, that others have in various respects made advances upon the earlier works of Gesenius, it may be said without hesitation, that these advances bear no proportion to those which he made upon himself, in the present work as compared with former editions of his Manual, and in the later numbers of the Thesaurus as compared with the first.

The master of a wide and useful movement in the human mind has now for twelve years been removed from the sphere of his labours; but those labours and their fruits live, and will long live, after him. Let the present state of the study and interpretation of the Bible, and especially of the Old Testament, be compared with what it was forty years ago, when Gesenius commenced his career, and it will be seen that in no department of theological or philological learning has the advance been more rapid and great. The study of the Hebrew Scriptures is no longer an isolated pursuit, repulsive from the want of scientific helps, and the jargon of unmeaning technical terms. Indeed, it may be safely affirmed, that, at the present day, the lexicography and grammar of the Old Testament stand upon a higher step of scientific philology, than do those of the New.†

Out of Germany and Denmark, the influence of this movement in behalf of the Hebrew has been perhaps most perceptible in this western hemisphere. The good sense and ardour of Prof. Stuart early led him to adopt the philological principles and results of Gesenius, and to apply them zealously and successfully in the wide field of his own labour. His Hebrew Grammar, first published in 1821, was founded on those principles; and the successive issue of six editions testifies to the spirit awakened, and the results produced, by his efforts in this department

^{*} Pref. to Heb. Gram. edit. 11, p. 7.

[†] For a fuller account of the life, character, and labours of Gesenius, the reader is aferred to the Bibliotheoa Sagra, 1843, p. 361 sq.

of theology. This was followed in 1824 by Prof. Gibbs' translation of the Hebrew and German Manual of Gesenius, which removed many of the difficulties still remaining in the way of the student. The publication of Hahn's Hebrew Bible in 1831, and the Latin Manual of Gesenius in 1833, furnished great additional facilities; and large numbers of both these works were constantly imported. The translation of this Manual by the writer first appeared in 1836, in an edition of three thousand copies; which were all sold at the end of six years. The later editions comprised six thousand additional copies. Meanwhile the public received the excellent Hebrew Grammar of Nordheimer in two volumes, 1839–41, of which the first volume was reprinted; and likewise Prof. Conant's translation of Gesenius' Hebrew Grammar, Bost. 1839, Lond. 1840. Of this last a new edition, revised and conformed to the seventeenth edition of the original, as published by Roediger, is speedily to appear.

When it became necessary in 1841 to prepare a second edition of the present work. Gesenius wrote proposing to furnish his own corrections and additions, made during an interval of several years while carrying at least four fasciculi of his Thesaurus through the press. The arrangement was entered into; and the corrected copy of the first portion of the Latin Manual, extending to the end of the letter Heth (n), was transmitted in April 1842. It was a transcript of his own copy prepared for a new edition of the same work, which he expected to put to press near the close of the same year. The portion sent covers nearly the whole of the first two fasciculi of the Thesaurus, which were completed in 1827 and 1835; and comprises all his emendations to those two earliest parts of his great work. With these his own revision of the Manual ceased. The remainder of the copy was received after his death. It contained, however, for the most part, only short hints and references, noted down by the Author for future use; but not wrought out by him and incorporated into the work. The labour therefore devolved upon the Translator of carrying out the remainder of the Lexicon in the same spirit, by conforming it to the latest views of the Author as exhibited in the Thesaurus. Under these circumstances it is a gratifying fact, that the Author was spared to revise just those earliest portions of the work which stood most in need of correction, and as to which there is yet no printed record of his latest views: while in the remaining portion, the Translator had only to follow those Parts of the Thesaurus which had recently appeared, and of course required comparatively very little correction. His effort was to make the new edition a condensed copy of that great work; and perhaps the conformity is most complete in those portions not revised by the Author himself. A large number of the articles, especially the most important, had to be entirely rewritten

In preparing for a third edition, as the author of the Thesaurus now rested from his labours, and the completion of that work by Roediger was supposed to be near at hand, the publishers concluded to stereotype the present volume, and thus give it a more correct and permanent form. This was accordingly done, as far as to p. 1032 inclusive; with the exception of pages 623–634. But the expected final Part not having appeared, the remaining pages of the third and fourth editions, in 1849 and 1850, were issued in letter-press.

In the final revision for the plates of the third edition, the Transator made numerous minor corrections; and occasionally added new information from later sources; the latter always preceded by a bracket, and followed by the letter R. The most important change of this kind was in the article 23. Great care was taken to secure the utmost The pages were first read over by Mr. W. W. TURNER, the extent and accuracy of whose learning, as a Hebrew scholar and general philologist, are well known; and the last proofs always passed under my own eve, and were laboriously compared throughout with the originals. Various corrections in the work itself, and much of the minute filing, were contributed by Mr. Turner; and occasionally a remark added at his suggestion is distinguished by the letter T.—The errors since discovered during the five years in which the volume has been in use, have been mostly corrected in the plates. A few corrections and some additions, which could not well be made in the plates, are given in the Addenda.

From various unforeseen causes, the sixth Part of the Thesaurus, prepared by Roediger, was not published until 1853, nearly eleven years after the decease of Gesenius. This Part completes the Text of the Thesaurus; and shows in itself throughout, that the work could not have been entrusted to abler hands. The leading features of the preceding portion of the work are of course retained; though the comparison of the Indo-European tongues is somewhat less prominent The general tone of the investigations manifests perhaps a deeper philosophical spirit.

In now completing the present volume in its permanent form, in accordance with this concluding Part of the Thesaurus, the Translator has only followed out the same principles as in the former portion. The more important articles have all been rewritten; while most of the others, have been corrected and enlarged. For the accuracy of the printing in these pages, he alone is responsible.—The great effort of the Translator has at all times been, to make the work a condensed and faithful transcript of the latest views and labours of its distinguished Authors, as comprised in the pages of the Thesaurus.

Indeed, it is not too much to say, that the present volume exhibits

the only full summary of the latest labours and results of Gesenius in the department of Hebrew Lexicography. No other work yet published, of whatever pretensions, not even the later edition of the Latin Manual itself, bears a like close relation to the Thesaurus and to the later views and corrections of its Author.

The beginning of Part VI, published by Roediger, corresponds with the middle of p. 1033 of this work; but the subsequent pages by no means cover merely the same ground with that Part. The order of the Thesaurus is etymological; that of the Lexicon, alphabetical. Hence the Part in question comprises only those roots which come after אָבֶּי, with their derivatives. But in the present volume, many of these derivatives are found under the letter p. pp. 623-634; while, on the other hand, a large proportion of the articles under the letter rare derived from roots which occur before אָבֶי. These last, of course, were all prepared by Gesenius.—Wherever the name of Gesenius appears in the text, the citation of it is by Roediger.

The preparation and printing of the Thesaurus were thus spread out over more than a quarter of a century. In the long period of his own labours, as is said above, the principal Author made constant progress in his studies; and thus naturally was led to change his views on various points. In respect to new expositions of various passages, which Gesenius had formerly been led to propose, it was his own remark, that the older he grew the more he was inclined to return in very many cases to the long-received methods of interpretation. has often done so in the later portions of the Thesaurus, as compared with the first two Parts; and these changes are incorporated in the present volume, partly from his own pen. Occasionally, Roediger also has given an exposition of a particular passage, differing from a preceding one by Gesenius. Hence, in a few instances, the same passage will be found differently explained in different parts of the work. most of these cases, if not in all, a reference is made from one place to the other, either in the text or in the Addenda.

The Translator has added nothing of his own; except an occasional remark or reference, always with his signature. Nothing more seemed to be necessary; since the work is purely philological, and rarely precents an allusion to theological views.

E. ROBINSON.

Union Theological Seminary, New-York, October, 1854.

FOR THE STUDENT.

The following are the full Titles of works by the Author (and one by the Translator) often referred to in the following pages:

Thesaur.

i. e. Thesaurus Philologicus criticus Linguas Hebraa et Chaldaa V. T. See Pref. p. iii, iv.

Lehrgb. or Lgb. Heb. Gr.

" Lehrgebäude der Hebräischen Sprache, Leipz. 1817.

Hebräische Grammatik, 14th edition, revised by Roediger, Leipz 1845. English, with the same divisions, Hebrew Grammar, etc. by M. Stuart, Andover, 1847; also by T. J. Conant, New-York, 1847.—The same work, 17th edition, Leipz 1854. English by T. J. Conant, New-York, 1854.

Gesch. der Heb. Spr. Comment. on Is.

" Geschichte der Hebräischen Sprache und Schrift, Leipz. 1815.

Der Prophet Jesaia, übersetzt und mit einem Commentar begleitet, 4 Theile, Leipz. 1820-21. The first Part, containing the Translation, was reprinted separately in 1829.

Monumm. Phæn.

Scriptura Linguague Phanicia Monumenta quotquot supersunt, 4to. Lipa 1887.

Bibl. Rea. in Palest.

Biblical Researches in Palestine, Mount Sinai, and Arabia Petræa, by E. Robinson and E. Smith. 3 vols. Boston, 1841. Lond. 1841. The references to this work were made by Gesenius in all those parts of the Thesaurus and Manual prepared by him after its publication. In the other parts they have been added by the Translator.—A new and enlarged edition of this work is soon to appear.

ADDENDA.

The student is requested to mark the following Addenda in the proper places

```
age 27. col. 1, before Art. Disk add this article:
                  אַרִונָה see אוֹרְנָה.
             2, l. 3 from bott. for 'q. d. etc.' read: lit. soothes it, keeps it within
                  himself.
             1, l. 25 sq. read: ksatrapa, pr. protector (representative) of the regal
                   power, viceroy; Lassen in Zeitschr. f. d. Morgenl. VI. p. 18.
    38.
             1, l. 6 from bott. read: khysyarsa, rex pius, Lassen in Zeitschr. f. d
                  Morgenl. VI. p. 124. It is certain, etc.
    66.
             2, l. 3 from bott. after to say; add: but see in Tor II. Note. Comp
    69.
             2, l. 3, add at the end: See more in r. בַּרָק.
         "
             1, l. 15, after 166, add: Irby and Mangles p. 478.
    84.
" 104.
             2, bott. after [41]. add: ln v. 6 [21] written יְאַתְרֶר q. v.
" 144.
             1, l. 22, for come among us, read: fall upon us round about.
4 150.
             1, l. 20, for wounded, read: hurt, broken;
4 151.
             1, l. 2, for Keri, read: Kethibh;
" 170.
             1, l. 16 from bott. dele: Nah. 2, 3.
 ° 183.
             1, l. 3 from bott. add : See r. ៦ឆ្នាប់ Hiph. p. 1102.
 191.
             2, after Art. מרל:ר add this article:
                  נְּכָּרָ (garden, r. נְּכָּרָ Ginath, pr. n. m. 1 K. 16, 21. 22.
         "
             1, l. 12. read: to speak; see more in r. מָיָן II. Note.
 1 211.
 ° 216.
             2, before Art. הוֹדָם add this article :
                  הרדר, see in הרדאים.
1 222.
         "
             2, l. 4 from bott. after other. add: But see in r. 325 no. 1.
 " 285.
         "
             2, l. 11 from bott. add: See Biblioth. Sac. 1848, p. 684.
 4 333.
             1, l. 7 from bott, after m. add: emphat. דְּסְפַא,
 4 371.
             1, l. 15 from bott. dele: Zech. 10, 11.
             1, l. 13 from bott. read: In two places only it is spoken of the Eu
                   phrates, Zech. 10, 11. Dan. 12, 5. 6. 7.
 " 484.
             1. l. 20, before 1. add: also שַׁמֹּ Job 38, 29.
 4 486.
              1, before Art. כְּפַרִים add this article:
                  כפר see כפר.
 " 549.
             2, 1. 3, end of the line, add: Russell's Aleppo I. p. 76. Biblioth. Sac.
```

1, l. 16 from bott. before d) add: Also of the Holy Land, Jer. 2, 7

ערן Chald. m. constr. ציון; plur. פּרְנִיר, constr. צַּרְנֵי ; an eye, i. q

1848. p. 473.

16. 18. Ps. 79. 1. Ex. 15, 7.
2, before Art. ערנים add this article:

2, after Art. בּשְׁטָ add this article : מַּפְמָרוֹת, see הוֹמְמָּטִיּר.

Heb. Ezra 5, 5. Dan. 4, 31. 7, 8. 20.

⁴ 664.

LEXICON.

X

The name Aleph, like those of the cher letters, is of Phenician origin, and signifies ox, bullock, i. q. Heb. τις. So Plutarch, Quæst. Sympos. IX. 2: Aleph is put before the other letters διὰ τους Φοίνικας ούτω καλεῖν τον βοῦν. The name is derived from the form of this letter in the most ancient alphabet, representing the rude outline of a bullock's head, still found in the remains of the Phenician dialect: Χοκ. As a numeral it denotes unity or 1; and with two points above (\$\mathbf{k}\$), 1000.

Of all the Hebrew gutturals Aleph has the softest pronunciation, being uttered with a slight breathing from the throat or rather lungs, like the Greek spiritus lenis, and the French h in habit, homme, which we are apt to neglect, because we cannot give them correctly. And since by a sort of common usage in languages, especially in those of the Semitic family, (comp. Ewald in Heb. Gram. § 31,) the stronger and harsher letters in the course of time become by degrees softened and give place to smoother ones, we hence see why in Aramæan, in the later Hebrew, and in Arabic, the stronger gutturals II and I are softened into א. E. g. הַתְּקְשֵׁל, אָמוֹן ; אַקְמֵל , וֹם בָּע , הַקְמֵיל ; בּבֹּע Jer. 52, 15 for זכהן multitude, etc. But, vice versa, & sometimes passes over into n and y; and in general, these letters, being very similar in pronunciation, are very often interchanged with one another. Comp. קדף in the later Hebrew for the common אָבִיב; אָרָד; ear of grain, comp. Syr. Laon tawer; אָנַם also לָאָח; להָה and לָאָה; also אָנַם and ענם to be sad; מנם and to turn (hoth of then: also in Ethiopic); and

to pollute; אַהָּהָ and אַהָּהָ to abhor; אַהָּאָם and אַהָּאָ to suck in, to drink; אַהָּהָּאָם suddenly, from אָהָהַ a moment, etc.

Where Aleph is to be still more softened, it passes over into the quiescents and אָבָה and אָבָה to make one; אָבָה to learn; בּיר , בּיִם , buffalo; בּיר a well. Hence it comes, that many verbs אם accord in signification with verbs אָב comp. Heb. Gr. § 76. 2; e. g. אָבָה and אָבָה , Syr. בֹּי , to be sick.

In respect to the forms of words it may be noted: a) That & without a vowel at the beginning of a word is often dropped by aphæresis, as נַחָנוּ, אֲנַחָנוּ , we; צַּשֶׁר , we; צַּשֶׁר later שָׁ, who, which, what ; תַּד and תַּד one, Ez. 33, 30; הַסוּרִים for הַאָּסוּרִים Ecc. 4, 14; comp. Lehrgeb. p. 135, 136. b) But also at the beginning of words, a prosthetic & is often prefixed, comp. Lehrgeb. p. 139. See אַבְשִׁיחִים, אַבְּרָבּוּלָת. This is done chiefly, where a word otherwise begins with two consonants separated in pronunciation only by a movable Sheva, as אֵוְרוֹצָ, וְרוֹצָ, the arm; אָשׁבלל Aram. סגול grape (in which both forms occur); also אָפַרוֹתַ for the fist; גִּרֹף progeny; בִּרֹף for בְּרֹם the fist; false. אַרוּנָן a gift; אַרוּנָן for בּוֹב false. Comp. Gr. xθές and έχθές yesterday and also similar examples in the transition from Latin to French, as spiritus esprit; status, état. In the Syriac manner x is also added before the letter "; as יַטֵּי and אִרשׁר Jesse, 1 Chr. 2, 12.

* בּיִר m. constr. אָבִרי, c. suff. אָבִּריָם, אָבִּריְּם, זְבִּרְם, זְבִּרִּם, אָבִּריְם, וְאָבִּרִם, אָבִּריְם, אָבִּריִם, אָבִּרִם, אָבִּרִם, אָבּרִים, אָבּרִים, אָבּרִים, אָבּרִים, אָבּרִים, אַבּרִים, אַבּרִים, אַבּרִים, אַבּרִים, אַבּרִים, father.

It is a primitive word, see note; and is common to all the Semitic dialects, Arab.

قَبْ , constr. أَبَ , أَبِي , أَبُو , Chald. and Syr. بَيْدٍ هِ

1. In a proper sense, Gen. 19, 31 sq. 14, 19. 20. al. sæpiss.—But the word father often has a wider sense; see Fesselii Adv. Sacra VI. 6. E. g.

3. i. q. the founder, author, i. e. first ancestor of a tribe or nation, Gen. 10, 21. 17, 4. 5. 19, 37. 36, 9. 43. Josh. 24, 3.— Here we may refer Gen. 4, 21 the father of all such as handle the harp and the pipe, i. e. the founder of the family of musicians, the inventor of the art of music.

4. Of the author or maker of any thing, espec. a creator; Job 38, 28 hath the rain a father? i. e. creator. In this sense God is called the father of men, their Creator, Is. 63, 16. 64, 7. Deut. 32, 6; comp. Jer. 2, 27.—Here too may be referred Job 34, 36 אַבּוֹר אָבּוֹר אָבּוֹר אָבּוֹר אָבּוֹר yolg. mi pater, probetur Jobus, i.e. my Father, let Job be tried; but the sense is languid. Others not unaptly make אַבּוֹר wo!

The above tropical senses come from the notion of source, origin; others are Irawn from the idea of paternal love and care, the honour due to a father, etc. E.g.

5. i. q. a nursing-father, benefactor, as doing good and providing for others in the manner of a father. Job 29, 16 I was a father to the poor. Ps. 68, 6 a father to the fatherless. Is. 22, 21 a father to the inhabitants of Jerusalem, spoken of Eliakim the prefect of the palace. Is. 9, 5 אַבֶּר צֵּר בֵּר נֵּר the everlasting father of his people, i. e. the Messiah; comp. pater patriæ among the Romans. By the same metaphor God is called the father of the righteous and of kings, and these also are called his sons, 2 Sam. 7, 14. I Chr. 17, 13. 22, 10. Ps. 89, 27. 28.

6. For a master, teacher, from the idea

of paternal instruction, 1 Sam. 10, 12 Hence priests and prophets, as teachen sent with divine authority, are saluted with the title of father, out of respect and honour, even by kings, 2 K. 2, 12. 5, 13. 6, 21. 13, 14. (comp. 8, 9.) Judg. 17, 10 be unto me a father and a priest. 18, 19.—So the Rabbins are called rick, fathers; much as we use the honorary appellation of fathers of the church, the holy father i. e. the pope.

7. Spec. father of the king, in a similar sense, i. e. his chief adviser and prime minister, whom the modern orientals call עוֹנִים לאָב לְפַרְעֹח Gen. 45, 8 נְיָשִׁיםְנִי לאָב לְפַרְעֹח and hath made me a father to Pharaoh. So Haman is said to be δεύτερος πατήρ to Artaxerxes, Sept. Esth. 3, 13; comp. 1 Macc. 11, 32. Comp. also Turkish اتابك Atabek, father-prince, and Lala father, spoken of the Vizier; see Jablonsky Opusc. ed. te Water, T. I. p. 206. Barhebræi Chron. Syr. p. 219. l. 15.-Some of the ancient interpreters understand the same by the word Gen. 41, 43; explaining it father of the king, or of the land, kingdom; so Luther.

8. As expressing intimate relationship, close alliance. Job 17, 14 מְלְּאַחָר מְּרָאָר to the grave I said, thou art my father; and in the other hemistich, to the worm, thou art my mother and my sister; comp. Ps. 88, 19.

9. In Arab. and Ethiopic, the name father is also put trop. for possessor, and is spoken of one who excels in any thing, and is distinguished for it, e. g. אבל שלום father of odours, i. e. an odoriferous tree. So in Heb. only in pr. names, e. g. אבל המלום father of peace, i. e. pacific.

Note. The grammatical form of this noun may be said to follow the analogy of verbs אָבָּי, as if for אָבָּאָ, Lehrg. § 118. Still it is no doubt primitive; since both אָבָּי father and אַ mother imitate the simplest labial sounds of the infant; as also πάπας (παππάζω), papa, pappus, avus, Turk. בּיִבָּי, —Besides the usual form of the constr. אַבָּי there is also an ancient form אַבְּיבָי, or also אַבְּיָבָי, found only in compound proper names, as אַבְּיָבָי, although even in these the form אַבִּיבָּי, is also often employed, as אַבִּיבָּי, אַבִּיבָּיָר,

Once in Gen. 17,4.5, the form 과 stands alone, in order to render the etymology of 크릿크릿 more distinct and obvious.

אָבּרּךְּ; אָבּרּ Chald. m.c. suff. 1 pers. אָבּרּךְּ; אָבּרּ אָבִּרּיִּלְּ יִּיְבְּיִרְּיִּלְּיִּ, the letter הּ being nserted (comp. אָבָּרָיּ, *father*, i. q. Heb. אָבָּ, Dan. 2, 23. Ezra 4, 15. 5, 12. Perh. for g-andfather, Dan. 5, 2.

אבר (r. אָבֶּג) greenness, green, verdure, of a plant. Job 8, 12 אָבָּג יִינְיִנּי בְּאָבּוֹ אַה אָבּוֹי שׁנִי בּאָבּוֹ אַנְיִנּי בְּאָבּוֹ אַנְיִי בְּאָבּוֹ אַנְיִי בְּאָבּוֹ הַ וֹשְׁנִי בְּאָבּוֹ אַנְיִי בְּאָבִּי בְּאָבִּי בְּאָבִי בְּיִנְיִי בְּאַבְּי בְּאָבִי בְּיִנְיִי בְּאַבְי בְּאָבְי בְּאַבְי בְּאָבְי בְּאָבָי בְּאָבְי בְּאָבָי בְּאָבָי בְּאָבָי בְּאָבָי בְּאָבְי בְּאָבְי בְּאָבָי בְּאָבְי בְּאָבָי בְּאָבָי בְּאָבָי בְּאָבְי בְּאָבָי בְּאָבָי בְּאָבָי בְּאָבָי בְּאָבָי בְּאָבָי בְּאָבְי בְּאָבָי בְּאָבָי בְּיִבְּיִים בְּיִבְּיִים בְּיִבְּיִים בְּיִבְּיִים בְּיבְּיבְּי בְּיִבְיִים בְּיבְּיבְייִבְייִבְּי בְּיבְּבְיבְּיבְּייִבְיי בְּיבְיבְיים בּיּבּיי בְּיבְיבְייִים בְּיבּיים בּיּבּיים בּיּבּיבּיים בּיּבּיים בּיבּיים בּיבּ

בא Chald. (r. בְּבֶּר fruit, c. suff. אוֹבָּה he Dag. forte being resolved into Nun, Dan. 4, 9. 11. 18. In Targg. often for

in Heb. not used; Chald. Pa. בבא to bear fruit, espec. early ripe, precocious fruit. Syr. בביה to blossom. In Arab. and Heb. it seems to have signified to be green, verdant, to sprout, etc. see the deriv. אַ greenness, אַבִּרב, green ear. The primary idea would seem to be that of protruding, sprouting with impetus, אַבַּר. Engl. to burst forth, to shoot, Gcm. treiben, whence אַבּר pr. young shoots; so as to have affinity with the roots אָבָר , אַבָּר, אָבָר, which express desire, eager impulse; see

Abagtha, Pers. pr. n. of a eunuch of Xerxes, Esth. 1, 10.—It seems to be i. q. בְּּלָהָא, and may be explained from the Sanscr. bagadata 'a fortuna datus'; from baga fortune, the sun. (Bohlen.)

- * אַבֶּר fut. יאבֶר, and at the end of a clause יאבר.
- 1. Prop. to lose onesel to be lost, to wander about, espec. of a sneep wander-

ing from the flock and lost; Arab. לֹלְלֹל to flee away wild into the desert, to lose oneself in the waste. So שְׁבֵּי מִּבְּי מִּבְּי a sheep lost and wandering, Ps. 119, 176; comp. Jer. 50, 6. Ez. 34, 4. 16. Of men, Is. 27, 13 יְאַבִּיִים בְּאֵרֵיְ אָשׁוּר who are lost in the land of Assyria, i. e. wander as exiles. Deut. 26, 5 אַרְבִּי אַבִּי מַ wandering Syrian. Also of things e. g. of streams which lose themselves in the

desert, Job 6, 18. Metaph. of wisdom become extinct, Is. 29, 14.—Hence

2. to perish, to be destroyed; Syr. Samar. id. The Arabic in this sense

has the kindr. کاک. Spoken of persons and other living things as perishing, Pa. 37, 20. Job 4, 11; sometimes with عود דאָרֶץ Deut. 4, 26. 11, 17. Josh. 23, 13. 16. Also of a land or houses which are laid waste, Jer. 9, 11. Am. 3, 15. Metaph. of hope, desires, vows, as failing, being disappointed, Ps. 9, 19. 112, 10. Prov. 10, 28, 11, 7. Ez. 12, 22.—Constr. with 3 of pers. 1 Sam. 9, 3. 20; seq. 70 Deut. 22, 3. Job 11. 20 מנום אבר מנחם their refuge perisheth. Jer. 25, 35. Ps. 142, 5. Ez. 7, 26 the !aw מורח תאבר מכתן ועצח מזקנים shall perish from the priest and counsel from the aged, i. e. shall forsake them, comp. Jer. 18, 18. 49, 7. Hence Deut. 32, 28 הוד אבר עצוח a nation whose counsel is perished, void of counsel, Vulg. consilii expers. Jer. 4, 9 יאבר לב השלה the heart of the king shall perish, i. e. for fear and terror. Job 8, 13 קוקנת חנה ו מאבר and [80] shall the hope of the impious man perish. Ps. 9, 19. 112, 10. Prov. 10, 28.

3. to be ready to perish, i. e. to be wretched, miserable. Part. The one wretched, miserable, unfortunate, Joh 29, 13. 31, 19. Prov. 31, 6.

Piel אָבֶּר 1. to lose, pr. to let be lost to give up as lost, Ecc. 3, 6.

2. to make wander, to scatter a flock, Jer. 23, 1.

3. to cause to perish, to destroy; Ecc. 7, 7 בְּבֵּבְ מֵחְנָה ? a gift destroyeth i. e. corrupteth the mind. Seq. זְם, to destroy out of any thing, Jer. 51, 55.—Spec. a) Of things, to destroy, to lay waste, 2 K. 19, 18. Num. 33, 52. Deut. 12, 2. בַּבְּיִבְּיִּבְּיִּ to waste one's substance, Prov. 29, 3. b) Of men, to destroy, to kill, to put to death, Esth. 3, 9. 13. 2 K. 11, 1. 13, 7.

Deriv. אַבְּדֶן—אֹבֶר.

אָבֶּר Chald. fut. אָבָר, to perish, Jer. 10, 11.

APH. יְהוֹבֶּר, fut. יְהוֹבֶּר, inf. היְבָּיה, to destroy, to cut off, Dan. 2, 12. 18, 24.— Hoph. הובֶר, after the Heb. manner, Dan. 7, 11.

אבר m. 1. one wretched, unfortunate; see r. אָבָר no. 3.

Participial noun, destruction, Num.
 21, 20. 24. See Lehrg. p. 488.

lost, something missing, Ex. 22, 8. Lev. 5, 22, 23.

2. ו. q. אַבּדּוֹן place of destruction, abyss, i. e. Sheol, Hades, Prov. 27, 20 Chethibh.

קברון אַברון אַ

אָבְּדֶּי, hence without Dag. lene in ¬, destruction, slaughter, Esth. 9, 5.

אָבְרָן constr. אָבְרָן id. destruction death, Esth. S, 6.

* רֹאָבֶּה fut. רְאֹבֶה, pr. to breathe after, to desire; comp. the kindred roots אָנָה, also חָבַר, Lat. aveo.—

1. to be willing, inclined, disposed; to will, always with a negative partic. except Is. 1, 19. Job 39, 9. Constr. c. infin. either simpl. Deut. 2, 30. 10, 10. 25, 7. Is. 30, 9; or with \$\darkappa\$, which however belongs rather to prose, Lev. 26, 21. 2 Sam. 13, 14. 16. Exod. 10, 27 לא אַבֶּה לָשֶׁלָּחָם he would not let them go. Job 39, 9 ים עבוף will the buffalo be willing to serve thee? Also c. acc. Prov. 1, 25; absol. Is. 1, 19 אם תאבו וישמעהם if ye be willing and obedient, lit. if ye consent and obey; see in לָאֵל Hiph. no. 2. Prov. 1. 10. With dat. of pers. to be willing towards any one, willing-minded, to obey (often with synon. לֶשֶׁבֶּע לָּ), Ps. 81, 12. Deut. 13, 9. Prov. 1, 30.

2. to desire, i. e. to want, to need, a signif. found in the derivatives אָבוֹר, אָבוֹר,

Note. In Arabic this verb has the sense to be unwilling, to refuse, to loathe, corresponding to Heb. אַבָּה אָשׁל. But this

must not be regarded as a contrary signification; since the idea of inclining which in Heb. implies towards any one expressing good will, Germ. Zuneigung is in Arabic merely referred to the opposite direction, i. e. from or against any one, expressing ill will, Germ. Abn. tigung

i. e. aversion, loathing; whence هَأَبَى stinking swamp-water, pr. loathsome أَبَاءَةً a reed growing in marshes, bul rush; comp. يَبْرِعَا, بِبْرِعَا

Deriv. הבא, and those under no. 2.

m. reed, bulrush, papyrus, i. q. Arab. أَبَاء , collect إِبَاء , see r. جَبِة note; although the Heb. word might come from the notion of a reed with its top inclined, bowed down, comp. Is. 58, 5.—Once Job 9, 26 אַנִיוֹת אָבָה skiffs of reed, i. e. boats or skiffs made of the papyrus of the Nile, in common use among the Egyptians and Ethiopians, and famous for their lightness and swiftness; see Comment. on Is. 18, 2. Others translate ships of desire, i. e. hasting with eager desire to the haven, Symm. ναυσὶ σπευδούσαις. The reading איבה. which is exhibited in 44 Mss. is doubtless to be pronounced אֵיבָה, an' 'o be explained of hostile or robber-ships which likewise sail swiftly; this gives a very good parallelism to the eagle in the other hemistich pouncing upon his prey. So the Syr. The same sense would also be expressed by the common reading, if for אָבֶה it were written אָבֶה.

m. (r. אָבוֹי no. 2) want, poverty, wretchedness, once Prov. 23.29; after the form יְבְּיִר prob. for the sake of paronomasia with the words אוֹי and הוֹי comp. Lehrg. p. 374 note r, and Is. 15, 4. 17, 1. 59, 13. So Abulwalid, whom we do not hesitate to follow.—Kimchi, who is followed by most interpreters, makes it an exclamation of pain, O! wo! like אוֹר and אוֹר. Comp. Gr. aiβoĩ. Arist. Pac. 1066.

אברס m. (r. אָבה) by Syriasm for אָבהּק, whence constr. אַבה Is. 1, 3; plur. אַבּרּס ; a stall, stable, barn, where cattle are fed Job 39, 9; and fodder stored Prov. 14, 4. The signif. stall is also appropriate in Is. 1, 3; where however Sept

and Vulg. render presepe, i. e. crib, manger, which both here and in Job l. c. is not less apt and probable. Comp.

2 5
Arab. جرب , Chald. אין און , stall and crib.
So אבוס is also used in the Talmud.

* ॎ व विशेष a root of doubtful signif. perh. i. q. नृष्ट्र, नृष्ट्रम्, to turn, to turn about.

אבשרודם, by transp. for חבש, by transp. for to cook) m. plur. melons, Num. 11, 5. Corresponding is Arab. by transp. for בשניל by transp. for שליל האבעיל by transp. for שליל from the cook, to ripen; like Gr. חבשה from melon, squash, from mention, comp. שליל The Hebrews prefixed the prosthetic א.— From the above Arabic word comes the Spanish budiecas, French pastèques.

pr. n. f. Abi, the mother of Hezekiah, 2 K. 18, 2. In the parallel passage 2 Chr. 29, 1, she is called more fully and correctly אָבָּיָה, which is also read in some copies in 2 K. l. c.

אָבּר־עֵלְבוֹן (father of strength, i. e. strong, from r. غلب prævaluit) Abialbon, pr. n. of one of David's officers, 2 Sam. 23, 31; called also אֶבראַל 1 Chr. 11, 32.

אַבראַצּל (father of strength, 1. e. strong) Abiel, pr. n. m. a) 1 Chr. 11, 32, see אָבריבּלְבוֹן. b) The grandfather of king Saul, 1 Sam. 9, 1. 14, 51. In the genealogical table in 1 Chr. 8, 33. 9, 39, Ner is said to have been the grandfather of Saul; but according to 2 Sam. 14, 5, te was his uncle. The true descent was so follows.



무슨하기록 (father of gathering, i. e gatherer,) Abiasaph, pr. n. of a Levite of the family of Korah, Ex. 6, 24; called also 되었다고 1 Chr. 6, 8. 22. 9, 19.

אָבִר m. (r. אָבָב an ear of grain, a green ear, Lev. 2, 14. Ex. 9, 31 אָבִרב (בְּיִנְיִם the barley was in the ear; comp. for the syntax Cant. 2, 13. שְׁיִב the month Abib, i. e. of green ears afterwards called יְּבָּיב Nisan, beginning with the new moon of Apri., or according to the Rabbins, of March; the first month of the Heb. year, Ex. 13, 4. 23, 15. Deut. 16, 1.

אַרְיּרֵילְ (whose father is exultation)
Abigail, pr. n. f. a) The wife of Nabal
and afterwards of David, 1 Sam. 25, 3. 14;
called also by contr. אַרִינִל v. 32. 2 Sam
3, 3 Cheth. Comp. Arab. أَشُّ for what? b) A sister of David, 1 Chr. 2

기구쪽 (father of the judge) Abidan, pr. n. of a phylarch or chief of the tribe of Benjamin in the time of the exodus, Num. 1, 11. 2, 22.

16; called also אָבִרגַל 2 Sam. 17, 25.

לְבְּלֵילֵ (father of knowledge, i. e. knowing, wise) Abidah, pr. n. of a son of Midian, Gen. 25, 4.

אָבִיְּחּ (i. q. אֲבִיְחּגּ whose father is Jehovah) pr. n. Abijah.

1. Masc. a) The second son of Samuel, 1 Sam. 8, 2. b) 1 Chr. 7, 8. c) 1 K. 14, 1. d) 1 Chr. 24, 10. Neh. 10, 8. e) i. q. אַבְּיִדוּ king of Judah, see the next article.

2. Fem. a) l Chr. 2, 24. b) See in

also אַבְּיִה (id.) pr. n. Abijah, king of Judah, son and successor of Rehoboam. 2 Chr. 13, 1 sq. In the books of Kings always written אַבִּיבָּי Abijam, 1 K. 14 31. 15, 1. 7. 8, i. e. father of the sea. vi maritimus.

לידיקא (to whom He, i. e. God, is father) pr. n. Abihu, a son of Aaron, slain by fire from God for offering unawful sacrifice, Lev. 10, 1 sq.

אָבִידְּעִּדְ (whose father is Judah, i. q. אַבִּי יְתְּאָדְ) Abihud, pr. n. m. 1 Chr. 8, 3.

אַרְתִּיִּלְ (perh. for אֲבִּיתִילָּן Abihail, pr. n. f. a) The wife of Rehoboam, 2 Chr. 11, 18. b) 1 Chr. 2, 29.

קרוֹן (r. הַבְּּאָ no. 2) 1. needy, poor, Deut. 15, 4. 7. 11. Sons of the needy, i. e. the needy, the poor, Ps. 72, 4; see בַּ no. 8.

ר. הַבְּלְּרִינְ, fr. desire, appetite, lust, from r. בְּבְּאָרָיוֹנְ, from r. בְּבְּאָרָי, which is said to be a provocative of appetite and lust, Plut. Quæst. Symp. 6. 2. Plin. H. N. 13. 23. ib. 20. 15. Once Ecc. 12, 5. So Sept. Vulg. Syr. The Rabbins use the plur. אָבְרִינִיי, not only for caper-berries, but also for the small fruits or berries of other trees, as the myrtle, olive, etc.

לבְּרַחֵיל (father of might, 1. q. mighty)

Abihail, pr. n. m. a) Num. 3, 35. b)

1 Chr. 5, 14. c) The father of Esther,

Esth. 2, 15. 9, 29.

אָבְרְטוּב (father of goodness) Abitub, pr. n. m. 1 Chr. 8, 21.

לְבְּרְמֵלְ (whose father is the dew) Abital, pr. n. of one of David's wives, 2 Sam. 3, 4.

אַביָּתוּ see אַבִּיָּם.

אַרְּטְאֵל m. Gen. 10, 28. 1 Chr. 1, 22, Abimael, pr. n. of one of the descendants of Joktan in Arabia, prob. the father or founder of an Arabian tribe called אָבָי, זיי trave of which Bochart (Phaleg 2. 24)

finds in Theophrast. Hist. Plant. 9. 4 where the name Máli prob. refers to the same wandering tribe in the vicinity of the modern Mecca, which Strabo calls Meivaioi, Minai.

וֹאַבְּרְעָּכֵן (father of the king, or father king) in pause אָבִרפַלָּה, Abimelech, pr. n a) Of several kings in the land of the Phi listines at different periods of time, Gen. 20, 2 sq. 21, 22 sq. 26, 1 sq. Ps. 34, 1. The same king who in Ps. l. c. is called Abimelech, in 1 Sam. 21, 11 bears the name of ™ Achish : and hence the former might seem to be a common title of these kings, like the یاد شاه Padishah (Pater Rex) of the Persian kings, and [تاليق Atalik (father, pr. paternity) of the Khans of Bucharia. b) A son of Gideon, Judg. 8, 31 sq. 9, 1 sq. 2 Sam. 11. 21. c) 1 Chr. 18, 16, where the true reading is prob. אַדִיטָלַה, as in 2 Sam. 8, 17.

בְּרָתָרָבׁ (father of nobleness, or noble father) Abinadab, pr. n.m. a) A son of Jesse, 1 Sam. 16, 8. 17, 13. b) A son of Saul, 1 Sam. 31, 2. c) 1 Sam. 7, 1. d) 1 K. 4, 11.

בְּרֵיבֶׁשׁ (father of pleasantness or grace) Abinoam, pr. n. of the father of Barak, Judg. 4, 6. 5, 1.

אַברוּרְרְּכְּי (father of a light) Abiner, pr. n. m. 1 Sam. 14, 50. Elsewhere אַבְנַר Abner, q. v.

לבידי. (father of help, like Germ. Adolf, from Atta father and Holf help) Abiezer, pr. n. m. a) A son of Gilead, Josh. 17, 2; also meton. of his descendants, Judg. 6, 34. 8, 2. Patronym. is אַרְרָיִדְיּג the Abi-ezrite Judg. 6, 11. 24. 8, 32.—An abridged form is אִרְנָיִר lezer, Num. 26, 30; and the patronym. is אַרְנָיִר b) One of David's warriors, 2 Sam. 23, 27. 1 Chr. 11, 28. 27, 12.

אברר ה. subst. (r. אָבר one strong, mighty, only in the formula אַברר רַשְּׁרָאֵל, the mighty One of Jacob, of Israel, spoken of God, Gen. 49, 24. Is. 1,24.

אברי adj. (r. אברי 1. strong, mighty, spoken of persons, and often as subst. one strong, a mighty one, Judg. 5, 22. Lam. 1, 15. Jer. 46, 15. Ps. 76, 6 בלבי לגב the strong of heart, stouthearted.—Poetically אמו לגסעייף put: a)

7

For a bullock, Ps. 22, 13 אָבִּירֶי בָשָׁן strong enes of Bashan, i. e. bulls of Bashan. 50, 13. Metaph. for princes Ps. 68, 31. b) For a horse, only in Jeremiah, as 8, 16. 47, 3. 50, 11.—Comp. Heb. Gram. § 104. 2, note.

2. powerful, potent, noble, Job 24, 22. 34, 20. לָחֶם אַבְּירִים food of nobles or princes, i. e. of superior quality, rich and delicate, Ps. 78, 25; comp. Judg. 5, 25.—מביר הרפרם chief of the herdsmen 1 Sam. 21, 8.

3. אברר לב stout of heart, i. e. obstinate, wilful, perverse, Is. 46, 12. Comp. ינונל לב

(father of altitude) Abiram, pr. n. m. a) Num. 16, 1. 12. 26, 19. b) 1 K. 16, 34.

אָבִרְשָׁג (father of error) Abishag, pr. n. of a concubine of David, 1 K. 1, 3. 2, 17.

אָבְישׁרְעַ (father of welfare) Abishua, pr. n. m. a) 1 Chr. 8, 4. b) 6, 4. 5. 50. Ezra 7, 5.

אַבְּישׁוּרְ (father of the wall) Abishur, pr. n. m. 1 Chr. 2, 28. 29.

אָבִרשׁׁי (father of a gift, see שָׁבִּרשׁׁי) Abishai, pr. n. of a son of David's sister and one of his chief officers, the brother of Joab, 1 Sam. 26, 6 sq. 2 Sam. 2, 18. 24; sometimes also written אַבְשֶׁר 2 Sam. 10, 10.

אַרְשֶׁלוֹם (father of peace) Abishalom, pr. n. of the father-in-law of Rehoboam, 1 K. 15, 2. 10. But in 2 Chr. 11, 20. 21, it is written אַבְשָׁלוֹם.

(father of abundance, for אברחר (אברחר) Abiathar, pr. n. of a son of Ahimelech the priest, and a faithful friend of David, by whom he was made highpriest along with Zadok, but was deposed by Solomon, 1 Sam. 22, 20 sq. 23, 6. 30, 7. 2 Sam. 15, 24.—For 2 Sam. 8, 17, see אַדִיבֶּלָהָ.

* 728 prob. to roll, to roll up or wind, to entangle. Kindr. roots are , ..., to entangle, to be entangled, intricate, נבה to well or boil up, as a fountain, כַּבָּה to interweave, to braid; also the harsher افك , تعِلى, to turn.—Once

HITHP. to roll itself together, to be

rolled up, spoken of smoke rolling :p wards in a dense column; Is. 9, 17 זַשְׁרָ מִאָּבְ אַבּרִיז נַשְׁרָ so that (the thickets) shall roll upwards as the mounting up of smoke; comp. Syr. Vulg.—Syr. حاعب is explained by the grammarians as i. q. to be proud, to walk proudly, perh. pr. te roll oneself forwards,' in the manner of a corpulent man.

* [. ÞAR fut. ÞAR, to mourn, seq. פל over any thing Hos. 10, 5. Am. 8, 8. Arab. Syr. id. The primary idea seems to be, to be languid, to go with the head hanging down, as do mourners; comp. the kindr. roots אָמָל, אָמָל, also אָלָה, also אָלָה, נְבֶּל, נְבָל, all which are from the biliteral stock bal, fal, and include the idea of falling, sinking; comp. σφάλλω, fallo, Germ. fallen, Engl. to fall. It is transferred also from the dress and manner of mourners to the voice and to lamentation, see צֶבֶל Poet. of inanimate things, Am. 1, 2 אבלי נאוחדקרעים the pastures of the shepherds mourn. Is. 24, the new wine אַבֶּל מִירוֹשׁ אַמְלְלַח נַפַן (i. e. the grapes) mourneth, the vine languisheth. 33, 9.

HIPH. הַאָּבִרל to cause to mourn, te make lament, Ez. 31, 15; of inanimate things, Lam. 2, 8.

HITHP. pr. to show oneself as mourning, hence to mourn, i. q. Kal, but chiefly in prose, while Kal is more usual in poetry, Gen. 37, 34. Ex. 33, 4; with by or > of pers. 1 Sam. 15, 35. 2 Sam

Deriv. אָבֶל ג בּל.

* الله أبل and أبل to & moist, wet, sc. with the moisture o grass; hence Syr. La grass. Kindr is יָל, to water, בָל to flow Hence אבל II.

ו. אֶבֶל adj. (r. אָבֶל I,) mourning Gen. 37, 35. Lam. 1, 4 בְּלוֹת אַבְלוֹת the ways of Zion are mourning, i. e. they mourn. Constr. > Ps. 35, 14. Plur. constr. אַבֶּלֵי Is. 61, 3, with Tsere impure; comp. Arab. أيملُ.

II. אָבֵל m. (r. אָבֵל II,) prob. a grassy place, pasture, meadow. Arab. Ji fresh and long grass, sea-weed. So 1 Sam. 6, 18, unless instead of אָבֶל הַאָּדְלָּח it should read אָבֶן הָאָדְלָּה which the context in v. 14. 15, seems to demand, and which is expressed by Sept. and Syr.—It is frequent in geographical pr. names:

a) אָבֵל בַּרּח־פַּצְּבָּח i. e. situated near Beth-Maachah q. v. [now called Abil el-Kamh, a town on the west side of the valley leading from Merj 'Ayan to the plain of the Haleh, west of Paneas and Dan; see Biblioth. Sac. 1846, p. 213 sq.—R.] 2 Sam. 20, 14. 15. 1 K. 15, 20. 2 K. 15, 29. Elsewhere אַבַל־בִּרִם Abel-maim 2 Chr. 16, 4, comp. 1 K. 15, 20. Also simpl. אַבַל 2 Sam. 20, 18.

b) אַכל השׁמִים Abel-shittim (acacia-meadow) Num. 33, 49; a place in the plains of Moab, prob. the same which in Num. 25, 1. Mic. 6, 5, is called simpl.

c) אָבל כְּרָמִים Abel-keramim, (meadow of vineyards) Judg. 11, 33; a village of the Ammonites, according to Eusebius still rich in vineyards in his day.

d) אַבל (meadow of dancing) Abel-meholah, a village of Issachar, not far from Scythopolis, the birth-place of the prophet Elisha, Judg. 7, 22. 1 K. 4, 12. 19, 16.

e) אָבֶל מִצְרֵים Gen. 50, 11 (meadow of the Egyptians) Abel-Mizraim, name of an area or threshing-floor near the Jordan. Here prob. we should read with other points, and pronounce אַבָּל יָּנְיִרָּיִב, i. e. mourning of the Egyptians; see the context.

אָבֶל m. (r. אָבְל I,) c. suff. אָבְלּל, mourning, lamentation, Esth. 4, 3. 9, 22; espec. for the dead, Gen. 27, 41. אַבֶּל mourning for an only son, Am. 8, 10. Jer. 6, 26. Mic. 1, 8 יְאַבֶּל בִּבְנִיח יַבְּנָיח מַשְּׁרִי בְּבָנִיח יַבְּנָיח מַשְּׁרִי בַּבְנִיח מַשְּׁרִי מַשְּׁרִי מַשְׁרִי מַשְׁרִי מַשְׁרִי מַשְׁרִי בַּבְנִיח מַשְּׁרִי מַשְׁרִי מַשְּׁרִי מַשְׁרִי מַשְּׁרִי מַשְׁרִי מַשְׁרִי מַשְּׁרִי מַשְּׁרִי מַשְׁרִי מַשְׁרִי מַשְּׁרִי מַשְּׁרִי מַשְׁרִי מַשְׁרִי מַשְׁרִי מַשְׁרִי מַשְׁרִי מַשְׁרִי מַשְׁרִי מַשְּׁרִי מַשְׁרִי מַשְׁרִי מַשְׁרִי מַשְׁרִי מַשְׁרִי מַשְׁרִי מַשְּׁרִי מַשְׁרִי מַבְּבָּי מַבְּבְּי מַבְּבְיי מַבְּבְי מַבְּבְיי מַבְּיי מָּי מַבְּיי מַבְיי מַבְּיי מַבְּיי מַבְיי מַבְּיי מַבְּיי מַבְּיי מַבְּיי מַבְּיי מַבְיי מָּי מָּי מְיּי מָּבְּיי מַבְּיי מִּי מְיִּיי מָּיי מְיִיי מְּבְּיי מַבְּיי מַבְּיי מְיִי מְּבְּיי מְיִיי מָּיי מְיִּיי מְיּבְּיי מְיּיי מַיּיי מָּיי מְיּיי מְיִּיי מְיִּיי מְיִּיי מְיּיי מְּיי מְיִּיי מְייי מְיִּיי מְיּיי מְיִּיי מְיּיי מְיִּיי מְיִּיי מְיִּיי מְייי מִּיי מִּיי מִּיי מִייּיי מְיִּיי מִּיּי מְייִּיי מְיּיי מְיִיי מִּיי מְיִיי מִּיי מְיּיי מְיִיי מִייי מִיי מְיִּי

adv. 1) Affirmative, in the earlier Hebrew, truly, certainly, indeed, Gen. 42, 21. 2 Sam. 14, 5. 2 K. 4, 14. Also with a corrective sense, nay indeed, nay rather, immo vero, Gen. 17, 19. 1 K. 1, 43.— It corresponds to the Arabic corrective partic. في but indeed, but more, nay

rather; and is derived from r. ㅋ٩॥, pr i. q. Heb. ٩॥, so that its primary force seems to lie in denying the contrary. The R is prosthetic.

2. In later writers, adversative, but, but yet, nevertheless, Dan. 10, 7. 21. Ezra 10, 13. 2 Chr. 1, 4. 19, 3. Arab. Lt.—Other particles of this kind, which

but.—Other particles of this kind, which are both affirmative and adversative, are [18, 128]. Comp. Lat. verum, vero.

אּבָל see אָבָל.

* בְּלֵּלְ obsol. root, prob. to build, comp. רְּשָׁשְׁ to build, and בְּאָבָ to prop, to support, to found, whence בְּאָבָ artisan, דּנֹאַדִּשׁי. Hence

אָבֶּן, in pause אָבֶּן, c. suff. אֶבְּיִרם, plur. אֶבְּיִרם, constr. אֲבְיִרם, comm. gend. mostly fem. and so even Job 28, 2; but m. 1 Sam. 17, 40.

1. a stone, of any kind, whether rough or polished, large or small. Collect. stones, Gen. 11, 3. Spoken of a foundation stone, Is. 28, 16; of vessels of stone Ex. 7, 19. Syr. [12] id. but rare. Eth. h-17.—Metaph. 1 Sam. 25, 37 and he became stone, i. e. stiff, rigid like stone.

became stone, i. e. stiff, rigid like stone. לב לואבן the heart of stone, i. e. hard, obdurate, Ez. 11, 19. 36, 26; also of firm undaunted courage Job 41, 16. אָבֶוֹ בֶּרָר hailstones Is. 30, 30; whence Josh. 10, 11 אַבְּרֵים נְּדְלֹּדִית large hailstones, called just afterwards.

2. Spec. a precious stone, gem, Ex. 28, 9 sq. 35, 27; more fully אָבֶּן הַמָּץ Is. 54, 12; הַבָּן הַרָּר Prov. 17, 8; בְּבָּרְ Ez. 28, 13; which last is also said of finer kinds of stones for building, as marble, 1 K. 10, 2. 11.

3. stone-ore, ore, Job 28, 2. Comp.

Arabic dual جُرْتَانِ the two stones, ores, i. e. gold and silver.

4. a rock, Gen. 49, 24 אֶבֶן רְשְׂרָצֵל the rock of Israel, i. e. Jehovah; comp. צור צור.

5. a weight of a balance, even when not made of stone; since anciently, as at the present day, the Orientals often made use of stones for weights; comp. Engl. stone for a weight of 14 pounds, Germ. Stein. אָבֶּן וְאָבֶן diverse weights, Deut. 25, 13. ביי שופאל weights of the bag, i. e. carried about in a bag, Prov

16. 11.—Zech. 5. 8 אָבָן הְדּלְּפָּרָה the leaden weig 't. 4. 10 בְּבָּרְ הַבְּּרָה .—Also a plummet, Is. 34, 11 he shall stretch out upon it the line of wasteness אַבָּרְ הַבְּּרָב מחל and the plummet of desolation, i. e. as if all things are to be destroyed by line and rule; as to the sense, comp. Am. 7, 8.

6. Sometimes a stone serves as a designation in geographical names, e. g. a) בְּיָבְיֹ (stone of help) Eben-ezer, set up by Samuel at Mizpeh, 1 Sam. 4, 1. 5, 1. 7, 12. b) לְּיָבֶוֹ (stone of departure) 1 Sam. 20, 19; comp. הַּיְּחָלָּ.

7፡ጋጁ Chald. st. emphat. ቋንጋጃ, id. Dan. 2, 34. 35.

אָבֶּנְהְ 2 K. 5, 12 in Chethibh for אָבָנָה q. v. Comp. in lett. ב

i. q. אָבֶּוֹ, a stone, only in Dual אָבְּנֵיִּב pr. pair of stones, and spoken ·

1. Of a potter's wheel. Jer. 18, 3 אברות בל הוא אדור בל הוא אדור לאברו על הוא שונה behold he (the potter) wrought a work upon the wheel. It appears to have consisted of two stones, one above and the other below, and is so depicted on Egyptian

monuments:

See Rosellini

Monum. Civil. Tab. L. Wilkinson's Manners and Cust. of the Anc. Egypt. III. p. 164. Originally, and also for potters working in the open air, it seems to have been made of stone; afterwards of wood. A wooden wheel of this kind is called in the Talmud 770, pr. trunk, stem, then cippus, then a potter's wheel made of a trunk, and also a cart-wheel made in like manner.—Hence, from the resemblance, it comes to signify

2. a low seat, stool, on which the workman sat; made, it would seem, of a block of wood, and frequently represented on Egyptian monuments. A seat of this kind was doubtless used by the midwife while assisting a woman in labour lying on a bed. So Ex. 1, 16 when ye do the office of a midwife to the Hebrew women און בור און ביי ביי און ביי או

ther touch, and, if it be a male, to still it as she could easily do by the pressure of her hand or finger, unknown to the parents.

קבר pr. n. m. (father of a light) Abner. Saul's commander in chief, 1 Sam. 14, 51 17, 55. 57. 20, 25. Sometimes called אַבּרנַר q. v. 1 Sam. 14, 50. Sept. 'Aberrae.

* Can as in Chald. and Talmud. to fodder, to feed largely, to fatten; pr. prob. to stamp in, comp. kindr. Dan, and hence to stuff, to cram; comp. Gr. τος φω, pr. i. q. πήγνυμ. Only in Part. pass. Prov. 15, 17; of geese, 1 K. 5, 3 [4, 23]. Deriv. Dang, Dang.

* אֶבְאָא obsol. root, perh. i. q. אָבָא tin be white; whence Chald. אַבְאָ tin Hence the two following:

73, Abez, pr. n. of a city in the tribe of Issachar, perh. so called from tin, Josh. 19, 20.

אָבְאָּ (perh. of tin) *Ibzan*, pr. n. of a judge of Israel, Judg. 12, 8. 10. R. אָבָאָ

* Par not used in Kal, prob. to pound, to beat small, to bray, from the force of the onomatopoetic syllables pa, 72, 28, pb, which like p7, 77, (see pp7, 727,) express the idea of pounding, beating small; comp. 73, to distil, pb7, x28, wdb, also nnyń, nnyrvw. Germ. pochen, boken, espec. Erz pochen. Hence par dust, 723%.

Niph. P크릿 Gen. 32, 25. 26; denom. from P크릿 dust, recipr. pr. to dust each other sc. by wrestling, and hence to wres-

tle, seq. Dy. So in Greek, παλαlsικ, συμπαλαlsικ, συγκονιοῦσθαι, from πάλη, κόνις. This rather unusual word seems to have been chosen by the writer here, by way of allusion to the torrent phy v. 23.

P구차 m. dust, spec. such as is fine and light, comp. in r. P코팅; easily driven by the wind, Is. 5, 24; or raised by horses in running, Ez. 26, 10. Hence distinguished from 가능한 thick and heavy dust, Deut. 28, 24. Poet. the dust of God's feet, for the clouds, as if trodden of God, Nah. 1, 3. Comp. P코팅.

קבקת רוֹכֵל f. id. whence אָבְקַת רוֹכֵל powder of the merchant, i. e. aromatic, Cant. 3, 6.

1. pr. to strive upwards, to mount, to soar, see Hiph. and the deriv. אָבָר and אַבְרּ. Perhaps kindr. with בָּבָּי, comp. Pers. פֿבּר eber, יׁחוֹפּ, super, all which express the idea of above, over, passing over, transcending; see in בַּבּי. Trop. of any force or ἐνέργεια, to be strong, mighty, see deriv. אַבְּרַר, אַבְּרַר.

HIPH. to mount upwards in flight, to soar, as the hawk, Job 39, 26.

Deriv. see in Kal no. 1, 2.

m. a wing-feather, pinion, as the instrument of flying, soaring, e. g. of the eagle, Is. 40,21; the dove, Ps. 55,7. Distinguished from the wing itself, Ez. 17, 3.

ጉንዶች f. id. Job 39, 16 [13]. Ps. 68, 14. Poet. ascribed to God, Deut. 32, 11. Ps. 91, 4.

pr. n. Abraham, the founder of the Jewish nation, son of Terah, born in Mesopotamia, which he left to wander through the land of Canaan with his flocks in the nomadic manner; see Gen. c. 12-25. In the book of Genesis as far as to c. 17, 5. he is called אַבּרֶבּשׁ 'father of altitude,' Abram. But in that place, where a numerous posterity is promised him, by a slight change of name he is called בּבְּרֶבּשׁ 'father of a multitude,'

(comp. Arab. מ a great number, multitude,) or as the context explains it multitude. So בּבְּרָתִּם So בּתְרָבּוּ צִּבְרָתְּם the God of Abrahan, i. e. Jehovah, 2 Chr. 30, 6. Ps. 47, 10. בּרָתָם the seed of Abraham i. e. the Israelites, Ps. 105, 6. Is.

41, 8. In the same sense simpl. אַּכְרָיָם Mic. 7, 20.

a word cried by the heralds before the chariot of Joseph. Gen. 41, 43 Were it a Hebrew word, it might be infin. absol. Hiph. from r. 773, for the regular הַבְּרָה, (comp. אַשִּבֶּרם for הַשָּׁבָּרָה, for הַשָּׁבָּר Jer. 25, 3,) here supplying the place of the imperat. i. q. bow the knee; Vulg. clamante præcone, ut omnes coram eo genua flecterent; and so Abulwalid and Kimchi; comp. Lehrg. p. 319.-More prob. the word is of Egyptian origin, but changed and inflected by the Heb. writer so that, although foreign, it might yet have a Heb. sound, and be referred to a Heb. etymology; comp. בַּרָעֹח, מַשָּׁח, בּקָרעֹח. The true form of the Egyptian word which lies hid in אַבְרֶה, is prob. either AGPEK afrek, i. e. let every one bow himself, in an opt. sense; so Jablonsky Opusc. ed. te Water Tom. I. p. 4. Copt. Vers. John 8, 8; or better Anepek or ANDEK, aperek, aprek, i. e. bow the head, Rossii Etymologiæ Ægypt. s. v.-See also in an no. 7.

אָבִרשֵׁר see אָבְשֵׁר.

Dibuta (father of peace, i. e. pacific) Absalom, pr. n. a) The third son of David, by Maacah, 2 Sam. 3, 3, celebrated for his rebellion against his father; for an account of his life and death, see 2 Sam. c. 13–18. As to the sepulchre near Jerusalem which in modern times has borne his name, see Bibl. Res. in Palest I. p. 519, 520. b) i. q. מַלְּיִם q. v.

* NJN obsol. root, Arab. i to flee —Hence

3 (fugitive) Agee, pr. n. m. 2 Sam. 23, 11.

* Jan obsol. root, Arab. to durn, to flame, as fire. Hence the two foll. pr. names.

차쪽 and 차차 (Num. 24, 7) Agag, pr. n. of Amalekitish kings, Num. 24, 7. 1 Sam. 15, 8. 9. 20. 32.

בּלְלָּלִי Agagite, gentile n. of Haman Esth. 3, 1. 10. 8, 3. 5. Josephus explains it by 'Αμαληκίτης. Ant. 11. 6. 5.

obsol. root, Chald. to bi..d, to tie, somp. לַקַר, אֵכֶר, and the remark under ר. זיד. In Arabic some of its derivatives are used trop. of arched work, edifices of arched and firmly compacted structure, in reference to the firm coherence of all their parts; comp. אַנְדָּח and אַנְדָּח no. 4.—Hence

אַנְאָר מּוֹפֶת מּוֹשָׁת f. 1. a band, knot. השנים היום אַנּ bands of the yoke, Is. 58, 6.

2. a bundle, bunch, tied together, e. g. of hyssop, Ex. 12, 22.

3. a band of men, troop, 2 Sam. 2, 25. נַבַּל .Comp.

4. an arch, vault, e. g. of the heavens, Am. 9, 6. Comp. Germ. Gat, Gaden, story of a building, from the verb gaden, gatten, which implies a binding; see Adelung Lex. h. vv.

m. a nut, Cant. 6, 11. Syr. and . گوز Arab. جُوْزٌ, اأِصرٌ, Pera كُورُ. Heb. word seems derived from the Persian, prefixing & prosthetic. Comp. in lett. & .

אָלָר Agur, pr. n. of a wise man, the eon of Jakeh, הְקָד, to whom the 30th chapter of Proverbs is ascribed, v. 1. If the name be symbolical, like Koheleth. it may denote an assembler, one of the assembly, sc. of wise men, i. q. מַבַל אֲסְמָּח Ecc. 12, 11. R. אַנֶּר.

f. a small coin, piece of money, penny, so called from the idea of collecting, from r. אָלָּד; as Lat. stips in the phrase stipem colligere. 1 Sam. 2, 36. In the Maltese idiom, agar denotes the same. [Or perh. pr. hire, wages, from r. no. 2, comp. Syr. אַנָּר Is. 23, 18; then money, 1 Sam. 2, 36, where too Syr. |2. T.] Sept. Vulg. ὀβολός, num-พนร. Rabb. กาล q. v.

* bosol. root, pr. to flow together, to be collected, as water, kindr. with r. which is also used of the rolling, which waves; comp. יאָנֵר Arab. اَجَلَ Conj. II. to make flow together, hence to collect water; مَأْجَل standing water, a pond, reservoir; comp. also אַנַּי .—Hence

the reservoirs צָּוְלֵי מֵל 38, 28 the reservoirs

of the dew i. e. in the heavens; c)mp. 14 v. 22 the storehouses of the snow and hail .- Vulg. Chald. Syr. give it by drope of the dew, q. d. globules, comp. 53; but the former is better.

אָלְלִים (two ponds) Is. 15, 8 Eglaim, pr. n. of a village in the territory of Moab the 'Ayalleiu of Eusebius, called by Jo sephus Ayalla, Ant. 14. 1. 4.

* DDN obsol. root; in Arabic:

1. Mid. A, to burn, to be hot, comp. חסם, בחם, Hence אנסון no. 1.

2. Mid. E, to be warm, spoiled, dead, as water; hence אָנָם and אַנְמוֹן no. 2.

3. Mid. E, to loathe. to abhor, and Chald. Disk to be pained, ead, to grieve; hence אגם.

m. (r. אָנָם no. 2) absol. Is. 35, 7; constr. 41, 18. Ps. 107, 35; plur. אַנְמִים, constr. אנפר.

1. stagnant water, a pool, marsh, Is. 35, 7. 41, 18. 42, 15. Ps. 114, 8. Spec. of the pools of stagnant water left by the Nile after its inundation, Ex. 7, 19. 8, 1.

2. i. q. אַנְמוֹן, a reed, cane, Jer. 51, 32, with which fortifications (stockades, palisades) were constructed. Hence R. Jonah explains it strong-holds; comp. the marshy lair of the lion. then a refuge, strong-hold.

אַנְמֵי נָמָשׁ adj. once in plur. constr. אָנְמֵי נָמָשׁ sad, sorrowful in mind, Is. 19. 10. R. no. 3. אַנָּם

אַנְמוֹן, אַנְמוֹן, m. (r. אָנָם 1. a caldron, heated kettle, Job. 41, 12 [20]. Others translate the words ברוד נפות ואומון as a boiling pot and a (burning) reed. See the root no. 1.

2. a reed, bulrush, growing in marsh es, from אַנָם marsh, and the ending זוֹ, Is. 58, 5. For Is. 9, 13. 19, 15, comp. Hence. כפה

3. a rope made of reeds, a rush-cord, like Gr. σχοῖνος, Job 40, 26 [41, 2]. Comp. Plin. H. N. 19. 2.

obsol. root; Arab. أَجَنَ i. q. إِذَا أَجَنَ obsol. root; Arab. أَجَنَ i. q. (see إِذِا إِنْ اللهِ اللهِ اللهِ to stamp, to beat; then to wash clothes, to full, as a washer or fuller by treading them in a trough.—Hence

ments, א pr. a trough for washing garments, א מעניק, from root א ע. v. then any larer, basin, bowl; constr. א בא בא בא בא הוא Is. 22, 24. Ex. 24, 6.

-Arab. and Syr. عُنَاجًا, أَعَرَا, id.

m. plur. (r. קּבַּבְּי) a word found only in Ezekiel, hosts, armies, Ez. 12, 14. 17, 21. 38, 6. 9. 39, 4. It corresponds to the Chald. קַבְּיָבְּי, הַבְּי, wing; hence pr. wings of an army, comp. בְּיִבָּיִי Is. 8, 8. The Arabic and Chaldee have the same trop. use of the word wings; comp. Comment. on Is. l. c.

1. to gather, to collect, e. g. the harvest, Deut. 28, 39. Prov. 6, 8. 10, 5. Comp. או הוס. 3, and יַּבֶּי ; also Gr. מֹץְיּנְסְשָּׁ. The primary idea seems to be that of scraping together, comp. אַבְּר. By softening the letter שוֹץ. By softening the letter שוֹץ. אוֹץ אַבְּל. By softening the letter שוֹץ. אוֹגָל and בְּבָּי, which denote the rolling and flowing together of water.

2. In the kindred dialects it has the signif. to gain, to make profit, from the idea of scraping together; and hence to hire for wages; see Fig. .

Deriv. אָגוּרָת, אָגוּרָת, pr. n. אָגוּרָת, and according to most אָגַרְטֵל.

אָבְּיָא Chald. stat. emphat. אָבְּרָא, a letter, epistle, i. q. Heb. אָנֶרָת q. v. Ezra 4, 8. 11. 5, 6.

קרוֹא, m. (for קרוֹא, Aleph. prosthet. from r. קרוֹא no. 2) the fist, Ex. 21, 18. Is. 58, 4. So Sept. and Vulg. in both passages; the Rabbins also use this word in the same sense.

אַבּרְטְלֵּי זָּוְדְבּ m. Ezra 1, 9 אָבָרְטְלֵּי זָוְדְבּ Sept. Vulg. Syr. basins, chargers of gold, of silver. In the Jerus. Talmud this word is said to be compounded from אָבָר to collect, and דּאָבָי a lamb, and basins are so called, because the blood of lambs is collected in them. But there is here no mention of blood. It seems rather a quadriliteral formed with * prosthet. and denoting slaughter-basin, for אָבָרְטָּב, אָבָּי, אַבָּי, פּפּ under letter ד ; and this is prob. i. q. שְׁבָּי, שְׁבָּי, לְבָיָב, (comp. Zab. בוֹבּי אַבּי אַבּי, אַבָּי, לַבְיּיָב, (comp. Zab. בוֹבּי אַבּי אַבּי, אַבָּי, לַבְיּיָב, לַבְיּיָב, לַבְיּיִב, לַבְיּיִב, לַבְיּיִב, לַבְיִבּי, לַבְיִבּי, לַבְיּיִבּי, לַבְיּיִבּי, לַבְיּיִבּי, לַבְיִבּיי, בּיִבּייִבּי, בּיִבּייִבּיי, בּיבִּיבּיי, בּיבִיבּיי, בּיבִיי, בּיבִיבּיי, בּיבִיי, בּיבִיי, בּיבִיי, בּיבִיי, בּיבִיי, בּיבִיי, בּיבִיי, בּיבִיי, בּיביי, בּיבייי, בּיביי, בּיביי, בּיבייי, בּיביי, בּיבייי, בּיבייי, בּיבייי, בּיבייי, בּיבייי, בּיבייי, בּיבייי, בּיבייי, בּיבייי,

from to slaughter, José to cut the throat.—Some also hold it to be i. q. Gr. κάρταλος, κάρταλλος, which in the Sept. signifies a basket, fruit-basket, whence

Arab. Eddis, Rabb. Arap, Syr is, and it might perhaps in Ezral. c. be understood of baskets of the first-fruits. But this Greek word itself seems rather of Semitic origin, from the verb 74 to plait.

האָנֶרוּת f. plur. אִנְרוֹת, a word of the later Hebrew, a letter, epistle, espec. spoken of royal letters and edicts, written by public authority and transmitted by a public courier, ayyagos, to those to whom they were directed, 2 Chr. 30, 1. The word comes most prob. from an obsol. form אַנֶּר, which denoted une *hired*, spec. *a letter-carrier*, *courier*, from r. אַנְּר no. 2; and was adopted by the Greeks under the form ayyagos, see Lex. N. T. h. v. Neh. 2, 7. 8. 9. 6, 5. 17, 19. Esth. 9, 26. 29.—Lorsbach, in Stāudlin's Beytr. V. p. 20, supposes it to be derived from the Persian; comp. mod. Pers. انگاریدن engariden, to paint, to write, whence انگاره engareh, any writing.

איי m. vapour, mist, rising from the earth and forming clouds, so called because it surrounds the earth like a vei' or covering, from r. אוֹר הוא no. 1. This etymology is also supported by the Arabic, in which אוֹן (from r. אוֹר mid. Ye, to surround, comp. in אוֹר no. 1) is any thing which protects and strengthens as a bulwark, bark, a veil, also the atmosphere. Corresponding is also Chald. איי vapour.—Gen. 2, 6. Job 36, 27.

אורות see אדות.

* בְּאָב by transpos. i. q. אַאָּ q. v. to pine away, to languish. Found only in Hiph. causat. inf. בְּאָרָכּדּב for בּיִבּאַרָיב

וווף במעובר ווו. בּוֹבְיִבר for בְּבְּרָרב 1 Sam. 2, 33. Comp. espec. Deut. 28, 63.

إِنَّامِةُ (perh. miracle of God, fr. m فَ الْمُرْبُ miracle) Adbeel, pr. n. of a son of Ishmael, Gen. 25, 13.

* דֹאַ obsol. root, Arab. אָ i. q. גּעָׁ to befall any one, as misfortune; whence אָנְיִי misfortune. Hence אָדִּיּי and

אָלָדְא Adad, pr. n. of an Edomite, 1 K 11, 17; called also קור Hadad, v. 14. obsol. root, prob. i. q. אָדָה and to pass.—Hence

pr. n. Iddo, Ezra 8, 17. R. אָדָר. אָרוֹם see אָרוֹם.

m. (r. אַדְעָ q. v.) with suff. and in plur. defect. צְּדֹנִים, אֶדֹנִים; with pref. מאדני , נאדני , באדני , master, lord, dominus. Spoken a) Of an owner, possessor, 1 K. 16,21 owner of mount Shomron, i. e. Samaria. Hence of the owner and master of slaves, Gen. 24, 14. 27. 39, 2.7; of kings as the lords of their subjects, Is. 26, 13; of a husband as lord of the wife, Gen. 18, 12, comp. מַנַל and Gr. πυριος γυναικός, Germ. Ehcherr. Also of God as the owner and governor of the world, Josh. 3, 13 אַרוֹן כַּל־הַאָרֵץ, Lurd of the whole earth; hence called במר בּנְסְעִייִר Ex. 23, 17, and without art. אָרוֹן Ps. 114, 7; comp. אַרוֹרָ in next art. b) Of a ruler, governor, Gen. 45, 8. So אַדֹנָר my lord! an honorary title of address to nobles and others to whom honour and reverence are due: e.g. to a father Gen. 31, 35, a brother Num. 12, 11, to a royal consort 1 K. 1, 17. 18; espec. to kings and princes, as צְּרֹנֶר דַּאָּלַהָּ 2 Sam. 14, 9. 1 K. 3, 17. In respectfully addressing a person, the Hebrews, instead of the second personal fron. thou, were accustomed to say my iord, and instead of the first person, thy servant, thy handmaid, Gen. 33, 8, 13, 14. 15. 44, 7. 9. אַרֹכִי שָׁאֵל אָח־עַבְּדִיוּ 19 אַרֹכִי שָׁאַל אַח־עַבְּדִיוּ 19 lord asked his servants, i. e. thou didst ask us. In a style of still stronger adulation, this mode of speaking is also used in the case of an absent person, as Gen. 32, 4.

PLUR. שְּלֵיךְ masters, lords, Is. 26, 13 with a verb plural; and so c. suff. בּיבִיר, יבִּיר i. e. my lords Gen. 19, 2. 18. Elsewhere the plural forms בּיבָּים, הַבּיבּי, c. suff. בְּיבָּי, בְּיר בְּיִבּי, c. suff. בְּיבָּי, בְּיר בְּיִבּי, c. suff. בְּיבָּי, etc. are always plur. excellentiæ, and of the same signif. as the sing. Gen. 39, 2 sq. Hence joined with an adj. in the sing. number, as Is. 19, 4 בְּיבִים בְּיבִים בְּיבִים מִשְׁרֵּה the sing. free ord. Gen. 42, 30. 33 בְּיבִים נוֹלָים lord of the land. בְּיבִים נוֹלָים thy master 2 K. 2, 3. 5. 16. Ps. 45, 12; בְּיבִים his master Gen. 19, 39, 2. 3. 40, 7. Job 3, 19. Deut. 10, 17 בּיבַּים בּיבַּים Lord of lords, i. e. Je-

hovah. Ps. 136, 3. Spoker of idols, Zeph. 1, 9; comp. 522.

Note. This word is was ting in all the kindred dialects, except the Phenician, where it is applied to princes, kings, and gods, see Monumenta Phænic. p. 346 (comp. "Adors, Hesych. signs;); and perhaps the Chaldean, where a vestige of it seems to be preserved in the pr. n. 77852.

Lord, the Lord, spoken every where xai' toxyv of God, chiefly (in the Pentat. always) where God is submissively and reverently addressed; as in the formulas בֵּר צֵּרֹנֶר Ex. 4, 10. 13. Joeh. 7, 8; אָנָא אָרנָר Neh. 1, 11, comp. Gen. 15, 2. 18, 30-32. Ex. 34, 9. etc. Then also where God is spoken of, 1 K. 13, 10. 22, 6. 2 K. 7, 6. 19, 23. Is. 6, 8. 8, 7. Frequently other divine names are added; as אַרֹנֶר רְחֹוָח (which the Masorites write ארנר בחוח (אַרנר בחוח) Is. 40, 10. Jer. 2, 22 Dan. 9, 13.—As to the ending -grammarians differ in opinion. Many regard it as a plural form put for the sing. as spoken of the divine majesty (pluralis excellentiæ), i. q. אֶרנִים, the Kamets being put for Pattah to distinguish it from אָרֹנֶר my lords; see Grain. § 86. 1. c. § 106. 2. b. Others consider - i. q. -, and make it strictly a suffix plural; so that אָרֹנֶר is pr. my lords, then as plur. excell. my Lord, and at last, the force of the suffix being by degrees neglected, Lord, the Lord, o Ku and Fr. Mon مكنون and Fr. Mon sieur. This latter view seems preserable, for the following reasons: a) The words of Ps. 35, 23 אלדור נארנר. 16, 2. b) The ancient usage of the Pentat. where it is for the Voc. my Lord! c) A similar usage in possessive pronouns afterwards neglected, in the Phenician names of gods, as בעלחר אולני אולני אולני Baalus, for which see Monum. Phænic. p. 400. Heb. Gr. § 119. 6. n. 4. d) אַרֹכֶר never has the article, and so nouns with a suffix.—To all this it might be an swered: מ) That אֵדֹנָר is plural. But in one place only is it coupled with a plural, Gen. 19, 2; in the two remaining passages it is singular, my Lord! Gen. 18, 3. 19, 18. \$\beta\$) That God twice calls himself אַרֹנָי, Is. 8, 7. Job 28, 28. But

this arose from the superstitious practice of the Jews, who never pronounce רְחֹנֶת in the sacred text, but always substitute for it אֲלֹנֶי in reading; whence in writers of a later age this latter word was sometimes received into the text itself; Dan. 9 3. 7. 8. 9. 15. 16. 19. See in הַּיְחַיּה.

Tiring (two mounds or tumuli) Adoraim, pr. n. of a city of Judah, 2 Chr. 11, 9. Comp. "Αδωρα, Δώρα, Jos. Ant. 8. 10. 1. ib. 14. 5. 3. Now Δάγα, a village W. of Hebron; see Bibl. Res. in Palest. III. p. 2 sq.

ארורם see ארורם.

The Chald adv. of time, at that time, thereupon, then, i. q. Heb. אָד, קאָּ, q. v. Dan. 2, 15. 17. 19.—קדְּרָבְּיִדְּרָ pr. in that time, thereupon, immediately, Dan. 2, 14. 35. 3, 13. 19. 21. 26. בְּיֵבְיִר from then, since that time, Ezra 5, 16, i. q. Hebr. אָבָּיִר.

אַרֵּרֶלְּ adj. (r. אָרַר 1. large, great, mighty, e. g. mighty waves Ps. 93, 4; of a large ship Is. 33, 21.

2. mighty, powerful, of kings Ps. 136, 18; of nations Ez. 32, 18; of gods 1 Sam. 4, 8.

3. a chief, a prince, plur. chiefs, nobles, princes, 2 Chr. 23, 20. Neh. 10, 30. בַּבָּירִם a princely bowl i. e. precious, Judg. 5, 25. אַבּירִי וַאַבּאֹן chiefs of the flock i. q. shepherds, בּיִבּי וַ Jer. 25, 34 sq. 4. splendid, glorious, Ps. 8, 2.

. 5. Trop. of moral qualities, noble, excellent, excelling in piety and virtue. Ps. 16, 3 the saints who are in the earth, בּבְּיבִיבְּעִּלְיִםְאַנִי מָלִיקְאַבִּי and the excellent [of the earth] all my delight is in them, i. e. I delight in them alone.

Persian, Adaliah, pr. n. of a son of Haman, Esth. 9, 8.

to be red, ruddy; Arab. mid. E and O, and Ethiop. id. also to be beautiful. Once in Kal, Lam. 4, 7 their princes... are whiter than milk, בְּבֶּיִם they are more ruddy in body than coruls. Whiteness and ruddiness belong to the description of youthful beauty; nence it is not correct to refer in this passage to the idea of dazzling whiteness, as Bochart has done in Hieroz. II. p. 688, and Ludolf in Comm. ad Hist. Æthiop p. 206; although the

Romans do indeed use purpureus of any shining whiteness, Hor. Od. 4 1. 10 comp. Voss ad Virg. Georg. p. 750. But these writers would hardly have fallen into this opinion, had they not been anxious to make out for שַּנְינִים the signification of pearls.

Pual Part. בּיָּבֶּטְ made red, dyed red. Nah. 2, 4. Ex. 25, 5. 35, 7. 23.

HIPH. to be red, pr. to make oneself red, to redden, Is. 1, 18.

HITHPA. to be red, e. g. wine in a cup. to blush, to sparkle, Prov. 23, 31.

Deriv. אֶּרֶמִי—אָּרָם; comp. also דַּם.

m. 1. a man, a human being, male or female, pr. one red, ruddy, as it would seem. The Arabs distinguish two races of men; the one red, ruddy, or perh. coppercoloured, which we call white: the other This word has neither construct nor plural form, but is very often collect. for men, mankind, the human race. Gen. 1, 26. 27. 6, 1. Ps. 68, 19. 76, 11. Job 20, 29; בל־אַרַם *all men* Job 21, 33. Sometimes put in the gen. after adjectives, as אָבְיוֹנֵי אָדָם the poor of men, among men, i. e. poor men, Is. 29, 19, comp. Hos. 13, 2; so with a intervening, as Prov. 23, 28.—Spec. a) For other men, the rest of mankind, opp. to those in question, Jer. 32, 20 בְּרָשֵׂרָאֵל in Israel and among other men. Judg. 16, 7. 18, 28. Ps. 73, 5. Is. 43, 4. b) Of common men, men of low degree, opp. to those of higher rank and better character; so בַּאָרֶם like (common) men, Job 31, 33. Hos. 6, 7. Ps. 82, 7. So in antith. with איל men of high degree, nobles, Is. 2, 9. 5, 15; שרים Ps. 82, 7, comp. Is. 29, 21; and in Plur. מַנֵר אָרט Ps. 49, 3. Prov. 8, 4. c) Of slaves, like d) Of so'diers, like נפש, Num. 16, 32. Engl. men, Is. 22, 6. Comp. מרש no. 1. l.

2. a man, not a woman, i. q. אַראָּב. Ecc. 7, 28 one man [worthy of the name] among a thousand have I found, but a woman among them all have I not found.

3. any man, any one, Lev. 1, 2. With a negative, no man, no one, Job 32, 21. Comp. מיש no. 3.

4. Adam, pr. n. a) Of the first man. Gen. 2, 7 sq. At least in these passages DJR assumes the nature of a proper name in a certain degree, designating

the man as the only one of his kind; comp. ΣΣΤΙ Baal, the lord κατ' έξοχ. ΕξΨΤΙ Satan. Lehrg. p. 653, 654. Hence Sept. 'Αδάμ, Vulg. Adam. b) Of a city near the Jordan, Josh. 3, 16.

5. בּוְ־אָרָם, with art. בְּרִאָּרָם, son of man, poet. for man, Num. 23, 19. Pa. 8, 5. 80, 18. Job 16, 21. 25, 6. 35, 8; so very often in Ezekiel, where the prophet is addressed from God, בּוֹלָ בְּּאָרָם son of man, i. e. mortal! Ez. 2, 1. 3. 3, 1. 3. 4. 10. 4, 16. 8, 5. 6. 8. Often also in Plur. בּנֵי אָרָם sons of men, i. e. men, Deut 32, 8. Ps. 11, 4. al. and with art. בּנֵי אָרָם 1 Sam. 26, 19. 1 K. 8, 39. Ps. 145, 12. Ecc. _, 13. Comp. Syr. בּנֵי son of man, for man.

שְׁבֶּילֵּה, plur. בּיבִּיבְּילָה, adj. f. הַשְּׁיִבְּּי, plur. בְּבִּיבְּילָה, after the form שְׁבָּיְר, יוֹשְׁבְּיּלְה, which is common in noting colours, see Lehrg. § 120. no. 21; red, ruddy, e. g. of a garment sprinkled with blood Is. 63, 2; of ruddy cheeks Cant. 5, 10; of a chesnut or bay-coloured horse Zech. 1, 8. 6, 2; of a red heifer Num. 19, 2; of the reddish colour of lentiles Gen. 25, 30. Subst. red, redness Is. 63, 2.

pr. n. Edom. 1. The son of Isaac and elder twin-brother of Jacob, Gen. 25, 25; more freq. called Esau, 122.

2. Collect. for the Edomites, the posterity of Edom or Esau, and likewise for their country, Idumea. Of the nation Num. 20, 20; more fully בֵּיֵי צֵּרֹם Ps. 137, 7, and poet. ברו אַרב daughter of Edom Lam. 4, 21. 22. Of the country, אַרֶע צֵּרֹם Gen. 36, 16. 21. 31; אַרֹּם Amos 1, 6; and שרח צרם Gen. 32, 3 [4]. Judg. 5, 4. Where it stands alone, it is masc. when spoken of the people, Num. 20, 20; but fem. when it denotes the country, Jer. 49, 17. The country of the Edomites, Idumea, was the mountainous tract between the Dead sea and the Elanitic gulf of the Red sea, afterwards called Gebalene, Γεβαληνή, now Jebal.

The gentile n. אַרְיִבּי Edomite, Idumean, Deut. 23, 8; plur. צְּרִיבִּי 2 K. 16, 6 Keri. Fem. אָרְיבִירוּח, plur. אַרְיבִיוּח Edomitish women 1 K. 11, 1.

By a gem of a red colour, perh. ruby, garnet, Ex. 28, 17. 39, 10. Ez. 28, 13. Sept. Vulg. σάφδιον, sardius.

অনুসৃষ্ট্, f. নতৃষ্ণুষ্ট্, plur. f. নামন্ত্ৰুষ্
adj. reddish, e. g. spots in leprous persons, which are described as নামন্ত্ৰী
নামন্ত্ৰুষ্ট্ white and somewhat reddish,
Lev. 13, 19 sq. 14, 37. R. চন্ত্ৰু.

2. a land, region, country, Gen. 28, 15. היה השנים land of Jehovah, i. e. Canaan, Is. 14, 2. Plur. רוֹשְׁיִא lands, countries, once Ps. 49, 12, q. d. in all lands.

3. the earth, orbis terras, Gen. 4, 11. 6, 1. 7, 4.

4. Adamah, pr. n. of a city in Naphtali, Josh. 19, 36.

stroyed with Sodom and Gomorrah, Gen. 10, 19. 14, 2. 8. Deut. 29, 22. Hos. 11, 8.

מְרְמִיֹנִי and אַרְמִיֹנִי adj. (after the form פְּרְמִינִי red, i. e. red-haired, e. g. Esau, Gen. 25, 25; David, 1 Sam. 16, 12. 17, 42. Sept. πυήψάκης, Vulg. rufus.

לְּבְּיִבְּיִ (pr. human) Adami, pr. n. of city of Naphtali, Josh. 19, 33.

אַרֹפִי see in אַרֹפִיי.

মান্ট্ৰ Admatha, pr. n. of a Persian nobleman, Esth. 1, 14.

2. Transit. i. q. דין, to fudge, to command, to domineer. Hence אָדין dominus, lord, and אֵדין the Lord; also

The Addan, pr. n. of a man who returned under Zerubbabel to Jerusalem. Ezra 2, 59; in the parall. passage Neh. 7, 61 written אַבּוֹיְיָ.

אָרָנִי m. plur. אַרָנִי, constr. אַרְנֵי, a foundation, e. g. of a column, base, pedes tal, Cant. 5, 15. Ex. 26, 19 sq. 27, 10 sq. 36, 38; of a building, Job 38, 6. R. אַרַן, אַרָּנָי

שרון see after אַרֹנָי .

רְבְּיִרבְּיֹלְ (lord of Bezek) Adoni-Berek, name or title of a king of the Canaanitish city Bezek, Judg. 1, 5. 6. 7.

לְבְּיֶבֶׁלְ (lord of justice) Adonzzedek, pr. n. of a Canaanitish king of Jerusalem, Josh. 10, 1. 3.

אַרְנְּיָרְהָּא (my lord is Jehovah) Adonijah, pr. n. m. a) A son of David, who attempted to usurp the succession, 1 K. 1, 8 sq. Called also אַרֹנְיָה v. 5. 2 Sam. 3, 4. b) 2 Chr. 17, 8. c) Neh. 10, 17. In Ezra 2, 13 the same person is called בְּיִבְּיִה Adonikam, i. e. lord of the enemy. Comp. Ezra 8, 13. Neh. 7, 18.

ביניתו see אַדֹנִיקָם c.

דְלֵירֶם (lord of altitude) Adoniram, pr. n. of a man who had charge of the public works under David and Solomon, 1 K. 4, 6. By an unusual contraction, called אַרֹיְרָם Adoram, 2 Sam. 20, 24. 1 K. 12, 18; also בְּדִּוֹרָם 2 Chr. 10, 18.

* דוֹאָ in Kal not used, pr. to be large, great, ample, see deriv. אָרָר, אָדָר, נאַדָּר, נאַדָּר, אָדָר, to have the hernia, pr. to be swollen; אַבּר swollen, inflated, e. g. the belly. Kindr. is דְּבִיר, —Trop. to be great, splendid, powerful; see in אַבּיר.

NIPH. to be made great, to be magnified, glorious. Part. Ex. 15,6 יְבִּירְבָּרְ בְּלֵחְן thy right hand, Jehorah, is magnified in might, is made glorious in strength. The Yod in נְאָבָּיִר is paragogic.

HIPH. to magnify, to make honourable, In. 42, 21.

Deriv. אַדְרַשָּלֶּךְ, אֲדֶרָת, and the compounds אַדְרַשְּׁלֶּךְ, אֲדֶרְתְּוֹיִרוּ

Adar, the twelfth Hebrew month, from the new moon of March to that of April; or according to the Rabbins, from the new moon of February to that of March. Esth. 3, 7. 13. 8, 12. 9, 1. 15. 17. 19. 21. Gr. Advo, 1 Macc. 7, 43. Syr.

ንጋኝ Chald. id. Ezra 6, 15.

Perh. from Pers. 3 fire.

יַתְצַר־אַרָּר see אַּדָּר.

ንጋኝ m. pr. largeness, amp itude hence

1. a wide cloak, mantle, i. q. אַדְּרָת Mic. 2, 8.

2. greatness, splendour, whence Zech 11, 13 אָרָר חַרְּמָר splendour of the price, i. e. the splendid price, ironically.

رة Chald. (r. با البات II) area, threshingfloor, pr. a wide open place, Dan. 2, 35.

Syr. أَنْكُرُ Arab. أَنْكُو Hence some refer it to Arab. نن excidit granum; but in Arab. انكر the nd seems to be for dd.

קבורר מור Chald plur m. chief-judges, Dan. 3, 2. 3. Compounded from אָדר i. q. אָדר greatness, comp. אָדר no. 3; and אַדר judges, comp. אָנִדר judges, comp. אָנִדר אָדר אַ

لاَ الْمَارِّةُ Chald. adv. Ezra 7, 2. 3 rightly, diligently, carefully, Vulg. diligenter. Prob. it is a Persian word, perh. i. q. Pers. دُرُسُتُ recte, vere, probe.

m. only in Plur. אֲדַרְכּוֹן 1 Chr. 29, 7. Ezra 8, 27, i. q. דֶרְבַּמוֹן, a daric, a Persian coin of pure gold, common also among the Jews while they were under the Persian dominion. The א is prosthetic; comp. in Mishna דֵּרֶבּוֹן and Syr. بِأَمِدُهُ The etymology is not certain, although we can hardly doubt that the word is kindred to the pr. n. Darius, דַרְרַנְשָׁ. Others make it either: a) Dimin. from הררך, daric, δαριήκης, if the common reading is correct in Strabe XVI. p. 5874; or b) A compound from appear تون king (Darius) and تون ance, figure.-The daric was equal in value to the Attic χρυσοῦς, which, according to our mode of reckoning, was worth nearly 11 German ducats, or about three Spanish dollars; see Boeckh Staatsh. der Ath. I. p. 23. The coin usually bears the image of an archer with a tiara. Darics of "d and silver are extant in the Museums of Paris and Vienna. See Eckhel Doctr. Num. P. I. Vol. III. p. 551.

אָרֶרְמְּלֶּהְ (contr. for אֶּדֶר תִּשְּׁלֶּהְ splen dour of the king) Adrammelech, pr. n. a) An idol of the Sepharvites or Sip-

parenes brought from Mesopotamia to Samaria, 2 K. 17, 31. b) A son of Sennacherib king of Assyria, who aided in slaying his father, Is. 37, 38. 2 K. 19, 37.

דְרָתְּ Chald. i. q. דְּרֶא, the arm, with prosthetic, Ezra 4, 23. Hebr. יְרוֹצָ In the Targums with Patah בְּרָבָע. Hence

(strong, mighty) Edrei, pr. n. a) The former metropolis of Bashan, situated in the territory of Manasseh, Num. 21, 33. Deut. 1, 4. Josh. 12, 4. Called by Eusebius Ἀδραά, by Ptolemy Ἀδρα, by Arabian geographers Σer'a, now Σer'a. [According to Euseb. and the Peut. Tables, it lay 24 Rom. miles from Bozrah on the way to Capitolias and Gadara. See Reland Palæstina p. 547. Bibl. Res. in Pal. III. App. p. 152.—R.] b) A city in Naphtali, Josh. 19, 37.

לְּבְּרָת 1. Fem. of adj. אַרְּהָא , large, great, mighty, (comp. בּשְׁלָּיִם, f. הַשֶּׁלֶּטָת, f. בְּשָׁלָּטָת, f. בּשְׁלָּטָת, f. בּשְׁלָּטָת, f. בּשְׁלָּטָת, f. בּשְׁלָּטָת, f. בּעָּר, f. large vine, i. e. full of branches and leaves. Comp. בַּבְּרַר, no. 1.

2. Subst. a wide cloak, mantle, pallium, 1 K. 19, 13. 19. 2 K. 2, 13. 14. Jon. 3, 6. אַבְּרָה שַׁנְרָא a Babylonish mantle Josh. 7, 21, i. e. variegated with figures, having the figures of men and animals interwoven in colours; comp. Plin. H. N. 8. 48. So אַבְּרָח שַׂנָּע a hairy mantle, shaggy with hair, or (according to some) of fur, Gen. 25, 25. Zech. 13, 4.

3. splendour, glory, Zech. 11, 3.

* שֹרֵאְ i. q. שֹׁיִּדּ, to thresh, once inf. absol. Is. 28, 28 אָרוֹשׁ יְרוּבְּשׁנִי threshing he threshes it.

* בְאַרֵב and אָרֵב fut. קאָרַב and קאָרָב t pers. אַרָב Prov. 8, 17 and אַרָב Hos. 14, 5; inf. באַצ Ecc. 3, 8, also אָרָבָה q. v.

1. to breathe after, to long for, to desire, c. acc. Ps. 4, 4. 40, 17. 70, 5; seq. 29 Ps. 116, 1.—This sense of breathing after belongs to the syllables 27, 27, and with the letters softened 28, 38;

to desire, to love; הָבָל to desire, to love; הָבָל to desire, to be willing.

2 to love, in which signif. it is kindr.

with אַנָּקָ, מְׁץִמּתמֹשׁ. With acc. Gen. 37 3. 4. Deut. 4, 37; rarely c. לְּבָּר 19, 18 34. 1 K. 5, 15; c. אַ בּכַּכּ. 5, 9. 1 Sam. 26, 17 יבּייִה יוֹשְׁיִבְּי בְּיִיהְ he loved him as he loved his own soul. Part. אַבְּי בּ מַּרְי בְּיִבּ מַּרְי בְּיִבּ מַּרְי בְּיִבְּ מַּרְי בְּיִבְּ מַּרְי בְּיִבְּ מַרְי בְּיִבְּ מַרְי בְּיבִּ בְּיִבְּ מַרְי בְּיבִּ בְּיִבְ מַרְי בְּיבִּ בְּיִבְ מַרְי בְּיבְ בִּיבְ נַבְּי בְּיבִי בִּיבְ נַבְּי בִּיבְ נַבְּי בַּיבְ נַבְּי בִּיבְ נַבְּי בַּיבְ נַבְּי בִּיבְ בַּיבְ בַיבְ בַּיבְ בַיבְ בַּיבְ בַיבְ בַּיבְ בַּיבָּים בּיּי בּיבְ בָּיבְים בּיּיבְ בַּיבְ בַּיבְ בַּיבְי בַּיבְי בּיבְיבָ בַּיבְ בָּיבָ בַּי בָּיבָ בָּיבָ בַּיבָּי בָּי בָּיבָ בָּיבָּי בַּי בְּיבָּי בָּיבְיבָ בַּיבְיבָּי בָּיבָּי בַּיבְ בַּיבְיבָ בַּיבְיבָ בַּיבָּי בְיבָּיבָּי בְּיבָיבָ בְּיבָּיב בְּיבְיבָּי בְּיבָּיבָּי בְּיבָּיבָּי בְּיבָּיבָי בּיּיבְי בּיּיבְיּי בּיּבְיי בּיבְיבָּיי בּיבְיי בּיבְיבָּיי בּיבְיבָּיי בּיבְיבָיי בּיבְיבָּיי בְּיבָיי בּיבְיבָּיי בְיבָּיבְיי בּיבְיבָּיי בְיבָּיבְיי בּיבְיבָּיי בּיבְיבָּיבְיי בּיבְיבָּיי בְיבְיבְייי בּיבְיבְייבְיי בּיבְיבָּיי

3. to love to do any thing, to delight in doing, seq. infin. c. לצבים, Hos. 12. 8 אברם he loveth to oppress. Is. 56, 10. Jer. 14, 10.

Niph. part. אונאָדָב lovely, amiable, worthy of love, 2 Sam. 1, 23.

PIEL part. קאַרָּב 1. a friend, Zech 13. 6.

2. a lover, but only in a bad sense, a paramour, debauchee, Ez. 16, 33 sq. 23, 5 sq. i. e. metaph. for an idolater.

Deriv. the three following.

spec. in a bad sense, amours, trop. of intercourse and alliances with foreign nations, Hos. 8, 9.

2. delight, loveliness. Prov. 5, 19 אָנֶלֶּח a lovely hind.

אות m. love, in sing. once meton. for lovers, paramours, Hos. 9, 10. Sept. of אָרָברם loves, spec. amours, Prov. 7, 18.

אָרָהָ f. 1. Inf. fem. of the verb לְצְהָהָת מְּחָבֶּת בְּשִׁת רְחִנָּה f. 1s. 56, 6 הוֹה בְּשִׁת רְחִנָּה to love the name of Jehovah. Deut. 10, 15. 11, 13. 22. Josh. 22, 5. 23, 11. With 1 K. 10, 9 בְּאַרָבָה רְחִנָּת אָח־רָשׁנְאֵל in Jehovah's loving Israel, i. e. because he loved Israel. In the same sense with pref. אווים אַבְּבָּה because Jehovah loved you.

2. love, espec. between the sexes, Cant. 2, 4. 5, 8. 8, 6. 7; of God towards men Hos. 3, 1; of friends towards each other, 1 Sam. 18, 3.

3. love, delight, concr. one beloved, fem. Cant. 2, 7. 3, 5. So perh. v. 10 where others as adv. lovely.

* יוֹדְאָ obsol. root, i. q. אָדִר to be one united. Hence אָדור

Gen. 46, 10.

* The interj. expressing grief, sor

row, and imitating the sound or cry, ah! alas! comp. Arab. هُمْ , هِهُمْ , whence the verbs هُمْ and هَا to grieve, lament, like Germ. ach, achzen. Mostly in the connection מאָרוֹבָּי בְּרוֹיִה Mostly in the connection אַרְיָה אָרִיָּר בְּרוֹיִה ah! Lord God, Josh. 7, 7. Judg. 6, 22; or אַרְהָּאָ בִּרֹיִר בְּרוֹיִה 2 K. 6, 5. 15. Alone, 2 K. 3, 10; c. dat. Joel 1, 15.

າກາຊ (union, r. ກາຊ) Ehud, pr. n. m. a) A judge of Israel, Judg. 3, 15 sq. 4, 1. Sept. 'Aώδ. b) 1 Chr. 7, 10.

Babylon and Jerusalem, Ezra 8, 21. 31. The same is probably meant in v. 15, where we may render: the river that runneth to the Ahava. It is hardly doubtful, that the word signifies pr. water, aqua; comp. Sanscr. ap, Pers. ab, Goth. ahva, Lat. aqua. It is hard to say what river is meant; possibly the Euphrates, which was called κατ έξοχήν the river; comp.

to glitter, from the mutual relation of verbs אם and אבל; see Hiph.—Hence האל tent, from the shining, glittering appearance.

2. Denom. from אֹדְל tent, to tent, to move one's tent, in the manner of nomades, now pitching their tents in one place and then removing to another. Gen. 13, 12. 18 בְּאֵבֶוּל אִבְּרָם, Sept. ἀποσκηνώσας ᾿Αβράμ, Vulg. movens tabernaculum suum.

Piel, fut. יְאַחֵל contr. יְחָל, i. q. Kal no. 2, to pitch one's tent, in the nomadic manner, Is. 13, 20. Comp. קאָלַה for קּאָלַה.

HIPH. i. q. Kal no. 1, to shine, pr. to give light. Job 25, 5 בן עריברת ולאי

ל בַּאַרְהַיל lo! even the moon, it shineth not i. e. is not bright, pure, in the sigh of God. Jerome: ecce! luna etiam non splendet. Sept. οἰκ ἐπιφαύσκει.

The deriv. follow.

אָהֶלּהְ , אָהֶלָהְ , אָהֶלָה (öhölka), with He parag. אֹחֶלִּה ; Plur. אֹחָלִּה ; Plur. אַּחָלִּה ; Plur. אַחָלִּה Syriasm for אַהְלָּה Lehrg. p. 152, 572; with pref. בְּאָהָלִה Judg. 8, 11. Jer. 35, 7. 10; constr. אָהָלָרְה, אָהָלִרְה, אַהָלִרָּר, אַהָלָר, האָהָלָר, אַהָלִרָּר, אַהָלִרָּר, אַהָלִרָּר, אַהָלִרָּר, אַהָלִרָּר, אַהָלִרָּר, אַהָלִרָּר,

1. a tent, tabernacle, Gen. 9, 27. al. אַרָּהְל מּוֹכְּהַ tabernacle of the congregation or of assembly, comm. tabernacle of the covenant, i. e. the movable and portable sanctuary of the Israelites in the desert, described Ex. c. 26, comp. c. 36; also called simply אַרָּהָי, 1. K. 1, 39. As to the distinction in the tabernacle, between אַרָּאָ and אָבָּיִבְּי, the former (אַרָּאָׁ) denoted the exterior covering, consisting of twelve curtains of goats' hair, which was placed over the proper dwelling (אָבָיבָּי) i. e. the twelve interior curtains or hangings which lay upon the frame-work; see Ex. 26, 1. 7. 36, 8. 14. 19.

3. Spec. the temple, Ez. 41, 1.

4. Ohel, pr. n. of a son of Zerubbabel, 1 Chr. 3, 20.

הלְהָהְאָ Oholah, Aholah, pr. n. of a harlot, used by Ezekiel as the symbol of Samaria, Ez. 23, 4 sq. Put for אָבָה (Mappik) i. e. she has her tent, her own tabernacle, temple.

אָהָלות see in אָהָלות.

אַהְלּיאָב (tent of his father) Aholiab, pr. n. of an artificer, Ex. 31, 6. 35, 34.

ליכְרּה Oholibah, Aholibah, pr. n. of a harlot, used by Ezekiel as the symbol of the idolatrous kingdom of Judah, Ez. 23, 4 sq. lit. my tabernacle is in her, הַבָּלוֹה Comp. הַאַתָּלֵה.

לְּבְּלֶיהְ (tent of t'e height) Anoli bamah, pr. n. of a wife of Esau, Gen. 36, 2. 14; also of an Edomitish tribe, v. 14.

אַהָלים Num. 24, 6. Prov. 7, 17, and אַהָלית Ps. 45, 9. Cant. 4, 14, Plur. a spe

nes of odoriferous tree growing in India, called by the Greeks ayalloyor, later trialón, in modern times lignum alois, also lignum paradisi, and lignum aquila, Excacaria Agallocha Linn. See Diosc. tib. I. 21. The Heb. as well as the Greek name is derived from the Indian name of the tree, Sanscr. agaru and aguru (the r being softened into l), also agarukam. See Celsius in Hierobot. T. I. p. 135–170. Gildemeister de rebus Indicis, wasc. L. p. 65, 66. The Portuguese also would seem to have heard the name under the form agulu or the like; since they call this wood aquila lignum.

a doubtful root; hence perhaps

אַרְהוֹין mountaineer, comp. Arab. אונים Aaron, the elder brother of Moses. Ex. 6, 20. 7, 7; and the first high-priest, Ex. c. 29. Lev. c. 8.— אַרִין house of Aaron Ps. 115, 10. 12. 118, 3, put for the priests in general. So Aaron for any high-priest Ps. 133, 2.

אָנָה, constr. אַא, a noun after the form בָּי, זְבֶּ, from r. אָנָה to will, to desire.

1. Subst. will, desire, appetite, once Prov. 31, 4 Cheth. קבר או שַּבֶּר nor for princes the desire of strong drink. Keri צֵּר שֵׁבֶר (to say) where is strong drink?

So Arab. , which they explain by ...

Sometimes also ellipt. for '> or (be it) that, or (it must be) that, with fut. subjunct. where we may properly render or else, unless perhaps. (Comp. Acab.

is explained by "וֹל וֹל unless.) Is. 27, 5 I would burn them all together, אוֹר בוּיִים or else let them lay hold of my refuge, i. s. unless they take hold etc. Lev. 26, 1. Ez. 21, 15 [10].—Hence

3. As a conditional particle, pr. if one choose, i. q. if, if perhaps, but if, Sept. ear, comp. Lat. sive, in which lies also the si conditional. So Arab. is often explained by the Grammarians by With fut. 1 Sam. 20, 10 who shall tell me חשף אָבִיךְּ אָבִיךְ if thy father answer thee any thing harshly? Sept. ¿av, Vulg. si forte. (Winer attributes to this passage more than the context will bear, in endeavouring to make out a disjunctive sense, ad Sim. Lex. p. 26.) Ex. 21, 36 אוֹ נוֹדֵג פָּר שׁוֹר נָגָח חוּא but if it be known, that the ox was wont to push Sept. dar di, Vulg. sin autem. Lev. 4, 23. 28. 2 Sam. 18, 13.-Without a verb, Gen. 24, 55 let the maiden abide with us some days, if perhaps ten, q. d. ten days if she choose; Sept. ημίνας ώσει δέκα, Vulg. dies saltem decem. In this example the primary sense of choice remains; nor can it be well explained: multos dies, aut saltem decem.

אראַל (prob. will of God, from אַר, זאַ, זאַ, r. אַני *Uel*, pr. n. Ezra 10, 34.

* בَ '' cr בَ '' dobsol. root, i. q. Arab.

1. to come back, to return; also to come to one's senses, resipiscere, whence

2. to go down, to set, e. g. the sun.

3. to come by night, espec. in order to get water. Conj. V, VIII, id. awater-carrier, aquarius. Hence in Hebrew:

אוֹב, plur. הובוא masc. comp. for the gender of the plur. Job 32, 19.

1. a leathern bottle, pr. a water-skin, for carrying water, see r. איב no. 3. Spoken of skins for wine, Job l. c. באבות like new bottles which burst, i. e. like skins full of new wine.

2. νεκφόμαντις οτ νεκυόμαντις, i. e. a

necromancer, sorcerer, a conjurer who professes to call up the dead by means of incantations and magic formulas, in order that they may give response as to doubtful or future things; comp. 1 Sam. 28, 7. Is. 8, 19. 29, 3.—Deut. 18, 11. 2 K. 21, 6. 2 Chr. 33, 6. Plur. אֹבוֹת Lev. 19, 31, 20, 6. 1 Sam. 28, 3. 9. Is. 8, 19. 19, 3. Spec. put a) For the divining spirit, the foreboding demon, python, supposed to be present in the body of such a conjurer; comp. Acts 16, 16. So Lev. 20, 27 מילא או אשח כר יְהְיָח בָהָם אוֹב a man or a woman in whom is the spirit of divination, Eng. 'familiar spirit.' 1 Sam. 28, 8 לי באוֹב divine unto me by the foreboding spirit; whence such a sorceress is called אַמָּח בַּדְלֵח אוֹב a woman in whom is a divining spirit, 1 Sam. 28, 7. 8. b) For the dead, the shade or spirit evoked. Is. 29,4 קוֹלֵךְ and thy voice shall be like a shade out of the ground.--The LXX usually render אבות by έγγαστοίμυθοι, ventriloquists, and correctly; since among the ancients this power of ventriloquism was often misused for the purposes of magic.—As to the connection between these two significations of bottle and necromancer, it prob. arose from regarding the conjurer, while possessed by the demon, as a bottle, i. e. vessel, case, in which the demon was contained. Hence

water-skins) Oboth, pr. n. of a station of the Israelites in the desert, Num. 21, 10. 34, 43. It must be sought in the desert on the eastern skirts of Idumea, not far from Moab.

אוֹבִיל 1 Chr. 27, 30, Obil, pr. n. of an Ishmaelite. who had charge of the camels of David. It signifies pr. chief of the camels, like Arab. أَبِيلُ and أَبِيلُ from أَبِيلُ camel.—The form إبُلُ as אוֹבֵל for הוֹבִיר for הוֹבִיר for הוֹבִיר, as הוֹבִיר for הוֹבִיר,

מּבְּבֶל and אֶבֶל, m. (r. יְבֵל) a stream, river, only in Dan. 8, 2. 3. 6.

* האל and האל obsol. root. 1. to bend, to inflect, Arab. אוֹ mid. Waw; then to turn, to turn about or over, to stir, see subst. אוֹדוֹה, אוֹדְיִיה, אוֹדְיִיה, אוֹדְיִה, אוֹדִיה, אוֹדְיִה, אוֹדְיִה, אוֹדְיִה, אוֹדְיִה, אוֹדְיִה, אוֹדְיִה, אוֹדְיִה, אוֹדְיִיה, אוֹדִייה, אוֹדִייה, אוֹדְיִיה, אוֹדִייה, אוֹדְיִיה, אוֹדְיִיה, אוֹדְיִיה, אוֹבִיי, אוֹדְיִיה, אוֹדְיִיה, אוֹדְיִיה, אוֹדְיִיי, אִיִיי, אִיִייי, אִיִיי, אִיִיי, אִייי, אִייי, אִייי, אִייי, אִייי, אִייי, אִייי, אִייי, אִייי, אִיייי, אִייי, אִיייי, אִייי, אִייי, אִייי, אִייי, אִייי, אִייי, אִייי, אִייי, אִייי, אִיייי, אִיייי, אִייי, אִיי

lo surround, see אַ . Corresponding is Heb. עור. Hence

2. to load, to burden, to press down with weight; whence آيِنَّ heavy, burdensome, قَارِيُّ a load, weight, عَارِيُّ misfortunes, evils, calamities. by which one is weighed down; see אֵרֵי.

3. i. q. كَا for كَيْ , to be strong, robust; Conj. II, to strengthen, to aid, מוֹל and אוֹ strength, might, force; whence Heb. אוֹר. Comp. הַלֶּהְ and other verbs which also connect the notions of weight and strength.

האר m. pr. a wooden poker, with which a fire is stirred, see r. אר no 1; hence any burnt wood, a fire-brand, Zech. 3, 2. Am. 4, 11. Is. 7, 4. Syr. and Chald. id. Others make it i. q. كه wood.

plur. pr. turnings, turns, see r. no. 1; then circumstances, reasons, causes of things. Comp. acause, from r. בוֹל to turn about; בוֹל way. manner, cause, from خال , کال, کات, to turn oneself; Germ. um for wegen; בָּלֶל because of, from בַּלֵל.—Found only in the ו על דּבְרַר ,על דָּבַר i.q. על־אוֹדוֹת ,על דָּבָר ,על דָּבָר , for the causes, i. e. on account of, because of, propter, Gen. 21, 11. 25. 26, 32. Ex. 18, 8; c. suff. כל ארותר on my ac-בעל כַּל־אַרות אֲטָשר .6. אַניים count, Josh. 14, 6. for all these causes that, for this very cause that, Jer. 3, 8.—In some editt. is found 2 Sam. 13, 16 אַל אֹרוֹת, which has arisen from combining two readings, צל אודות and אַל־אודות.

* I. The not used in Kal, pr. to bend, to inflect; comp. kindr. Typ. Hence

1. to turn aside, to take lodging, to lodge, to dwell; i.q. Arab. وَأُوكِي Conj. I, II; مَا وَيُوكِي a lodging, dwelling. See deriv.

2. i. q. Arab. وَى to incline, to liave a bent, i. e. to desire, to long for, to wish see Pi. Hithpa. and comp. אָבָּהְי. Kindr. roots are אָבָּה, Lat. aveo. Arab. هَرِىَ Sanscr. aw, to desire.

PIEL. אָדָּה i. q. Kal no. 2, to desire, to long for, ascribed mostly to the soul. שַּטָּי, Prov. 21, 10 יְּשָׁר אַנְּהְח רָשׁׁר Deut. 12, 20. 14, 26. Job 23, 13, 33, 20. 1 Sam. 2, 16. 2 Sam. 3, 21. Mic. 7, 1. Without שַׁבָּי אַנְּיִרוּהְ אָרָי אָרִירְיִּרְ P. 132, 13. 14. Is. 26, 9 יְּבִירְיִר יִין soul even I desire thee in the night; comp. יְבִּירְיּה for I, with 1 pers. Gen. 44, 32.

HITHPA. הַּרְאַלָּהְ, fut. apoc. רְּחָאָר, Prov. 23, 3. 6, i. q. Pi. but pr. to desire for one-self, to long; absol. 1 Chr. 11, 17; c. acc. Deut. 5, 18. Jer. 17, 16; c. dat. Prov. 23, 3. 6. הַחָאָנָה הַאָנָה to long a longing, i. e. to long for with eagerness, to lust after, Num. 11, 4. Ps. 106, 14. Hithpael differs also from Piel, in that it is never joined with במנים, which is the common usage with Piel.

Deriv. אָר , אָנָר , אוּר, אוּר, אָנָר , אָנָר , אַנָּר, אָנְר , מָאַנִירם , מַאַנִירם . מַאַנִירם

* II. הואל obsol. root, onomatopoetic, to cry, to howl, ululare; so Arab.

to howl, as a dog, wolf, jackal; see the deriv. אָר, אוֹר.

* III. אָרָּ, in Kal. not used, prob. to sign, to mark, to describe with a mark; kindr. with מָּאָרָ, and חָּאָהָ. Comp. אָרָה, to desire. Hence

אודארי, בין לְּכֶּם (לְּכֶּם אוֹנְיִם לָּכֶּם (לְּכָּם אוֹנִייִם לָּכָּם). ye shall mark out for yourselves a border, etc. comp. v. 7. 8. where in the same connection is read fut. בְּבָּיבּה . Sept. and Syr. in all three passages, אמדמענים out, אוֹנְיבּידּיּג, אַבּיבּיבּרְ, ye shall measure out, determine.—Hence also אוֹנְיִ הַּיִּבּיּ, אַ a sign.

רְּאָנָה f. (r. רְּהַבְּאָ I. 2) 1. desire, longing, e. g. after food, with לַּבְּהָ, Deut. 12, 15. 20. 21. 18, 6; of sexual desire, Jer. 2, 24. Comp. in אָנָה I. Pi.

2. desire, pleasure, will, with the 1 Sam. 23, 20; simpl. Hos. 10, 10.

לְּדֵיל, prob. i. q. עָדִי, אָדָי, strong, robust) Uzai, pr. n. m. Neh. 3, 25.

Gen. 10, 27, pr. n. Uzal, a descendant of Joktan, here taken in a geographical sense for a city and district of the Joktanidæ in Arubia, prob. the same afterwards called Sanaa, the metropolis

of the kingdom of Yemen; see B whart Phaleg. II. 21. J. D. Michaelis Spicil. Geogr. Heb. ext. T. II. p. 164 sq. Rut ger's Hist. Jemanæ, p. 217.

ጉጂ (desire or dwelling, i. q. ጉጵ) **Evi**, pr. n. of a king of Midian, Num. 31, **8.** Josh. 13, 31.

לרי אידו (r. אידו I) 1. Subst. wailing, lamentation. Prov. 23, 29 לפר אוי לפר אוי של who hath wailing, who hath want?

2. Interj. 200? a) Of sorrow, grief, c. dat. 200 to me? etc. 1 Sam. 4, d. Is. 3, 9. 4, 5; rarely c. acc. Ez. 24, 6. 8; absol. Num. 24, 23. b) Of threatening, imprecation, Num. 21, 29.—Kindr. is 217

i. q. אוֹרָהוּ i. q. אוֹרָהוּ, c. dat. Ps. 120, 5.

אַרִיל m. (ר. צִּילִים plur. אַרִיל 1. foolish, as adj. אֵישׁ אֵרִיל Prov. 29, 9. Hos. 9, 7. More freq. subst. a foolish man, a fool, Job 5, 2. Is. 19, 11. 35, 8. Prov. 7, 22. 10, 14. 11, 29. 14, 3. 15, 5. Opp. to a prudent man (בִּיבִים) Prov. 12, 16; to a wise man (תַּבְּיב) Prov. 10, 14.

2. Impl. impious, wicked, Job 5, 3.

id. with adj. ending, foolish, Zech. 11, 15.

ביל מרדה Evil-Merodach, pr. n. of a king of Babylon, who set at liberty Jehoiachin king of Judah after he had been long detained in prison by Nebuchadnezzar, 2 K. 25, 27. Jer. 52, 31. He succeeded Nebuchadnezzar, and reigned two years, according to Berosus in Jos. c. Ap. 1. 20.-As to the signification of the name, מְרֹדָהָ q. v. is the name of a Babylonish idol, and אַרֵּיל is in Heb. foolish. But we may take it for granted that some other name of Assyrian or Persian origin lies concealed under this, which the Jews thus wrested into the analogy of their own tongue; pleasing themselves perhaps with the idea of calling the hostile and gentile king in scorn Merodach's fool, i. e. his foolish worshipper.

י אַרַל אָרָל, with Vav movable, obsol. root, i. q. יְצֵּל , רָצֵל , to be foolish, pr. to be turned away, perverse, comp. kindr. אָרֵל , אָרֵל , אַרֵּל , אַרֵּל , אָרֵל , אָרֵל , אָרֵל , אָרֵל , אָרֵל , אָרָל , אַרָּל , אַרָל , אַרָּל , אָרָל , אָרָל , אַרָּל , אָרָל , אָרָל , אָרָל , אָרָל , אָרָל , אַרָּל , אָרָל , אַרָּל , אַרָּל , אַרְל , אַרְל , אַרָּל , אַרְל , אַרָּל , אַרְל , אַרְל , אַרְל , אַרְל , אַרָּל , אַרְל , אַרְל , אַרְל , אַרְל , אַרְל , אַרְל , אַרָּל , אַרְל , אָרָל , אָרָל , אַרְל , אָרָל , אַרְיל , אַרְיל , אָרָל , אָרָל , אַרְיל אַר , אַרְיל אַר , אַרְיל אַר , אַרְיל אַר , אַרְיל , אַרְיל אַר , אַרְיל אַר , אַרְיל אַר , אַרְיל אַר , אַרְיל אַ

* 51% and 5"% a root not used in

the verb, but of wide extent in the derivatives.

1. Pr. to roll, to twist, to twirl, as in kindr. אַחָּר, אָחָר, אָחָר, אָדָּלּ, פּרָּלּ, מָּדְר, אַחָּר, גּוֹגוֹשׁ, גּוֹגוֹשׁ, גּוֹגוֹשׁ, גּוֹגוֹשׁ, and see below under r. בַּּנָבּיּ — Hence אַרָּא a ram, from his twisted horns; also אַרּל belly.

2. Trop. to be strong, stout, powerfu.; for the connection comp. in אַרָה and אַרָה.
—Hence אַ the Strong One, God; דּאָהָּ
terebinth, q. d. the strong tree; אַרָּלוּח, אַרָלוּח, strength, aid.

3. Trop. to be first, foremost, chief, from the notion of strength and power;

so Arab. לַבָּל to be foremost, to come out first, לַבְּל first, primus, (pr. princeps, like אַרְּלִים, comp. Heb. בְּאָלִים —Hence אַרְּלִים , the mighty, the chief, אַרְלִים the front part, q. v. אַרְלִים no. 2, and אַרְלָּים, a projection on a building; אַרְּלָים, no. 3, the first place, rank.

m. 1. the belly, body, pr. a roll, roller, from the round form; r. >>> no. 1.

Ps. 73. 4. Arab.

2. Plur. the mighty, the powerful, the chief. 2 K. 24, 15 Cheth. אַלָּר וְאָרֶע the chief of the land. The Keri has the more usual form אֵרלַב. R. אַרלַב no. 3.

I. אולי compounded from אַר constr. אי, and בי i. q. לא, לא, לא, not; comp. לא, לא, לולי, אחלי.

1. if not, unless, once Num. 22, 33 אולר נטקה השנר וגר unless she had turned from me, surely now I had slain thee. Sept. בּוֹ שְׁהַ. Aben Ezra well לַבְּלֵּר .

2. whether not, Is. 47, 12; and hence ellipt. [who knows] whether not, i. e. perhaps, peradventure, expressing doubt, fear, Gen. 24, 5. 27, 12. Josh. 9, 7; and also hope, Gen. 16, 2. Am. 5, 15.—Hos. 8, 7 the stalk shall yield no meal, יַצְשָׁח וְרִים יְבְלֶּבְּוּא [or if] perhaps it yield, strangers shall devour it. Jer. 21, 2.

-In like manner Arab. Land Land perhaps, is pr. whether not, ellipt. As to

its origin, for it, and its various forms and use, see De Sacy Gramm. Arabe 1. \$867, and note. More nearly corresponding are the Talmudic particles ** pr. whether not, annon, then

whether perhaps, if perhaps, fortasse e. g. Pirke Aboth 2, 4 'ne dicas: cum otiosus fuero, discam, fortasse (משמי) non eris otiosus.' Berach 2, 1. 9. Also אורם what if? perhaps, which is put for Heb.

II. אַפּלֵיר n. Ulai, Eulæus, a river flowing by Susa in Persia, and emptying itself into the united stream of the Euphrates and Tigris, called by the Greeks Choaspes, now Kerah. Dan. 8, 2. See Hdot. 5. 49. Plin. H. N. 6. 27 or 31. R. K. Porter's Travels, Vol. II. p. 412, and Map.

אלה, אלה, (Kamets impure,) Plur. אלְּמִים, (r. אֹלְּמִים no. 3,) pr. the anterior part, front; hence

1. vestibule, porch, portico, 1 K. 7, 6 sq. Ez. 40, 7 sq. Spec. of the vestibule or porch erected on the eastern front of the temple of Solomon, Gr. δ πρόναος, 1 K. 6, 3. Joel 2, 17; more fully אַנְּלָם 2 Chr. 15, 8. 29, 17. The altitude of this porch is said (2 Chr. 3, 4) to have been 120 cubits, while the height of the temple itself was only 30 cubits, and its length 60 cubits, 1 K. 6, 2. This would give to the porch the form of a tower, unless there is here an error in the text. Perhaps for אַנוֹר נַשְׁרִים we may read with Meyer and others אַנוֹר נַשְׁרִים tubits.

2. Adv. pr. in front, and therefore opposite, on the contrary; hence trop. as a strong adversative particle, but, but yet, nay but, nevertheless, οὐ μὴν ἀλλά, as Sept. well. Job 2, 5. 5, 8. 13, 3. Often also אַנְאוּבְּ, Sept. où μην δε άλλά, Gen. 48, 19. Ex. 9, 16. Job 1, 11. 12, 7. 33, 1. Where two adversative propositions stand one after the other, the Hebrews repeat the adversative particle, as in Engl. e. g. בּלְמי — בּלְאָד Job 13, 3. 4. Comp. בר – וְבִר Once in Job 17, 10 it is written אָלָם, where some Mss. falsely read באלם —It may be worth inquiry, whether this particle also, as well as אולד, may not be compounded from it i. q. in an, whether, and i. q. مُعْلًا, not, in the ellipt. sense, [who

knows] whether not, i. q. but perhaps.

This conjecture would seem to be

supported by the Syriac word

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which according to the ancient Syrian exicographers signifies annon, fortasse.

3. Ulam, pr. n. m. a) 1 Chr. 7, 16. b) 8, 39. 40.

הַלְּלָּתְ f. (r. לְּצִלָּהָ) 1. folly, very often in Proverbs, as 5, 23. 12, 23. 13, 16. 14, 17. 18. 29. 15, 2. 14. 21.

2 Impl. impiety, wickedness, comp. בְּבָּלֵח. Ps. 38, 6. 69, 6.

3. Perh. the first place, high rank, power, from r. אאל הוס. 3. Prov. 14, 24 איל בים אַנְלָּים אָנָלָים אָנָלָים אָנָלָים אָנָלָים אָנָלָים אָנָלִים אָנִלְים אָנִים אָנִילִים אָנִים אָנִיים אָנִים אָים אָנִים אָנִים אָנִים אָנִים אָנִים אָּנִים אָנִים אָּים אָנִים אָנִים אָּנִים אָּנִים אָּים אָנִים אָּנִים אָּים אָּים אָּים אָּים אָּנִים אָּים אָנִים אָנִים אָינִים אָּים אָנִים אָּים אָנִים אָינִים אָנִים אָנִים אָינִים אָּים אָינִים אָינִים אָּים אָּים אָנִים אָּינִים אָּיַּים אָּינִים אָּינִים אָינִים אָּים אָינִים אָּינִים אָּינִים אָּים אָּינִים אָּינִים אָּים אָינִים אָּים אָּים אָּינְים אָּינְים אָּינִים אָּינִים אָּינְים אָּינִים אָּינִים אָּינִים אָּים אָּינְים אָּינִים אָּינִים אָּינִים אָּים אָּינִים אָּינִים אָּינִים אָּינִים אָּינְים אָּינִים אָּינִים אָּינְים אָּינִים אָּינִים אָּינִים אָּינְים אָּינִים אָּינִים אָּינְים אָּינִים אָּינִים אָּינִים אָּינְים אָּינִים אָּינְים אָּינְים אָּינְים אָּינִיים אָּינְיים אָּינִים אָּיים אָּינְים אָ

אֹרְסָר (perh. eloquent, talkative, Syr. אוֹסְרּ, r. אָמֵר (אָמֵר, pr. n. m. Gen. 36, 11.

* 778 obsol. root. 1. Pr. to be nothing, not to be, i. e. having a negative power, like NN and kindred forms, as نهند, پوپر, پوپر, to hinder, پهنې; the same power which in most languages is expressed by the letter n; comp. Sanscr. na, no, an and a privative; Pers. wi, U; Zend. and Copt. an; Gr. νη in νήπιος, νημερτής, and aveu; Lat. ne, nemo, non, also in priv. prefixed to adjectives; Germ. nie, nein, and vulgar ne, also ohne and un prefixed to adjectives; Engl. no, nay, not, and un, in privative; also Greek avalvouas. Less frequently the negative power is expressed by the kindred letters m, comp. Sanscr. ma, Gr. μή; and l, comp. κό, אָרָן, לָּר, לָר, לָא, לָא Hence אָלָל, אָר, לָר, לָא, לָא. ארן nothing, not, ארן nothingness.

From the idea of nothing come the following tropical senses:

2. to be vain, empty, fruitless; and hence to be false, worthless, wicked, see Time, no. 1, 2, 3. Comp. in Engl. 'to be nothing worth,' 'there is nothing in him;' Lat. 'homo nequam.'

3. to be deficient in strength, debilitated, exhausted. Arab. אוֹן mid. Ye, to be weak, exhausted; יוֹן weariness, trouble, sorrow.—Hence אָנִים, no. 4, אַנִים, labours.

4. to be light, easy, facile; since

things light and easy are to us problems. Comp. It to be light, easy.—Hence is I, faculty (facility) of doing any thing, ability, power.

אָנְהָ m. (r. אוּדָן no. 1) c. suff. אוֹנְהָ אוֹנְה Jer. 4, l4. Ps. 94, 23. Plur. אוֹנְה Prov. 11, 7.

1. nothingness, vanity, also a vain and empty thing, Is. 41, 29. Zech. 10, 2. Spec. of the nothingness of idols and of every thing pertaining to idolatry (comp. לַבְּלֹּל) 1 Sam. 15, 23; and so put for as idol, idols, Is. 66, 3. Hence in Hosea the city בְּרַת־אֵל house of God, as being given to idolatry, is scornfully called בית־און house of idols, Hos. 4, 15. 10, 5. Here too are to be referred: בקעת (a ואָא plain of Aven (idols), Amos 1, 5, i. e. a certain valley in the vicinity of Damascus, perh. Heliopolis of Syria. p) אַת Aven for jix i. e. Heliopolis of Egypt Ez. 30, 17; but with the notion of an idolatrous city.—Spec.

2. nothingness of words, i. e. false-hood, deceit, Ps. 36, 4. Prov. 17, 4.

4. toil, trouble, evil, calamity, i. q. פָּבֶּל Ps. 55, 4 they cast calamity upon me. Prov. 22, 8 he that soweth iniquity shall reap evil, calamity. Ps. 90, 10. Job 15, 35. Hab. 3, 7.—Spec. sorrow, pain, Gen. 35, 18 בְּרְאוֹנְרְ Ben-oni, i. e. son of my sorrow. בְּרָהְעוֹנְי bread of sorrows i. e. the food of mourners, which was reckoned unclean, Hos. 9, 4; comp. Deut. 26, 14.

Note. As its with suffixes coincides as to form with him, care must be taken not to confound the two words.

I. Tix m. (r. Fx no. 4) faculty, ability, hence

1. strength, power, Job 18, 7. 12. 40, 16. Spec. of manly vigour, power of procreation, אורים האון the first-fruits or first-ling of one's strength, the first-born, Gea 49, 3. Deut. 21, 17. Ps. 105, 36. Planara Is. 40, 26. 29. Ps. 78. 51.

2. wealth, substance, Hos. 12, 9. Job 20, 10.

3. On, pr. n. m. Num. 16, 1.

II. 77% Gen. 41, 50 and 7% 41, 45. 46, 20, On, the domestic pr. n. of an ancient Egyptian city, in Ez. 30, 17 written אַנָן q. v. no. 1. b. Called also by the Hebrews, prob. as a translation of the Egyptian name, שַׁבֶּיה שֵׁבֶּי Beth-shemesh, i. e. house of the sun, Jer. 43, 13; by the Greeks Heliopolis, city of the sun; by the Arabs عين شهس 'Ain Shems, i. e. fountain of the sun. Coptic Us, which signified light, and spec. the sun, as there seems hardly a doubt; comp. oresn, oesn, orwsns, light, luminary; see Peyron Lex. p. 273. The city stood on the eastern side of the Nile, a few miles north of Memphis; and was celebrated for the worship and temple of the sun, and for its obelisks. one of which remains to the present day; Diod. Sic. I. 85. Hdot. 2. 59. Near the ruins of the ancient city is a fountain still called 'Ain Shems, in the adjacent modern village of Matariyeh. Comp. Descr. de l'Egypte, Antiq. V. Pl. 26, 27. Bibl. Res. in Pal. I. p. 36, 37.

אוֹנוֹ (strong, for אוֹנוֹן) Ono, pr. n. of a city in Benjamin, Ezra 2, 33. Neh. 7, 37. 11, 35. 1 Chr. 8, 12; with a valley or plain of like name, Neh. 6, 2.

אוֹרְיּוֹת f. plur. 2 Chr. 8, 18 Cheth. for אֵינְיּהוֹת ships, with Vav as mater lectionis redundant.

a) Gen. 36, 23. b) 1 Chr. 2, 26.

آبَانَا (id.) Onan, pr. n. of a son of J.dah, Gen. 38, 9. 46, 12. Num. 26, 19.

Uphaz, pr. n. of a gold country, Jer. 10, 9. Dan. 10, 5. It seems to be corrupted out of אמריי ; since the letters and t are also elsewhere interchanged, comp. פָּיָם and בָּיַב to boast.

מְלֵּיר, אוֹפִר, pr. n. Ophir, a celebrated region, abounding in gold, which the seamen of Solomon in company with the Phenicians were accustomed to visit, taking their departure from the ports of the Elanitic gulf, and

precious stones, and sandal-wood, also silver, ivory, apes, and peacocks; 1 K. 9, 28. 10, 11. 2 Chr. 8, 18. 9, 10; espec. 1 K. 10, 22, where Ophir is to be understood, although not expressly mentioned. The gold of Ophir is frequently mentioned in the O. T. as Job 28, 16. Ps. 45, 10. Is. 13, 12. 1 Chr. 29, 4; once also TIN itself is put for gold of Ophir Job 22, 24.

As to the geographical situation of Ophir, there is the greatest diversity of opinion among commentators. Yet among modern interpreters, the best hesitate only between two regions, viz. India, and some part of Arabia.—That Ophir is to be sought in *India*, was the opinion of Josephus (Ant. 8. 6. 4), and among the moderns, of Vitringa, Reland, and others; and this view is supported by the following arguments: a) The countries of India abound in the articles of traffic above mentioned; and several of these, as ivory and sandal-wood are found only in India; also the words for apes and peacocks correspond entirely with the Indian words for the same on the coast of Malabar, and are doubtless derived from these latter; see nip. הַּמְּיִּדֹם. b) The LXX have everywhere (except once in Gen. 10, 29) for אוֹפריר put Σουφίο, Σουφείο, Σωφίο, Σωφείο, Σωφαρά, Σωφηρά. But COCID, according to the ancient Coptic lexicographers, (whose authority, however, is not very great,) is the name for India. c) There exists in India a district from the name of which both the names Ophir and Sophir may be readily explained, viz. Fovπάρα, the Οὔππαρα of Arrian, (Sanscr. Uppara upper,) situated in the hither Chersonesus where is now the celebrated emporium of Goa, and mentioned by Ptolemy, Ammianus, and Abulfeda.-Of not less weight are the arguments brought in favour of Arabia; which view is supported among the moderns by Michaelis (Spicil, II. p. 184 sq.) Goaselin, Vincent, Bredow (Histor. Unters. II. p. 253), T. C. Tychsen, Seetzen in Zach's Monatl. Corresp. XIX. p. 331 sq. and others. It is said: a) That Ophir, in Gen. 10, 29, is enumerated among other regions inhabited by the descendants of Joktan; all of which, so far as known to us, are to be sought in the southern part of Arabia, and especially between Sabsea and Havilah, both of which are rich in gold; although it cannot be denied that Ophir, even if more remote and situated in India, might have been referred, in this genealogical list of nationa ': he colonies of the Joktanidæ. b) Of the articles of traffic above mentioned, only certain ones, indeed, as gems and apes, are now found in Arabia; and in modern times no gold whatever is found there. But that formerly certain districts at least of Arabia abounded in gold, and that too native and απυρος, is testified not only by the writers of the O. T. e. g. Num. 31, 22. 50. Judg. 8, 24. 26. Ps. 72, 15; but also by Diod. Sic. 2. 50. ib. 3. 44, 47, (comp. in נוֹפֶּז,) by Agatharchides ap. Phot. Cod. 250, by Artemidorus ap. Strab. 16. 4. 22, and by Pliny H. N. 6. 28, 32. The authority of all these witnesses cannot well be impeached; since the mines may have been exhausted or wholly neglected, as in Spain; or the globules of native gold formerly found in the sand may have c) Ophir is expressly mentioned as an island of Arabia by-Eupolemus ap. Euseb. Præp. Evang. IX. 30; and at the present day there exists a place called el-Ophir in the district of Oman, a few miles from the city Sohar towards the interior.

However it may be as to the respective merits of these two hypotheses, (for we cannot here exhaust the discussion,) they are both far more probable than that which assigns Ophir to the eastern coast of Africa, making it to comprise Nigritia and the Sofala of Arabian writers, now Zanguebar and Mozambique, where there is a gold district called Fura; an opinion held by Grotius, Huet, D'Anville, Bruce, Schulthess, and others.

קישורים (ר. אָשָׁי, constr. אַנּיא, plur. אוֹשְּנִיה, a wheel, Ex. 14, 25. al. Prov. 20, 26 יְשִׁיה בַּלְייְה בַּלְייִה מוֹשְׁיה and turneth over them the wheel sc. of the threshing-sledge, i. e. he crushes them in pieces; see in בייו ביין.

* VIX 1. to press on, to urge, to hasten

any one, Ex. 5, 13. Comp. Chald. אַבָּאָּ Kindr. both in sound and signif. are the roots אָבָאָ, אָדוּלַ, אָדוּלַ, comp. אוניים.

2. Intrans. to urge oneself to hasten, to make haste, Josh. 10, 13. Prov. 19, 2. 28, 20.—With פון, to hasten from, i.q. to withdraw oneself, Jer. 17, 16 מַרְבָּיה מַרְבָּיה וֹלְבָּיה וֹלְבִּיה וֹלְבִּיה וֹלְבִיה וֹלְבִיה וֹלְבִיה וֹלְבִיה have not withdrawn myself from being a pastor (prophet) after thee.

3. to press close, i. e. to be strait. narrow, Josh. 17, 15.

HIPH. i. q. Kal no. 1, to press on uurge, to hasten any one; c. inf. et 3 Is. 22, 4; with 3 of pers. Gen. 19, 15.

רְּבֶּוֹת m. constr. רְבְּיִה, plur. אינָרות אינ. R. רְבָּאָ

1. Pr. what is laid up, a store, stock, e. g. of fruits, produce, provision, 2 Chr. 11, 11. 1 Chr. 27, 27; espec. of gold, silver, and other precious things, treasure, e. g. of the treasures of the temple 1 K. 7, 51; of the king 14, 26. '5. 18. יברת אובר treasure-house, treasury, Neh 10. 39.

2. i. q. אוֹצָר a store-house, garner Joel 1, 17; a treasury 2 Chr. 32, 27.

* TIN to be or become light, to shine, to be bright, Gen. 44, 3; also of the eyes of a fainting person when he recovers 1 Sam. 14, 27. 29. Præt. impers. Tix it is light 1 Sam. 29, 10. Imperat. Tix, Is. 60, 1 shine, be bright, i. e. be sur rounded and resplendent with light.

NIPH. לאור, fut. האור, i. q. Kal, 2 Sam. 2,32. Job 33,30 להאור for להאור to become light, to be made light, to dawn. Part. bright, splendid, glorious, Ps. 76,5.

Нірн. דָאָרר 1. to lighten, to make light, to illuminate, c. accus. Ps. 77, 19. 97, 4. 105, 39. a) דארר ערני ם to enlighten the eyes of any one, which before were dark, dim, i. e. to recall him as it were to life, Ps. 13, 4; hence to refresh, to gladden, Prov. 29, 13. Ps. 19, 9. Ezra 9, 8. light up one's countenance, to cause it to shine, i. e. to cheer, to enliven, Ecc. 8, 1. Comp. synon. נַּהַר II. So of one's own countenance, דְאָרר פָּנָרו to cause his face to shine, spoken. espec. of God as regarding men with a serene and propi tious countenance, Ps. 80, 4. 8. 20; c.

135; לְ 118,27; אַר Ps. 67, 2. Once omitting אַרים Ps. 118, 27. c) Trop. to enlighten, i. e. to impart knowledge and wisdom, Ps. 119, 130.

2. to give light, to shine, absol. Gen. 1, 15, c. dat. Ex. 13, 21. Is. 60, 19.

3. to light, i. e. to kindle, to set on fire, Mal. 1, 10. Is. 27, 11. Comp. אור fire. Ara). אור לייני to kindle.

Deriv. אוּרָד, אוּרָת, pr. names אוּרָד, באור, pr. names אוּרָד.

m. (once f. Job 36, 32; see Lehrg. p. 546) light, Gen. 1, 3. 4. 5. Job 3, 9. 12, 25. The diff. between it and מַאוֹר is apparent from Gen. 1, 3 comp. v. 14. 16, ו. e. אור is light as universally diffused, e.g. the light of day and of the sun, while אוֹר is pr. a light, luminary, which gives light, and therefore admits the plural, which his does not, except in one example Ps. 136, 7. where אורים is poetically put for פארים .--Spec. a) day-light, morning-light, dawn, Neh. 8, 3 מן־ דואור בר מָחַצִרת חיום from day-light until noon. Job 24. 14 לאור with the light, at dawn. b) light of the sun, also the sun itself, Job 31, 26, 37, 21. Hab. 3, 4. Is. 18, 4; comp. φάος for the sun Odyss. 3. 335. Also light of day, the day, Ecc. 12, 2. אור רְשֵׁערם light of the wicked, i. e. their day-time, put for the night, Job 38.15. c) i. q. על-כפים כפה אור 36,32 Job 36,32 על-כפים he covereth his hands with light, i. e. lightning, q. d. his hands are red with lightning. Job 37, 3.11.15. d) the light of life, life, Job 3, 16. 20; more fully אור Ps. 56, 14. e) Metaph. light as the emblem of welfare, prosperity, happiness; either so that the proper sense of light is retained, Job 22, 28. Is. 9, 1; or trop. for prosperity itself, Job 30, 26. Ps. 97, 11. In Is. 10, 17 Jehovah is called the light of Israel, as the author and source of prosperity and happiness to them; comp. 60, 1.3. f) light for knowledge, instruction, doctrine. Is. 49, 6 אור a light of the Gentiles, i. e. an enlightener, teacher. 51, 4. 2, 5 let us walk in the light of Jehovah, see v. 3. Comp. Prov. 6, 23 for the commandment (of God) is a lamp, and the law is light. g) אוֹר light of the countenance, i. e. a serene and cheerful countenance, Job 29, 24

(comp. Ps. 104, 15). Prov. 16, 15 אַרְּדְּיִּ מְּנִי מְּנִי יוֹ the light of the king's countenance, i. e. when his countenance is cheerful and pleasant. Ps. 4, 7. 44, 4.

אור אור m. 1. i. q. אור , light, and hence in Plur. אורים a) lights, i. e. region of light. the East, Orient, Is. 24, 15. Comp. Hom. προς ηω ηέλιον τε, Il. 12. 239. Od. 9. 26. b) lights, metaph. for revelations, revelation, spoken of the sacred lot of the Hebrews, Urim, Num. 27, 21. 1 Sam. 28, 6; oftener more fully הארים והחבים Urim and Thummim, light and truth, i.e. revelation and truth, Ex. 28, 30. Lev. 8, 8; once הְשָּרם וָאָרָים Deut. 33, 8. Sept. well, δήλωσις καὶ άλήθεια, Luth. Licht und Recht. These sacred lots, which the high-priest alone might consult in matters of great moment, were worn in his breast-plate, as appears from Ex. 28, 30, where נַתַן אַל is to put into; comp. Deut. 23, 25. Num. 4, 10. Ex. 25, 21. they were, was already matter of dispute in the time of Philo and Josephus. The latter supposed that the augury was taken from the twelve gems which decorated the exterior of the breast-plate, and from their degree of splendour; Jos. Ant. 3. 8. 9. But Philo teaches that the Urim and Thummim were two small images inserted between the double folds of the breast-plate, one of which symbolically represented revelation, and the other truth; Tom. II. p. 152. ed Mangey. In this case, the Hebrews perhaps imitated a similar custom of the Egyptians, among whom the supreme judge wore suspended from his neck a small image of sapphire, as the symbol of truth; see Diod. Sic. 1. 48, 75. Ælian V. H. 14. 34.

2. light of fire, Is. 50, 11 אַאָּדְּאָדְּ Hence for fire itself, i. e. flame, blaze, Is. 44, 16. 47, 14. Ez. 5, 2. Comp. אַיר Hiph. no. 3.

3. Ur, pr. n. a) Of Abraham's native city, more fully אַרִּר מַטְּבְּּרֹם Ur of the Chaldees, Gen. 11, 28. 31. 15, 7. Neh. 9, 8. A trace of it seems to have remained in the Persian fortress Ur, situated between Nesibis and the Tigris according to Ammian. 25. 8. But ar as an appellative may perhaps have signified a fortress castle; so at least Pers.

Zeud and Sanscr. vara, fortification, comp. Sanscr. pura a fortified city, after the analogy of punar, Pracrit. unar, etc. See F. Benary in the Berliner Jahrbb. 1841. p. 146 sq. b) m. 1 Chr. 11, 35.

אוֹרָה f. 1. light, Ps. 139, 12; metaph. of welfare, happiness, Esth. 8, 16.

2. Plur. רוֹחְזוֹץ greens, green herbs, 2 K. 4, 39. The idea of brightness, splendour, is often transferred in the Semitic tongues to verdure and flowers; comp. אַרָּי, Arab. الزوار ا

אַרָּרוֹא by transp. for אַרָּרוֹא q. v. stalls, cribs, 2 Chr. 32, 28.

אררי (fiery, or perh. an abridged form for אוריה, pr. n. m. a) Ex. 31, 2. b) Ezra 10, 24. c) 1 K. 4, 19.

ארריאל (flame of God) Uriel, pr. n. m. a) 1 Chr. 6, 9. 15, 5. 21. b) 2 Chr. 13, 2.

n.m. a) A Hittite, the husband of Bathsheba, treacherously slain by order of David, 2 Sam. 11, 3. b) A priest in the time of Ahaz and Isaiah, Is. 8, 2. 2 K. 16, 10.

לְּרֶיֶּדְאֹ (id.) Urijah, pr. n. of a prophet slain by order of Jehoiakim, Jer. 26. 20 sq.

איש see שישות יותאינים under שיש.

* Mix or Mix a root not used in Kal.

NIPH. Mix, fut. 1 plur. Mix, 3 plur.

IMIX, to consent, 2 K. 12, 9; with dat. of pers. to consent unto any one, to gratify him, Gen. 34, 15. 22. 23. In Arabic this

eense is found under the form בּיֹל i. q. איִת, to come, Conj. III אַיֹל, Heb. איִת, whence seems to have arisen the new root יאָני unless by changing the points, instead of בַּאִוֹתְּל , צָאוֹתְל , we prefer to read איִג, איִר, אוֹתַל , which forms may then be eferred to Poel of r. הַחָּהַ.

I. Fix, plur. mink, comm. gend. comp. sing. Gen. 9, 12. Ex. 4, 8; plur. Ex. 4, 9.

Josh. 24, 17. Contr. for risk from risk III comp. a for a fill sign, for a fill from control.

1. a sign, Chald. ראָ, Syr. |2|, plur | בُסבוֹ. Ex. 12, 13. Josh. 2, 12. Gen. 1, 14 בייוניים אוליים וויין מייוניים and they shall be for signs and for seasons, i. e. by Hendiadys, for signs of seasons.—Then

2. an ensign, flag, military standari espec. of each single tribe, Nun. 2, 2 sq different from by the banner of three tribes together.

3. a sign of something past, a token, memorial, Ex. 13, 9. 16. Deut. 6, 8. Hence a memorial, monument, Is. 55, 13. Ez. 14, 8.

4. a sign of something future, a portent, omen, τύπος τοῦ μέλλοντος Rom. 5, 14, i. q. רְשָׁרָה. Is. 8, 18 lo! I and the children whom Jehovah hath given me are signs and portents in Israel from the Lord of hosts, i. e. through the names divinely given us, which are all of good omen, (viz. יְשַׁרְיִּה salvation of Jehovah; אַבְּינוּאַל God with us, 7, 14. 8, 8; Shear-Jashub 7, 3,) God has made us types of future things to prefigure future deliverance and prosperity. Comp. 20, 3. Ez. 4, 3.

5. a sign or token of any thing in itself not visible or discernible; e. g. the token of a covenant, as circumcision, Gen. 17, 11; the sabbath, Ex. 31, 13. a token, argument, proof, Job 21, 29. comp. Lat. signum Cic. de Invent. 1. 34 Gr. τεκμήφιον, σημείον, Sept. Job 21, 29. So of the prophetic sign or token of the truth of a prophecy, viz. when God or the prophet as his interpreter foretells some minor event, the fulfilment of which serves as a sign or proof of the future fulfilment of the whole prophecy; Ex. 3, 12. Deut. 13, 2. 3. 1 Sam. 2, 27-34. 10, 7-9. 2 K. 19, 29. 20, 8. 9. Is. 7, 11-14. 38, 7. 22. Jer. 44, 29. 30; comp. Mark 13, 4. Luke 1, 18. 2, 12. Comm. on Is. 7, 10. 11. -Finally, a wonder, prodigy, miracle, as a sign of the divine power, i. q. מוֹמַת, Deut. 4, 34. 6, 22. 7, 19. 29, 2. 34, 11.

II. אֹרְה only c. suff. אוֹחָד etc. i. q. ראַ I, pron. demonstr. commonly as sign of the accus.

78 demonstr. part. originally of place

in that place, there, kindred with m, Arab. 3 ecce! Then

1. Part. demonstr. of time, at that time, then, Chald אָרֵיהְ Spoken: a) Of time past, Arab. לַּבְּיֹלָ Gen. 12, 6. Josh. 10, 12. 14, 11. With præt. 1 K. 8, 12. 2 Chr. 6, 1. 8, 12. 17; also with fut. in præter sense, Josh. l. c. Ex. 15, 1. Deut. 4, 41. Comp. Leh. g. p. 773. b) Of a future time, then, thereupon, after that; with fut. in fut. sense, Ps. 96, 12 אַרְיִּבְּיִנְּיִּ שְׁלִּיִּ אַרְיִּבְּיִנִּ Sometimes also with præt. in a future sense, where a future precedes, Judg. 5, 11. Ex. 15, 15.

2. Part. illat. then, for thence, therefore. on that account, Jer. 22, 15. Ps. 40, 8. 69, 5.

3. With pref. מָרָשָׁז and מָּרָשָׁז, pr. from that time, from then; hence a) Adv. from ancient times, of old, long since, 2 Sam. 15, 34. Is. 16, 13. 44, 8. 45, 21. 48, 3. 5. 7. b) Prep. and Conj. from the time, from when, since, Fr. depuis, dèslors, c. inf. Ex. 4, 10 מָאַז דָּבֶּרָף since thou hast spoken. Josh. 14, 10. With subst. Ruth 2, 7 מָאַז הַוּבֶּקר from the time of morning, since morning. Ps. 76, 8 קאַז אָפֶ from the time of thy anger, i. e. when once thou art angry. As Conj. with a finite verb, pr. for שָּׁשֵׁר from the time that, since, Ex. 5, 23 מַאָּד בַאחָר since I came unto Pharaoh. Gen. 39, 5.

Note. Fuller forms from אָ are מְבִּירִן q. v. and Chald. אֵבִיין. The latter seems to have come (by softening the letters) from יְדִירן, הִידִין, here, also there; so that its ending appears to be plural, while in fact it is not so; comp. מַרִּיבִין for בַּיִּבִין. See, for these particles and their etymology, Hupfeld in Zeitschr. f. d. Kunde des Morgenl. II. p. 434.

* אָלָאָ and אָלָּאָ Chald. to light, to kindle; comp. Arab. to be hot, to light a fire. Part. pass. חַוָּאַ by Syriasm for הַוָאַ Dan. 3, 22; inf. אוַיִּשׁ for אוַאַב, c. suff. הַּיִּוּשַ 3, 19.

* IN obsol. root, whence I'm q. v. I'm pr. n. m. Ezbai, 1 Chr. 11, 37.

* TIN Chald. i. q. him to go away, to lepart. For the interchange of d and

אניה, hyssop, much used by the Hebrews in their sacred purifications and sprinklings, Ex. 12, 22. Lev. 14, 4. 6. 21. 49. Ps. 51, 9. 1 K. 5, 13.—Like the names of many other oriental plants, that of hyssop also seems to have come to the Greeks from the oriental languages. Under this name the Hebrews appear to have comprised not only the common hyssop of the shops, but also other aro matic plants, espec. mint, wild marjoram, etc.—Some derive it from אולה.

they regard as i. q. it to be hairy shaggy; but the plants above named hardly admit this epithet.

m. by Syriasm for אַזוֹר m. R אַזוֹר. R

a girdle, belt, Is. 5, 27. Jer. 13, 1 sq.
 a band, bond, chain, Job 12, 15.
 Vulg. funis.

יוֹאָ i. q. זאָ, adv. at that time, then, thereupon. Ps. 124, 3. 4. 5. Similar is Chald. אַבְּיִנְ, note.

* אָוַל fut. אָוַל, whence אָוַל fo:

שוולי Jer. 2, 36; prob. to roll, to roll together; hence

1. to spin, from the rolling or twisting of the thread. So Talmud. אָלַבָּׁל, whence אַנְלָּאָת weaver, Arab. בּיל Conj. I, IV, בּיל something spun, Syr. and Chald. בְּיל , בִיל , id. comp. kindr. בִּיל , בֹיל , to spin, to flow, both from the idea of rolling. See Pual.

2. Intrans. to roll off, i. e. to go away, to depart, espec. quickly, suddenly; comp. Germ. sich trollen, Engl. to troll, Gr. κέω to spin, and Mid. κίομαι to go away, to flee. So in Chald. and Syr. Comp. Arab. Lee to put away, to remove.—Prov. 20, 14 where c. dat. pleon. 5, like 5 τοτ. Jer. 2, 36. Metaph. to be gone, to fail, as water Job 14, 11; food 1 Sam. 9, 7; power Deut. 32, 36.

Pual Part. קאבּדָל something spun, thread yarn, Ez. 27, 19.

Deriv. צֵוַל .

Chald. i. q. Heb. no. 2. 1. to go away, to depart, Dan. 6, 19. So also in Syr. and Samar.

2. to go any where, to take a journey, Ezra 4, 23. 5, 8. 15.

الْجِيْرُ departure, see in جُرِبُ no. 6. b.

1. בני in Kal not used, pr. according to the probable conjecture of Simonis. to be sharp, acute, pointed; whence the ear, (which espec. in animals might be so called from its pointed shape.) and מַנֵּיִ arms, pointed weapons. Comp. ἀκοή, ἀκούω, and ἀκή, acies, acuo. Kindr. is perh. בני q. v.

to the Sept. version, Arab. id. Hence, to give ear, to hear, to listen, absol. Is. 1, 2; c. accus. Gen. 4, 23. Job 33, 1; Job 34, 2; אַל Ps. 77, 2; Prov. 17, 4; אורן. Num. 23, 18, both of person and thing. Spec. of God, to hear and answer, Ps. 5, 2. 17, 1. 39, 13. 54, 4. Job 9, 16; of men, to hear and obey, c. dat. Neh. 9, 30. Ex. 15, 26.—Fut. 1 pers. אַלִּיךְן for יַבְּיִרְן for id. 17, 4.

Deriv. see in Kal, and the four after TM.

* 11. אָלָן, i. q. Arab. נֹעָכֹ, to weight to poise; whence באוניים balances.—
Found only in

PIEL. He to weigh, trop. to ponder, to consider, Ecc. 12, 9, where it is followed by synon. THE. Rabbin. He to be weighed, proved.

ווֹאָלָה m. (r. אָאַן I) furniture, implement pr. weapon, arms, comp. Chald. אַוֹרָין pr. weapon, arms, comp. Chald. אַוֹרָין pr. weapon, arms, comp. Chald. אַוֹרָין pr. weapon the same a little spade אַוֹרָין among thy furniture; where many Mss. read אַוֹרָיף among thy implements, which is preferable.—The same sense of both utensil and weapon exists in the word יְבִיר יִיף preferable.

f. dual אַזְנַרָּם (used also for plur.) constr. אוני, the ear, from r. אוני I. Arab. אונים, פֿוֹטָלוּ, Ethiop. א אונין, Chald. אורָן, אורְנָא, אורְנָא, contr. אוּרָן, Syr. וֹיָן, בֹּין, Comp. Gr. ovs, Lat. audio. Ex. 29, 20. Lev. 8, 23. al. Phrases of which this word makes part, see under the verbe הַּבֶּל Hiph. חחש, הַכָּל Hiph. חחש, חושה. So דְבֵר תָאוֹנֵר מִלֹנִי to speak in the ears of any one, i. e. before any one, in his presence and hearing, Gen. 20, 8. 23, 16. 44, 18. Ex. 10, 2. So Is. 5, 9 בְּאֶדְנֶר in mine ears (said) Jehovah, comp. 22, 14. מוס באוני ם o put or lay up in the ears of any one, i. e. to rehearse so that one may hear with the ear and lay up in his mind, Ex. 17, 14. ເວັນ to hear with one's ears, emphat. Ps. 44, 2. Job 28, 22.

rah's corner) Uzzen-Sherah, or Sherah's corner) Uzzen-Sherah, pr. n. of a small city founded by Snerah the daughter of Ephraim, 1 Chr. 7, 24.

קינוֹת־תְּבוֹר (pr. ears i. e. summits of Tabor) Aznoth-Tabor, pr. n. of a city in Naphtali, Josh. 19, 34.

אָּדְיִּיּ (auritus) Ozni, pr. n. m. of a son of the patriarch Gad, Num. 26, 16.

אָזַכְיָה (whom Jehovah hears) pr. n m. Azaniah, Neh. 10, 10.

m. plur. (r. בְּיַלְי manacles chains for the hands, Jer. 40, 1. 4; ו. q. ביף! with Aleph prostletic, which some Mss. omit in v. 1.

יאור אור אור Jer. 1, 17, c. suff. באור לעור יאורני Job 30, 18, to gird, to bind around; also to gird oneself, to be girded. Arab. if to be strong, robust, but doubtful whether also pr. to be girded: Coni. II to gird, Conj. III to strengthen, to aid. Kindred roots, which all have the force of binding around or together, girding, שנדר אָצַל] אָצַר, אָסַר, אָסָר, אָבֶל, אָצַל, פָצַר, נַרָר, חַבֵּר, חַבָּר, פַעַר, אָנַר, פַעַר Spoken: a) Of a garment with which one is girded, c. acc. of pers. Job 30, 18. b) With acc. of the member girded, Job 38, 3 אַנְר־נָא חַלָּצֶיף gird up now thy loins. 40, 2. Jer. 1, 17. c) With acc. of the girdle or garment with which one is girded, only trop. 1 Sam. 2, 4 אַזרוּ הַוֹרָל they gird on strength.

Niph. part. נְאִנֶר girded Ps. 65, 7.

Piel to gird, with acc. of pers. and also of the girdle, Ps. 18, 33. 40 יַחְאַלְרְנִי בְּיִלְּתְּבִּי וְנִי בְּילִּתְּבִי בְּילִּתְּבִי נִילִּתְּבִי נִילִּתְּבִי נִילִּתְּבִי נִילִּתְּבִי נַּתְּבְּיבִי נִילִּתְּבִי נִילִּתְּבִי נִילְּתְּבִי thou hast girded [or surrounded] me with gladness. Is. 50, 11 בְּיִבְירִ יִּיכְוֹים i. e. armed with burning weapons.—For the construction of such verbs with two accusatives, see Lehrg. § 219. 1. Heb. Gr. § 136. 1.

HITHPA. to gird oneself, e. g. for battle, to arm oneself, Is. 8, 9; c. acc. trop. Ps. 93, 1.

Deriv. אור.

וְרְרֹוֹץְ i. q. דְרֹוֹץְ, the arm, (Aleph prosthet. see p. 1,) Jer. 32, 21. Job 31, 22.

יְּבֶּה m. for יְּבָּה with Aleph prosthetic. R. יְבָה no. 2. c.

1. a native tree, growing in its own soil, not transplanted, Ps. 37, 35.—Hence

2. Of persons, a native, one born in the country, not a foreigner, Lev. 16, 29. 18, 26. al.

patronym. an Ezrahile, one of the descendants of E. א דְּיָרָהָיִי, spoken of Ethan, 1 K. 5, 11 [4, 31]. Ps. 89, 1; also of Heman Ps. 88, 1. In 1 Chr. 2, 6 both these are said to be descendants of Zerah, יוֹרָי, the son of Judah; so that we may regard אַלְיָהָי as another form of the same name, found only in the patronymic

* I. אָמָר constr. אָמִר constr. אָמִר אָמָר (my brother), אָמִר פָּמ אָמִריּם ; Plur. צָּתִרּם ; אָמִרים ; Plur. צָּתִרּם , אַמִּרים ; Clag. impl.) constr. אַמִר , c. suff. אָמָרים , c. suff. אָמָרים , c. suff. אָמָרים , מָמָרים , אָמָרים comp. Lehrg. p. 602.

1. a brother, undoubtedly a primitive word, Arab. أَخْو, st. constr. أَخْو,

أَجًا, Chald. الله . It follows partly the analogy of verbs 15, and partly that of verbs 55; comp. Lehrg. § 118.—Spoken in a less exact sense of half-brothers, e. g those born to the same father, but or different mothers. Gen. 42, 15. 43, 3. Judg. 9, 21; or vice versa those born of the same mother, but by different fathers, Judg. 8, 19. These, where there is need of greater definiteness, are called בָּן־אַם, בָּן־אַם, Gen. 49, 8. 43, 29.—Sometimes emphat. of full brethren, by both the father's and mother's side, Gen. 42, 4. 44, 20. Comp. Gen. 49, 5 שמצון ולור אודם Simeon and Levi are true brethren, i. e. not only by birth but also in disposition.—The word brother is employed by the Hebrews in other and wider senses, e. g.

2. a relative, kinsman, in any degree of blood. Gen. 14, 16 Lot his brother, pr. his brother's son. 13, 8. 29, 12. 15.

3. one of the same tribe, contribulis, 2 Sam. 19. 13; e. g. of the Levites Num. 8, 26. 16. 10. Neh. 3, 1.

4. a fellow-countryman, popularis, Judg. 14, 3. Ex. 2, 11. 4, 18. Spoken also even of kindred nations, e. g. of the Edomites and Hebrews, Gen. 9, 25. 16, 12. 25, 18. Num. 20, 14.

5. an ally, confederate, spoken of allied nations, as the Tyrians and Hebrews Am. 1, 9; or those of the same religion Is. 66, 20.

6. a friend, associate; so of the friends of Job 6, 15, and perh. also 19, 13; of Solomon, whom Hiram calls his brother, 1 K. 19, 13. Comp. Neh. 5, 10. 14.

7. any one of the same nature, a fellow-man, i. q. בַּרָ, Lev. 19, 17.—Hence preceded by שְׁשִׁי, one—the other; Gen 13, 11 מַשֵּׁיִר מִישׁ מַעֵּל אָחִיר and they separated themselves one from the other. 26, 31. This formula is applied also to inanimate things of the same kind in the masculine gender, just as מַשְׁיִּרִי בְּיִשׁׁיִּ

are used in the same sense for things feminine, e. g. Ex. 25, 20 שֵׁלְבְּחָדוּ בְּּמְרִים בְּּעִרִים בְּּערִים בְּּערִים בּּערִים בּּערים בּערים בּ

8. Trop. as expressing likeness of disposition, habits, etc. Job 30, 29 I am a brother to jackals, i. e. I cry and howl like them. Prov. 18, 9.

Deriv. הְּחִדְּאָ, and pr. n. אֲחִגָּשׁ, אֲחִרּאַר, אֲחִרּאַר, אֲחִרּאַל.

* II. TN interj. expressing grief, complaint, onomatopoetic, ah! alas! c. dat. Ez. 6, 11.21, 20.—Hence the Arabic verb to cry ah, ah, ah! repeatedly; see below in TTN.

portable furnace or stove, in which fire was kept in the king's winter-apartment, Jer. 36, 22. 23. At the present day the Orientals sometimes make use of such pots or furnaces instead of fireplaces, for warming rooms; they are called in Per-

sian and Turkish, "it tannar. They have the form of a large pitcher; and are placed in a cavity sunk in the middle of the apartment. When the fire has burnt down, a frame like a table is placed over the pot, and the whole is then covered with a carpet; and those who wish to warm themselves sit upon the floor and thrust their feet and legs and even the lower part of their bodies under the carpet. R. नाम II.

ראב Chald. a brother; plur. c. suff. Ezra 7, 18.

nik only in plur. Dirik, pr. howlings, shricks; hence howling animals, doleful creatures, (comp. nik II,) prob. howlets, owls, Is. 13, 21. The word is onomatopoetic, like Lat. ulula, Germ. Uhu, Schubut, Fr. hibou. See nik II, and r. nink.

a) A king of Israel r. 918—897 B. C. noted for his uxoriousness and idolatry, 1 K. 16, 28.—22, 40. b) Jer. 29, 21.

দ্বিদ্ধ (brother of the wise, or for মুদ্ধ brotherly) Abban, pr. n. of a man of the gibe of Judah, 1 Chr. 2, 29. a verb derived from t.e numeral אָּקָּדֶּי, not used in Kal, its place being there supplied by יָבִיד to make one, to unite.

HITHPA. to unite oneself, to collect oneself. Ez. 21, 21 הְּתְּאַחִרִּי pr. unite thyself, [three-edged sword,] i. e. ravage with all thy force united; or, as the parallelism permits, collect thyself, i. e. attend!—The suggestion of C. B. Michaelis is not to be contemned, who regards the four first words of the verse as spoken in the character of a military chief: "Conjunge te, dextrorsum! [aciem] strue, sinistrorsum!" i. e. Fall together, right! to your post, left!

Lev. 13, 2; before אַדָּי Gen. 32, 23; also Gen. 48, 22. 2 Sam. 17, 22. Zech. 11, 7,) fem. אַדְּי, in pause אַדְּי, a cardinal numeral having the force of an adjective, one; unus, a, um. Arab. בּבּעֹל, f. בּעֹל, Eth. אַהַּגַּר. The same radical letters are found in the Pehlvi advek one; and except the third rad. Daleth, in Sanscr. eka, and Pehlvi jek.—Gen. 42, 13 fin. Ex. 11, 1. Deut. 1, 23. 32, 30. Josh. 12, 9 sq.—Spec. also

1. one, i. q. the same, Gen. 40, 5. Job 31, 15.

2. As ordinal, the first, primus, a, um, but only in enumerating the days of the month. Ezra 10, 16. 17 שׁבְּיִוֹר בְּיִוֹר בְּיִוֹר בְּיִר בְיִר בְּיִר בְיִר בְּיִר בְיִר בְּיִר בְּיִי בְּיִיבְּיִי בְּיִר בְּיִיבְּיִי בְּיִיבְּיִי בְּיִיבְּיִי בְּיִיבְּיִי בְּיִיבְיי בְּיִיבְּיִי בְּיִיבְיי בְּיִיבְיי בְּיבְייִי בְּיִיבְּיי בְּיִיבְּיי בְּיִיבְיי בְּיִיבְּיי בְּיִיבְיי בְּייבְיי בְּייבְיי בְּייבְיי בְּייבְיי בְּייִי בְּייִי בְּייִי בְּייִי בְּיי בְּייִי בְּייִי בְּייִי בְּייִי בְּייִי בְּייִי בְּיי בְּייִי בְּייִי בְּייִי בְּייִי בְּייִי בְּיִיי בְּייִי בְּייִי בְּייִי בְּייִי בְּייִי בְּייִי בְּיִיי בְּייִי בְּייִי בְּייִי בְּייִי בְּייִי בְּייִי בְּיִיי בְּיִיי בְּייִי בְייִי בְייי בְּייִי בְּייִי בְייִי בְייִי בְייִי בְייִי בְייִי בְייִי בְייי

3. some one, any one, Lev. 13, 2. Deut. 12, 14. 2 Sam. 7, 7. בְּחַר חָצָם one of the people, Gen. 26, 10. 1 Sam. 26, 15. קרון צָּחָר, אָבּרן צָּחַר, אָרוּן צָּחַר, אָרוּן צָּחַר, אָרוּן צָּחַר, 56. Ps. 14, 3.—Hence often

4. i. q. the indef. art. a, an, one, espec in the later Hebrew. 1 K. 20, 13 נְבָּיא

אָדָּה a prophet, a certain prophet, הּסְסִיּחְ-בּּיְרֵל צָּיָחָר Dan. 8, 3 אֵיֵל בְּיִחָּר a ram. 1 K. 19, 4. Also where אָרָד precedes; e. g. בּיִּדְיֹל a holy one, a certain angel, זוֹג מֹיִינְינֹע Dan. 8, 13. Sometimes also in the earlier books, as Ex. 29, 3. 1 Sam. 1, 1; seq. gen. as בּיִבּוֹרְיִת one of the cisterns, i. e. a cistern, Gen. 37, 20; comp. Job 2, 10.

7. קֿאָחָר as one, i. e. together, at once, Ezra 2, 64 קֿאָחָר לְּבָּאַחָר the whole congregation together. 3, 9. 6, 20. Eccl. 11, 6 קֿאָחָר both together, both alike. Also together, in company, Is. 65, 25.— In the same sense is used קֿאָרָד אָחָר Judg. 20, 8. 1 Sam. 11, 7. Chald. אַהַּדָרָב בּּאַחָרָב.

8. Fem. אַחַר ellipt. for מַעָם אַחַם one time, once, 2 K. 6, 10. Ps. 62, 12.

9. កក្មស្ន a) i. q. កក្មស្ល no. 8. Num. 10, 4. b) at once, i. e. suddenly, Prov. 28, 18. c) i.q. កក្មស្ល together, altogether, Jer. 10, 8.

10. מְּחֵר מְּהַלְּאָרֵה one after another, one by one, Is. 27, 12; and so Ecc. 7, 27 אַרָּאַרָּה.

Note. In the difficult and vexed passage Is. 66, 17, the common signification is to be retained: those who sanctify and purify themselves in or for the [idol-] groves אַחַר אַחַר after one, i. e. following and imitating the one priest who directed the sacred ceremonies. Comp. Comment. on Is. l. c.

PLUR. אָּחָדִים 1. the same, Gen. 11, 1. Comp. Lat. uni, e.g. 'unis moribus vivere' Cic. pro Flacco 26. Terent. Eun. 2. 3.75.

2. joined in one, united, Ez. 37, 17 קריב לאַקורים and they (the two sticks) shall become one.

3. some, a few, Gen. 27, 44. 29, 20. Deriv. the verb אַחָר, also pr. n. אַחוּר,

ানু (Milėl) an Egyptian word signifying marsh-grass, reeds, bulrushes, sedge, every thing green which grows in wet

grounds, Gen. 41, 2, 18, Job 8, 11. The word was adopted not only into the Hebrew, but also into the Greek idiom of Alexandria, where it is written azı, azı, see Sept. Gen. 41, 2. 18. Is. 19, 7; likewise in Ecclus. 40, 16, the author of which lived in Egypt. Jerome in his Comment. on Is. l. c. says: "quum ab eruditis quærerem, quid hic sermo significaret, audivi ab Ægyptiis hoc nomine lingua eorum omne quod in palude virens nascitur appellari." The Coptic translator has retained the same word, writing for the Gr. axes of the Sept. 111-251. Comp. the same in Num. 11, 5. Kindred are &Ke, OKe, bulrush, reed. Rossii Etymol. Ægypt. p. 24. Jablonski Opusc. ed. te Water T. I. p. 45. T. II. p. 160. Peyron Lex. p. 16.

תודה (for אֵחוּה union, from אָחוּה) Ehud, pr. n. of a son of Benjamin, 1 Chr. 8, 6; called in the parallel passage Gen. 46, 21 אחר.

ন্ট্ৰাই f. declaration of one's mind, Job 13, 17. It is a verbal of Hiph. from r. দ্যুল, used in Hebrew only in Piel, but in Chaldee also in Hiph.

הַתְּבֶּת f. brotherhood, Zech. 11, 14. Denom. from אָּק q. v.

אַרוֹתְּלְ Ahoah pr. n. 1 Chr. 8, 4, for which v. 7 אֲרוֹתָּל —Patronymic אֲרוֹתָר Ahohite, 2 Sam. 23, 9. 28.

רְּיָהָת Chald. a declaration, showing, explanation, Dan. 5, 12. Strictly inf. Aph. from חַזָּהַ.

אַרוּכְּיִי (brother of water, i. e. dwelling near it) Ahumai, pr. n. m. 1 Chr. 4, 2.

אָם m. (r. אָם) 1. the hinder part, back-side, rear. Arab. id. Hence a) אָם from behind, i. e. behind, in the rear, opp. מַשְּׁיִים, 2 Sam. 19, 9. Arab.

as Adverb, Arab. j., behind, on the

2. the west, the western quarter; since the Hebrew, in speaking of the points of the compass, always regarded himself as looking towards the east. Job 23, 7.8. Is. 9, 11 מַּאָרָדְּבִּים מַאָּרִדְּרִים מַאָּרִדְּרִים מַאָּרִדְּרִים נִיבְּיִרְּרָם נִיבְּיִרְּרָם נִיבְּיִרְּרָם נִיבְּיִרְּחָרָם נִיבְּיִרְּחָרָם נִיבְּיִרְם נִיבְּירְם נְיבְּירְם נִיבְּירְם נִיבְּירְם נִיבְּירְם נִיבְּירְם נִיבְּירְם נְיבְּירְם נִיבְּירְם נִיבְּירְם נִיבְּירְם נְיבְּיבְּים נִיבְּירְם נְיבְּירְם נְיבְּים נְיבְּים נְיבְּים נְיבְּים נִיבְּים נְיבְּים נְיבְים נְיבְּים נְיבְּים נְיבְים נְיבְים נְיבְים נְיבְים נְיבְים נְיבְים נְבְיבְים נְיבְים נְבְיבְים נְיבְים נְבְים נְבְים נְבְּים נְבְים נְבְיבְים נְבְיבְים נְבְיבְים נְבְיבְים נְבְיבְים נְבְיבְים נְבְיבְּים נְבְיבְים נְבְיבְּים נְבְיבְּים נְבְיבְּים נְבְיבְּים נְבְיבְּים נְבְיבְּים נְבְּיבְּים נְבְיבְּים נְבְּים נְבְּים נְבְּים נְבְּיבְּים נְבְּיבְּים נְבְּיבְּים נְבְּיבְּים נְבְיבְּים נְבְּיבְּים נְבְּיבְּים נְבְיבְּים נְבְיבְּים נְבְּיבְּים נְבְיבְיבְּים נְבְּיבְים נְבְיבְּים נְבְיבְּים נְבְיבְים נְבְיבְּים נְבְיבְּיבְים נְבְ

3. after-time, the future, לְּאָחוֹר here-after, Is. 41, 23. 42, 23.

אורה f. (for רְּחַבּא, from masc. אַאָּר, which in Arab. and Chald. is i. q. אַרִר, אורה c. suff. אַרוֹרְהָרָבּא Ez. 16, 55 from a sing. אַרִריבּא, also אַרִריבּא Ez. 16, 52 from a sing. אַרִריבּא, which comes from masc. אַרִּרָּיבּא, comp. Lehrg. p. 602.

1. a sister, Arab. [Syr. La for [A], Chald. ΓΓΕ, id. Pr. a sister of full blood, i. e. of both the same father and mother; but spoken also less accurately of a half-sister, e. g. one born to the same father but of a different mother, δμοπατρία, Gen. 20, 12. 2 Sam. 13, 2. 5; or one born of the same mother by a different father. δμομητρία, Lev. 18. 9. 11. 20, 17.—The word sister is also employed by the Hebrews in other and wider senses; e. g.

2. a relative, kinswoman, Job 42, 11. So Gen. 24, 60, where the mother and brother say to Rebecca, אַרְיַבְּיּג thou art our sister.

3. a countrywoman, one of the same ribe or country, popularis, Num. 25, 18.
4. an ally, a confederate city or state, Rz. 16, 46, 23, 31.

- 5. After নাইম, one—the other. spoken also of inanimate things of the fem. gender. Ex. 26.3 five curtains were coupled লানামুল্য নাইম one to another. v. 5. 6. 17 Ez. 1, 9. 3, 13.
- 6. Metaph. sister is said of any thing with which we are intimately connected; Prov. 7, 4 say unto wisdom, Thou art my sister. Job 17, 14. Comp. other words expressing relationship, espec. 38, no. 8. 18 no. 8.
- 7. As a term of endearment addressed to a spouse, Cant. 4, 9 sq. Comp. Tibull. 3. 1. 26.

* אַרָּאָ fut. יאָתוּז, rarely נְאָתוּז 1 **K. 6** 10. Ecc. 7, 18.

1. to lay hold of, to take, to seize, espec. with the hand. Arab. آخَذُ Chald. and Syr. אָדֶּר . Constr. with acc. of pers. or thing Ps. 56, 1. Judg. 12, 6; often also c. 3, Ex. 4. 4. Job 23, 11. 2 Sam. 20. 9 and the right hand of Joab took hold of Amasa's beard .- Metaph. ascribed also to terror, fear. (like λημβάνειν,) Ex. 15, 14 רשבר פלשם *terror* hath taken hold on the inhabitants of Philistia. v. 15. Ps. 48, 7. But also vice versa one is said as in Engl. to take fright, i. q. to be affrighted; Job 18. 20 the ancient ones took קדמינים אַחווּ שַבר fright, were affrighted, for: 'terror seized upon them.' 21, 6. Is. 13.8 צררים they (the Babylonians) נחבלים יאחזון take hold of pangs and sorrows, for: 'pangs and sorrows seize upon them.'

2. to take, to catch, e. g. in hunting, fishing, Cant. 2, 15.

3. to hold to hold fast that which one has taken hold of, c. acc. 1 Chr. 13, 9. 2 Chr. 25, 5; \$\frac{1}{2}\$ Gen. 25, 26. Metaph. c. acc. Job 17, 9, comp. **xρατέω Rev. 2, 25; c. \$\frac{1}{2}\$ Job 23, 11. Part. pass. with active signif. Cant. 3, 8 **xrac** holding the sword. Comp. on this deponent use of passive participles, Lehrg. p. 309, 310. Heb. Gram. § 49. n. 2; also comp. for this same verb Syr. **xrac** holding Ethiop. %** Hehûz, taken, held, also holding.

4. to hold or fasten together, to join, and in Pass. to be joined, to adhere. Many verbs of taking and holding thus pass over to the notion of joining and

sathering, these ideas being closely allied; comp. לְבֵי and הַבְּי in Hithpa. and אַנְי ווֹ אַנְייִנְי וּיִ וּ Hithpa. and אַנְייִנְי וּ אַנְייִנְי וּ אַנְייִנְי וּ אַנְייִנְי וּ אַנְייִנְי וּ אַנִיי וּ אַנוּאַנִי וּ וּאַנִיי וּ אַנְיי וּאַנְי וּאַנְי וּאַנְיי וּאַנְי וּאַנְיי וּעָּי וּאַנְי וּאַנְי וּאַנְי וּאַנְי וּאַנְי וּאַנְי וּאַנְי וּאַנְיי וּאַנְי וּאַנְי וּאַנְי וּאַנְי וּאַנְיי וּאַנְי וּאַנְי וּאָן וּאַנְי וּאָנְי וּאַנְי וּאַנְי וּאַנְי וּאַנְי וּאָן וּאַנְי וּאָּ אַנְי וּאָנְי וּאַנְי וּאָנְי וּאָנְי וּאָן וּאָּ אַנְי וּאָנְי וּאָּ אַנְי וּאָנְי וּאָנְי וּאָּי וּאָנְי וּאָנְי וּאָנִי וּאָן וּאָנְי וּאָנְי וּאָנְי וּאָנְי וּאַנְי וּאָּ אַנְיּי וּאָנְי וּאָּ אַנְיּי וּאָנְי וּאָן וּאָּ אַנְיּי וּאָן וּאָּי וּאַנְי וּאָן וּאָּי וּאָּ אַנְיּי וּאָּי וּאָּ אַנְיּי וּאָן וּאָּי וּאָּי וּאָּי וּאָנִיי וּאַנְיי וּאָּי וּאָן וּאָי וּאַנְי וּאָל וּאָי וּיִי וּאָנְי וּאָנְי וּאָּי וּאָר וּאָּי וּאָּי וּאָי וּאָי וּאָנְיי וּאָל וּאָי וּאָנְי וּאָל וּאָי וּיּי וּאָי וּאָי וּע וּאָנִי וּעְיּי וּאָי וּיִי וּיִי וּיִי וּאָי וּאָּי וּאָנְיי וּאָי וּאָי וּאָּי וּאָי וּאָּי וּאָי וּאָל וּיי וּאָּי וּאָי וּאָי וּאָי וּאָי וּאָי וּאָּי וּאָי וּאָּי וּאָי וּאָי וּאָּי וּאָּי וּאָי וּאָי וּאָי וּאָּי וּאָי וּאָי וּאָי וּאָּי וּאָי וּאָי וּאָי וּאָי וּאָּי וּיי וּאָי וּאָי וּאָי וּיי וּאָי וּאָי וּייִי וּאָּי וּאָי וּאָי וּאָי וּאָּי וּאָי וּאָי וּאָי וּאָּי וּאָי וּאָי וּאָי וּאָי וּאָי וּאָי וּיי וּאָי וּייי וּאָּי וּאָי וּייִיי וּיי וּאָי וּייי וּאָי וּאָי וּאָי וּאָי

5. to make fast, to shut, e. g. to bar, Neh. 7, 3. So Syr.

6. to join together timber, to cover with timber, beams, boards, etc. contabulare. 1 K. 6, 10 and he covered the house with cedar-wood. Comp. topp Hab. 2, 19.

Niph. 1. Pass. of Kal no. 2, Ecc. 9, 12. 2. Pass. of Kal no. 3, Gen. 22, 13. Ecc. 9, 12.

3. to make oneself possessor of any thing, to take or have possession, Gen. 34, 10. 47, 27. Josh. 22, 9. 19. Comp. Syr. אָרוּרָּה to possess, and deriv. הַּאָרָה.

PIEL to shut up, as Kal no. 5. Job 26, 9 shutting up the face of his throne, i. e. veiling his throne with clouds.

HOPH. to be joined, fastened, to any thing, pass. of Kal no. 4, 2 Chr. 9, 18.

Deriv. the six following.

n.m. a) A king of Judah, contemporary with Isaiah, Hosea, and Micah, r. 744—728 B. C. noted for his weakness of character and idolatry, 2 K. 16, 1 sq. 2 Chr. 28, 16 sq. Is. 7, 1 sq. 38, 8. Sept. 42at. b) 1 Chr. 8, 35. 9, 42.

קרות f. (r. יותא Niph. no. 3) possesrion, espec. the possession of land, fields, etc. Lev. 27, גו אַרָּדָר לוֹ אַקָּדָר לֹרָ ירָאָּרְיָ to whom possession of he land belonged, i. e. who had been its owner. v. 16. 21. 22. אַבְּרְיִבְּיִהְ possession of a sepulchre, i. e. a sepulchre belonging to a family, their own, Gen. 23, 4. 9. 20. 49, 30. In the connection רְּבָּיִבְּיִ 35, 2. Spoken of slaves Lev. 25, 45. 46.

אָרְוּיִה Ahzai, pr. n. m. Neh. 11, 13; for which 1 Chr. 9, 12 מְחָנְהָר. Prob. it should read in both passages אָרְוּיִה, which see.

and TIME (whom Jehovah holds) pr. n. Ahaziah. a) A king of Israel, the son of Ahab and Jezebel, 897—895 B. C. 1 K. 22, 40. 2 K. 1, 2. Sept. Ozočiac. b) A king of Judah, the son and successor of Joram, 884 B. C. 2 K. 8, 24. 9, 16.

pr. n. of one of the descendants of Judah, 1 Chr. 4, 6.

a Philistine, the friend of king Abimelech, Gen. 26, 26.

onomatop. from the sound my interj. to cry ah, ah, ah! repeatedly; in Heb. perh. to sigh, to groan, to how, whence

II. In Arabic also to be warm, hot, to glow, sc. with anger, as in the words so to be warm, hot, to glow, sc. with anger, as in the words whence perhaps may be derived Heb. The, a pot, furnace. Better however to derive the signif. furnace from r. to flame, to burn, as fire, Conj. II to kindle, and heat, etc. See lett. 1.

אַחֹתִי see אַחֹתִיל.

אָרִדּי (perh. apoc. from אָרִדּי (perh. a) Ahi, pr. n. m. a) 1 Chr. 5, 15. b) 7, 34.

אחור see אחר.

בּאָרוּיאָב (for אָדייִּאָב father's brothe: uncle) Ahiam, pr. n. m. 2 Sam. 23, 33 1 Chr. 11, 35.

Chald. 1. q. Heb. אַרְיְרָה with Aleph. prosthet. a riddle, enigma Dan 5, 12. R. אור.

לאני (brother i.e. friend of the Jews, for אור יווד (Ahihud, pr. n. m. Num. 34, 27.

2 Sam. 6, 3. 4. b) 1 Chr. 8, 14. c) 1 Chr. 8, 31. 9, 37.

Ahihud, pr. n. m. 1 Chr. 8, 7.

270718 (brother i. e. friend of goodness) Ahitub, pr. n. m. a) 1 Sam. 14, 3. 22, 9. b) 2 Sam. 8, 17. c) 1 Chr. 5, 37. Neh. 11, 11.

אָרִי (brother of one born, for אָרִי (brother of one born, for אָרִי (אַרּי) Ahilud, pr. n. of the father of Jehoshaphat, 2 Sam. 8, 16. 20, 24. 1 K. 4, 2.

pr. n. m. 1 Chr. 6, 10 [25]; for which in the parallel passages stands rang.

ליי (brother of the king) Ahimelec., pr. n. m. a) A priest dwelling at Nob, father of Abiathar, and the intimate friend of David, 1 Sam. 21, 2. 22, 9. Ps. 52, 2; and on this account put to death by Saul. Different from him apparently is b) Ahimelech the son of Abiathar, one of the two high priests in the time of David, 2 Sam. 8, 17. 1 Chr. 24, 3. 6. 31. But Korb, in Winer's Theol. Journal IV. p. 295, very plausibly conjectures that in 2 Sam. 8, 17 instead of 'Ahimelech the son of Abiathar,' it ought to read Abiathar the son of Akimelech; from which error he supposes the reading in 1 Chron. l. c. to have flowed.

(brother of a gift) Ahiman, pr. n. m. a) One of the Anakim Num. 13, 22. Jo. h. 15, 14. Judg. 1, 10. b) Chr. 9, 17.

アプロス (b other of anger) Ahimaaz, pr. n. m. a) ! Sam. 14, 50. b) A son of Zadok the high-priest n the time of David, 2 Sam. 15, 27. 36, 17. 17, 20. 18, 19 sq. The same person seems intended in 1 K. 4, 15.

לְּתְּיֶלֶ (brotherly) Ahian, pr. n. m 1 Chr. 7, 19.

אַדיּהָב (liberal or noble brother)

Ahinadab, pr. n. m. 1 K. 4, 14.

אַרוֹלְעָם (brother of pleasantness)

Ahinoam, pr. n. fem. a) 1 Sam. 14, 50.
b) 1 Sam. 25, 43. 27, 3. 30, 5. 2 Sam. 3, 2
3, 2.

Ahisamak, pr. n. m. Ex. 31, 6. 35, 34.

pr. n. m. a) A phylarch or head of the tribe of Dan, Num. 1, 12. 2, 25. 7, 66. b) 1 Chr. 12, 3.

kam, pr. n. of the father of Gedaliah, whom the Chaldeans made governor in Judea, 2 K. 25, 22. Jer. 39, 14. 40, 5 sq.

pr. n. m. Num. 26, 38. Patronym. "ibid.

m. of a phylarch or head of the tribe of Naphtali, Num. 1. 15. 2, 29. 7, 78. 83. 10, 27.

אָרִישִׁיבוּר (brother of the dawn) Ahishahar, pr. n. m. 1 Chr. 7, 10.

יוֹשְׁלֵּהְ (brother of the singer, or for אַחָר יִּשְׁלֵּה brother of the upright) Ahishar, pr. n. m. 1 K. 4, 6.

pr. n. of an early friend of David, who conspired with Absalom against him, 2 Sam. c. 15-17.

בּלֶּבְּעָּ (fatness, fertility) Ahlab, pr. n. of a place in the tribe of Asher, Judg. l, 31. R. בְּלַבִּת.

אַרְלֵּר Ps. 119, 5, and אַרְלֵּר 2 K. 5, 3, a particle of wishing, O that ! would God! with fut. Ps. l. c. without verb 2 K. l. c. It is commonly derived from r. הַלָּה Pi. קַּרָּה נָּרָים to stroke one's face, to caress, to court. But not improb. it may be compounded from אָר and יֹב i. q. וּבִּיר בּיִר מַּרָּים.

לְּבְּׁלְּבֵּׁל (O that!) Ahlai, pr. n. m. and £ 1 Chr. 2, 31; comp. 11, 41.

קברי אורליסיד f. Ex. 28, 19, the name of a gem, Sept. Vulg. מׁשְהֹטֹּע שִינִיסָּי, amethyst; but Josephus gives it by מֹצְעֹידְיּהָ, agate, though there seems to be some confusion in the order of his words. The form is that of a verbal of Hiph. from r. בּילִים to dream; perhaps because it was worn as an amulet to induce dreams. A similar superstition is also the ground of the name מֹשְהֹטִיסִיסָּ, this stone being regarded as a charm against drunkenness. Comp. Braun de Vestitu sacerdot. Heb. II. 16.

RECORDANA, i. e. Ecbatana, the ancient metropolis of Media, the summer residence of the Persian kings. The ancient orthography of this name is traced by Lassen (Ind. Biblioth. III. 36) in the Sanscr. açvadhana, i. e. ἱπποστασία; the Sanscr. ç passing over sometimes into a guttural and sometimes into s. The corresponding modern name is Ispahan.

אַרְּסְבֵּי pr. n. m. Aharbai, 2 Sam. 23, 34. From אָחֶסָה בְּיָה I take refuge in Jehovah.

* לא to be after, behind; to stay behind, hence, to stay, to delay, to remain, in Kal once, 1 pers. fut. בְּצֵינִר Gen. 32,5.—

Arab. آخَر Conj. II, to defer, to delay. Syr. Aph. and Shaph. مُعَمَّن and مُعَمَّن id.

Piel אָחָר, plur. אָחֶר for אַחָר Judg. 5, 28, fut. אָחָר.

1. to delay, to retard, to hinder any one, Gen. 24, 56; to delay, to defer any thing Ex. 22, 28. Also ellipt. Deut. 7, 10 he will not delay (punishment) to him who hateth him.

2. Intrans. i. q. Kal, to stay, to delay, to linger. Judg. 4, 28 why linger the paces of his chariots? Ps. 40, 13 אַל־ לַּבּוּאַדִּן delay not. 70, 6. Gen. 34, 19.

3. to stay long. to tarry late in or by any thing. with בַּלְּחָרָה, Prov. 23, 30 מַבְּלְּתְרָה who tarry long at the wine, i. e. who drink till late in the night. Comp. Is. 5, 11. Ps. 127, 2.

Deriv. אָחֹרָבִּית – אָחַר, and אָחֹרָבִּית,

Plur. אָחֶרֶים (Dag. forte impl.) הַ אַחֶרֶים, Plur. אָחֵרֶים, אָחַרִים, אָחַרִים, אָחַרִים, אָחַרִים, אָחַרִים with Kemets pure.

1. Adj. pr. after, hinder, following spec. next following, next, second. (comp secundus a sequendo.) Gen. 17, 21 בְּשִׁנְהְ in the next year, the following year. 1 K. 3, 22.—Hence genr. another other; alius, alia, aliud; Gen. 4, 25, 8

10. 12. 29, 19. al. sæp. Arab. בּבּוֹר בּבְּים , Chald. Syr. בּבְּים , בּבְּיַם , plur. בּבְּים , Chald. בּבְּים , So מַּבְּיִם אֲחַרִים מּחַרִּם , other gods, i. e. idols, Deut. 6, 14. 7, 4. Jer. 1, 16. 7, 18. al. sæp. Sing. אַחַר בּבּבּוֹרָר בַּאַחַר בֹּאַר אַנְּחַר בּאַר אַנְּיִם אַנְּחָר בּאַר בּאַר בּאַר בּאַר בּאַר בּאַר בּאַר בּאַחַר בּאַר בּאַר בּאַחַר בּאַר בּאַר בּאַחַר בּאַר בּאַחַר בּאַר בּאַר בּאַחַר בּאַר בּאַחַר בּאַר בּאַר בּאַר בּאַר בּאַר בּאַר בּאַר בּאַר בּאַחַר בּאַר בּאַ

2. Aher, pr. n. m. 1 Chr. 7, 12.

part, extremity. Hence

a) Of place, behind, in the Adv. back-ground. Gen. 22, 13 וַתְּנָה אַרֶל צָחֶר מאַחוֹ בַּפְבַר בַּקרנִיו and lo! a ram in the back-ground, caught in a thicket by his Abraham did not see the ram horns. behind himself, as the Vulgate renders, and as it is usually taken; but in the distant part, the back-ground, of what lay before his eyes. [Yet he may naturally be supposed to have looked round on hearing the angel's voice —T.] Nor is it necessary to read אָחָד, with the Samar. Sept. Syr. and 42 Mss. b) Adv. of time, afterwards, then, Gen. 10. 18. 18, 5. 24, 55. 30, 21. al.

2. Prep. a) Of place, behind, Cant. 2, 9. Ex. 3, 1 behind the desert, back of it, i. e. on the west of the desert, see in חלה חס. 2. Also after, as 'הַ אַחַר מּ to go after, to follow any one, Gen. 37, 17. Job 31, 7. מַאַחַר prægn. pr. from after, Ps. 78, 71 מֵצְחַר נְלוֹת הַבְראוֹ from after the ewes he brought him, 1. e. from following the ewes, from being a shepherd. b) Prep. of time, after, Gen. 9. 28. So אָחֶר הַהְּבָרִים הָאֵלֶה after these things, i. e. afterwards, a formula of transition, Gen. 15. 1. 22, 1. With infin. after that, after, Num. 6, 19. אַחַר כָּן pr. after so, i. e. after it had so happened. afterwards, Lev. 14, 36. Deut. 21, 13,

3. Conj. אַחֶר אָּחֶר after that, Ez. 40, 1 and without אָשֶׁר, Lev. 14, 43. Job 42. 7

Note. Instead of the sing. אַחַר, the plur. אַחַר is far more frequently used; see below. With suffixes the plur. form is always used.

PLUR. אָחָרֵים, only in constr. אָחָרֵים, c. saff. אָחָרַים, etc.

- 1. Subst. the hinder parts, 2 Sam. 2, 23 מְּבְּיִהוּ with the hinder end of the spear.
- 2. Prep. a) Of place, behind, Judg. i8, 12 where it is i. q. on the west of, see in אחור no. 2. More freq. after, behind any one, Lev. 26, 33. 1 Sam. 14, 37. 2 K. 19, 21. אָמֶר (אַשֶׁר) those who go after them, their flatterers, parasites, Ps. 49, 14. Hence, with verbs of going, to follow; also הָרָה אָחֶרֶר to be after, to go after any one, i. q. to follow, to be on one's side, Ex. 23, 2. 2 Sam. 2, 10. מוֹכִיחַ אָּדָם Comp. 1 K. 1, 7. Prov. 28, 23 אָחֶרֶר דְּוֹן רְמָצֵּא he that rebuketh a man after me (i. e. after my precepts) shall find favour. b) Of time, after, Gen. 16, 13, 17, 8. With inf. after that, after, Gen. 5, 4.
- 3. Conj. אָהֶר אָּבֶּר that, Deut. 24, 4. Josh. 9, 16. 23, 1; rarely with אָבֶּר omitted, Lev. 25, 48. Once אֵהֶר מָאָשָׁר Josh. 2, 7.
- 4. אַחַרֵּרבֹן pr. after so, after it had so happened, i. e. afterwards, Gen. 6, 4. 15, 14. 23, 19. 25, 26. al. Comp. Syr. בּוֹלֵה and בֹּיֹה זֹה. With שְׁשָׁר added it becomes a conjunction, i. q. שְׁמִרֵּר th.t, like Lat. posteaquam for postquam, Deut. 24, 4. 2 Sam. 24, 10. In the later Hebrew we find also אַחְרֵר וֹאִר מֹלִּה after this, afterwards, Job 42, 16. Ezra 9, 10. Comp. Chald. בְּחַרֵר וְנִין Dan. 2, 29. 45.
 - 5. With other prepositions:
- a) מַאַחָרַר, once מָּאַחָרָר 1 Chr. 17, 7, pr. from after, from behind, from going or following after; chiefly used of those who abandon a person or party whom they have before followed, Num. 14, 43. Deut. 7, 4. 2 Sam. 20, 2. Also at or on the back, behind, after, (comp. מַאַחָר no. 3. h,) Josh. 8, 2. Ex. 14, 19. Jer. 9, 21.—Of time, after, Ecc. 10, 14; and in Neh. 4,7 מַאַחַרַר לָּיִר, in the same sense. Hence מַאַחַרַר בַּיר pr. after so, i. e. afterwards, \$ Sam. 3, 28, 15, 1.
 - b) אַל־אַחָרַי after, with verbs of mo-

c) צַל־אַדְרֵי i. q. אַדְרֵי, Ez. 41, 15. Comp. לַל no. 3. b.

תור Chald plur constr. אַרְרָּר After Dan. 2, 29; but by Hebraism. The pure Chaldee preposit is מָבָר בּ.

אַקורוֹן, fem. אַקורוֹן, from אַקורוֹן with the adj. ending זוֹ.

1. hinder, hindermost, latter, opp. to foremost, former, (בְּעֵשׁהָין) Gen. 33, 2. Ex. 4, 8. Deut. 24, 3. יְיִם הַאָּרִדוֹן the hinder sea, i. e. western, the Mediterranean, Deut. 11, 24. 34, 2. Joel 2, 20.

2. after, later, following, as דּוֹר אַחָרוֹן Ps. 48, 14. יוֹם אַחֲרוֹן after time, future, Prov. 31, 25. Is. 30, 8. Plur. אַרְרֹנִים those after, posterity, Job 18, 20.

3. the last, latest, Neh. 8, 18. Is. 44, 6 I [Jehovah] am the first, and I the last. Job 19, 25.—Fem. מְשִׁרְיִּהְ adv. last, the last, Dan. 11, 29. Also מְשִׁרְיִה Deut. 13, 10. 1 K. 17, 13, and מִּאָרִה אָּבְּיִּר Num. 2 31. Ecc. 1, 11, at last, last.

אַקְרַבְּת, after the brother,)
Aharah, pr. n. 1 Chr. 8, 1.

לְבְּרָבִוּל (behind the breast-work sc. born) Aharhel, pr. n. m. 1 Chr. 4, 8.

בְּקְרֵי Chald. constr. see אַקוֹרָ Chald.

Chald. adj. fem. another, alia, Dan. 2, 39. 7, 5. 6; for the common אָחְרֵית, the ה of the fem. gender being dropped by apocope, like באשר for מַלְכוֹר רָאשׁרים.

תְּחֶרֵי הַוּ Chald. adj. (ff. מְחַר הַּן Dan. 4, 5 אֲרָרֵין pr. at the last, at last, at length; the צר being pleonastic, see עבר Chald. A. 2.—Keri בְּחָהֵין.

2. Concr. those who come after, descendants, posterity, Ps. 109, 13. Am. 4, 2, 9, 1. Dan. 11, 4.

אַתְרָיות Chald. f. i. q. Heb. אַתְרִית no. 1. b. Dan. 2, 28.

Chald. adj. another, alius, Dan. 2, 11.

מְלֵרָנְיִת adv. (r. אָחַר) backwards, Gen. 9, 23. 1 Sam. 4, 18. Comp. אָחוֹר.

m. plur. Esth. 3, 12. 8, 9. 9, 3. Ezra 8, 36, satraps, the governors or vicerous of the large provinces among the ancient Persians, possessing both civil and military power, and being in the provinces the representatives of the sovereign, whose state and splendour they also rivalled. Single parts or subdivisions of these provinces were under procurators or prefects, ning; the satraps governed only whole provinces. See Brisson de regio Pers. principatu I. § 168. Heeren Ideen T. I. p. 489 sq. ed. 4.—The genuine form of this name, which has lately been found in the inscriptions of ancient India, is kšatrapa i. e. warrior of the host; see Benfey in Gött. Gel. Anz. 1839. p. 805 sq. Lassen Zeitschr. f. d. Morgenl. III. p. 161. this harsher form corresponds the Greek έξατράπης, έξαιθράπης, (Boeckh Corp. Inscr. no. 2691. c,) whence arose by degrees the softer σατράπης. The ; is appended. Comp. אַקּדִירָם.

רְּקְּנִיןְ Chald. m. plur. i. q. Heb. Dan. 3, 2. 3. 27. 6, 2. 3.

בּרוֹשׁ וֵרוֹשׁ Ahasuerus, the Hebrew form of the name Xerxes, as it would seem. It is found Esth. 1, 1, and often in this book; also Ezra 4, 6, where the order of time would require it to be understood of Cambyses; and further in Dan. 9, 1, where it stands for Astyages, the father of Darius the Mede. The true native orthography of the name Xerxes has recently been brought to light from the cuneiform inscriptions; where it is written kh-sh-y-a-r-sh-a, which seems to correspond to the modern Persian i. e. lion-king; since it is certuin that for the softer pronunciation of s and sh, as uttered by the modern Persians, the ancient Persians had far harsher sounds, as in the words khihayathiya i. q. Shah king, khihatrap i. q. Satrup. From this ancient harsher form, the Hebrews, by prefixing their prosthetic Aleph, made Birly Ahashverosh, and the Greeks Eigerg. See St. Martin in Journal Asiatique III. p. 85. Champollion Précis du Système hiéroglyphique, Tableau général, Tab. 7. 2. p. 24. Lassen üb. d. Keilschrift p. 165; also in Zeitschr. f. Kunde des Morgenl. VI. p. 124 sq.

אַדוּשְׁרשׁ Esth. 10, 1 in Chethib, for

מְחַלֶּהְלְּי (prob. mule-driver, a name of Persian origin, see next art.) pr. n. m. Ahashtari, 1 Chr. 4, 6.

estar, ביום ester, a mules, Pers. פאנמית ester, a mule, Sanscr. a quatara. Esth. 8, 10, where it is rendered definite by the addition sons of mares.—
The אֲבַוּשְׁיֵבְוּפִנִּים is appended, as in אֲבִוּשְׁיֵבְוּשׁׁ.

אָתָר see אַתָּת.

DN subst. m. (r. מַשְׁלֵים 1. a gentle sound, murmur, whisper, and plur. בישׁרָּמ concr. mutterers, whisperers, i. e. צּיּגעְּם μάντεις, necromancers, ventriloquists, imitating artificially the supposed murmur or thin voice of the shades or manes, Is. 19, 3. See under ביא .

2. a going softly, gentle motion; whence often adverbially, שַּלְאַכּי, לְאַכּי לְאַכּי לְאַכּי לְאַכּי לְאַכּי לְאַכּי לְאַכּי לִאָּכִי לְאַכּי לִאַכּי לִאַכּ לְאַכּי לְאַכּי לִאַכּ לְאַכּ לְאַבּ לְאַכּ לְאָבּ לְאָבּ לְאַכּ לְאַכּ לְאַכּ לְאָבּ לְאָבּ לְאָבּ לְאַכּ לְאָב לְאָב לְאַבּ לְאַבּ לְאַבּ לְאַבּ לְאַבּ לְאַבּ לְבִי לְבָּי לְבָּ לְאָב לְבְיּבְ לְבָּי לְבָּי לְבָּי לְבָּי לְבָּי לְבְּיבּ לְבְיּבּי לְבּיוּ לְבּיוּ לְבְּיבּי לְבּיוּ לְבּיוּ לִיבְיוּ לִיבְיוּ לְבִי לְבִי לְבָּיבְ לְבִי לְבִי לְבָּיבְ לְבִי לְבִי לְבְיבָי לְבִי לְבְיבָּיבְ לְבִיים לְבִין לּבְיבּיב לְבִי לְבִיים לְבִי לְבִיים לְבִיים לְבִיים לְבְיבְיבָּים לְבִיים לְבְיבָּיב לְבִים

* TON a root not in use; Arab. to be fast, firm; Conj. II, to make fast, to confirm.—Hence

TÇŞ m. the southern buckthorn, Christ's thorn, Rhamnus paliurus Linn. so called from the firmness of its roots, Judg. 9, 14.

15. Ps. 58, 10. Arab. أَطُدُّ, i. q. the more usual عُوسَةٍ.

אָמַד m. (by Syriasm for אָמַדּן, r. אָמָדּן) thread, yarn, of linen or cotton; in Chald

sinew, string. Once Prov. 7, 16 tapestry, coverings, of Egyptian yarn, which was distinguished for its firmness and beauty. Comp. Celsii Hierob. I. 89 sq. A. Schultens compares Gr. ¿ðórŋ, ¿ðórɪor, linen cloth.

* DDN a root not in use. 1. i. q. boto utter a gentle sound, to murmur, spoken of the sighing of the camel when weary; also of the rumbling of the bowels when one is hungry, τρύζειν. See Comment. on Is. 19, 3.

3. to go softly, gently, see un no. 2.

* DON to shut, to close, to stop, e. g. the mouth, the ears, Prov. 17, 28. 21, 13. ΠΙΝΝΕ ΓΙΙΝΕ ΕΖ. 40, 16. 41, 16. 26, windows closed, sc. with bars or lattices, which being let into the walls or beams could not be opened and shut at pleasure. Sept. Φυρίδες δικτυωταί, Symm. τοξικαί. Comp. 1 Κ. 6, 4. Kindr. is Arab.

to cover a window with a curtain. HIPR. id. Ps. 58, 5.

together, kindr. with المنظقة. Arab. المنظقة tent-cords.—Hence

fut. יְאַבֶּר, to shut, to close, once Ps. 69, 16. Arab. to shut in, to enclose. Kindred roots are אָצָר.—Hence the two following:

** (shut up, bound, perh. dumb)

**Ater, pr. n. m. a) Ezra 2, 16. Neh. 7,

21. b) Ezra 2, 42. Neh. 7, 45.

ת אמין. (ר. אַבּיר shut up, bound, e. impeded. Judg. 3, 15. 20, 16 אַבּיר impeded as to his right hand, e. who cannot use the right hand freey, and hence i. q. left-handed. Arab. Conj. V, to be impeded; comp. Left to bind, to tie, transferred also to the tongue, like Engl. tongue-tied.

 been originally the same as the negative in I; just as many other negative words have also passed over to an interrogative power; comp. Lat. ne, Germ. nicht wahr? Engl. not so? Hence in their not there, not present, i. q. in the is not there, not present, i. q. in the is not there? q. d. where is he? In this way in no. I and II become closely related. Comp. Heb. Gram. § 150. no. 1 ult. In

Arabic أَلَّهُ has passed over into an interrog. pron. who? f. أَلِيَّا; and the same also is Eth. A.P. Comp. Germ. wo? Engl. who?

2. As a mere sign of interrogation, put before adverbs and pronouns in order to give them an interrogative power; just as ಇಲ್ಲೇ gives them a relative sense. Comp. Germ. wovon? for von welchem? Engl. wherefore? i. q. for what? Hence a) אר זה, which? what? but always with reference to place (except in Ecc. 11, 6), 1 K. אי נָה הַנֶּרֶךְ הָלַךְ tohat way went he? (Or perh. i. q. Lat. ubi viæ? quorsum viæ? see under אַר מָנָה in lett. b.) 2 K. 3, 8. 2 Chr. 18, 23. Job 38, 24. Also without interrogation, Jer. 6, 16. Ecc. 11, 6. Elsewhere i. q. where? (from my here,) Job 28, 12. Esth. 7, 5. Sometimes written in one word, אֵרְנָה, b) אר פווח from what? whence? (from פְּנֵּח thence,) Gen. 16, 8. 1 Sam. 30, 13. Jon. 1, 8 אַר מָזָה עם אָהָה from what people art thou? 2 S vm. 15, 2 מְנֶּח עִרר אַהָּח from what ci.y art thou? strictly Lat. 'undenam populi? undenam urbis? as Plaut. unde gentium? Odyss. 1. 170 πόθεν ἀνδρῶν. c) אַר בּוֹאָת wheretherefore, Jer. 5,7. לוֹאָי therefore, Jer. 5,7.

I. אָל contr. for דָּר, מְנִיד for דָּר, מְנִיד for דָּר, כְנִיד for דָּר, comp. Lehrg. p. 510,) m. perham

fein. Is. 23, 2; plur. אָרִים, once אָרִין Ez. \$6, 18. R. אַנִין I.

1. Pr. habitable ground, dry land, opp. to water, the sea, rivers; see the root יס. 1. Is. 42, 15 שְׁמְּחֵר נְחָרוֹח לָאִירִם I will make the rivers dry lands; comp. 43, 19. 50, 2. Hence

2. terra maritima, land adjacent to the sea, sea-coast, whether on the shore of the main land, or an island; like the East-Indian Dvipa, which signifies both coast and island. Spec. a) the coast, the sea-coast, Is. 20, 6. 23, 2. 6. Ez. 27, 7 חביר אלרטית the coast of Elishah, i. e. of Peloponnesus or Greece. b) an island, Jer. 47,4 בְּחַתֹּר the isle of Caphtor, i. e. Crete. איר כחים the isles of Chittim, Ez. 27, 6. Jer. 2, 10; comp. Esth. 10, 1, where are put in antith. with the main fand, continent. c) Plur. שרים very often for coasts, maritime regions, espec. beyond sea, as in Jer. 25, 22 is added by way of epexegesis הַנְבֶר הַנָּב הָנָם. Hence genr. of coasts and islands far remote, Is. 24, 15. 40, 15. 41, 1. 5. 42, 4. 10. 12. 49, 1. 51, 5; espec. those of the Mediterranean Ps. 72, 10. Dan. 11, 18, which also are called more definitely אַרֶּר הַוּנְים Is. 11, 11, and אַרֶּר הַוּנְים Gen. 10, 5. Zeph. 2, 11.—In Ez. 27, 15 the Indian Archipelago is to be understood.

II. אֵר contr. for אֵיִר (r. רְיִא II, see in אַר I) pr. a howling, wailing cry. Hence
1. Concr. the howler, i. e. the jackal,

Arab. بنات آوی, piur. بنات آوی, son, daughters of howling, Pers. شغال, whence Germ. Schakal, Engl. jackal. So called from its nocturnal cry or howl, which resembles the scream of a child. Damiri ap. Bochart. Hieroz. I. p. 843. Found only in plur. אַיִּים, Is. 13, 22. 34, 14.

2. Interj. i. q. אור אור ah! alas! wo! c. dat. Ecc. 10, 16. 4, 10 אָר, which several editt. read in one word, אָרלוֹ wo to him!

III. אָר־בָבוֹי adv. not, non, found Job 22, 30, and in the pr. names אָר־בָבוֹי (Inglorious) Ichabod 1 Sam. 4, 21, and אִינֶבֶל Jezebel. It is much more freq. in Rabbinic, espec. as prefixed to adjective forms with a privative signification, like Engl. in, un, in the same usage; and also in

Ethiopic, where ਨ, is prefixed also to verbs. It is doubtless an abridged form from אָרן, און, see r. אָרן; like the Greek and Sanser. a priv. from an.

ארקבוד (inglorious) Ichabod, pr. n. 1 Sam. 4, 21. See in אר III.

* 🚉 to be an adversary, enemy, to any one; to persecute, to hate. The primary idea is prob. to be sought in breathing, blowing, puffing at or upon any one, which is often referred to anger and hatred, Germ. anschnauben. Kindred is אָרָב, in which the idea of breathing after passes over into that of desire and love. The finite verb occurs only once, Ex. 23, 22; but very freq. is Part. אוֹרֶב as subst. an adversary, enemy, Gen. 22, 17. 49, 8. al. Sometimes it retains the construction of a participle, 1 Sam. 18, 29 אוֹרֶב אֵת־דָּוָד an enemy to David. -Fem. אוֹרֶבֶּת collect. enemies, Mic. 7, 8. 10. Comp. Lehrg. p. 477.

Deriv. איוב, and

אַרְּכָּה (contr. for אָרֶבָּה, as הָבֶּה, for אַרְבָּה) enmity, hostility, Gen. 3, 15. Num. 35, 21.

m. pr. a load, burden, by which one is oppressed, crushed; from r. אור no. 2. Hence

1. misfortune, calamity, Ps. 18, 19. Job 21, 30.

2. destruction, ruin, Job 18, 12. 21, 17 30, 12. 21 אֵרד אֵל destruction from God, Job 31, 23.

אָרָה f. (for אָיָרָת, r. אָיָה II) pr. cry, clamour; hence

2. Ajah, pr. n. m. a) Gen. 36, 24. b) 2 Sam. 3, 7. 21, 8.

i. q. אַ *where?* with ה: parag. as מָּדְ from הָּדְ Gen. 3, 9. 18, 9. al. Alsc

without interrogation, Job 15, 23 he wanlereth about for bread, " where-ever it may be.

pr. n. Job, an Arab of Uz or Ausitis, distinguished for wealth and also for piety and virtue, but tried of God with the heaviest calamities. Besides the book of Job, he is also mentioned in Ez. 14, 14. 20. Sept. 'צֹילָה', Arab. בְּילַה' The name signifies pr. one persecuted, from r. בְּילַה', as דוֹלֵה' one born, from בְּילַה', and refers to the calamities by which he was afflicted.—Others render it: serio resipiscens, i. q. Arab. בּילַה', from r. בּיֹלַה', to return, to convert, comp. Cor. Sur. 38. 40-44; but see against this, Thesaur. Ling. Heb. p. 81. col. 1.

לְבֶּלְכּלְ. (pr. non-cohabited, i. e. מֿוֹבְּיכָּ, Plat. p. 249. B, Lat. intacta, chaste, comp. Agnes; an appropriate female name, and not to be estimated from the tharacter and conduct of Ahab's queen;) Jezebel, Isabella, pr. n. of a notorious woman, the daughter of Ethbaal king of Tyre, and wife of Ahab king of Israel, infamous for her idolatry and cruel persecution of the prophets. 1 K. 16, 31. 18, 4. 13. 21, 5 sq. 2 K. 9, 7 sq.

where? Job 38, 19. 24. Compounded from the interrog. part. 38, 38, 19. v. no. 2, and 37 here.

אָרְבָּא how? apoc. from אָרְבָּא, Gen. 26, 9. Without interrogation, Ruth 3, 18. 2 K. 17, 28.—Often as an exclamation of pain or grief, how! Ps. 73, 19. Is. 14, 4. Ecc. 2, 16.

אַרֶּטָה from אֵר no. 2, and אַרְּטָה i. q. אֹר so, here.

1. how? in what way? Deut. 1, 12. Without interrogation, Deut. 12, 30.

2. where? Cant. 1, 7.

3. Often as an exclamation of pain or grief, how! like אֵדָ, Is. 1, 21. Lam. 1, 1.

אָרֶטֹה (id.) where, not interrogative, once 2 K. 6, 13, where Keri has אֵרבוֹ id.

אַיכָּכְּת (Milel) how? Cant. 5, 3. Esth. 5, 6 From אֵיב and מָּבְּי i. q. מִּבְּי, מִבּי, אִיב , so. אוּל see r. אוּל.

ארל m. 1. a ram, so called from his wisted horns, q. d. rolled up; see r. אול

Gen. 15, 9. Plur. אֵלְרִם Ex. 25, 3, and אַלְרִם Job 42, 8.—Hence intens. אַלָּרם q. v

2. A term of architecture, referring as it would seem, to a projection in a lateral wall, serving as a post or column, i. e. a pilaster; either from r. אַרְלָּהָם no. 3, or like Lat. aries, capreolus, Germ. Bock, used for a buttress. 1 K. 6, 31. Ez. 41, 3. Plur. אַרְלָּהָם, Ez. 41, 1. 40, 10. 14. 16. 38; comp. v. 26. 31. 34. 37. The ancient versions render it sometimes posts, sometimes columns. See Boettcher's Proben alttestamtl. Schrifterkl. p. 302.

m. a stag, hart, male deer, Deut. 12, 15. 14, 5. Is. 35, 6. Plur. בים Cant. 2, 9. 17. Always masc. but in Ps. 42, 3 joined with a fem. in the manner of comm. gend. thus denoting a hind, which elsewhere has the specific name

ראב, Chald. and Syr. id. Arab. אַלָּה wild goat, mountain-goat, chamois. Eth. **ΓΡΑ**, by which orthography the affinity of the roots > and > is distinctly confirmed.—As to the etymology, by is a sort of intensive of by, therefore pr. a large ram or buck, and אַלָּה a large shegoat or the like. Indeed the Hebrews would seem to have called all the various species of deer and antelopes, which in part are furnished with twisted horns like the ram, by the general name of large rams or wild rams; just as the Germans call the same animals Bergziegen, wilde Ziegen, and the Latine capreæ, from their general resemblance to a goat, capra. Sept. every where žλαφος.

m. strength, might, once Ps. 88, 5. R. 54x no. 2.

אֵלל m. (r. אול plur. אֵרלִים, pr. strong, stout, mighty.

1. Plur. the mighty, the powerful, the nobles of a state, city, Ex. 15, 15. Ez. 17, 13. 2 K. 24, 15 Keri.

2. a strong, stout, mighty tree, like δοῦς, spec. the oak, terebinth, and sometimes also the palm, i. q. דְּלָהְי, זְלֵּהְי, which is more usual. Sing. once Gen. 14, 6 in the pr. n. צֵּלֹבְ מָּאַרָן. Sept. τερέβινθος τῆς Φαράν. Plur. אַלִּרֹם, אַרֹּלִים 15. 1, 29. 57 5. 61, 3.

הַּכְּרֵי f. a hind, female deer, and perh also caprea, wild she-gout, these two ani

mals being hardly distinguished in the common usage of the Hebrew. Gen. 49, 21. Plur. אַיַּלוֹת constr. צַּיִּלוֹת 2 Sam. 22, 34. Cant. 2, 7. See in masc. אַיֵּלַבּ

אַלֶּכִילְּאָ, q. d. Deerfield, from the number of deer,) Ajalon, pr. n. a)
A Levitical city in the tribe of Dan,
Josh. 10, 12. 19, 42. 21, 24. Judg. 1, 35.
See Bibl. Res. in Palest. III. p. 63. b)
A city in Zebulun, Judg. 12, 12.

אַרלון (an oak, see אֵלוֹן) Elon, pr. n.
1. A city in Dan, Josh. 19, 43. 1 K.
4, 9.

2. Of several men: a) Gen. 26, 34. 36, 2. b) Gen. 46, 14. c) Judg. 12, 11.

אילות (trees, a grove, perh. palmgrove, see under הְצָא 1 K. 9, 26. 2 K. 16, 6, also אֵרלַת (for אֵרלָת Lehrg. p. 467, and that collect. for אילות) Deut. 2, 8. 2 K. 14, 22. 16, 6 bis, Eloth, Elath, pr. n. of a city of Idumea on the eastern gulf of the Red Sea, which is called from it Sinus Ælanites, or Elanitic Gulf. Edomites being subdued, 2 Sam. 8, 14, David took possession of it, and after him Solomon, whose fleet sailed hence to Ophir, 1 K. 9, 26. It was again recovered by the Idumeans; and once more subdued by Uzziah king of Judah, 2 K. 14, 22; but Rezin king of Syria took it at length from the Jews, who seem never again to have recovered it, 2 K. 16, 6. Josephus calls it Ellary, Ptolemy Elara, Pliny Ælana H. N. 6. 32 or 38. See Relandi Palæst. p. 217, 554 sq. Le Quien Oriens Christ. T. III. p. 758. By

Arabian writers it is called Ailat. The ruins of the former city are still visible near to the fortress of 'Akabah, on the N. W. Rüppell's Reisen, p. 248 seq. Frankf. 1829. Bibl. Res. in Palest. I. p. 241 sq.

אָרָלּוּת f. i. q. אֵיָל pr. strength, might, then help, Ps. 22, 20. R. אול no. 2.

אַלְמּוֹי plur. אֵלְמִיים and אַילְמּים, an architectural term, which the Sept. Vulg. and Targums make i. q. אַרלָּה porch; from which however it is manifestly distinguished, Ez. 40,7 sq. The אַרלַבּים were carried round an edifice, and are usually mentioned along with the

see Ez. 40, 16. 22. 26. 29. Comp. Boett cher Proben, p. 319.

אר. n. of a station of the Israelites in the desert, the second after leaving Egypt, with twelve fountains and seventy palmtrees, Ex. 15, 27. 16, 1. Num. 33, 9. With He loc. אַרְּלָּבָּוֹי Ex. 15, 27.—Geographers rightly assume the place of Elim in the Wady Ghūrūndel, a valley of that region; see Bibl. Res. in Palest. I. p. 100, 105.

לילים Chald. m. a tree, Dan. 4, 7. 8 sq. Syr. ביבון id. It corresponds to Heb. אֵלוֹיָן; but the Chaldee word is used in a wider sense.

אַרלַת see in אַרלַת.

אַיֶּלֶת f. i. q. אַיֶּלֶת (to which it is also st. constr.) a hind, as a term of endearment towards a female, Prov. 5, 19.— More difficult of explanation is it in the inscription of Ps. 22 על־אַיֵלֶת חַשַּׁחַר upon (according to) the hind of the dawn. These words seem to be the name of some other poem or song, to the measure of which this Psalm was to be sung or chanted; comp. בְּשֶׁרֵ 2 Sam. 1, 18. The phrase hind of the dawn prob. stands for the morning sun scattering his first rave upon the earth; just as the Arabian poets call the rising sun the gazelle, comparing his rays with the horns of that animal ; comp. בון lett. e. See Schultens ad Job. p. 1193; ad Har. Cons. V. p. 163.

* בְּאֵים obsol. root, Chald. and Talmud. אֵים, to terrify. The primary idea seems to be to strike dumb; comp. r. בְּהַהַ ; perh. also לְּבָּם q. v.—Hence the two following:

מֹלְם adj. f. אֵיְבֶּּׁת, terrible, formiduble, Hab. 1, 7. Cant. 6, 4. 10.

אַרָּהָה and הַאָּהָ f. (for אַרָּאָר) terror, dread, Deut. 32, 25. With genit. of that which inspires terror; Prov 20, 2 אַרבּיז the dread of a king, which one feels before him. Job 33, 7 אַרְּטָּרוּ the terror of me, i. e. which I inspire. With He parag. אַרְטָּרוּ Ex. 15, 16. Plur. אַרְטָּרוּ Ps. 55, 5.

PLUR. אַבְּיִבָּים 1. terrors, Ps. 88, 16. 2. idols Jer. 50, 38, so called from the terror with which they inspire their worshippers. Comp. רְּבָּיִבְּיִם

3. Emim, pr. n. of an ancient people who originally inhabited the land of Moab, Gen. 14, 5. Deut. 2, 11.

obsol. root, i. q. און q. v. Hence און ייי

I. אָרְלְ constr. אָרְרְ, pr. subst. nothing, nothingness. Is. 40, 23 הַּוֹבֶּן רְנִים לְאָרֵן who bringeth princes to nothing. Hence adverbially:

1. nothing, nought, usually including the idea of the subst. verb to be, e. g. 1 K. 8, 9 אֵין בָּאָרוֹן רֵק שָׁנֵרְ לְחוֹת חַאֲבְנִים nothing was in the ark save the two tables of stone. Ps. 19, 7. Ex. 22, 2. So 2 Sam. 19, 7 אַרִרם וַבְּבָרִים nought to thee are princes and servants.

2. no, not, including the idea of the subst. verb, there is not, was not; there are not, were not, etc. i. q. מַלָּא בָּׁלָּ, Arab.

לַיִּת , בִּיִּח , לַיִּח , לַיִּח , אַתְּח , לַיִּח , אַתְּח , לַיִּח , לַיִּח , לַיִּח , לַיִּח , לַיִּח , Num. 14, 42 בּי אֵין יְחוָֹה בְּקרְבְּכָם for Jehovah is not among you. Judg. 21, 25 in those days אֵרן מָלָהְ בִּיִשֹׁרָאֵל there was no king in Israel. Gen. 37, 29 אֵרן יוֹסֶה Joseph was not in the cistern. Ps. 10, 4. Ex. 12, 30. Lev. 13, 31. In the same phrases where to is said affirmatively, ארן is also used negatively, as יַם לְאֵל יָדִר Gen. 31, 29, and אֵרן לְאֵל יִדָנה Neh. 5,5. Further: a) Where the subject of a sentence is a personal pronoun, this latter is often appended as a suffix to the word אָרָנָגִי e. g. אֵרנָגִי I am not, etc. אֵרכָה thou art not, etc. אֵרכָה, אַרכָּג, ארנָם, אֵרנָכָם, אַרנַנָּה; and also with plur. form (as if from אַרנָמוֹ, אָרנָ־מוֹ), אַרנָמוֹ Ps. 59, 14. 73, 5. b) The substantive verb being implied in this negative particle, as above, the latter is almost always joined with a participle; e.g. Dan. 8, 5 behold, a he-goat came from the west over the face of the whole earth, וָאֵרן נֹגֵעָ בְאָרַץ and touched not the ground, i. q. خة ينت . Esth. 3, 8. 7, 4. Ezra 3, 13. Ex. 5, 16 הַבן אַרן נְחַן straw there is none given, i. q. לא נפן. It often in this way forms a periphrasis for no one, none, nemo, Josh. 6, 1 אֵרן רוֹצָא וְאֵרן הַח none went out, and none came in. Lev. 26, 6. Is. 5, 29. Rarely joined with a finite verb, Ex. 3. 2. Ecc. 8, 11. Jer. 38, 5 כר אַרן הַשָּלַהָּ רובל אָרְכֵם דְבָר for the king cannot do any thing against you. Job 35, 15; and יס with the particle בין, Ps. 135, 17 אַרך־ חרות בפרותם nor is there any breath th their mouth. In both these passages at would be more correct. In like manner the modern Araba write Lumb for y c) ארן לי there is not to me, i. e. I have not, I had not, etc. Lev. 11, 10. 1 Sam. 1, 2. So Arab. ليس لي. Before an infin. it is often i. q. non licet, it is not lawful, not permitted, like oux for ior oux εξεστιν, and Arab. كان لي est mihi for licet mihi, Cor. 4, 94. ib. 10, 100. Esth. 4. 2 אין לבוא it is not lawful to enter, none might enter. Ruth 4, 4. Ps. 40, 6 ארן צרה אליף there is nothing to compare unto thee, i. e. nothing which can rightly be compared, where ברֹה is poetic for d) Joined with various words: ארן ארש there is no man, Gen. 31, 50. Ex. 2, 12. אין דבר Ex. 5, 11, and אין דבר 1 K. 18, 43, there is not any thing. ארך כל there is nothing at all, Ecc. 1, 9.

- 4. Sometimes it may be rendered without, i. q. אָבֶּאָדְ; but the examples strictly fall back under no. 2; e. g. Joel 1, 6 strong and without number, pr. and there is no number. Deut. 32. 4.
- 5. With prefixes: a) בַּאֵר pr. in not, in there not being, in defect of: a) i. q. 'when there was not,' Prov. 8, 24 בַּאֵר אָר when there was not,' Prov. 8, 24 בַּאַר אָר שׁׁׁיִּר שׁׁׁיִּר שׁׁׁיִּר שׁׁׁיִּר שׁׁׁיִּר שׁׁׁיִּר שׁׁׁיִּר שׁׁׁיִּר אָר אָר שׁׁׁיִּר שׁׁׁיִּר אָר שׁׁׁיִּר אָר שׁׁׁיִּר שׁׁׁיִּר אָר שׁׁׁיִּר אָר שׁׁׁיִּר אָר שׁׁׁיִּר אָר שׁׁׁיִּר שׁׁׁיִּר אָר שׁׁׁיִּר אַר שׁׁׁיִּר שׁׁיִּר שׁׁיִּר שׁׁׁיִּר שׁׁׁיִּר שׁׁׁיִּר שׁׁׁיִּר שׁׁׁיִּר שׁׁׁיִּר שׁׁׁיִּר שׁׁׁיִּר שׁׁׁיִּר שׁׁיִּר שׁׁׁיִּר שׁׁׁיִּר שׁׁׁיִּר שׁׁׁיִי שׁׁׁיִּר שׁׁיִּר שׁׁיִּר שׁׁיִּר שׁׁיִּר שׁׁיִּי שׁׁיִּר שׁׁיִּי שׁׁיִּי שׁׁיִּי שׁׁיִּי שׁׁיִּי שׁׁׁיִּי שׁׁיִּי שׁׁיִּי שׁׁׁיִּי שׁׁׁיִי שׁׁׁיִּי שׁׁׁיִּי שׁׁׁיִּי שׁׁׁיִּי שׁׁיִּי שׁיִּי שׁׁיִּי שִׁיִּי שִׁיִּי שׁׁיִּי שׁׁיִּי שׁׁיִּי שִׁיִּי שִׁיִּי שִׁיִּי שׁׁיִּי שִׁיִּי שׁׁיִּי שִׁיִּי שִׁיִּי שִׁיִּי שִּׁיִּי שִׁיִּי שִּׁיִי שְׁיִּייִי שְׁיִּי שִׁיִּי שְׁיִּיִי שְׁיִּי שִׁיִּי שְׁיִּי שִׁיִּי שִׁיִּי שִׁיּי שִׁיִּי שׁׁיִּי שִׁיִּי שִׁיִּי שְׁיִּי שִּׁיִּי שְׁיִּי שִּׁיִּי שִׁיִּי שִׁי שִׁיִּי שִׁיִּי שִׁיִּי שִׁיִּי שִּׁיִּי שִׁיִּי שִּׁיִּי שִּׁיִּי שִׁיִּי שִׁיִּי שִׁיִּי שִׁיִּי שִּׁיִּי שִׁיּי שִּׁיּי שִׁיִּי שִּׁיִּי שִׁיִּי שִּׁיִּי שִּׁיִּי שִּׁיִי שִּׁיִּי שִּׁיִּי
- b) אַרְּן as nothing, nothing wanting, i. e. almost, well-nigh, Ps. 73, 2. Comp. פֿרָיִבּע little wanting, i. e. almost; see בּיִבָּים.
- c) לְאֵרן α) For לְאֵרן to whom there is no, nothing, Is. 40, 29. Neh. 8 10. β) For לְלֵאׁ הֵרוֹם so that there should be no, etc. Ezra 9, 14.
 - d) פארן pr. from there being no i. q

דְּשָׁ, but intensive, *none, not one*; see on this idiom in בְּיִן 1. b. ב. Jer. 10, 6. 7. 30, 7. So צֵּיִן יוֹטֵב i. q. צִין יוֹטֵב, Is. 5, 9. 6, 11. 50, 2.

Note. The absol. form אָרָן stands only at the end of a clause; while the constr. אָרְ everywhere depends on something following; e. g. Num. 20, 5 בוות לוות there is no water, for which might also be said אַרְן מַיִּם אַרָּן.

II. אָבּה adv. of interrog. where? Arab. מַאֵּרִן; found only with יִי prefixed, יְּבְּהַיּל; found only with יִי prefixed, יִּי prefixed, יִּבְּיִּל; found only with 3, 7. al.—Originally this was the same with the negat. אָבּי I, and passed over into the interrogative sense; hence by apoc. אַר, אָבּי III. See in אַר no. 1. Heb. Gram. § 150. 1. fin.

אין 1 Sam. 21, 9, i. q. אֵרן, but interrogatively for דְאֵרן.

אָבִרבֶּזֶר see אָרְעָּזֶר.

אַרְּפָּה, rarely אַרְפָּה, f. an ephah, a measure of grain, containing three seahs, למֶר, or ten omers, למֶר, Ex. 16, 36. According to Josephus, Ant. 8. 2. 9, the ephah contained 72 sextarii, equal to the Attic (liquid) metretes, or 1993.95 Paris cubic inches, about 1 \frac{1}{2} bush. English; see Boeckh Metrolog. Untersuch. pp. 259, 278. This is also confirmed by other testimony; so that there is doubtless an error in another passage of Josephus, Ant. 15. 9. 2, where the ephah seems to be equal to 96 sextarii, or the Attic medimnus. 1 Sam. 17, 17. Zech. 5, 6 sq. Judg. 6, 19. Ruth 2. 17. Also מיפה וְאֵיפָה a double ephah, one just, the other false, Prov. 20, 10. Deut. 25, 14. Am. 8, 5.—The origin of this word is to be sought in the Egyptian language; where the Heb. אַיִּמָה corresponds to WINI measure, spec. of corn, riodius, from r. WN, HN, to number; whence Sept. oiol, Arab. ويبع, an Egyptian measure. See Rödiger in Allg. Encyclop. art. Epha. Thes. Ling. Heb. in Append.

ארפון (from אַ and היש here) where? 1. 49, 21. Ruth 2, 19; how? what kind of? Judg. 8, 18. In an indirect inquiry, ler. 36, 19. i. q. אַלפֿוא, q. v.

אַרשָׁה, c. suff. אַרשָׁה, אִדשָׁה, אַדשָּה, אַדשָּה, אַדשָּה, אַדשָּה, אַדשָּה, אַדשָּה, אַדשָּר, enly thrice, Ps. 141, 4. Prov 8, 4. Is. 53, 3; instead of which the common usage has substituted מַּיָשִּה (from obsol. sing. שֵּׁיֶשׁה, constr. אַנְשֵׁר, c. suff אַנְשֵׁר, מַר, אַנְשֵׁר, also as periphrastic plur. בַּרָ אִרשׁ, comp. no. 6.

1. a man. Spec. a) a male, opp. to a female; Gen. 4, 1 I have gotten a man with the Lord, i. e. a man-child. 1 Sam. 1, 11. So even of brutes, Gen. 7, 2; comp. 1, 27. 6, 19. So Lat. vir of beasts, Virg. Eclog. 7, 7. b) a husband, opp. to a wife, Ruth 1, 11. Gen. 3, 6, 29, 32. 34. With suff. אַנְיֵּרְנּא our men, i. e. our husbands, Jer. 44, 19. So Gr ario Il. 18. 291, Lat. vir Hor. Sat. 1. 2. 127. As opp. to an old man, one of manly age, vigour, 1 Sam. 2, 33. d) Emphat. of manliness, warlike valour, comp. Hithpa. below. 1 Sam. 4, 9 התחוקה והיה לאנשים be strong, and be ye men! 1 K. 2, 2. Comp. Hom. Il. 5. 529. e) a man, mortal, opp. to God, Job 9, 32. 12, 10. Is. 31, 8; espec. in plur. Gen. 32, 29. Is. 7, 13. Comp. Hom. πατήρ ἀνδρῶν τε θεῶν τε. Opp. to beasts, Ex. 11, 7. Gen. 49, 6. f) Joined in apposition with other substantives, as איש פֿרָיס a man a eunuch i. e. a eunuch Jer. 38, 7; אַרש לֹחָן a priest Lev. 21, 9; espec. with gentile names, e. g. ארש עברי a Hebrew Gen. 39, 14. Comp. Gr. ardoes Falilaioi, arδφες Ισφαηλίται, Acts 1, 11. 3, 12. g) With genit. of a city, land, people, it denotes a citizen, inhabitant, etc. e. g. שֹּישׁ ישראל a man of Israel, i. e. Israelite; אַנְשֵׁר יִשׁרָאֵל Sam. 7, 11 ; אַנְשֵׁר יִשׁרָאֵל 2 Sam. 19, 42; also אַנשר הַעִּרר Gen. 24, 13. In this signif. the sing. ארל is mostly put collectively, as איש רש for אנשר for אנשר רשראל Josh. 9, 6. 7. 10, 24. Judg. 7, 8. 8, 22. al. h) With genit. of a king, leader, military chief, master, etc. the men of any one, for his companions, followers, soldiers, his people, 1 Sam. 23, 3. 12. 24, 5. 8. 28, 1. Once perhaps spoken of relatives and near friends, like Syr. فت مک , e. g. Ez. 24, 17. 22, where the bread of men, is the food which relatives and friends were accustomed to send to mourners. i) So toe איש אלחים and with art, איש אלחים

man of God, i. q. servant and minister of God; spoken of angels Judg. 13, 6, 8; of prophets 1 Sam. 2, 27; of Moses Deut. 33, 1; of David 2 Chr. 8, 14. With genit. of an attribute, quality, virtue, vice, etc. it denotes one possessing that attribute or quality; and in this way the Hebrews form a periphrasis for an adjective; e. g. אַרשׁ הֹאָר a man of form, i. e. handsome : אינו דמים a man of blood, bloody; אַנְשֵׁר לָבָב intelligent, see in בַּלֵשׁר חַצֵּים no. 1. e; אַנְשֶׁר חַצֵּים men of name, famous, Gen. 6, 4; comp. was a husbandman, Gen. 9, 20. Collect. for men, i. e. soldiers, troops. Is. 21, 9. Comp. אָרָם Is. 22, 6. m) איש marks also a man of rank, a great man, noble, as opp. to אַרַ a man of low condition; see in אָרָם no. 1. b. n) As joined with numerals, we find after numerals below ten אַנשׁרם, as אַנשׁרם Gen. 18, 2; between ten and twenty sometimes ארש, Num. 1, 44; and above twenty always שׁרֹשׁ , 1 Sam. 14, 14. 22, 2. 18. al. sæp.

2. With אָ or פַּק, one—another; see אַ and פַּק.

3. Put for any man, i. e. one, some one, any one, Gen. 13, 16. Ex. 16, 29. Cant. 8, 7. So Syr. عنا for تلا، e. g. المنا a certain Jew. Plur. المنا a certain men, like Syr. [المنا], 1 K. 20, 17. Jer. 37, 10.

4. each, every one. 1 K. 20, 20 אַרָּים אִרְּים אִרִּים אִרִּים אִרִּים אִרִּים אִרִּים אִרִּים אַרִּים אִרִּים אַרִּים אַרִים אַרִּים אַרִּים אַרִּים אַרִּים אַרִּים אַרִּים אַרִּים אַרִּים זוּאָר זוּאַר זוּאָר זוּאַר זוּאָר זוּאַר זוּאָר זוּאַר זוּאָר זוּאָר זוּאָר זוּאָר זוּאָר זוּאָר זוּאָר זוּאָר זוּאָל זוּאָר זוּאָל זוּאָר זוּאָר זוּאָל זוּאָר זוּאַר זוּאָר זוּאַר זיייי זייייי זייייי אַנּיייי אַנּייי אַייייי אַנּיייי אַנּיייי אַנּיייי אַייייי אַייייי אַנּיייי אַיייי אַ אַייייי אַייייי אַייייי אַייייי אַיייי אַיייי אַייייי אַיייי אַייייי אַייייי אַייייי אַייייי אַייייי אַיייייי אַ אַייייייי אַיייי אַייייי אַייייי אַייייי אַייייי אַייייי אַיייי אַ אַיייי

5. Impers. like Germ. man, Fr. on, Engl. one, plur. men, e. g. one says, men say, etc. 1 Sam. 9,9 אבר ארש formerly in Israel men said bus, i. q. it was said.

6. אַרְיֹאָ sons of men, as a periphrastic plur. for men simply, Ps. 4, 3; ike בְּיֵלְּאָרָם, see בְּיַלָּאָרָם no. 5.—Sometimes supplat. for the noble, the high, opp. to

קְּבֶּר אָדְם, Ps. 49, 3. Prov. 8, 4; see nc 1 m, and אֲדָם no. 1. b.

Note. As to the etymology, we hild שלא to be a primitive word; yet costened from the harsher form אָנָשׁים, and q. v. whence also השָּאָ for השָּלָא, and plur. אַנָשִׁים. In like manner the Arabic has أَيْسَانُ and

Deriv. אִישׁוֹן, pr. n. אִישְׁוֹן, אָישׁוֹן, מָאִישׁוֹן, also

שׁלא denom. verb, only in Hithpal. שׁשׁלאהו to show oneself a man, מֹץ סְלַרְּנָיּסִיּם ; Is. 46, 8 שִׁשְׁאָהוְה show yourselves men, be men, i. e. be wise, cast away the childish trifles of idolaters. Chald. שׁשָּׂאַהוְה and שׁשִׁאָהַה id.

in the son of shame, i. e. shaming himself, perh. bashful,) pr. n. Ishbosheth, the son of Saul, who for two years after the death of his father and brothers reigned over eleven tribes in opposition to David. 2 Sam. c. 2-4.

אישהוד (man of glory) Ishhod, pr. n. m. 1 Chr. 7, 18.

האיל" m. (dimin. from איל") 1. a little man, manikin, homunculus, and with ידין the little man of the eye, i. e. the pupil, apple of the eye, in which, as in a mirror, a person sees his own image reflected in miniature. Deut. 32, 10. Prov. 7, 2. This pleasing image is found in several languages; e. g. Arab.

2. Metaph. the middle. the midst of any thing, like Arab. מָלָּבֶּׁל apple of the eye, for the midst, the summit.—Hence Prov. 7, 9 in the eye-ball (pupil) of the night, i. e. at midnight. 20, 20 in the very eye-ball of darkness, i. e. in the midst of darkness; where in Keri is read הַּאֲשֶׁבּוּן in the darkness of night.

רשׁר Chald. for ישׁר Jesse, 1 Chr. 2, 13.

אָרְרוֹן for אָרְרוֹן m. Ez. 40, 15 Keri, an entrance, from r. הַאָּה i. q. אים te

rome, to enter. In Chethibh the letter Yod is transposed so as to read יאחון.

ארחר Chald. i. q. Heb. לי there is, from which it is derived. Arab. اَيْسَ, out only in a few phrases; Syr. A., in Targg. אית , Talmud. אית .—Dan. 5, 11 there is a man in thy kingdom. 2, 28. 30. 3, 25. With a negative partic. לא ארתד Dan. 2, 10. 11. 3, 29. With plur. Dan. 3, 12. In order to express the various persons of the substantive verb to be, pronouns are suffixed, mostly in the plural: איהוֹהָד he is Dan. 2, 11; איתיה we are 3, 18; איתיא thou art 2, 26; אימיכון ye are 3, 14. These forms construed with a participle, constitute a periphrasis for the finite verb, e.g. Dan. 3, 18 לא איתנא פלחין we worship Where it stands absolutely, it is sometimes to be rendered there is, there exists, il y a, Dan. 2, 10. 11. With dat. ארחי ל there is to any one, he has, Ezra 4, 16.

ארתר pr. n. see ארתר

pr. n. m. Ithiel, Prov. 30, 1. Ithiel and Ucal seem to have been children or disciples of Agur, to whom he addressed his maxims.

אֶרְקָּכֶּר (palm-coast) *Ithamar*, pr. n. of the youngest son of Aaron, Ex. 6, 23. 28, 1.

וְהָלְּ, also אָׁלְּאָ Job 33, 19, for יְהַן with Aleph prosthet from r. יְהַן to be perennial, constant.

1. perennity, perpetuity, spoken espec. of water. Ex. 14, 27 the sea returned to its perpetuity i. e. to its perpetual, ceaseless flow. Num. 24, 21 ארתן קבשבק perpetuity (perpetual) is thy habitation. Joined in the genit. with other nouns; as נְהֵרוֹת אֵרהָן perennial streams Ps. 74, 15; נְוֹח אֵרתוֹן perennial pasture i. e. ever verdant, Jer. 49, 19. 50, 44; נחל איחן a perennial brook, ever flowing, never failing, Deut. 21, 4. Am. 5, 24; and so without נְחַל, 1 K. 8, 2 בָּרָת הָאֶיתְנִים, the month of flowing brooks, elsewhere called Tisri, the seventh month of the Heb. year, from the new moon of October the new moon of November. Prov. 13, 15 the way of transgressors אַרַחָן is a perennial stream, full of water, by which one may easily be borne away and overwhelmed.—Job 33, 19 יֵרִיב צָּבְטָּיִי אֵחָן and the strife in his bones is perpetuity perpetual.

- 2. firmness, strength. Gen. 49, 24 בְּשַׁהֵּן מְשׁׁהוּ his bow abides in strength, i. e. is strong, firm. Jer. 5, 15 גּוֹר צִּרְהָן a people of strength, i. e. strong, mighty. Plur. צְּרְהָנִים the strong, the mighty, Vulg optimates, Job 12, 19.
- 3. Ethan, pr. n. an Ezrahite, (see אֵּיְרָהִיּדְּ,) a wise man 1 K. 5, 11; to whom Ps. 89 is attributed in the inscription.
- 1. Part. of affirmation, yea, surely, certainly, without doubt. Kindr. are בָּבְּי, בַּבְּי, see Hupfeld in Zeitschr. f. d. Morgenl. II. 143.—Gen. 44, 28 בְּבָּי surely he is torn in pieces. Judg. 3, 24. 1 K. 22, 32. 2 K. 24, 3. Ps. 58, 12. Job 18, 21.—Hence
- 2. Adv. of restriction, limitation, only, merely. Ex. 10, 17 אה הפכם only this once. Lev. 11.21 אָרָ אָח־זַה תאֹכלוּ only these may ye eat. Ps. 37, 8 be thou not angry (which is) only for doing evil, i. e. anger is the frequent source of evil. Prov. 14, 23 empty talk אָהְ לְמָחִסוֹר (tendeth) only to penury, 11, 24, 21, 5.—Spec. a) Before adjectives, where only is equiv. to wholly, מונהרית אה שמח altogether. Deut. 16, 15 שמח and thou shalt be only joyful, i. e. shalt wholly rejoice. Is. 16, 7 אַה נבָּאִרם wholly contrite. 19, 11. b) Before substantives, only, nothing but, where we may render it alone, merely. Ps. 139, 11 שה השה the darkness alone, i.e. nothing but the darkness. Ps. 39, 12 אָהָ הַבֶּל nothing but vanity, merely vanity. c) Before adverbs and verbs, only, i. q. wholly, comp. above in lett. a. Ps. 73, 13 אָהָ רִיק only in vain, i. e. wholly in vain. 1 Sam. 25, 21. Job 19, און ירד ממור 13 mine acquaintance are wholly estranged from me. Judg. 20, 39. Job 23, 6. Comp. Ex. 12, 15 אָהָ בַּיּוֹם הַרְאשׁוֹן wholly the first day, i.e. the very first day, on no other but the first day.
- 3. As a particle of exception, only, but, Gen. 20, 12 אָבָּר בּאַבּר בּאַבּר פּאַני only not (μονονουχί) the daughter of my mother i. e. put not. Lev. 11, 4. Num. 26 55 Deut. 18, 20. Josh. 3, 4.
 - 4. Of time, only now, i. e. just now

scarcely. Gen. 27, 30 אַרְ אָצָא רְצָא רְבָּא רְבָּא רַבְּא רִבְּא רַבְּא בַּא רַבְּא רַבְא רַבְּא רַבְא רַבְּא רַבְא רַבְּא רַבְיּא רַבְיּא רַבְיּא רַבְיּא רַבְיּבְא רַבְּא רַבְיּבְא רַבְיבְא רַבְיּבְא רַבְיּבְיּיף רְבְיּבּא רַבְיבּא רַבְיּבּא רַבְיבּא רַבְיבּא רַבְיּבּא רַבְיבּא רַבְיבּא רַבְיבּא רַבְיבּא רַבְיבּא רַבְיבּא רַבְיבּא רַבְיבּא רַבְיבּא רַבְיבּיף רְבְּיבּא רַבְיּיף רְבְיבּא רַבְיבּיף רְבְיבּא רְבְיבּיף רְבְיבּיף רְבְיבּא רְבְיבּיף רְבְּיבּירְבְיּיף רְבְיבְּיּיְבְיּיבְייבְיּיף רְבְיבְּיבְיּיבְייין רְבְיבּיבְייין רְבְיבּייף רְבְיבּיי

* לְּבֶּר , נְּבֶּר , נְבֶּר , obsol. root, i. q. אָבֶר , to bind; then to strengthen, to fortify a city. Hence

רוב (Grtress, castle) Accad, pr. n. of a city built by Nimrod, Gen. 10, 10. Sept. Accad, comp. בְּעָבֶּים and בְּעָבָים. The Targums and Jerome understand Nesibis a city of Mesopotamia.

pr. falsehood, deceit, but every where concr. for בְּיָב מְּ מֹלְנִים a deceitful brook, a failing torrent, soon drying up and disappointing the hope of the traveller, Jer. 15, 18. Mic. 1, 14. Opp. בְּיִב מִ a perennial stream. Comp. Lat. fundus mendax Hor. Carm. 3. 1. 30.

where as concr. violent, Lam. 4, 3. Job 30, 21. Of poison, violent, deadly, Deut. 32, 33.—Once in a good sense for bold, brave, Job 41, 2.—Hence

fierce, cruel, Prov. 5, 9. Jer. 6, 23. Also cruel, terrible; Prov. 17, 11 a terrible messenger, who brings fatal tidings, as of a sentence of death. Is. 13, 9. Jer. 30, 14.

with the ending אַכְּוָרָר see Heb. Gram. § 85.6,) fiercaness, cruelly. of wrath Prov. 27, 4.

אַכִּילָה f. an eating, a meal, 1 K. 19, 8. R. אֲבֵל

אָרִשׁ (r. שֹׁבִישׁ) Achish, pr. n. of a king of the Philistines in Gath, 1 Sam. 21, 11. 27, 2. 1 K. 2, 39.

* בְּלֵבְ inf. constr. בְּאָבֶּל, with pref. בְּאַבֶּל, c. suff. קְּאָבֶּל, קָּבָּלְּדְ, נאַבָּל, fut. בְּאַבָּל, in pause בְּאַבֹּל, once בְּאַבָּל Ez. 42, 5.

1 to eat, to eau up, to devour; absol.

Deut. 27, 7. 1 Sam. 9, 13; oftens with acc. of food; rarely 2 Lam. 4, 5; 2 Ex. 12, 43-45. Lev. 22, 11; 32 Lev. 7, 21. 25, 22. Num. 15, 19, comp. to dier rivés. Spoken not only very frequently of men, but also of beasts, Is. 11, 7; whence 22x7 the eater, in Samson's riddle Judg. 14, 14, is the lion, comp. Arab.

The following phrases are to bo. الآكل، noted: a) to eat of a land, a field, a vine. i. e. to eat the fruit of them, Gen. 3, 17. Is. 1, 7. 36, 16, comp. 37, 30. b) to devour sacrifices, spoken of idols in allusion to the lectisternia, Deut. 32, 38. Ez.16,20. c) אבל לחם to eat bread, i. q. to take food, 1 K. 21, 7. Ps. 102, 5; with לא, not to take food, to fast, 1 Sam. 28, 20. 30, 12. Also, to take a meal, to dine or sup. to feast, Gen. 31, 54. 43, 16. Jer. 41, 1. 52, 33; comp. φαγείν άφτον Luke 14, 1. Sometimes אַכל לַחָם is simply i. q. to live, Am. 7, 12. d) אָכַל לִפֵנֵי יְחוֹח to eat before Jehovah, spoken of the sacrificial feasts held in the temple, Deut. 12, 7. 18. 14, 23. Ex. 18, 12. e) to eat the flesh of any one, Ps. 27, 2, spoken of fierce and cruel enemies, thirsting for one's blood.-Different is f) to eat one's own flesh, Eccl. 4, 5, spoken of the fool devoured by envy. Comp. Hom. Il. 6. 202 ΰν θυμόν κατέδων. g) אָכֵל הַדְּכָם, to eat up or devour a people, the poor, spoken of rulers or nobles who consume the wealth of a people by oppression and extortion, Ps. 14, 4. Prov. 30, 14. Hab. 3, 15. Comp. δημοβόρος βασιλεύς Il. 1. 231. So also to devour the flesh of a people id. Mic. 3, 3. Elsewhere to eat, to devour, is i. q. to consume in war, by slaughter, Hos. 7, 7. Is. 9, 11. Deut. 7, 16. Jer. 10, 25. 30, 16. 50, 7:17. 51, 34. Comp. Judith 5, 24. h) to eat or devour the words of any one, i. e. to receive them greedily, to listen eagerly; Gr. φαγείν φήματα, dicta devorare, Plaut. Asin. 3. 3. 59. So Jer. 15, 16 אָנָמַצַאַרּ לבְבַרה נָאֹבְלֵם thy words were brought to me, and I did eat them, i.e. devoured them eagerly, made them wholly mine. (Comp. ad Carm. Samarit. 4. 16.) Hence is to be explained the vision of the roll or volume given to the prophet to be devoured, Ez. 2, 8. 3, 1 sq. comp. Rev. 10, 9. 10.

2. to devour to comme, often spoken

of inanimate things, e. g. fire, Num. 16, 35. 21, 28. 26, 10. Job 1, 16. al. With a Zech. 11, 1; comp. ignis edax, Virg. Æn. 2. 758; πάντας πῦς ἐσθίει Il. 23. 182. Also of the sword, 2 Sam. 2, 26. 18, 8. Deut. 32, 42; of famine and pestilence Ez. 7, 15; of deadly disease Job 18, 13; of the wrath of God Ex. 15, 7; of a curse Is. 24, 6; of heat and cold Gen. 31, 40; of ardent zeal Ps. 69, 10.

3. i. q. to enjoy any thing, e. g. good, good-fortune, c. ¬ Job 21, 25; the fruits of good or bad actions, sensual pleasures, Prov. 30, 20; comp. 9, 17. So Lat. vesci voluptatibus Cic. Fin. 5. 20.

4. Perh. to taste, to have the sense of taste, Deut. 4, 28.

5. to eat off, i. e. to take from, to diminish. Ez. 42, 5 the upper chambers were shorter, בַּיִּנְיִם בַּיִּתְּיִם הַ for the galleries took away from them, i. e. occupied part of the space.

Niph. לְצָבֶּכֹּל, fut. זְאָבֵל, to be eaten, Ex. 12, 46. 13, 3.7; also of what may be eaten, to be fit for food, Gen. 6, 21. Metaph. to be devoured by fire, Zech. 9, 4.

PIEL אַ אַבּלְבוּ i. q. Kal, like Arab. קאָבְּלְבּוּ to eat up, to consume. Job 20, 26 קּאָבְלִבּוּ בּאַ a fire consumes him, for אַבְּלָבּוּ The Dagesh forte extruded is compensated by the long vowel Kamets; though some Mss. read אַבְּלָבּוּ. See Lehrg. § 72. n. 2. p. 251.

PUAL to be consumed, with fire Neh. 2, 3. 13; by the sword Is. 1, 20.

Hiph. רְאֵכִּרל, fut. רְאֵכִרל, once 1 pers. הַאָּבֵּרל Hos. 11, 4; inf. אוֹבִּרל for הַבְּרל Ez. 21, 33; pr. to make eat up or consume, e. g. the sword Ez. 21, 33. Spec. to give to eat, to feed with any thing, with two acc. of pers. and thing, Ex. 16, 32. Num. 11, 18. Deut. 8, 16. Is. 49, 26; with אין of food, Ps. 81, 17.

Deriv. the four following, and אָכִרלָּח, מָאַכָּלָח, מָאַכָּלָח, מָאַכָּלָח, אָבָרלָח.

 diabolus, Arab. عناكل لحم فلان See also in Chald. إجرب

שׁבֶּלֹי m. c. suff. לֹאָבֶלּי 1. an eating devouring, i. e. act of eating, Ex. 12, 4 לְּמֵי לְמֵי אִבְלוֹי every one according to his eating. 16, 16. 18. 21. Job 20, 21.

2. food, spec. a) grain, fruits, produce, provision, Gen. 14. 11. 41, 35 sq. 42, 7 sq. 43, 2 sq. 44, 1. b) prey, meat, of wild animals, Job 9, 26. 39, 3. 32. [38, 41. 39, 29.]

אָכֶל or אָבֶל pr. n. m. *Ucal*, Prov. 30, 1; see in אָרָהיאָל.

לְּבְּלֵה ((r. אֶבְלּה) food, Gen. 1, 29. 6, 21; so of the meat or prey of animals Jer. 12, 9; food i. e. fuel of fire Ez. 15, 4. 6.

אָבּן adv. pr. inf. absol. Hiph. from r. אָבּן, הָבִּין , קָבּן; firmly, Josh. 3, 17. 4, 3. Chald. הָבִּין, הַבָּין, Others, i. q. with * prosthetic.

1. Strongly affirming, surely! truly! of a certain truth! Gen. 28, 16. Ex. 2, 14. Jer. 8, 8.

2. Adversat. but, yet, Ps. 31, 23. Is. 49, 4. 53, 4.

* ፲፫ጵ 1. to load up a beast of burden, pr. prob. to bend, to make bow down under a load, kindr. with ኳጋታ q. v. Arab.

II, to bind fast the pack-saddle; IV, to put on the pack-saddle. See deriv. אָּכָה .—Hence

2. to impel to labour, to urge on, like Syr. בּרַאָּרָר . Once Prov. 16, 26 כְּלִיר פִּרְדּוּ for his mouth urges him on, i. e. his hunger drives him to labour. The construction with יַלָּי is to be explained from the primary signif. of luying on a load.

אָרָה m. a load, burden; hence metaph. weight, dignity, authority, like מְבִּבִּיך בָּלֵּא רְבְבֵּר Job 33, 7 יְבִּבּר לֹא רְבְבֵּר Job 33, 7 יְבִּבּר לֹא רִבְּבֵּר So Chald not weigh heavy upon thee. So Chald Syr. But Sept. אַ צָּוֹם μον, and so Kimchi, regarding אַבָּר in the similar passage Job 13, 21. The former sense is to be preferred.

a root not in use, i. q. Arah. Conj. V, to dig, espec. the earth

whence אָל, פֿלָן, a pit, ditch. Kindr. roots are רְּבָּרָה, תְּנָּר, תְּנָּר, תְּנָּר, רְבָּיָר, Hence

אַנְרִים m. a digger, husbandman, Jer. 51, 23. Am. 5, 16. Plur. אָּנְרִים, c. suff. 20. Joel 1, 11. Is. 61, 5. Chald id. Syr. and Zab. أَحْرًا . Arab.

Perh. from the same stock may from Gr. ayros, Lat. ager, Goth. akr, Germ. Acker, whence Engl. acre as a measure of land.

* שֹׁבֵלֵא a root not in use, Syr. בּוֹ to be angry. Hence שִׁבִּיא.

기반기반 (fascination, r. 자연고) Achshaph, pr. n. of a city in the tribe of Asher, Josh. 12, 20. 19, 25.

* I. 💆 a negative word, like the kindr. xɔ, xɔ, , çx, , j.

1. Subst. nothing, nought. Job 24, 25 who will bring my speech to nought?

2. Conj. in the sense of prohibiting, dehorting, deprecating, i. e. of wishing that not, that something may not be done. Joined always with the future, viz. with fut. apoc. where this exists, and with 1 pers. paragog. Ex. 16, 29 אל־יַצא איש let no man go out. 1 Sam. 26, 20. In 2 pers. Gen. 22, 12 אל־מִשׁלָח בַּדְּהָ stretch not forth thine hand. אל־חִירָאוּ fear ye not 43, 23. Jer. 7, 4. In 1 pers. Ps. 25, 2 אל־אבוֹטָּוֹז let me not be ashamed, i. e. God grant that I may not be put to shame. Rarely is it separated from the verb, Ps. 6, 2 אַל־בָּאִפָּהְ חוֹכִיחַנִי not in thine anger reprove me. Also in imprecation, Gen. 49, 4 מל־חוֹתר excel thou not! thou shalt have no privilege. In entreaties אל־נא is added, Gen. 13, 8 אל־נא חחר let there not be now, I pray thee. 18, 3. 30. 32.—The partic. אל construed with the fut. is a direct and absolute negative; in ne forte, lest perhaps, implies milder dissussion.—But a) As the fut. apoc. which properly expresses an optative, subjunctive, or imperative idea, is also put poetically for the simple future (Heb. Gr. § 126. 2), so by with the fut is put not only prohibitively, but sometimes also poetically for the simple idea of time future. So אל־ירא pr. a command, let him not see, ne videat, but poet for simple fut. he will not see, non videbit, Job 20, 17; comp. fo: a similar use of the imperat. Heb. Gr § 127. 1. So אל־בַּוֹרָשׁ will not keep silence Ps. 50, 3, comp. 41, 3. 2 K. 6, 27 של־דיושריבה יחורה Jehovah will not save thee. Job 5, 22 אל־תר thou shall (wilt) not fear, there will be nothing to fear b) The verb is sometimes omitted, whether it has preceded or not. Am. 5, 14 seek good יאל רד and not (seek) evil. 2 Sam. 1, 21 אל־סַל וָאַל מָסָר עֵלֵיכָם no dew and no rain (descend) upon you! c) Absol. nay! not so! like μή for μη τουτο γένηται (Aristoph. Acharn. 458); as Gen. 19, אל־נא אַרוֹנַר not so now, my lord! Ruth 1, 13 אל בּנוֹחַד not so, my daughters! i. e. let it not be.

Deriv. perh. אֵלִיל, since the assumed root אֵלֶיל I, is quite doubtful.

Chald. i. q. Heb. no. 3, but found only in the biblical Chaldee, Dan. 2, 24. 4, 16. 5, 10.

*II. אַ the Arabic article, i. q. Heb. אַל, prefixed to a few Hebrew words in the O. T. which are either of Arabic origin, or at least have been received through the Arabic into the Hebrew; see אַלְבָּיִר , אַלְבִּיר . אַלְבִּיר אַלְבִּיר . אַלְבִּיר אַלְבִיר . אַלְבִּיר . אַלְבִּיר demonstr. pron. plur. אַלָּאַ, q. v.

I. אֵרֹל, אַהּל, אַרּל, אַרּל, אַרּל, אַרּל, אַרּל, אַרָּל, אַרָּל, אַרָּל, אַרָּל, אַרּל, אַרָּל, אַרּל, אַרִּל, אַרָּל, אַרָּל, אַרָּל, אַרָּל, אַרָּל, אַרָּל, אַרָּל, אַרַל, אַרָּל, אַרַרְיבָּע, אַרָּל, אַרַרְיבָּע, אַרָּל, אַרַרְיבָּע, אַרָּלָּל, אַרָּל, אַרַרְיבָּע, אַרָּל, אַרַרְיבָּע, אַרִּלּרָל, אַרַל, אַרַרְיבָּע, אַרָּלּרָל, אַרַרְיבָּע, אַרַרְיבָּע, אַרַרְיבָּע, אַרַרְיבָּע, אַרַרְיבָּע, אַרַרְיבָּע, אַרַרְיבָּע, אַרַרְיבָּע, אַרְלִּיבּע, אַרַרְיבָּע, אַרַרְיבָּע, אַרַרְיבָּע, אַרְלִיבּע, אַרַרְיבָּע, אַרְרָיבָּע, אַרְרָיבָּע, אַרְרָיבָּע, אַרְרָיבָּע, אַרְרָיבָּע, אַרְרָיבָּע, אַרְרָּיבָּע, אַרְרָיבָּע, אַרְרָיבָּע, אַרְיבָּע, אַרְרָיבָּע, אַרְרָיבָּע, אַרְרָיבָּע, אַרְרָיבָּע, אַרְרָיבָּע, אַרְרָיבָּע, אַרְרָיבָּע, אַרְרָיבָּע, אַרְרָיבָּע, אַרְיבָּע, אַרָּיבָּע, אַרָּבְיּבָּע, אַרָּיבָּע, אַרָּיבְּיבָּע, אַרָּבְיבָּע, אַרָּבְיבָּע, אַרָּבְיבָּע, אַרָּבְיבָּע, אַרְיבָּע, אַרְיבָּיבּע, אַרְיבָּע, אַרְיבָּע, אַרְיבָּע, אַרְיבָּבְּעּבְּע, אַרְיבָּע, אַרְיבָּבְיבָּע, אַרְיבָּע, אַרְיבָּיבְיבָּע, אַרְיבְיבָּע, אַרְיבְיבָּע, אַרְיבָּע, אַרְיבְיבָּע, אַרְיבְיבָּע, אַרְיבָּע, אַרְיבְיבָּע

2. strength, might, power, comp. שבראל

Bo in the phrase יש לאל ידר it is in the power of my hand, in my power, e. g. Gen. 31, 29 רַעָּה לָצָשׁוֹת עָשָּבֶם רַעָּה 29. Prov. 3, 27. Mic. 2, 1; also negatively, Deut. 28, 32 אֵרן לָאֵל יָנָק nothing is in the power of thy hand, thou canst avail nothing. Neh. 5, 5. The here indicates state or condition. Some, with a very slight perception of the nature of this phrase, understand is of God, and render: my hand is for God, i. e. instead of God. comp. Job 12, 6. Hab. 1, 11; also Virg. Æn. 10. 773 Dextra mihi Deus, Those passages are indeed parallel among themselves; but have nothing to do with this phrase. See in אַלוֹם.

3. God, the Mighty One, the Almighty. In order to illustrate how far 'he Hebrew usage in respect to the names of God, as is synonymous, יָה, הָלָהִים, אֱל we note here the following in respect to this word: a) In prose, when spoken of God κατ' έξοχήν, it never stands alone, but always either with an attribute, as אל חַר, אַל פַנא. אַל שַׁדָּר, אַל פֵלְרוֹן; or with another name of God, as אל אַלְהֵר דְשֵׁרָאֵל Gen. 33, 20; הַאֵּל אֵלהֵר אָבִיף Gen. 46, 3; אל אַלחִים יְחוָה Josh. 22, 22. Ps. 50, 1, where it may be rendered, God of gods, Jehovah, comp. Dan. 11, 36 אַל אַלָּים; or lastly with the genitive of a place or person of which God is called the God, as אַל בַּיה־אֵל Gen. 31, 13. b) Far more frequently it is the poetic name for God, and stands in poetry very often alone, sometimes with the art. האל. Ps. 18, 31. 33. 48. 68, 21. Job 8, 3. c) It takes the suff. of 1 pers. אלר my God! Ps. 18, 3. 22, 2.11. The other suffixes are never found with it; and for thy God, his God, etc. is always said אַלהֵיר, אֵלהִיך. d) It is also a general name for a divinity, and is thus used of idols; either alone Is. 44, 10. 15; or with an epithet, as אל אחר another god Ex. 34, 14, אל זַר a strange god Ps. 81, 10,

To God is said in Scripture to belong whatever is excellent, distinguished, superior in its kind; since the ancients were accustomed to refer all excellence directly to the deity as its immediate author. Hence אַרִיי אַר Ps. 80, 11 cedars of God, i. e. the loftiest, most beautiful, if planted by Jehovah; comp. בּיִר יִינִי Ps. 104, 16, יִינִיי Gen. 13, 10.

So קרְרֵי אֵל mountains of God Ps. 36,7 Comp. מוֹג סוֹמ, סוֹמ Aaxedalpur. See in אַלְחִים no. 6.

PLUR. אלים 1. mighty ones, heroes, see above in Sing. no. 1.

2. gods, in a wider sense, spoken of Jehovah and also heathen gods, Ex. 15. 11, comp. 18, 11. Dan. 11, 36 אֵל אֵלִים 15. God of gods, i. e. the supreme God. Also Gods, i. e. the supreme God. Also אַלִּים Ps. 29, 1. 89, 7, sons of the gods, by an idiom of Heb. and Syriac syntax, poet. for sons of God, i. e. angels.

Note. Following the example of most etymologists, we have above referred >x to the root > set to speak more accurately, so would seem rather to be a primitive word, yet adapted in a certain measure to an etymology from >4%, so that to the mind of the Hebrew it always presented the idea of strength and power However this may be, we may note in respect to Semitic usage: a) That from the word يال (Arab. إلى إيل , and الله and الله) as from a root or stem, are formed several other derivative words, e. g. אַלָּד to invoke God, espec. in an oath; אָלָה, to worship God; also אַלָּה, הָּלָּה, הַלָּאָ, God; comp. معاً to be a father, احماً fathers, . آڪ from b) That in Hebrew, besides אל, which follows the analogy of verbs fy, there are two other forms following the analogy of verbs ללו, viz. אַלָּד, אֵל, which are usual in pr. names, -etc. אֲלִיםֶּלֶהְ , אֱלְיָשִׁיב , אֵלְיָקִרם , etc. אֱלִים בּ Among the Phenicians, "IlA, "Ilos, was used κατ έξοχήν of Saturn; see Monum. Phœnic. p. 406.

II. by pron. plur. i. q. right these, Lat. hi, hæ, hæc, found only in the Pentateuch and in 1 Chr. 20, 8. Kindred is the form of the art. by, Arab.

suff. אַלֵּרְכֶּם , אֵלֵרְנּהּ , אַלָּרוּ , אֵלֵּרְהּ , אֵלֵרְהּם במחות במחות

place, but in common usage always passing over into a preposition.

- A) Prep. signifying in general to tend of verge to or towards a place, whether one reaches and so enters that place, or not; whether spoken of motion or direction of the body, or of the mind, thoughts, attention, etc. i. q. to, into, towards; Lat. ad. versus, in; Germ. zu, gen; Greek noos, sis. It differs from b, which is abridged from it, chiefly in being more commonly used in the physical and proper sense; see under b.—Spec.
- 1. Of motion to a place, to, unto, towards; espec. with verbs of going, הלה, עדב, בוֹא Gen. 8, 9, דָרַד 2 K. 1, 15, דֹלָד Deut. 17, 8, רוץ Gen. 24, 29, קרב Ex. 14, 20; of placing casting, 1 Sam. 6, 11. Lev. 1, 16. Is. 5, 14; also of giving, delivering over, Ex. 25, 16. 21; of selling, Joel 4, 8; and with other like verbs, where the Lat. and Germ. use the dative, the French and Engl. 4, to. Sometimes in constructio prægnans, as ינה צל to commit whoredom (by going in) unto, Num. 25, 1. Ez. 16, 29; לַּרָשׁ אֵל to seek an oracle (in turning) unto any one Is. 8, 19. Opp. is קרהקצה as פורהקצה אל-הקצה from end to end Ex. 26 28; מַפָּה צֵּל־פָּה Ezra 9, 11. Of time, מיום אל־יום from day to day, Num. 30, 15. 1 Chr. 9, 25.
- 2. Of a turning or direction to or towards any thing, e. g. a) Of the body, as after verbs of turning, Is. 38, 2; of looking, beholding, Gen. 4, 4. 5. Ex. 3, 6; of speaking, 19, 9; of commanding, Num. 36, 13. b) Of the mind, as after verbs of desiring, Lam. 4, 17; of expecting, Hos. 12, 7; of accustoming oneself, Jer. 10, 2.
- 3. Where the motion or direction is hostile, against, contra, like בּוֹבָּ, πρός, oftener בֹּחוֹלֵי מִבְּיבֹּ אֲלִידְיִם בְּעַלִּידְיִם אֲלִידְיִם בְּעַלִּיִּדְיִם אֲלִידְיִם בְּעַלִּיִּדְיִם אֲלִידְיִם בְּעַלִּיִּדְיִם אֲלִידִּים בּעַלִּיִּדְיִם אֲלִיִּדְיִם בְּעַלִּיִּדְיִם אֲלִידִּים בּעַלִּיִּדְיִם אֲלִידִּים בּעַלִּיִּדְיִם אֲלִי בּיִי אָלִיִּדְיִם בְּעַלִּיִּדְיִם אֲלִי בּיי אַלִּיִּדְיִם בְּעַלִּיִּדְיִם בְּעַלִּיִּדְיִם אָלִי בּיִי בְּעַלִּיִּדְיִם בְּעַלִּיִּדְיִם בְּעַלִּיִּדְם בְּעַלִּיִּדְם בְּעַלִּיִּדְם בְּעַלִּיִּדְם בְּעַלִּיִּדְם בְּעַלִּיִּדְם בְּעַלִּיִּדְם בְּעַלִּיִּדְם בְּעַלִּיִּדְם בְּעַלִּיִּם בּעַנִּיִּם בּעלִייִּם בּעלִי בּיִּבְם 10. I smagainst you, (Targ. ecce mitto iram meam contra vos.) Ez. 13, 8. 21, 8. 34, 10. Jer. 50, 31. 51, 25. Nah. 2, 14; which also very rarely is taken in the opp. sense, lo I am for you, Ez. 36, 9.—So too אַ

- is taken in a sense of favour, towards, 2 Chr. 16, 9 לְּכָּכְם שָׁלֵּם אֵלֶיר their hear is upright toward him. 2 Sam. 3, 8. Comp. Ex. 14, 5.
- 4. Denoting also the reaching or attaining to any term, limit, object, even to, usque ad, i. q. קד. Jer. 51,9 his judgment (punishment) reacheth אל־השמים even unto heaven. אל־פרהו even unto his mouth Job 40, 23. Metaph. Hos. 9, 1 rejoice not, Israel, אַל־גַּרַל even unto joy. Job 3, 22. To these latter examples may not unaptly be applied the remark of the Arabian Grammarians, that 👪 includes what is of the same kind, but excludes what is of a different kind; see Cent. Reg. p. 44, 45.—Here belongs also the use of ነል: a) As denoting measure e. g. אַל־אַמַה Gen. 6, 16, even to a cubit a cubit long; comp. Gr. εἰς ἐνιαυτόν til the completion of a year, a year long, είς τρίτην ήμέραν, Bast. Ep. Crit. p. 12,13. Schaef Ellips. p. 108. b) Compounded, ואל-מצנים even out of. Job 5,5 אל-מן מקחונה and taketh it even out of the thorns, i. e. thorn-hedges which enclose fields. etc. Comp. the like use of 5 Deut. 24, 5; also עַד Judg. 4, 16. In Arabic we may compare لنبن utique ex, Cor. 26, 41, pr. adeo ex. Indeed J seems to have been derived from this signification
- 5. As implying the entering or passing into a term, limit, object, into, eis, i. q. the fuller אָל־פָּלְיָה Deut. 23, 25 אָל־פָּלְיִה אֹשׁ thou shalt not put (grapes) into thy vessel. אַל־חַבְּהַה to come into the ark Gen. 6, 18. 7, 1. 8, 9; אַל־חַבְּה into the house Gen. 19, 3. 2 Sam. 5, 8; אַל־חַבְּיִה (to cast) into the sea Jon. 1, 5; אָל־חַבְּיִה into the land Deut. 11, 29.—Hence, where spoken of a number or multitude, it may be rendered among, i. q. the fuller אַל־חַבִּיִּה the fuller אָל־חַבְּיִר מַלְּיִה מַלְּיִּה מַלְּיִר מַלְּיִּה מַלְּיִה מַלְּיִה מַלְּיִּה מַלְיִיִּה מַלְיִיִּה מַלְיִיִּה מַלְיִיִּה מַלְיִיִּבְּיִב מַלְיִיִּבְּיִב מַלְיִיִּבְּיִב מַלְיִיִּבְּיִב מַלְיִיבְּיִב מַלְיִיִּב מַלְיִיבְּיִב מַלְיִיבְּיִב מַלְיִיבְיִב מַלְיִיב מַלְיִיב מַלְיִיב מַלְיִיב מַלְיִיב מַלְיִיב מַלְיִיב מַלְיִיב מַלְיב מַּבְּלְיב מַלְיב מַלְיב מַלְיב מַבְּל מַבְּלְיב מַּבְּלְיב מַּבְּלְיב מַּבְּיב מְּלְיב מַּבְּל מַבְּלְיב מַּבְּלְיבְּבּילְים מַּבְּל מַבְּלְיבְּיבְּים מַּלְים מַּבְּבְּבְּיבְּלְיבְּים מַּלְים מַבְּיב מַּבְּים מַּלְיב מַבְּיב מַּבְּיב מְיבְּיב מַּלְים מַבְּיב מְּיִים מּיִּים מּיִּים מּיִּים מָּיִים מַּיְים מְּיִים מְּיִים מְּיִּים מַּיְיִים מְּיִים מְיִּיּים מְיבְּיבְּים מְּיִים מְּיִים מִּיְים מָּיְים מְּיִים מְּיִים מְּיִים מְיּים מְיּים מְיּיִים מְיּים מְיּים מְיִים מְּיִים מְּיִים מְיִּים מְּיִים מְּיִים מְיִּים מְיִּים מְיִ

of אַל.

6. As we have seen above (no. 1) that is is used to denote giving, so also it expresses an adding, superadding, (comp. is hoin 1 K. 10, 7,) to i. e. in addition to, together with, besides; comp. Gr. in rolai besides these, and Arab. If for a Cor. 4, 2. Cent. Reg. p. 43.

7. Metaph. of regarding, having respect to any thing; hence a) in respect to, as to, Ex. 14, 5; comp. Gr. eic µèr b) on account of, because of, propter. Ez. 44, 7 צל-פל-חועבותיבם because of all your abominations; comp. v. 6 where in the same connection is read and v. 11 where it is 3. 2 Sam. 21, 1. 1 K. 14, 5. 21, 22. So בַּכָּה אֵל to weep on account of, for any one, 2 Sam. 1, 24; הַּנָּחָם אֵל , שַׂחַק אָל Judg. 21, 6. c) about, concerning, of, after verbs of speaking, narrating, as אָמֶר Gen. 20, 2, קבר Jer. 40, 16, ספר Ps. 69, 27; also of hearing Ez. 19, 4, אפרינה אל tidings about any thing 1 Sam. 4, 19. (Comp. in N. T. eis Acts 2, 25. Eph. 5, 32.) See also 1 Sam. 1, 27 אַל־חַנָּצַר חָנָה חָהָפַלָּלְהָּר for (concerning) this child I prayed; where marks also the end or object of the prayer.

8. Metaph. also of a rule or norm, according to, secundum; as אֵל־פָּר according to the commandment Josh. 15, 13. 17, 4; אַל־בָּרוֹן; according to the certainty, for certain, 1 Sam. 26, 4; הַבְּיִל ad tibias Ps. 5, 1. 80, 1. So too after verbs of likeness, as הַבָּשׁל, הַבָּשׁל, פָּרָבּין, q. v.

9. When put before prepositions denoting rest in a place, אָ gives to them the signif. of motion or direction to, towards that place; אָ בְּחִבּיץ לִ without, out of doors, but אָל־מַחּרִץ לַ to without. forth without Lev. 4, 12, comp. foris and foras; אַל־מַבִּין, between, אָל־מַבִּין in between Ez. 10, 2. 31, 10. Comp. אָל־מַבִּין, אָל־מַבִּין, אָל־מַבִּין, אָל־מַבִּין, אָל־מַבָּיַן, אַל־מַבָּין, אָל־מַבָּיַן, Josh. 15, 3, מַלַּיַּבְּיַן, אָל־מַבָּבַּן לֹּ

B) Less frequently and in a less accurate use of language, but yet in many certain and definite examples, by as Prep. is used also of rest or delay at, on, in a place to which one has come; comp. b lett. B, and also Gr. εἰς, ές, for έτ, as ές δόμους μένειν Soph. Aj. 80, οἔκαδε μένειν, see Passow Gr. Lex. έν no. 6. Bernhardy Gr. Synt. p. 215, 216. So in common Engl. to home, to bed; Germ. zu Hause,

zu Leipzig; comp. vice versa also 72 ac a place, no. 3. h. In all this, however the idea of motion is not wholly lost, viz. a motion which preceded.—Hence spec.

1. at, by, near. יַשָׁב אַל־דְוֹשָׁלְחֵן to sù at table, Germ. zu Tische sitzen, 1 K. 13, 20; comp. ές θρόνους έζοντο Od. 4. 51. Jer. 41, 12 נימצאו אחו אל־מים רבים they found him by the great waters near Gibeon, comp. 2 Sam. 2, 13. Bibl. Res. in Palest. II. p. 136, 138.—1 Sam. 17, 3 the Philistines stood by a mountain on this side; where the same sense would be given by מְרַחָּהָר, see מָהָ no. 3. h. אַל־ מבְּעָּהו at the hill Josh. 5, 3. Ez. 7, 18 shame shall be on all faces; comp. just after, בכל־רַאשׁרהַם.-Here does not belong Gen. 24, 11 ויברה הַנְּמֵלִים ... אַל־בָּאֵר מַיִם, which Winer inaccurately renders: bibendum dedit ad puteum aquæ, but which strictly signifies, 'he made them kneel down to the well of water,' a verb of motion.

2. in, at, as in the phrase of Sophoc. לר אם־אל־ Deut. 16. 6 Deut. 16. 6 בר אם־אל שלים הובה שת־השפח the וא the place which Jehovah shall choose ... there shalt thou sacrifice the passover. mar. Cod. במקום.) Ps. 5, 8. 1 K. 8, 30 ואחת תשמד אל-מקום שבחה אל-תשמים hear thou in thy dwelling-place in heaven. Here by a slight change it might be: 'let our prayers come up into heaven; but as the words now stand, by follows a verb of rest. Gen. 6, 6 it grieved him AT his heart, he felt grief in his heart; not, as Winer renders, 'it grieved him to his heart;' since מתקבב as being intrans. does not express the idea of penetrating into the mind.-Hence also

3. אָל as sometimes put before particles denoting rest in a place, does not always change the sense; comp. above in A.9. 1 Sam. 21,5 אַרן בָּׁחָים חֹל אָל־חַּחָד there is no common bread under my hand. אָל־מִּדּל for אָם מָר. v.

Note. Other significations have been ascribed to by, which are foreign to its true power; e. g. with, appealing to Num. 25, 1. Josh. 11, 18, see in A. 1, 3 but comp. in no. 6; also by, with Jer 33, 4, etc.

אָלָאַ (terebinth, i. q. אָלָהַ) *Ela*, pr. n. s., 1 K. 4. 18.

אַלְּבְּרִישׁ m. i. q. אָלְבְּרִישׁ ice, צְּסְנִּיסׁ m. i. q. אָרָבִּי ice, צְּכְנִישׁ pr. stones of ice, i. e. hail-stones, hail, Ez. 13, 11. 13. 39, 22. The word perhaps is rather

Arab.e than Hebrew, viz. , which the Camoos p. 74? explains by i. e. concretum, spec. congelatum. See in 5% II.

י אַלְמָנִים eee אַלְנּנּפִים.

الله (whom God loveth, Theophilus) Eldad, pr. n. m. Num. 11, 26. 27.

לְּלֶּכֶּלֶה (whom *God calls*, see קָּלֶּרָ Eldaah, pr. n. of a son of Midian, Gen. 25, 4.

* TON a root not in use, Arab. It to worship God, to adore; mid. Kesra to be astonished, affrighted. See note under by I; comp. Fiby.

* I. pr. to be round, rotund; hence to be thick, fat, gross; kindr. with r. > 18 x, comp. espec. > 18 x abdomen, belly, Ps. 73, 4. Arab. It to have thick buttocks, of a man; to have a fat tail, of a sheep.—Hence

II. Denom. from is I, where see note; pr. to call on God, to invoke God; hence

1. to swear, Arab. I for Conj. IV, V, pr. to call on God as a witness, to affirm by God. 1 K. 8, 31.

2. to curse, Judg. 17, 2. Hos. 4, 2.

3. to lament, to wail. pr. to call on God for mercy, like Engl. 'God ha 'e mercy!' Joel 1, 8.

Note. It may perhaps be worth incury, whether this root be not strictly onomatopoetic, like كَارِّ , كِحْلْ ; and then the signification which we have here put last (no. 3), would be the primary one.

HIPH. to cause to swear, to bind by an oath, c. acc. 1 K. 8, 31. 2 Chr. 6, 22. 1 Sam. 14, 24.—Fut. apoc. יַּמְּלֵּח from יַּמְלָּח for יַּאָלָח Sam. l. c.

Deriv. בַּאַלָּה and בָּלָה.

ון פֿבּ f. Kamets impure, from אַלְּהָּח II, for אָבְּאָר, which again is for אָלָהָא, אָלָה, Arab. פֿבּלָּלָּ, see Lehrg. p. 509. 1. an oath. בְּלֶּלָה אוֹם to come into or under an oath, i. e. to take an oath, Neh 10, 30; hence הַבְּלָה to put to an oath Ez. 17, 13. So אָלָהי my oath, i. e. sworn to me, Gen. 24, 41.

2. an oath of covenant, a snow a covenant, Gen. 26, 28. Deut. 29, 11. 14. Ez. 16, 59.

3. an imprecation, curse, execration, Num. 5, 21. Is. 24, 6. מְּבָּטְּרִיבְּיִלְּיִם an oath of cursing, i. e. joined with curses. Num. 5, 21. מְלָנִים לְּאָלִים to be for an execration Jer. 44, 12. 42, 18. Plur. מְלֹנִים בּיִּבְּיבִּים, execrations, Num. 5, 23. Deut. 29, 11.

אָלָה f. an oak, Josh. 24, 26, i. q. אָלוּן. R. אָלֵּון III.

וֹ אַלָּה f. (r. אול i. q. אַרל no. 2, a strong hardy tree, spec. u terebinth, Pistacia Terebinthus Linn. a tree common in Palestine, long-lived, and therefore often employed for landmarks and in designating places, Gen. 35, 4. Judg. 6, 11. 19. According to Pliny (16. 12) it is an evergreen; but this is contrary to the fact. The ancient versions render it sometimes a terebinth, and sometimes an oak; see more in Thesaur. p. 50, 51. Hence the word would seem to have been taken in a broader signification, for any large and durable tree, like Gr. δρυς. The modern name is بطم butm; see Bibl. Res. in Palest. III. p. 15.

לְּלָהָ Chald. m. emphat. אֵלְהָא, i. q. Heb. אַלֹּהְא a god, generally Dan. 3, 28. 6, 8. 13; stat. emphat. spec. of Jehovah Dan. 2, 20. 3, 32. With a prefix, אַלְּגָּהָ 19; but also with suffix contr. אַלְּגָּהָ 19; but also with suffix contr. בּאַלְהָהוּ 2, 19; but also with suffix contr. בּאַלְהָהוּ 2 בּאַלְהִין 2 a son of the gode Dan. 3, 25.

אָלָה pron. demonstr. plur. comm. these. Lat. hi, hæ, hæc, employed in common usage as the plural of חַיָּ this. The simple form is אַל ע. v. which is less frequent; the ending ה has a demonstrative power, comp. חַיַּחִי. Arab. עָּלִי, בּוֹלְּי, עַּלִּי, וֹלַי, וֹלַי, וֹלַי, וֹלַי, וֹלַי, וֹלַי, וֹלָי, וֹלָי, וֹלָי, וֹלָי, וֹלָי, בּיִּלִי, בּיִּבְּיִים הַיִּבְּיִם הַיִּבְּיִם הַיִּבְּיִם הַיִּבְּיִם הַיִּבְּיִם הַיּבְּיִבּים הַיִּבְּיִם הַיִּבְּיִם הַיִּבְּיִם הַיִּבְּיִם הַיִּבְּיִל הַיִּבְּיִם הַיִּבְּיִם הַבּיִּבְים הַיִּבְּיִבּים הַיִּבְּיִם הַבּיּבְים הַבּיִּבְים הַבּיבּים הַבְּיבּים הַבּיבּים הַבּיבּים הַבּבּיים בּיבּים הַבּיבּים הַבּיבּים הַבּבּיים הַבּיבּים הַבּיבּים הַבּיבּים הַבּבּיים בּיבּיבּים הַבּבּים הַבּיבּים הַבּיבּים הַבּבּים הַבּיבּים הַבּיבּים הַבּיבּים הַבּיבּים הַבּבּיים בּיבּבּיים בּיבּיבּים הַבּיבּים הַבּיבּים בּיבּים הַבּיבּים הַבּיבּים הַבּבּים בּיבּים הַבּיבּים הַבּיבּים הַבּבּים בּיבּים הַבּיבּים הַבּיבּים הַבּבּים בּיבּים הַבּיבּים הַבּיבּים הַבּיבּים הַבּיבּים הַבּיבּים הַבּיבּים הַבּיבּים הַבְּבִּים בּיבּים בּיבּים הַבּיבּים הַבְּבִּים בּיבּים הַבּיבּים בּבּיבּים הַבְּבִּים בּיבּים הַבּיבּים הַבּיבּים הַבּבּים בּבּים בּבּיבּים הַבּיבּים הַבּבּים בּבּיבּים הַבּיבּים הַבּיבּים הַבּיבּים הַבּבּים בּבּבּים בּבּיבּים הַבּבּים בּבּבּים בּבּבּיבּים בּבּבּים בּבּבּים בּבּבּים בּבּבּבּים בּבּבּבּים בּבּבּבּבּים ב

ly before the noun, where it is לוות האלים. Ps. 73, 12. Comp. חז. Sometimes it is thrice repeated, Is. 49, 12.—Like חז it refers also to space, און בער בער 12. בער 26, 18.—Some suppose און בער 26, 18.—Some suppose און בער 26, 18.—Some suppose בע

אלה, see אלהים, אלה.

다 Dan. 2, 31. 4, 7. 7, 8. Comp. under lett. 5.

if, although, a particle of the later Hebrew, Ecc. 6, 6. Esth. 7, 4. Syr. According to Hupfeld (Zeitschr. d. Morgenl. II. 130) it is i. q. with the demonstr. A prefixed.

m. a god, God, with pref. and suff. אול באלים Dan. 11, 38, אור באלים Hab. 1, 11.

Arab. באלים , c. art. באלים the true God, Syr. באלים, Chald. אור באלים והיא the singular is employed only in the poetic style and later Hebrew; while the pluralis majestaticus v. excellentiae, באלים, is the common and very frequent form.

Sing. 1. a god, i. e. any god, Dan. 11, 37. 38. 39. 2 Chr. 32, 15. Neh. 9, 17. So in the proverbial phrase, Hab. 1, 11 ווי לאלהו this his strength is his god, spoken of a self-confident person who contemns God, and trusts to the strength of his own hand and sword. Comp. Job 12, 6 אַלָּיִה בְּרָהוּ אַלְּוֹהְ בְּרָהוּ his sword, weapons. Comp. Virg. Æn. 10. 773 Dextra mihi deus, et telum . . . Nunc adsint.

2. More comm. God, the true God ממי (בּפְּמִיּה, for הַּוֹלְאָה, Deut. 32, 15. Ps. 50, 22; and often in the book of Job. Constr. with an adj. sing. Deut. l. c. and plur. Job 35, 10.

PLUR. אֵלוֹדִים with pref. contr. אֵלוֹדִים, בַּאלֹחִים.

A) In a plural sense: 1. gods, deities, in general, true or false. אַלְהַיִּר נִצְרָיִם the gods of the Egyptians Ex. 12, 12. בּוֹתְיִי אַנְאָי strange or foreign gods Gen.

35, 2.4. Deut. 29, 18. מונים מונים

2. Once of *kings*, i. q. בְּנֵי אֱלֹחִים, Ps. 82, 1; espec. v. 6.

Note. Many interpreters, both ancient and modern, assign also to the signif. angels, see Ps. 8, 6 ibique Sept. et Chald. 82, 1. 97, 7. 138, 1; and also judges, Ex. 21, 6. 22, 7. 8. For an examination and refutation of this opin ion, see Thesaur. Ling. Heb. p. 95.

B) In the sense of the Sing. spoken of one God; see on this pluralis majestatis s. excellentiæ, Lehrg. p. 663, 664. Heb. Gram. § 106. 2. b. Construed with verbs (Gen. 1, 1.3 sq.) and adjectives singular, as אַלְחִים הי 2 K. 19, 4. 16; אַלחים צָּרִיק Ps. 7, 10. 57, 3. 78. 56.— Construed with a verb plural only in certain formulas, retained possibly from the usage of polytheism, in which אַלְהַים may perhaps be translated in the plural and understood of the higher powers or intelligences. Gen. 20, 13 החדר אחר q. d. the gods caused me to wander. 35, 7. Ex. 22, 8. 32, 4.8. 2 Sam. 7, 23. 1 K. 19, 2. Ps. 58, 12. Comp. Comment. de Pent. Sam. p. 58.-Hence

1. any god, deity. Deut. 32, 39 there is no god besides me. Ps. 14. 1. So where the divine nature is opp. to the human, Ez. 28, 2. Ps. 8, 6 thou hast made him but little less than a god; comp Heb. 2, 7.

2. an idol-god, god of the heathen Ex. 32, 1 make us a god, i. e. an idol 1 Sam. 5, 7 Dagon our god. 2 K. 1, 2 3. 6. 16. So of a goddess, 1 K. 11, 5.

3. the God of any one, is the god whom one worships, his domestic and tutelary god, θεος επιχώριος. Jon. 1, 5 they cried every one unto his god. Ruth 1, 16. Gen. 17, 7. 8. 28, 21. So the God of Israel is Jehovah, hence very often called κατιστικά Εχ. 5, 1. Γ- 41, 14.

בּבְינֵיתְי בְּלֵיתְי Ps. 20, 2. 46, 8; and connected יְתְיָתְ מְּלְתִיךְ Ps. 18. 29, דְיתִּיתְ יְתְּיִתְי in Deuteronomy more than 200 times.

- 4. More rarely followed by a genit. expressing that over which the deity presides, or which he has created; e. g. אַלְּחֵי וְיִשְׁנִים וְיִשְׁנִים וְיִשְׁנִים וְיִשְׁנִים וְיִשְׁנִים וְיִשְׁנִים the God of hosts, i. e. of the celestial hosts, Am. 3, 13. So with an attribute of God, as אַלְּחֵי אָשִׁן the God of truth Is. 65, 16.
- 5. Driven is put for a godlike shape, apparition, spirit, 1 Sam. 28, 13, where the sorceress says to Saul, I see a god-like form ascending out of the earth.

 With the art. הַאֵלֹחִים, GOD, צמנ' έξοχήν, the one true God: Arab. Δυί in the well known formula كَالَّهُ إِلَّا ٱللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ 'there is no god but God.' Comp. Ps. 77, 14.—Deut. 4, 35 כי יהוָח היא הַאַלְחִים for Jehovah he is the true God. 1 K. 18. 21 if Jehovah be God, follow him; if Baal, follow him. v. 37. Deut. 7, 9. Hence האלהים very freg. for Jehovah. Gen. 5, 22. 6, 9. 11. 17, 18. 20, 6. 17. al. sæpiss.—But the same is also אלחים without the art. Josh. 22, 34; and this is very often used both in prose and in poetry for הַּוֹח, with scarcely any distinction; either so that both names are employed together, or the use of one or the other depends on the nature of the formula and a certain usus loquendi, or on the taste and usage of particular writers. Thus we find constantly בַּנֶר אֱלֹחָדם, and on the other hand הַיִּשִׁית הַיִּשׁים; נאם יחוֹת, מְשִׁית יהוֹת while in other instances the usage is promiscuous, as עבר יְהוֹיָה and עַבַר הָאַלֹחִים Dan. 9, 11; הוח החם and רוח אלחים Gen. 1, 2. 41, 38. Ex. 31, 3. On the special usage of different writers, see the remarks in Thesaur. p. 97, 98.

To God is said in the Scriptures to belong whatever is excellent, distinguished, pre-eminent in its kind, or which bears an august or divine appearance, το θείσε; since this was regarded by the ancients as especially proceeding rom, or created of God; e. g. the mountain of God Ps. 68, 16; river of God Ps. 65, 10; אנו אירים ווארים ווארי

ed. De Sacy.
For the phrases אַלְּחִים שָׁאָלְחִים, בּיִרְאָלְחִים,
see under שִׁיאָ, זְאַ, etc.

Note. Some interpreters also suppose and to be spoken of one king, for בּוֹ־אֵלֹחִים, (see as to the plural in A. 2 above.) and they appeal chiefly to Pe. 45, 7, where they translate : בסאף אַלחים עולם וצד thy throne, O God, (i. e. O King divine,) is for ever and ever. But this is to be construed as by ellipsis for: thy throne shall be a בפאה כפא אלחים throne divine, i. e. established and prospered of God, according to a very common rule of language, Lehrg. § 233. 6. The rule here referred to is not applicable; and there is no philological ground whatever for taking שלחים in any other than its simple and direct sense: Thy throne, O God, is for ever and ever .- R.

אַלוּל m. 1. i. q. אֱלִרּל nought, vain, Jer. 14, 14 Cheth.

2. Elul, the sixth Hebrew month, from the new moon of September to that of October, Neh. 6, 15. Syr. 12. , Arab.

The etymology is unknown.

קוֹלָאָ m. 1. i. q. אָלָּג an oak, Gen. 35. 8. Ez. 27, 6. R. אַלָּג III.

2. Allon, pr. n. m. 1 Chr. 4, 37.

ה m. (r. אלון) 1. Any strong. durable tree, spec. an oak, Gen. 12.6. 13. 18. 14, 13. 18, 1. Deut. 11, 30. al. So the ancient interpreters unanimously. Celsius in Hierob. T. I. p. 34 sq. endeavours to show that אַלוֹן, like דּיָשׁ, is the terebinth; but see our remarks to the contrary in Thesaur. p. 50, 51.—Sometimes single oaks are distinguished by pr. names, e. g. the magicians' oak Judg. 9, 37; oak of Tabor 1 Sam. 10, 3; also in Plur. oaks of Mamre Gen. 13, 18. 14, 13; caks of Morek Deut. 11, 30.

2. Elon, pr. n. m. Gen. 46, 14.

56

אליים adj. m. (r. אָלָא) 1. familiar, intimate, a friend, Prov. 16, 28. 17, 9. Mic. 7, 5. אַלָּרְיָם מְּיִלְרִים friend of one's youth, i. e. a husband, Jer. 3, 4; comp. בּן Jer. 3, 20.

2. wonted. i. e. tame, gentle. Jer. 11, 19 and I was בְּבֶבֶשׁ צֵּלֹנּהְ like a tamed lamb.

3. an ox, bullock, i. q. קּלְאָ no. 1, so called as tamed and accustomed to the yoke; in gender it is masculine epicæne, so that under the masculine the female of the ox-kind is also included; Ps. 144, 14 אַלּפּקּיני מְסִבְּלִים.

4. head of a family or tribe, qu'laquos, a chief, chieflain, prince; espec. of the chiefs of the Edomites. Gen. 36, 15 sq. 1 Chr. 1, 51 sq. More rarely of the Jews, Zech. 9, 7. 12, 5. 6. Also genr. of chiefs, leaders, Jer. 13, 21.

שׁלְּילֹשׁ (Talmud. turba hominum) Alush, pr. n. of a station of the Israelites, Num. 33, 13.

τοικ (whom God hath given, Θεο δῶρος, Theodore) Elzabad, pr. n. m. a) 1 Chr. 26, 7. b) 12, 12.

* الْجُرِّةُ in Kal not used; Arab. Conj.

VIII إِنَّتُلَا to become acid, sour, as milk.

Niph. קאַלָּד trop. to be corrupt, in a moral sense, Ps. 14, 3. 53, 4. Job 15, 16.

אלְקְיקּיּגְּיְ (whom God bestowed) Elhanan, pr. n. of one of David's warriors, who according to 2 Sam. 21. 19 slew Goliath; see under pr. n. לְּחָבָּי The one mentioned 2 Sam. 23, 24 does not seem to be a different person.

אַליאָב (to whom God is father) Eliab, pr. n. m. a) A phylarch or chief of Zebulun, Num. 1, 9. 2, 7. b) Num. 16, 1. 12. 26, 8. c) A brother of David, 1 Sam. 16, 6. 17, 13. 28. d) 1 Chr. 16, 4.

שׁלֵּיבֹאׁ (to whom God is strength) Eliel, pr. n. m. a) Of two of David's warriors, 1 Chr. 11, 46. 47. 12, 11. b) A phylarch of Manasseh, 1 Chr. 5, 24. c) A phylarch of Benjamin, 1 Chr. 8, 20. d) ib. v. 22. e) 15, 9. 11. f) 2 Chr. 31. 13.

בּילְאָלֵה (to whom God cometh) Eliathah. pr. n. m. 1 Chr. 25, 4; in v. 27 written הַּלְּיָהָה. אָלִירָד (whom God loveth) Elidai pr. n. of a phylarch of Benjamin, Num 34, 21.

(whom God knoweth, i. e careth for) Eliada, pr. n. m. a) A sor of David, 2 Sam. 5, 16, for which 1 Chr. 14,7 בְּלֵבְדָרָ b) 1 K. 11, 23. c) 2 Chr. 17, 17.

the fat tail of the common species of oriental sheep, ovis laticaudia Linn. the smallest of which according to Golius, himself an eye-witness, weigh ten or twelve pounds, p. 146. Comp. Hdot. 3. 113. Diod. Sic. 2. 54; and other writers quoted by Bochart in Hieroz. P. I. p. 494 sq. See Russell Nat. Hist. of Aleppo II. p. 147.—Ex. 29, 22. Lev. 7, 3. 8, 25. 9, 19. 3, 9 the whole tail let him take off near the back-bone.

my God is Jehovah) Elijah, Elias, pr. n. m. a) A celebrated prophet, the chief of the prophets in the kingdom of Israel during the reign of Ahab, distinguished by many miracles, and received up into heaven, 2 K. 2, 6 sq. But comp. 2 Chr. 21, 12. The Jews expected him to reappear before the coming of the Messiah, Mal. 3, 23 [4, 5]. b) 1 Chr. 8, 27. c) Ezra 10, 21.26.

אַלְרְרוּגּאַ (whose God is He, i. e. Jehovah) Elihu, pr. n. m. a) 1 Chr. 26, 7. b) 1 Chr. 27, 18. c) i. q. אַלִּרוּגּאַ lett. a.

The son of Barachel the Buzite, a friend of Job and the fourth disputant against him, Job c. 32–35. Sometimes written אַלירי Job 32, 4. 35, 1. b) 1 Sam. 1, 1. c) 1 Chr. 12, 20.

פְּלְיְחֹוֹעֵינֵי (towards Jehovah are my eyes) Elihoenai, pr. n. m. a) Ezra 8.
4. b) 1 Chr. 26, 3.

לְּלְרוֹעֵדְיֵלְ 1 Chr. 3, 23. b) 4, 36. c) 7, 8. d) Ezra 10, 22. e) 10, 27.

אָלְיִדְיִיבְיּאָ (whom God hideth) Eliahba, pr. n. of one of David's warriors, 2 Sam 23, 32.

(God his recompense, from בלי הוֹרָךְּבּ Conj. III to recompense,) Eliho reph, pr. n. m. 1 K. 4. 3

וואלל (י אָלֵל I) 1. Adj. of nothing, wought, empty, tain, 1 Chr. 16, 26. Ps. 96, 5. Plur. the nought, i. e. idols, Lev. 19, 4. 26, 1. Comp. בַּבָּל.

2. Subst. nought, vanity. Job 13, 4 אַלְיל physicians of nought, nothing worth, i. e. empty comforters; comp. Zech. 11, 17.

אַלִּיטְלָּאֵ (God his king) Elimelech, pr. n. of Ruth's father-in-law, Ruth 1, 2. 2, 1.

אבר and אבר Chald. pron. demonstr. plur.comm. these, Lat. hi, ha, hac, i. q. Heb. און Dan. 2 44. 6, 7.

ማርጎኝ (whom Go'l hath added) Elia-saph, pr. n. m. a) A chief of the tribe of Gad, Num. 1, 14. 2, 14. b) 3, 24.

m. a) A man of Damascus, whom A braham before the birth of Isaac had intended for his heir, Gen. 15, 2. According to v. 3 he was a servant born in his house, verna. b) A son of Moses, Ex. 18, 4. c) 1 Chr. 7, 8. d) 27, 16. e) 15, 24. f) 2 Chr. 20, 37. g) Ezra 8, 16. 10, 18. h) 10, 23. i) 10, 31.

אַלִּיעֵינֵי (perh. contr. from אֶלִיעֵינַי) Elienai, pr. n. m. 1 Chr. 8, 20.

אָלִיאָם (i. q. אָלִיאָם) Eliam, pr. n. m. a) The father of Bathsheba, 2 Sam. 11, 3; for which 1 Chr. 3, 5 b) 2 Sam. 23, 34.

pr. n. m. a) A son of Esau, Gen. 36, 4 sq. b) A friend of Job and one of the disputants against him, Job 2, 11. 4, 1. 15, 1. al.

אַלִּישָׁבְּ (whom God judgeth, from פָּלַלָּאָ (Eliphal, pr. n. m. 1 Chr. 11, 35.

אַליְּפְלֵהּא (whom God makes distinguished) Elipheleh, pr. n. m. 1 Chr. 15, 18, 21.

אַליְּמָלֶּע (God his deliverance) Eliphelet, pr. n. m. a) 1 Chr. 3, 6, 14, 7; for which 14, 5 אֱלְשֶּׁלֶּט b) 2 Sam. 23, 34. c) 1 Chr. 8, 39. d) Ezra 8, 13. e) 10, 33.

אַלְישׁרּ (God his rock) Elizur, pr. n. m. Num. 1, 5. 2, 10. 7, 30. 35. 10, 18.

(whom God protects) Elizaphan, pr. n. m. a) Num. 3, 30; for which ፲፱፰፮፰ Ex. 6, 22. Lev. 10, (. b) Num. 34, 25.

אַלִּיקְאַ pr. n. m. Elika, 2 Sam. 23, 25. The etymology is unknown.

אַלְיָּקִים (whom God hath set up) Eli akim, pr. n. m. a) A prefect of the palace under king Hezekiah, 2 K. 18, 18, 19, 2. Is. 22, 20. 36, 3. b) A son of king Josiah, set upon the throne by Necho king of Egypt, who also changed his name to ייִייִין (whom Jehovah hath set up) Jehoiakim, 2 K. 23, 34. 24, 1. Jer. 1, 3. 1 Chr. 3, 15. c) Neh. 12, 41.

アコヴァ教 (God her oath, q. d. worshipper of God, comp. Is. 19, 18,) pr. n. f. Elisheba, Elisabeth, Ex. 6, 23. Sept. Livasir, as Luke 1, 7.

אַלִּישָׁה Elishah, pr. n. of a region situated on the Mediterranean, whence purple was brought to Tyre, Gen. 10, 4. Ez. 27, 7. Most prob. Elis, a district of the Peloponnesus, (comp. Cod. Samar. in which it is written צלים without ה,) the name of which seems to have been employed by the Hebrews as an appellation for the whole Peloponnesus; as not unfrequently whole countries, espec. if remote, are designated by the names of single provinces; comp. 77. The purpura, or shell-fish producing the purple dye, was found not only in Laconia (Hor. Od. 2. 18. 7), but also in the gulf of Corinth and the islands of the Ægean sea: comp. Bochart Phaleg III. 4.-Others understand by אלישה, Hellas; see Michaelis Spicil. Geogr. Hebr. T. I. p. 78.

אַלְישׁרְעְּ (God his salvation) Elishua, pr. n. of a son of David, 2 Sam. 5, 1, 1 Chr. 14, 5.

לְּלֶישֶׁרְבּ (whom God restoreth) Eliushib, pr. n. m. a) 1 Chr. 3, 24. b) 1 Chr. 24, 12. Ezra 10, 6. c) Neh. 3. 1. 20. 12, 10. d) e) Ezra 10, 24. 27. 36.

אַלִישָׂיאַ (whom God heareth) Elishama, pr. n. m. a) 2 Sam. 5, 16. b) Num. 1, 10. 2, 18. c) 2 K. 25, 25. Jer. 41, 1. d) 1 Chr. 2, 41. e) 2 Chr. 17, 8.

אַלְרָי (for אֵלִי הַשָּׁה God his salvation) pr. n. m. Elisha, a celebrated prophet, the disciple as well as the companion and successor of Elijah, and distinguished by many miracles. He flour

58

ished in the kingdom of the ten tribes, in the ninth century B. C. 2 K. c. 2-13. In N. T. Έλισσαῖος Luke 4, 27.

שׁלֵילָיאָ (whom God judgeth) Elishaphat, pr. n. m. 2 Chr. 23, 1.

אַליאָתָח _{פּפּפ} אֵלִיּרָ**ח**וּ.

קְּלֶּהְ Chald. pron. plur. these, i. q. Heb. אָלָּהְ. Dan. 3, 12. 13. 21. 22. Ezra 4, 21. 5, 9. al.—In קָּבְּ lurks the suff. 2 pers. (tibi), as in קַדָּ, קָדָ, Arab. كَاكَ.

* I. בּבְּאָלְ a verb not in use, to be nothing, to be empty, vain; comp. under no. 1. It is comm. derived from the particle בּאַ I, merely in order to form אָלִריל, but is quite doubtful; see in אַלָּריל, but is quite doubtful; see in אַלִּריל

* II. אָלֵל to wail, to howl, onomatop. i. q. לְּבָל, and Arab. الْكِرْة Camoos p. 1391. Comp. Gr. מֹלמֹני.—Hence אֵלְלָּי.

* III. אָלֵה kindr. with אָלֵכ pr. to roll, then to be round, swelling, thick; whence אָלוֹד, אָלָּד, an oak, thick tree.

י interj. expressing grief, 200! alas! Gr. בּוֹבְּלֵי, only with לָּבְּי, Job 10, 15. Mic. 7, 1. R. אָלֵל II.

* Den in Kal not used. 1. to bind, to tie, see Piel and Table.

2. Pass. to be bound sc. as to the tongue, i. e. to be mute, dumb; see Niph. and the nouns אֵלְמֹנֵר , אַלֵּם . אֵלְם . Comp. Engl. tongue-tied, Gr. δεσμὸς τῆς γλώσσης Mark 7,35, also φιμοῦσθαι, Pers. יְּיָוֹט יִּשִּׁיִּשׁ, to bind the tongue, i. q. to be silent, dumb.

NIPH. 1. to be mute, dumb, Ps. 31, 19. 39, 3. 10. Is. 53, 7.

2. to be silent, to keep silence, Ez. 33, 22. PIEL. to bind sheaves, Gen. 37, 7. Deriv. see in Kal. no. 1, 2, 3.

 should not be dropped, having arises perhaps from a careless repetit on of DDDN. This being dropped there arises the sense which the parallelism requires: do ye indeed decree justice? Maurer gives to DDN the signif of league, law,

from the sense of binding; as לְּבָּלֵי league, from יוֹנֵיז ligavit.—Ps. 56, 1 יוֹנֵיז he silent dove among strangers, (i. e. perh. the people of Israel in exile, comp. יוֹרֵיז Ps. 74, 19,) prob. the inscription of a song or poem, to the tune or measure of which Ps. 50 was to be sung. Comp. the remarks under בּבֵּיבָּי

שלאליה m. adj. mute, dumb, pr. tonguetied, see r. ביא no. 2. Ex. 4, 11. Is. 35, 6. Ps. 38, 14. Plur. אַלְּבִים Is. 56, 10.

בּילָּה porch, see בּילָּאוּ. Once בּילָּה but Job 17, 10 in some editions; see in בּילָּה no. 2.

by transpos. Provide 2 Chr. 2, 7. 9, 10. 11, almug-trees, a kind of precious wood, brought along with gold and precious stones in the time of Solomon from Ophir, and employed for ornamenting the temple and palace, and for making musical instruments; according to 2 Chr. 2, 7 growing also on Lebanon. It seems to correspond to Sanser. micata simpl mica (so Bohlen), with the Arab

নাট্ট্ট্র f. plur. তা— and ri—, a bundle sheaf, of grain, Gen. 37, 7. Ps. 126, 6. R. চাল no 1.

Gen. 10, 26. 1 Chr. 1, 20, Almodad, pr. n. of a son of Joktan, i. e. of e

Assuming an ancient error in transcription, ד for ה, i. e. אלמורד, we might sompare Morad, היים מקול or היים מקול or היים אול הי

إِنْ (perh. king's oak, for المَّالِينِ) Alammelech, pr. n. of a place in the tribe of Asher, Josh. 19, 26.

אַלְטָּלְ. m. adj. forsaken, widowed, Jer. 51, 5. R. בּאַלָּאָה no. 3.

אַלְשׁי, m. widowhood, trop. of a state seprived of its king, Is. 47, 9. R. אָלָם no 3.

1. 100 1 f. a widow, Arab. 1. Ex. 22, 21. al. Metaph. of a state deprived of its king, Is. 47, 8; comp. v. 9 and 54, 4. R. 23, no. 3.

AI. היביים f. plur. ds. 13, 22, palaces, i. q. יארים, which latter is read in some Mss. The letter is here softened unto b, as is very often done; comp. in min.—Others retain the idea of a widow, and understand trop. desolate palaces.

שלְּכְנִיּחִים plur. שׁלְכְנִיּחִים widowhood Gen. 38, 15. Metaph. of the condition of the Israelites in exile, Is. 54, 34. R. באָאָ no. 3.

m. a certain one, some one, o beira, pr. one kept silent, whose name is not mentioned, from r. אַלְּמִינָה no. 2. Always preceded by אָלָּמִי q. v.

ואָלָּר Chald. i. q. אַליד these, q. v.

אַלְינֵעֵם (God his delight) Elnaam, pr. n. m. 1 Chr. 11, 46.

(whom God hath given, comp. right, q. d. Theodere, Diodate) Elnathan, pr. n. m. a) The grandfather of king Jehoiakim, 2 K. 24, 8; perhaps the same mentioned Jer. 26, 22. 36, 12. 25. b) Three Levites in the time of Ezra, Ezra 8, 16.

চিট্টি Gen. 14, 1. 9, Ellasar, pr. n. of a country or district in the vicinity, as it would seem, of Babylonia and Elymais; since it is read between মুমুল and ছানুল.

Symm. and Vulg. Pontus. Targ. Hieros. אַפְּאַשְּׁר Is. 37, 12. But the Assyro Babylonish name of its king, אַרְייּאָשָּׁר would seem to indicate some province of Persia or Assyria; comp. Dan. 2, 14.

'মু' (whom God applauds, from মুদ্র, comp. Job 29, 11,) Elad, pr. n. m. 1 Chr. 7, 21.

with himself comp. ७३५ Job 20, 14,) Eladah, pr. n. m. 1 Chr. 7 20.

ק'ער (pr. God is my praises, i. e. the object of my praise) Eluzai, pr. n. m. 1 Chr. 12, 5.

pr. n. m. a) Ex. 6, 23. 25. 28, 1. Lev. 10, 6 sq. Num. 3, 2. 4. 32. Deut. 10, 6. Joah. 14, 1. al. b) 2 Sam. 23, 9. 1 Chr. 11, 12. c) Sam. 7, 1. d) 1 Chr. 22, 21. 24, 28. e) Exra 8, 33, comp. Neh. 12, 42. f) Exra 10, 25.—Sept. Elia
Log. From Ελεάζαρος was afterwards made by contraction the name Λάζαρος.

whither God ascends) Elealeh, pr. n. of a town or large village in the tribe of Reuben, near Heshbon, where there are still ruine called Lel'Al. See Burckhardt's Travels in Syria etc. p. 365. Bibl. Res. in Palest. II. p. 278.—Num. 32, 3. 37. Is. 15, 14. 16, 9.

לְּלְנֶעְהְיׁה (whom God made, i. e. created, Job 32, 10,) *Eleasah*, pr. n. m. a) 1 Chr. 2, 39. b) ib. 8, 37. 9, 43. c) Jer. 29, 3.

* אַבְּאָרְ fut. אַבְּאָרְ Prov. 22, 25, Arab. לְבָּאָרָ to join together, to associate, Arab. Conj. I, III, IV, whence אָבָּאָ a thousand, a family.—Kindred senses are: to be accustomed, wonted, to learn, Prov. 22, 25. Syr. Chald. id. Hence אָבָאָרָ, אָבָאַ ox.—R.

Piel to cause to learn, to teach, like Syr. בּבוֹן, with two acc. of pers. and thing, Job 15, 5. 33, 33; with acc. of pers. only, Job 35, 11, where Pau. מַלְבָּנִי for מִּבְּנִינִי , comp. בּבְּבַיּ

Hiph. denom. from চ্চুম্, to bring forth thousands, Ps. 144, 13. Arab. ্র্যা mille fecit.

wonted to the yoke; comm. gend. ike Gr. $\beta o \tilde{v}_{5}$, Lat. bos, Germ. Rind, Engl. beeve; see habe no. 3. Only in plur. During oxen Ps. 8, 8. Prov. 14, 4; fem. kine Deut. 7, 13. 28, 4. The singular is found only in the name of the first letter of the alphabet, Aleph, Alpha.

2. a thousand, Arab. آلْفُ, Syr. آلْفُ, id. but Eth. has a myriad, ten thousand. Perh. pr. 'conjunction of numbers.'-The nouns enumerated for the most part follow the numeral word; some in the singular, as שיש Judg. 15, 16; others in the plural, 2 Sam. 10, 18. 1 K. 10, 26. Deut. 1, 11; and others again promiscuously, as לַכַּר 1 Chr. 19, 6, and כַּבְרִים 29, 7. Rarely and only in the later Hebrew does the noun precede, 1 Chr. 22, 14. 2 Chr. 1, 6. Comp. Lehrg. p. 695, 697, 699. The construction is different in the phrase אַלָה בָּסָה a thousand (shekels) of silver, for which see Lehrg. p. 700. Not unfrequently it is put for a large round number, Job 9, 3. 33, 23. Ps. 50, 10.—Dual אַלְמָּרָם two thousand Judg. 20, 45. 1 Chr. 5. 21.-Plur. אַלְפִרם thousands, e. g. שַׁלְפִרם Ex. 38, 26. Put also for an indefinitely large round number, אַלְפֵּר רָבָבָה thousands of myriads Gen. 24, 60.

3. a family, i. q. הַּיְבֶּיׁ q. v. as the subdivision of a tribe (שֵׁבֶּשׁׁ, הַשֵּׁיִם) Judg. 6, 15. 1 Sam. 10, 19. 23, 23. Spoken of a city, Bethlehem, as the residence of such a family, Mic. 5, 1.

4. Eleph, pr. n. of a city of Benjamin Josh. 18, 28.

티크랑, 되고함, Chald. a thousand, Dan. 5, 1. 7, 10.

אַלִּיפָלָט see אָלְפַּלָט.

אָלְפַעֵל (God his wages, comp. אָבֶּשׁׁלָּאָל (Hod his wages, comp. אָבָּאָּה, wages) Elpaal, pr. n. m. 1 Chr. 8, 11. 12. 18.

* אָלַץ in Kal not used, i. q. איץ q. v.

PIEL 728 to urge, to press any one, Judg. 16, 16. More frequent in Syriac and Zabian.

אַלִּדְעָּן פּפּפּ אֶלְדָעָן.

i. q. Arab. القوم, with the art. rtained, the people, populace; see in

לאָנוֹ Prov. 30, 31 אַניל בּייָם בּייָל בּייִם אַנּגּיות with whom is the people, i. e. who is surrounded by his people, in the midst of his people. See Pococke ad Spec. Hist.

(whom God created) Elkanah, pr. n. m. a) 1 Sam. 1, 1 sq. 2, 11. 20. b) Ex. 6, 24. c) 2 Chr. 28, 7. d) 1 Chr. 12, 6. e) 1 Chr. 6, 8. 10. 11. 20. 21. 15, 23.

gentile n. Elkoshite, spoken of Nahum the prophet, Nah. 1, 1. Sept. and Vulg. without o, צׁבְּאַבּסְנוֹסָבָּ, Elcesaius. As to a place Elkosh there are two opinions; one, that of the ancient fathers, makes it a town of Palestine and spec. of Galilee, see Hieron. Procem. ad Nahum; the other, that of the oriental Jews, regards it as the village very doubtful; see Thesaur. p. 1211. B.

לְּתְּוֹלְתְּי (perh. God its race or posterity) Eltolad, pr. n. of a place in Judah, Josh. 15, 30. 19, 4. See אַלָּתִּים.

እይኮታ and ጥይኮታ (God its fear) Eltekeh, pr. n. of a Levitical city in the tribe of Dan, Josh. 19, 44. 21, 23.

가다하다 (God its foundation) Eltekon, pr. n. of a place in the tribe of Judah, Josh. 15, 59.

* אַמִּר f. constr. אַמָּר, c. suff. אָמִר; plur.

1. a mother, Arab. מוֹל and מוֹל , Eth. אריים, Aram. איים, Sam. איים, id. E. g. אריים, אריים, father and mother, parents, Judg. 14, 16. Ps. 27, 10. Esth. 2, 7. איים the son of my mother, my wombbrother, Gen. 43, 29. Poet. איים ועריים ועריים עריים ועריים ועריים

put for a step-mother Gen. 37, 10; comp. 35, 16 sq. the latter being more accurately called 그렇 다켓했 Lev. 18, 11.—But mother has often a wider sense, e. g.

- 2. i. q. a grandmother 2 K. 15, 10; also of any female ancestor, Gen. 3, 20.
- 3. Metaph. for a benefactress, Judg. 5, 7.
- 4. As expressing intimate relationship, close alliance, Job 17, 14; see in x no. 8.
- 5. Of a nation or people, as opp. to the children i. e. individuals born of it, Is. 50, 1. Jer. 50, 12. Ez. 19, 2. Hos. 2, 4. 4, 5.
- 6. אָם וּשְּרָהָ, the mother of the way, i. e. bivium, place where a way divides, pr. the source, beginning, head of the way, Ez. 21,26 [21], i.q. אַבְּרָבִים וֹאָלְבִים ibid. Arab. וֹין root, beginning of a thing; but

the highway. أُمُّ ٱلطَّرِيق

7. i. q. אַאָּאַ, mother-city, metropolis, i. e. any large and important city, although not the capital. 2 Sam. 20, 19 מיר וְאָם בִּישְׁרָאַל a city, even a mother in Israel. So on the Phenician coins of Tyre and Sidon; comp. Arab. אוֹן metropolis; also Gr. אוֹן Callim. Fragm. 112, and mater Flor. 3. 7. 18. Ammian. 17. 13.

8. Metaph. of the earth, as the common mother of all, Job 1, 20.

Note. This word is without doubt primitive; and like [3] (see p. 2. n.) imitates the earliest sounds of the lisping infant; comp. Gr. μάμμα, μάμμη, μαμμαία, μαΐα, Sanscr. ma, amba, Copt. mau. Germ. Engl. Fr. Mama, Germ. Amme. Deriv. fem. is [3], used only in tropical significations. In Arabic there is a denom. verb [6] to be a mother; then, to be related, to set an example, to teach.

* mostly with Makkeph, a particle demonstrative, interrogative, and conditional; the various significations of which are distinguished in the more copious Arabic by various forms, as at the context of the context of

the Ethiopic and Syriac also have only one, $\lambda \varphi$, $\langle \cdot \rangle$. Traces of this particle exist also in the occidental languages; as in Gr. $\tilde{\eta}_r$, lo, if, Lat. en, Germ. wenn, wann.

A) The primary power seems to be demonstrative, lo! behold! (kindr.]7, Gr.

ην, Lat. en,) Arab. [] truly, certainly, id. see De Sacy Gramm. Arabe I. جَاء وَأَنْ lo! as in the phrase أَنْ \$889 he came and lo! Comp. Hupfeld in Zeitschr. f. d. Morgenl. II. p 130.-Hos. 12, 12 בלפר אנן וב lo! Gilead is wickedness, i. e. wholly wicked; where the other member has קאָ. Job 17, 13 כא ואָקוּה שׁאוֹל בּיהי lo! I wait for Sheol, my house. vs. 16. Prov. 3, 34. Preceded by ק in the same sense, Jer. 31, 20.—There are some who deny the demonstrative power of this particle in these passages, and claim for it here the usual conditional sense. But granting that it might be here so explained, still analogy shows that the former is the primitive and native power of the word.-Hence

B) Adv. of interrogation, comp. II. 3, and the remarks there made; also by, n, i, interrogative, from by, i, demonstrative.

1. In a direct interrogation, Lat. num? an? corresp. with Arab. . 1 K. 1, 27. Is. 29, 16. Job 39, 13. 31, 5. 16. 24. 25. 29. 33. From the whole of Job c. 31 is seen the close connection between this interrogative power of and its conditional sense in lett. C, since between sentences beginning with the interrog, are interposed others beginning with to conditional followed by an apodosis; see v. 7. 9. 13. 19. 20. 21. 25.—Far more frequent in disjunctive forms of interrogation, where n precedes, utrum—an? whether—or? Arab. בּוֹל אָמָה אָמָה אָמָד Josh. 5, 13 הַלָּנוּ אָמָה אָמָה מנצרינה art thou for us, or for our enemies? 1 K. 22 אם נחדל 1 5 shall we go ... or shall we not go? The same is אָם — הַ Gen. 17, 17. Job 21, 6; and באן — אָדְן 34, 17. 40, 8. 9.—The two are also used together in a question with two clauses, though not disjunctive, as

יאם Gen. 37, 8, הַיָּאָם 17, 17. But

where two questions follow each other with a less degree of coherence, abla is repeated, 1 Sam. 23, 11. See Heb. Gr. 5 150. 2.

2. In indire t interrogation, whether, if, after verbs of inquiring, examining, doubting, Cant. 7, 13. 2 K. 1, 2. So in a double and disjunctive question, בא תוֹנָת Gen. 27, 21. Num. 13. 20. The phrase בא רוֹנָת Esth. 4, 14, who knoweth whether, corresponds to the Lat. nescio an, i. q. perhaps.

th. 5, 8 אם מָצָאחִר חַן בְּצֵרנֵר ח' 4 אַ have found favour in the eyes of the king. Gen. 43, 9. 18, 3; and fut. Judg. 4, 8 DK הלכר עמר וחלכחר if thou wilt go with me, I will go. Gen. 13, 16. 28, 20. Job 8, 4 sq. 11, 10; more rarely by a particip. Judg. 9, 15. 11, 9; by the infin. for a finite verb, Job 9, 27; also without a verb, Joh 8, 6. 9, 19.—This particle differs from \$5, in that Ex implies a true and real condition, where the fact is left uncertain, whether a thing exists or will exist, is or will be done, 'si fecisti, si facturus es;' while 15 implies that a thing does not exist, is not or will not be done, or is at least very uncertain and improbable, 'si faceres, si fecisses,' Gr. si sixev. See 3, and also for the like distinction

between in and De Sacy Gramm. Arabe I. § 885. By an ingenious and delicate usage, by is every where put in conditional curses and imprecations, where we might perhaps expect 15; e.g. Ps. 7, 4-6 אָם דָשׁ דָנָל אָם זֹאָר זֹאָר זֹאָר אָם דָשׁ יַרַהף if I have done בָּכַפַּר: אָם גְּמַלְתִּר...יְרַהֹף this, if there be iniquity in my hands, if I have done evil to my friend,...let the enemy persecute me, etc. The Psalmist here denies. (if we look at his object.) that he had done such things; but, as if on trial. he leaves this point undecided, or even assumes the truth of the allegation, and then invoking the severest punishment upon himself, he thus adds great emphasis to the imprecation. Comp. Ps. 44, 21, 73, 15, 137, 5, 6, Joh 31, 7 sq. Other examples, where more accurately 15 would be put instead of מא, are: Ps. 50, 12 אָר זָנ if I were hungry. Hos. 9, 12. Yet by is here not incorrect; since its usage has a wide extent. - Spec. a) Condition or supposition is modestly or timidly expressed by אָבּדינָא, see in אָב. b) אַבּי באָר — אָבּ disjunctive, if-if, i. q. whether-or, Gr. site-site, sar te-sar te, Lat. sive-sive; comp. si-si Gell. 2. 28. So Ex. 19, 13 אם־אָם אם whether it be beast or man. 2 Sam. 15, 21. Lev. 3, 1. Deut. 18, 3; also preceded by a negative, neither nor, 2 K. 3, 14. The same is DN7 -- DN Gen. 31, 52. Josh. 24, 15. Ecc. 11, 3. 12.

امًا - وَإِمَّا and إِنْ - وَإِنْ 14. Arab. c) By an ellipsis of the formula of an oath, be becomes in some connections a negative particle. The full form is read in 1 Sam. 3, 17 God do so to thee, and more also, if thou, etc. 24, 7. 2 Sam. 3.35. Hence by ellipsis, espec. in oaths; 2 Sam. 11, 11 by thy life, [let God do so to me, and more] אָם אֶצֶשֶׁרו אָח־תַּדְּבָר תַדָּיָת if I do this thing, i. e. I will not do this thing. 20, 20. 1 K. 1, 51; also in obtestations, Cant. 2, 7. 3, 5. Neh. 13, 25; rarely elsewhere, and chiefly in poetry, Is. 22, 14. 62, 8. Judg. 5, 8. Prov. 27, 24, where the other member has לֹא.—In the same manner the Arabs use [1], more fully مَا إِنْ, for not.

2. As concessive, though, although; Arab. [5], Gr. tùr xal, xār. Followed by the præter, to express the idea 'though I am,' Job 9, 15. 29; more usually by the fut expressing the idea 'though I were,' Is. 1, 18. 10, 22. Ps. 139, 8. Job 20, 6; but comp. Job 9, 20. Also with a verbal noun, Nah. 1, 11.

3. As a particle of wishing, oh if! would that! oh that! si yaq. Comp 35. With fut. Ps. 68, 14. 81, 9. 95, 7. 139, 19. An anacoluthon occurs in Gen. 23, 13 אַרָּבָּיִם זֹלְּיִי בַּיִּגְּיִי שִׁרְּיִּבְּיִי שִׁרְיִּבְּיִי שִׁרְיִּבְּיִי שִׁרְיִּבְּיִי שִּרְיִּבְּיִי שִׁרְיִּבְּיִי שִׁרְיִּבְּיִי שִׁרְיִּבְּיִי שִׁרְיִּבְּיִי שִׁרְיִּבְּיִי שִׁרְיִּבְּיִי שִׁרְיִּבְּיִי שִׁרְיִּבְיִי שִׁרְיִּבְּיִי שִׁרְיִּבְּיִי שִׁרְיִּבְּיִי שִׁרְיִּבְּיִי שִׁרְיִּבְּיִי שִׁרְיִּבְּיִי שִׁרְיִּבְּיִי שִׁרְיִּבְּיִי שִׁרְיִבְּיִי שִׁרְיִּבְּיִי שִׁרְיִּבְּיִי שִׁרְיִּבְּיִי שִׁרְיִי שִׁרְיִבְּיִי שִׁרְיִי שִׁרְיִּבְּיִי שִׁרְיִי שִׁרְיִי שִּׁרְיִי שִּׁרְיִי שִׁרְיִי שִׁרְיִי שִׁרְיִי שִׁרְיִי שְׁרְיִי שִּׁרְיִי שִׁרְיִי שְׁרְיִי שִׁרְיִי שִׁרְיִי שְׁרְיִי שִּׁרְיי שִׁרְיי שִׁרְיי שִּׁרְיי שְׁרְייִי שְׁרְייִי שְׁרְייִי שְׁרְייִי שְׁרִי שִׁרְיי שְׁרִי שִׁרְייִי שְׁרְייִי שְׁרְייִי שְׁרִיי שְׁרִיי שִּיי שְׁרִיי שְׁרִיי שְׁרִיי שְׁרִיי שְׁרִיי שְׁרִיי שְׁרְייִי שְׁרִיי שְׁרִיי שְׁרִיי שְׁרְייִי שְׁרְייִי שְׁרְייִּי שְׁרְייִי שְׁרִיי שְׁרְייִי שְׁרְּייִי שְׁרְייִי שְׁרְייִי שְׁרִיי שְׁרְייִי שְׁרְייִי שְׁרְּייִי שְׁרְּייִי שְׁרְּייִּי שְׁרְייִּיְּייִי שְׁרְּייִּי שְׁרְייִּיי שְׁרְּייִי שְׁרְּייִי שְׁיִּייִּי שְׁרְייִי שְׁיִּיי שְׁרְייִי שְׁרְייִּיי שְׁרְּייִי שְׁרְייִי שְׁרְייִי שְׁיִּיי שְׁרְּייִי שְׁרְייִי שְׁרְּייִי שְׁיִּיי שְׁיִי שְׁיִיי שְׁיִי שְׁיִּייִי שְׁיִי בְּיִּיי שְׁיִּייִי שְׁיִּבְּיי שְׁיִּיי שְׁיִי בְּיִּיִּי בְּיִי בְּיִי בְּיִי בְּיִיי בְּיִייִי בְּיִּייִי בְּיִייִי בְּיִייִי בְּיִּיי בְּיִייְייִי בְּיִּייִי בְּיִיי בְּייִי בְּיִּיי בְּיִייְייִיי בְּייִיי בְּייי בְּייי בְּייי בְּיייי בְּייי בְּיייי בְּייי בְּיייי בְּייי בְּיייים בְּיייי בְּייי בְּיייי בְּייִּיי

4. It passes over also into a particle of time, when, pr. if; comp. Germ. wens and wann. Followed by the præter which is often to be rendered by the pluperfect or by the fut. exactum; Is

5. Rarely for when causal, i. e. since,

Arab. ל. Gen. 47, 18 we will not hide it from my lord, that אָבו הַשְּבֶּיה לֹאִ בִּיבְּיה לֹאִ בִּיבְּיה לֹאִ בִּיבְּיה when (since) all our money is spent ... there is nothing left for my lord, etc. Is. 53, 10.

D) In composition with other particles:

1. DNM, twice in the beginning of an interrogation, i. q. ion, put affirmatively, is not? nonne? i. q. lo! Num. 17, 28 [13]. Job 6, 13.

a) is not? nonne? preceded by אֹלְדִי, Is. 10, 9. b) if not, unless, Ps. 7, 13. Gen. 24, 8. Hence after formulas of oaths it appears as a strong affirmation and asseveration; comp. above in C. 1. c. Num. 14, 28. Josh. 14, 9. Is. 14, 24; also in obtestations, Job 1, 11. 2, 5. 17, 2. 22. 20. 30, 25. Is. 5, 9. c) After a negative partic. in the sense of but, Gen. 24, 37. 38. Comp. si μή, nisi, Chald. אֹבָא from אֹבְּ־בֹאַ.

the letter r being inserted, comp. Chald. אָבָּיָהְ, and Lehrg. p. 530; a maid-servant, handmaid, female slave. Hence אַרְהָשְׁהְ thy handmaid, for I, spoken even by a free woman in addressing her superiors, Judg. 19. 9. 1 Sam. 1, 11. 16. 25, 24 sq. 2 Sam. 14, 15. Comp. in אָבּיֹרְ, Also הַאָּרִיןְבָּ con of a handmaid, i. e. a servant, slave, Ex. 23, 12. Ps. 116. 16.—Hence is derived the Arab. (to be a handmaid. The word הַבָּיִגְּ is prob. primitive; least of all is it to be referred to a root אָבּיֹרָ, צָּבֹּרֹּ,

metaph. the beginning, head, foundation n'any thing. Spec.

mito pacto indixit.

1 motier of the arm, i.e. the fore-arm,

below the elbow, cubitus, Dent. 3. 21 Hence

2. a cubit, ulna, a measure of length comp. Lat. cubitus, ulna, Gr. πῆχυς and πυγών, Arab. ذراع, Egypt. mahi. The mode of enumerating cubits is as fel lows: אַמַּקְרָם two cubits Ex. 25, 10. 17 מולש אַמוֹח 27. 1, and so on up to ter cubits; in the later Hebrew שַלשׁל הייש 2 Chr. 6, 13. With numbers above ten in the earlier Hebrew הַּמְשִׁים אָמָה Gep 6, 15, in the later מְּשִׁים אָמוֹת Ez. 42, 2 or אַבּירים 2 Chr. 3, 4. Further. i.: is joined with numerals of every kind both in the early and later Hebrew, by means of בְּ, as אַרְבַּל בָּאַנְה lit. four by the cubit, i. e. four cubits; הַאָּבָה הַאָּבֶה בּ hundred cubits Ex. 27, 9. 18. 36, 15. 38 The common cubit of the Hebrews (2 Chr. 3, 3) was reckoned at 6 palms, or 18 inches; though some without good reason make it only 4 palms, or 12 inches. A larger cubit of seven palms, ἐπταπάλαιστος, is mentioned Ez. 40, 5. 43, 13, which agrees with the royal cubit of the Babylonians (Hdot. 1. 178) and Egyptians; see Boeckh Metrol. Untersuch. pp. 212 sq. 265 sq.—Metaph. Jer. 51, 13 thine end is come. the measure of thy rapine. i. e. the time when God will set bounds and measure to thy iniquitous gain.

3. i.q. De no. 7, a metropolis. 2 Sam. 8, 1 and David took the bridle (bit) of the metropolis out of the hand of the Philistines, i. e. he subdued the metropolis of the Philistines. Comp. the Arabic proverb: I give thee not my bridle, i. e. do not subject myself to thee; see Schult ad Job. 30, 11, and Hariri Cons. IV. p. 24. See also Gesch. der Hebr. Sprache p. 41.

4. a foundation, Is. 6, 4 אַבּוּית הַשְּׁפֵּים the foundations of the thresholds. Comp. وَالْمُوْرُ وَالْمُؤْمِدُ وَالْمُؤْمِدُ وَالْمُؤْمِدُ وَالْمُؤْمِدُ وَالْمُؤْمِدُ وَلِيْعُوا وَالْمُؤْمِدُ وَالْمُودُ وَالْمُؤْمِدُ وَالْمُؤْمِ وَالْمُودُ وَالْمُؤْمِ وَالْمُؤْمِ وَالْمُؤْمِ وَالْمُؤْمِ وَالْمُؤْمِ وَالْمُؤْمِ وَالْمُؤْمِ وَالْمُؤْمِ وَالْمُودُ وَالْمُؤْمِ وَالْ

5. Ammah, pr. n. of a hill, 2 Sam. 2, 24.

تَبَعِبُّر Chald. f. plur. يَجْبُر *a cubit. ulna*, Dan. 3, 1. Ezra 6, 3. Syr. اُمُذُاً الْمُعْلَى اللهِ اللهِ اللهُ اللهُ

זְּבֶּקָת q. v. terror.

নাড়ুম্ f. (r. চ্ছুম্) a people, nation, tribe, Arab. হার a people, Aram. মনুষ্ id. Found only in Plur. אַמּיִּה Gen. 25, 16. Num. 25, 15; also אָצִיִּם Ps. 117, 1. Syr. בוֹלִים .

ጉጋጵ Chald. f. id. Dan. 3, 29. Plur. ነግዚአ, emphat. እንደዚ, Dan. 3, 4. 7. 5, 19. 7, 14. Ezra 4, 10.

I. TIDN m. 1. an architect, builder, opifex, (r. 12% no. 1. b,) i. q. 12% q. v. Prov. 8, 30 spoken of the hypostatic wisdom of God as the architect of the world. The word seems not to have admitted the form of the fem. gender, any more than the Lat. artifex, opifex, whence Plin. II. 1 artifex omnium natura. Quinct. 2. 15 rhetorica persuadendi opifex.—Others understand son or fosterchild, from r. 12% no. 1. a.

2. Amon, pr. n. a) The son and successor of Manasseh, king of Judah, r. 644-642 B. C. 2 K. 21, 18-26. 2 Chr. 33, 20 sq. b) 1 K. 22, 26. c) Neh. 7, 59, for which Ezra 2, 57

II. אָמוֹך, i. q. קָמוֹן, a multitude of people, Jer. 52, 15. R. חבח.

III. אָמוּדן Amon, pr. n. of the supreme god of the Egyptians, worshipped at Thebes with great pomp, Jer. 46, 25, see נא אַמוֹן; called by the Greeks "אַשְּמוֹן; Ammon, and compared by them to Jupiter, see Hdot. 2. 42. Diod. Sic. 1. 13. On Egyptian monuments he is usually depicted with a human body and the head of a ram; and the name is there written Amn, more fully Amn-Re i. e. Amon-Sun; see the figures as given in Thesaur. p. 115. Comp. also Kosegarten de Scriptura vett. Ægyptiorum, p. 29 sq. Wilkinson's Mann. and Cust. of the Anc. Egyptians, Second Ser. I. p. 213 вq.

m. (r. אָבארן) by Syriasm for אָבארן, faithfulness. fidelity, Deut. 32, 20.—Plur. אַרשׁ אָבוּרָים id. Prov. 20, 6 אִרשׁ אָבוּרָים a man of fidelity, faithful.

תְּמִר f. (r. מְמֵרְ 1. firmness, staoutly. Ex. 17, 12 רְרָדר בְּרֵר מְמִרְ and his (Moses') hands were firm, steady, lit. firmness.

a. security Is. 33, 6. Arab. أُمَنُ, id. 3. faithfulness fidelity, espec. in ful-

712% (strong) pr. n. Amoz, the father of the prophet Isaiah, Is. 1, 1. 2, 1. 13, 1. 20, 2.

אָבְּי Ami pr. n. m. Ezra 2, 57. It seems to be a corrupted form for אָמוֹן Neh. 7, 59.

אַנִים see אַנִים.

אָמִינוֹן (faithful) Aminon, pr. n. i. q. אָמָנוֹן, a son of David, 2 Sam. 13, 20.

קרץ m. (r. דְבָּא) adj. strong, mighty. Job 9, 4. 19; more fully as joined with יב, Nah. 2, 2. Abstr. strength, might, Is. 40, 26.

קברר m. (ר. אָבֶר q. v. no. 1, and Hithp.) the top, summit, e. g. of a tree, Is. 17, 6 אָבֶר in the highest top. Also of a mountain Is. 17, 9; see under art. אַנָּרָר.

* לְבְנֵל to languish, to droop, pr. to hang the head, kindr. with אָבָל q. v. In Kal part. pass. of a drooping heart, Ez. 16, 30.

Pul. ኃኒካኣ only in poetry. 1. to languish, to droop, as of plants, Is. 24, 7; hence of fields Is. 16, 8. Nah. 1, 4; of a sick person Ps. 6, 3, where ኃኒካኣ seems to be for ኃኒካኣኣ; so Maurer.

2. to mourn, to lament, Is. 19, 8; so of a land laid waste Is. 24, 4. 33, 9; of walls thrown down Lam. 2, 8.—Hence in prose

m. languid, feeble, Neh. 3, 34.

* Din obsol. root, perh. i. q. din qui q. v. to join together, to collect, to congregate. Arab. to be near, related.—Hence the noun din i. q. din a people, and

DDN Amam pr. n. of a place or city in the southern part of the tribe of Judah, Josh. 15, 26.

* 1. ΤΞΝ 1. pr. to prop, to stay to support. a) Spec. with the arm, to bear or carry a child, Num. 11. 12 Lam. 4, 5. Part. ΤΞΝ, παιδυγωγός, α

שני sustentavit, aluit.—Fem. רְּלְבֵּל a child on his arm and takes care of it, Num. l.c. Ia. 49, 23; also a foster-father, Esth. 2, 7. 2 K. 10, 1. 5. Comp. בְּלְבֵּל Arab. sustentavit, aluit.—Fem. רְּשָׁשׁה a nurse, Ruth 4, 16. 2 Sam. 4, 4. b) to found, to build up, kindr. with רְּשָׁה אָרָן, אָבֶרן, hence יְשָׁאָ, אָבֹיִר, architect, רְּיָשָׁאׁ a pillar, prop.

2. Intrans. to stay oneself, to be stayed up, supported; hence to be firm, stable, such as one may safely lean upon, metapli. to be faithful. Part. pass. מוֹנים the faithful, הוסיסל (Ps. 12, 2. 31, 24. Comp. المَنَ (To lean upon and trust in any one, المَنَ (To trust, to be secure.

NIPH. 1. to be supported, i. e. to be borne in the arms as a child, Is. 60, 4. Comp. Kal no. 1.

2. to be founded, i. e. to be firm, stable, sure, e. g. of a house 1 Sam. 2, 35. 25, 28. 2 Sam. 7, 16. 1 K. 11, 38; of a firm place, where a nail holds fast, ls. 22, 23. 25; of a firm and stable condition 7, 9.

3. to be durable, lasting, permanent, e.g. of waters which never fail (opp. אַבְּיִב) Is. 33, 16. Jer. 15, 18; of diseases Deut. 28, 59; of a covenant Ps. 89, 29.

4. Metaph. to be faithful, trustworthy, nire, such as one can lean upon; so of a servant 1 Sam. 22, 14. Num. 12, 7; a messenger Prov. 25, 13; a witness Jer. 42, 5. Is. 8, 2; of God Deut. 7, 9. Is. 49, 7. Hos. 12, 1.—Ps. 78, 8 אַרְאָרָה אָרָה אָרְה אָרָה אָרְה אָרָה אָרְיי אָרָה אָרָה אָרָה אָרְיי אָרְיי אָרְיי אָרְיי אָרְיי אָרְיי אָרְיי אָרְיי אָרְיי אָרְי

5. to be sure, certain, true, Hos. 5, 9; of the word of God Ps. 19, 8. Also to be found true, to be verified, confirmed, Gen. 42, 20. 1 K. 8, 26.

Hiph. הָאַמִין 1. to stay upon, to build toon; pr. Is. 28, 16 he that buildeth thereon shall not flee away.—Usually

 לא רְאָפּרן io! he putteth no trust in his servants. 15, 15. 39, 12. Ps. 78, 22. 32. 119 66. האָפִין בּיהוֹיָת to trust in Jehovah Gen. 15, 6; האָבְין הוֹיִם אֹי לֹא to have no trust in one's life, i. e. to fear for one's life, Deut 28, 66; c. acc. et inf. Judg. 11, 20.

3. to believe, to receive as true, absol Is. 7, 9; oftener with 5 of pers. and thing Gen. 45, 26. Ex. 4, 1. 8. 9. Prov. 14, 15. Ps. 106, 24; P. Ex. 4, 5. Job 9, 16. Also withinfin. Job 15, 22 he believeth (hopeth) not to escape out of darkness i. e. terror.

4. Perh. intrans. to stand firm, still. Job 39, 24 he standeth not still, when the voice of the trumpet sc. is heard. Comp. Virg. Georg. 3.83. According to a common idiom of speech, it might also be explained: 'He so longs for the battle that he scarce believes or trusts his ears for joy,' etc. Comp. Job 9, 16. 29, 24.

Deriv. אָמינָת, אָמיּון, אָמיּון, אָמינָת, אָמינָת, אָמיּוּן, אָמָית.

II. אָמַדְ Hiph. הָאָמִין i. q. denom. זְיִמְין to turn to the right hand, Is. 30, 21.

Tan. 6, 24; like Syr. ביים ליים .—Part. pass. ממנים faithful, trustworthy, Dan. 6, 5. 2, 45. Syr.

קאָלָ m. an architect, artist, workman, Cant. 7, 2; see r. אָבָי no. 1. b. Syr רְסְבְּעִבוֹן, Chald. אָבָי, id. To this Aramæan form inclines the orthography אָבָּי סֿיותה, which Kimchi and Judah Ben Karish read in their Mss.

רְבָּאָ (r. יְבָאָ no. 2) 1. Adj. verbal firm; metaph. faithful; Arab. פֿעבור, Syr. בּבְּרוֹן. Abstr. i. q. faithfulness, fidelity; as אָבִין אָבִין אָבִין the God of faithfulness Is. 65, 16. Comp. Rev. 3, 14.

2. Adv. amen, i. e. verily, truly, certainly, Jer. 28, 6. אַבּן וְאָבּן Ps. 41, 14. 72, 19. 89, 53. Its proper place is, where one person confirms the words of another, and adds his wish for success to the other's vows and predictions, amen, so be it. Sept. well, yivotto. 1 K. 1, 36. Jer 11, 5. Num. 5, 22. Deut. 27, 15 sq. Neh. 5, 13. 8, 6. 1 Chr. 16, 36.

TÇK m. (r. ፲፻ጂ) faithfulness, verity Is. 25, 1. רְּעָּמָן f. (r. אָמָאָ) 1. a covenant, pr. a confirmation, surety, Neh. 10, 1. Arab.

- 2. Something fixed, appointed, i. e. an allowance, portion, i. q. pn, Neh. 11, 23; spoken of a daily allowance for the subsistence of the singers.
- 3. Amanah, pr. n. of a perennial stream (comp. Is. 33, 16) which rises in Anti-Lebanon, and waters the territories of Damascus, 2 K. 5, 12. Hence also that part of Anti-Lebanon bore the same name, Cant. 4, 8. The Greek name was Chysorrhoas; now el-Barada.

f. pr. supporting ; hence a pillar, column, plur. אָבֶּוֹלָה 2 K. 18, 16. R. אָבֶּוֹלָ

אָבְיְהָ f. (r. אָפָן) 1. a bringing-up, tutelage, Esth. 2, 20.

2. verity, only as adv. verily, truly, indeed, Josh. 7, 20. Gen. 20, 12.

אַרְכּוֹדְן (faithful) Amnon pr. n. m. a) The eldest son of David, by Ahinoam, stain by his brother Absalom, 2 Sam. 3, 2. 13, 1–39; once אָמִינין q. v. b) 1 Chr. 4, 20.

בּיְרְאָּ adv. (from בְּשׁׁ with the adv. ending בּ,) verily, truly, indeed, Job 9, 2. 19, 4. 5. Is. 37, 18. אָרְנֶם כָּי true that, it is true that, Job 12, 2. Ruth 3, 12.

ወንወጅ id. Gen. 18, 13. Num. 22, 37.

* עְרֵבֶּי, to be alert, active, firm; kindr. with עְבֵּין, סבַיוּ, to be sharp, eager. Hence of the feet, to be strong in the feet, to be swift-footed, comp. Piel no. 1, עִבֹּיִ, and the Arabic usage. Trop. of activity and alertness of mind, a firm and undaunted spirit, 2 Chr. 13. 18; opp. צַּבְּי and צַרְבָּי to have the knees sink, to be feeble-minded. With בו לי to be stronger than, to prevail over any one, Gen. 25, 23. Ps. 18, 18. 142, 7. בּוֹתְ עָבָּי, be strong and of good courage, i. e. brave and undaunted, Deut. 31, 7. 23.

Josh. 1, 6–18.—Arab. آَبُوصُ to be active, fleet, of a horse; whence آُبُوصُ i. q. ۲۵٪, a fleet horse.

PIEL YEN 1. to make firm, to strengthen, pr. sinking knees, faltering feet, Job 4. 4. Is. 35, 3. Trop. to render alert, to ena urage Deut. 3, 28. Job 16, 5.

- 2. to strengthen, to make strong, Is. 41. 10. Ps. 89, 22. 2 Chr. 11, 17. Prov. 31, 17. 24, 5.
- 3. to restore, to repair a building, i. q. Pin, 2 Chr. 24, 13. Also to found, to see fast, Prov. 8, 28.
- 4. to strengthen, i. e. to harden the heart, to make obstinate, Deut. 2, 30. 15, 7. 2 Chr. 36, 13.
- 5. to set fast, i.e. to appoint, to choose. Ps. 80, 18 whom thou hast chosen for thyself, comp. v. 16. Is. 44, 14.

HIPH. intrans. to be alert, of good courage, undaunted, Ps. 27, 14. 31, 25.

HITHPA. 1. to be alert, active, c. infin. to do any thing with alacrity, eagerly 1 K. 12, 18. 2 Chr. 10, 18.

- 2. to make oneself strong, of conspirators, 2 Chr. 13, 7.
- 3. to make oneself firm, i. e. to resolve firmly, to be resolute, Ruth 1, 18. Comp.

Deriv. מַאָּבֶץ, and the five following:

plur. אַמְאַי, active, spirited, fleet, of horses Zech. 6, 3. It is read also in v. 7, where the context demands أَبُونَ active, fleet, of a horse.

m. strength, Jol 17, 9.

בּקְּעָלְ f. strength, protection, i. q. יְּמָלוּ, Zech. 12, 5. R. אָפֶץ.

אַמְלִיּגִי (strong) Amzi, pr. n. m. a) 1 Chr. 6, 31. b) Neh. 11, 12.

אמציבים (whom Jehovah strengthens) Amaziah, pr. n. m. a) A king of Judah, son of Joash and father of Uzziah, r. 838-811 B. C. 2 K. 12, 22. 14, 1 sq. 2 Chr. 25, 1 sq. Written also אַרְאָבָאָבָּ 2 K. 14, 1. 9. 11. b) A priest of the golden calf at Bethel, hostile to Amos, Amos 7,10 sq. c) 1 Chr. 4, 34. d) 6, 30.

בְּאֵלי, inf. absol. אָמיר constr. אָאֵלי c. pref. בְּאֵלי Deut. 4, 10, בְּאֵלי Josh. 6, 8, but always בַּאִלי contracted; fut. רֹאַבִי יִאֹבֶי, with conj. accent. יְאֹבֶי, with Aleph dropped בְּאַלי Ps. 139, 20.

1. to say, very freq. The primary idea is to bear forth, to bring out to light, and hence to utter, to say; comp. אָבָי, and Gr. קחוול. Hence Hithpa. q. v. also אַברר top, summ t and אַברר

pr. mountaineer.—It differs from "27" to speak, in that דָּבָר is put absolutely, while אַפַר is followed by the words יוםר אל־פני ישראל poken; e.g. Lev. 1, 2 speak unto the children of Israel, and say unto them. etc. 18, 2. 23, 2. 10; or also Ex. 6, 10 לירבר יהוה אל־ מבים משלה and Jehove h spake unto Moses, eaying, i. e. in these words. 13, 1. Also ב. accus. Jer. 14, 17 אמרת אלדום אחד חַקָּהַ and thou shall say unto them this word. Gen. 44, 16 מחדנאפר what shall we say? 41, 54 המר יוסה according as Joseph had said. 22, 3 to the place אָפֶר לוֹ אֵלֹהִים which God had said unto him. Rarely with Job 36, 10.—In a few doubtful examples, and only in the later Hebrew. אפר seems to be put absol. for דָּבֶּר; e. g. יַניאמר חורם בּכָחַב וַיִּשׁלָח אַל־ 2Chr. 2, 10 מלכוח and Huram said (spake) by letter, and sent it to Solomon; but here the very words follow, so that the clause and sent it to Solomon is parenthetic, and אינים to Solomon is parenthetic, and refers to the words of the letter. 2 Chr. 22, 24 ייאפר כו and he (God) said unto him, i. e. spake to him; but here we may also render: and he promised him, since after verbs of speaking, showing, etc. the object it is very often omitted; see Lehrg. p. 734. This remark also throws light upon the vexed passage in Gen. 4, 8: and Cain said (it) unto Abel his brother (i. e. he told him that which God had said to him in v. 7), but it came to pass when they were in the field, etc. Samar. and Sept. insert השרח הלכח השרח dislowper בל, דס nedior.

Spec. a) to say to or of any thing this or that, i. q. to call it so or so, to term, to name, Is. 5, 20. 8, 12. Ecc. 2, 2. Par. pass. 753% called named, Mic. 2, 7.

Comp. Niph. no. 2. b) to say is sometimes i. q. to exhort, Job 36, 10; to promise, 2 Chr. 32, 24; to tell, to declare Ex. 19, 25; and hence to declare c. acc i. q. to proclaim, to laud, Ps. 40, 1. Is. 3, 10. Such examples are for the most part readily determined by the context.

2. אַטִּד מַלְּעוֹי Gen. 17, 17. Ps. 10, 6. 11. رَقَالَ فِي قَلْبِعِ Arab. إِقَالَ فِي قَلْبِعِ اً Hos. 7,2 بِعِدَ دِلْإِجِدَا also (, قَالَ في نَفْسِيد אַל־לָבוֹ Gen. 8, 21, and simpl. אָכֶּר, to say in or to one's heart or self, i. q. to think, to suppose, to wish, to purpose; see in מית , חנח . no. 1. f. Comp. שית , חנח, Arab. Gr. φημί in Homer and the tragic Forster relates that among some of the savages of the Pacific ocean they use the phrase to speak in the belly for to think.—1 Sam. 20, 4. Gen. 44, 28 and I thought, Surely he is torn in pieces. Ex. 2, 14 הלהרגני אחה אפר thinkest thou to kill me? Sept. μη ανελείν με σύ θέλεις; 2 Sam. 21, 16, Sept. διενοείτο. 1 K. 5, 5 [19]. 1 Sam. 20, 4. Absol. Ps. 4, 5 commune with your own heart upon your bed. So simpl. אָפֶר Ps. 16, 2. 31. 15 116, 11. etc.

3. to command, like Arab. , chiefly in the later or silver age of the Heb. tongue; c. inf.et לָ Esth. 1, 17 אָמֶר לְהַבִּיא he commanded to bring in Vashti. 4, 13. 9, 14. Also followed by 1 and a finite verb, Neh. 13, 9 נאֹמֶרָה וַיְנֶתָהוּ then I commanded and they purified. 2 יאמר הפלה ויכבו ארון אחר 8 Chr. 24, 8 the king commanded and they made a chest. 1 Chr. 21, 7. Ps. 105, 31, 34. Jon. 2, 11. Job 9, 7. (In Chaldee we find the former construction Dan. 2, 46. 3, 13; and the latter Dan. 5. 29. The same is common in Syriac, Samaritan, Arabic.) Elsewhere also with acc. of thing, 2 Chr. 29, 24 for the king had commanded this burnt-offering for all Israel i. e. had appointed, instituted. 1 K. 11, 18 לַחֶב אָמֶר is and commanded (to give) him victuals. Job 22, 29. With dat. of pers. 2 Sam. 16, 11. Comp. Lat. jubere legem, fædus.

Niph. בְּאָמֶר, fut. דְאָמֶר and בְּאָמֶר. 1. to be said. with and אָ of pers. Num. 23, 23. Ez. 13, 12. Also impers. is said, they say, Gen. 10, 9. 22, 14. Num. 21, .4.

2. אַבֶּר לָּ זְשׁׁבְּי to be said to any one, sc. this or that, i. e. to be so called, to be named, Is. 4, 3. 19, 18. 61, 6. 62, 4. Hos. 2, 1.

HIPH. לְּשְׁמֵּדְר to make say, to cause to promise. Deut 26, 17 thou hast this day made Jehovah say or promise, 18 and Jehovah hat made thee promise, i. e. ye have mutually promised, have mutually accepted and ratified the conditions of each other.

Hithpa. דְּקְאַבְּר to lift up oneself, to boast oneself, Ps. 94, 4. Comp. Kal no. 1. Deriv. אַבֶּרָהָ בְּאַבָּר, אָבֶרָר אָבָר, אָבָרָר אָבָר.

אָבֶּר Chald. 3 fem. אָבֶּה for צִּבֶּיק Dan. 5, 10; fut. אַבְּי, inf. מַבֵּיר and מַבֵּי Ezra 5, 11; part. אָבֶּי, i. q. Hebr.

2. to command, see the examples in Heb. אָפִר Kal. no. 3.

Deriv. בְּנֵפָא.

in sing. only c. suff. אָמֶר Job 20, 29; plur. אָמָריב, constr. אָמָריב. For the sing. absol. the form אָנ is used.

1. a word, discourse, what is said, i. q. דָּבֶּר; but, with the exception of Josh. 24, 27, only in the poetic style. Espec. of the words of God, אפרד־אל Num. 24, 4. ול. אָמָרֵר נְצָם ; Prov. 22, 21 אָמְרֵר אֲמֶת אַ 15, 26. Ps. 19, 15. Prov. 6, 2. al. Gen. 49, 21 Naphtali is הַילָה שׁלוּחָה a slender hind, הַוֹבֵן אִמְרֵר שָׁמָּר giving forth words of grace, i. e. pleasant, persuasive; prob. to be referred to some poetic or oratorical talent of this tribe, otherwise unknown. If it be piected, that words cannot be ascribed to a hind, we may reply that refers to Naphtali and not to אַילָּהוּ hind; and hence there is no necessity for the conjecture of Bochart, following the Sept. that it shoul I read אֵרלָה and

אָמָרֵי. For this use of the art. ה, see Heb. Gr. § 107. init.

2. a command. Job 20, 29 אַבְּרוֹ בַּיּלִּחְ אָבְּרוֹ Iit. the lot of his command from God i. e. his appointed lot from God. Comp אָבָיר no. 3.

בות (Arab אַבְּרִין, a lama, Ezra 6, 9. 17. 7, 17. Syr. [בּבּרֹן, Arab عُرَاً, a lamb. The root is בּבּרֹן, b בּבּרֹן, a lamb. The root is בּבּרֹן, a lama, conjugate to be much, multiplied; hence progeny of the flock. Or it may also be progeny of the flock' from the idea of bringing forth, see in r. בּבּרָרן, a lama, a lama,

기열차 (talkative) *Immer*, pr. n. m. a) Jer. 20, 1. b) Ezra 2, 59. Neh. 7, 61.

i. q. אַפֶּר, the forms of which it borrows in the plural; a poetic word.

1. a word, discourse, Ps. 19, 4.

2. Spec. a song, hymn, ἔπος, Ps. 19, 3; a song of triumph, epinicium, Ps. 68, 12.

3. a promise, from God, Ps. 77, 9. In a punitive sense, threat, Hab. 3, 9.

4. a matter, thing, like بِيِّة. Job 22, 28. Arab. أُمِّ id.

אָמָר, i. q. אָמֶר, i. q. אָמֶר, i. q. אָמֶר, and like them only poetic; a word, discourse, mostly of God, Ps. 18, 31. 119, 38. ווא, 103. 140; also a song, hymn, Gen. 4, 23. Deut. 32, 2. Ps. 17, 6.

לברות f. id. Lam. 2, 17.

according to the probable conjecture of Simonis pr. mountaineer, from an obsol. אַבּלי height, mountain, see under r. אָמָה no. 1; hence as gentile n. an Amorite, collect. the Amorites, Sept. 'Αμοφόαίοι, a Canaanitish people, apparently the largest and most powerful of all, and whose name is sometimes taken in a wide sense so as to include all the other Canaanitish tribes; Gen. 15, 16. 48, 22. Am. 2, 9. 10. Peut. 1, 20. A part of them dwelt in the mountainous tract which afterwards belonged to the tribe of Judah, and were subject to five kings. Gen. 14, 7. 13. Num. 13. 29. Another part held the country beyond Jordan north of the Arnon as far as to the Jahbok and even beyond this stream, Num. 21, 13. 24. 32, 39. These were subject

ω two kings, viz. of Heshbon and Bashan or Batanea, Deut. 4, 47. Josh. 2, 10.

לְּמְרֵילִ (eloquent) *Imri*. pr. n. m. a) Chr. 9, 4. b) Neh. 3, 2.

אַבְּרָרָה (whom Jehovah said, i. e. promised, q. d. Theophrastus) Amariah, pr. n. m. a) 1 Chr. 5, 33 [6, 7]. b) 1 Chr. 5, 37 [6, 11]. Ezra 7, 3. Comp. אַבְּרָרָא a. c) Neh. 10, 4. 12, 2. 13. d) Ezra 10, 42. e) Neh. 11, 4. f) Zeph. 1, 1. g) See אַבְּרָרָא b.

2 Chr. 19, 11. b) 1 Chr. 24, 23, written also מְּצָבְיִנְיִם 23, 19. c) 2 Chr. 31, 15.

Amraphel, pr. n. of a king of Shinar, i. e. Babylonia, in the time of Abraham, Gen. 14, 1. 9. It seems to be Sanscr. amarapala, keeper of the gods; comp. Sardanapalus, Sanscr. sridhanapala, keeper of the treasures; so Bohlen and F. Benary.

שְּׁבֶּי for חשֶׁבְאָ from r. חשָׂבָ, יבּישׁר resperi fecit; comp. אָבֶין from הַבָּשׁ, from הַבָּשׁ,

1. Pr. the past night, as adv. yesternight, last night, Gen. 19, 34. 31, 29. 42. Also yesterday, i. q. איביי, 2 K. 9, 26.—It implies strictly the last part of the preceding natural day, (not the civil,) i. e. the evening and night of yesterday, and is then transferred so as to denote evening and night in general; just as the words which signify to-morrow, are also often referred to morning in general. Of yesterday we remember the close; of to-morrow the beginning is more impressed

on our mind. See Arab. مُعْسِ adv. yesterday, comp. subst. yesterday, comp. مُسَا vesperi fecit; and for to-morrow,

see Heb. The morning and morrow, like Germ. Morgen; Gr. avoior to-morrow, from avoa morning air; Arab.

morning, عُذُ morrow, الْمُخُ to-morrow.

2. night, darkness, genr. Job 30, 3 they flee ਸਮਾਸਤ ਸਮਾਸਤ ਹੈ ਹੈ ਜ਼ੁਲ into the night or darkness of desolate wastes, the pathless desert being strikingly compared by the Orientals to night and darkness; see Jer. 2.6 31, and Is 42, 16. Others: yesterday of desolation, i. e. places long since deso-

that but against this it may be urged that had, according to Arabian gram marians, is spoken only of time just past

אַכּעוּ (for אַבָּעָן, ז. אָבָעּן, c. suff. אָבָעּן.

2. faithfulness, fidelity, truth, i. e. firmness and constancy in oneself, in keeping and executing one's promises, etc. Ascribed to a people Is. 59, 14. 15; to a king Ps. 45, 5; to God Ps. 30, 10. 71, 22. 91, 4. Very freq. joined with 1011, Ps. 25, 10. 40, 11. 57, 4. 11. 108, 5. 138, 2, all which passages, by &r dia dvoir, are to be understood of the faithful and constant goodness of God. So 1011 1122 10 to deal kindly and truly with any one, to show him sincere kindness, Gen. 24, 49. 47, 29. Josh. 2, 14. 2 Sam. 2, 6. 15, 20.

3. truth, as opp. to falsehood, Gen. 42, 16. Deut. 22, 20. 2 Sam. 7, 28. אַבְּרָהָּבָּׁיִ words which are truth Prov. 22, 21. Ascribed to the word of God Ps. 119. 142; to prophecies Jer. 26, 15; to the servant of God Is. 42, 3. Hence אַבְּיִהְיִי the truth of Jehovah, often put for his true doctrine, the true religion. P 25, 5. 26, 3. 86, 11.

4. good faith, uprightness, integrity. Ex. 18, 21 אַבֶּיך שֵּבְיּר בָּבְּיִר men of integrity, not eager for gain. Neh. 7, 2. Judg. 9, 16. 19. Opp. אַבֶּיך Prov. 8, 7. Spec. of a judge, uprightness, justice; Ps. 19, 10 the judgments of Jehovah are upright, just. Is. 16, 5. Prov. 29, 14.—Also sincerity, opp. to hypocrisy, Jcsh. 24, 14. 1 Sam. 12, 24. 1 K. 2, 4. Is. 10, 20.

កោក្តាកុំ f. (r. កាក្ to expand) plur. constr. កាកកុំង, a sack, Gen. 42, 27 sq. 43, 18. 21. 22.

of the father of the prophet Jonah, 2 K. 14, 25. Jon. 1, 1.

אַמְתְּוֹנִי Chald. f. (for בְּרָה) strong mighty, Dan. 7, 7. R. מָתַן q. v.

interrog. adv. contr. from. אַרָן II pr

שלאים ייאָר whence? 2 K. 5, 25 Cheth. Then, where? whither? 1 Sam. 10, 14.—Also of time, עוראָן until when? how long? Job 8, 2.

Hence אָּלָהְ, with דּ local; but Milra Deut. 1, 28. Ps. 139, 7.

- 1. whither? also without interrogation Josh. 2, 5. Neh. 2, 16. Prægn. Is. 10, 3 אָנָה תַצְּוֹבָּר בְּנֵוֹרְבֶּב whither will ye (carry and) leave your wealth?
 - 2. where? Ruth 2, 19.
- 3. Of time, דראָנָה until when? how long? Ex. 16, 28. Ps. 13, 2. Job 18, 2 בראָנָה חָשִׁימִּוּן קוְצֵּר לְמִילִין how long ere we make an end of words?
- 4. Without interrogation, אָנָה וְאָנָה hither and thither, any whither, 1 K. 2, 36. 42.

jk i. q. jin Heliopolis, q. v.

১৯৯ Chald. pron. 1 pers. I, Dan. 2, 8; oftener দুঃ 2, 23. 3, 25. 4, 6. As genit. Dan. 7, 15.

* וֹ, הַבְּאָ, (for אַבָּא, Arab. בּבֹּוֹ) i. q. אַבָּא, בְּבַאָּ, בּיִבְּא, onomatopoetic, to sigh, to groan, Is. 3, 26. 19, 8. Hence the noun הַּבָּגְּ, Gr. ἀνία (ἀνιάω, ἀνιάζω), and הַּאָנָהָ.

* II. The in Kal not used, to approach, to come to meet, to be present.

Arab. أَنَى to be in good time, إِنِّى fit time. Conj. V, X, to delay, to be patient. pr. to take time. IV, to retain.

Piel to cause to meet, to let fall in with. spoken of God, Ex. 21, 13.

PUAL pr. to be made to meet, i. q. to be brought upon, to befall, e. g. evil, calamity, sent from God, Prov. 12, 21. Ps. 91, 10.

HITHPA. to seek occasion against any one, c. 2 K. 5. 7.

Deriv. אָנִיָּה, אָנִיָּה, II (for אָנִיָּה), אַנָּרְ II (for אָנָיָה),

ጠጋኝ whither? when? see 💢 .

িটুই Chald. I, see মানু.

אָנָא see in אָנָא.

שני, once Jer. 24 6 Cheth. This unusual form, which is found also in Rabbinic, is derived from לְּבָּרְיִּהְ, as אָבִיְרָּהָּ from אָבִירָּהָּ, and from it come the suffixes אָבִירָּ, אָבֶּי, אַבָּ, אַבָּ, בּוֹר Keri is read the common אַבּרוֹר, but most prob. אַבּרוֹנ is the genuine reading.

לברן. Chald. pers. pron. 3 plur. i. q. Heb. אַברן, they, Dan. 2, 44. Fem. אַברן, they, 7, 17, and in this passage strictly for sunt, they are. The more regular fem. form would seem to be אָבין; but אָבין; they, stands in all the editions, so e. g. Ex. 1, 19 Onk.—The form אָבין, from אָבין, and אָבין (ecce!) being prefixed. So also in the Talmud, אַבין, note. In the Targums also אָבין, fem. Syr

שׁלוֹאֵ m. 1. a man, (see below in אָבֶּשׁ,) i. q. אָּרָשׁ, but only in poetic style. Rarely in the sense of the singular, Ps. 55, 14. Job 5, 17; more usually collect. for the whole human race, man, Job 7, 17. 15, 14. Ps. 8. 5. The same וה בור בולים a) Of a multitude, Ps. 144. 3.—Spec. the common people, vulgus; hence Is. 8. 1 בחרם אנוש pr. with a man's stylus. i. e. with common letters, not artificial, so that the common people may read without difficulty; see Comment. on Is. I. c. and Rev. 13. 18. 21, 17; also κατά ανθρωnov Gal. 3, 15. b) wicked men, Ps. 9, 20. 56, 2. 66, 12. Comp. אַרָם no. 1.

2. Enos, pr. n. of a son of Seth and grandson of Adam, Gen. 4, 26. 5, 6. 9.

* דְּאַלֶּי in Kal not used, kindr. with the roots אָנָי I, אָנִי I, אָנָי .

NIFH. to sigh, to groan, pr. to be moan one self, Fr. se plaindre, Ex. 2, 23. Joel 1, 18. Aram. Ethpa. id.—With >> Ez. 21, 12, 72 Ex. 2. 23, of that on account of which one groans.—Hence

קריים, f. plur. הוֹהְיאָ, a sighing, sigh, groaning, Ps. 31, 11. Lam. 1, 22. Is. 21. בּל־אַנְחָהָה all the sighing on account of her i. e. Babylon. 35, 10. 51, 11.

pers. pron. 1 plur. comm. we. the common form: whence by aphæresis

كتاب. Gen. 13, 8. 29, 4. 42, 31. etc. See بعدة, note.

ম্বান্ত্র্যু, নিন্ন্ত্রু, Chald. id. Dan. 3, 16. 17. Ezra 4, 16.

אָבָּר, with distinct accent אָבָּרְ. pers. pron. I pers. sing. of both genders, I, i. q. q. v. Pleon. joined with the 1 pers. of verbs, espec. in the books of the silver age of the Hebrew, as אָבֶרְתָּרְ אֲבִּרְ Ecc. 2, 1. 11. 12. 15. 18. 20. 3, 17. 4, 1. 2. 4. 7. 7, 25. Mostly in the nominative case; and pu. for the oblique cases only where these already precede, Heb. Gramm. § 119. 3.—Sometimes it includes the idea of the subst. verb, i. q. I am, Gen. 15, 7. 24, 24.—See

comm. a ship, or rather collect. ships, a fleet, navy. Arab. 11, plur. and أَوَانِي and آَوَانِي a vessel, espec. for water, a bucket, urn, pitcher, so called from the idea of retaining and containing, comp. انى Conj. IV. Comp. in Engl. ressel for ship; also Gr. yaulos a milkpail, and yavlos ship. Hdot. 3. 136; σxapic milk-pail and ship; Heb. nam and בלר גפא Is. 18, 2.—So 1 K. 9, 26. 27. 10, 11 where it is joined with a verb masc. v. 22. Is. 33, 21, in both passages with a fem. In all these passages it seems to be a collective, to which the corresponding noun of unity is אָנָיָה, after the analogy of the Arabic nomina ricis et singularitatis, as تِبْنَةُ one stalk of straw, تِبْنُ straw, see De Sacy Gramm. Arabe I. § 577; whence also wants the plural. The author of Chronicles by way of explanation has twice put for it the plur. אָנְיִיה, see 1 K. 9, 26, comp. 2 Chr. 8, 18; 1 K. 10, 22, comp. 2 Chr. 9, 21. Vulg. always clas-

לְּבְּיִרְיּהְ f. noun of unity corresponding to collect. אֵירְיּ, a ship. Prov. 30, 19 Jon. 1. 3. 5. Plur. Gen. 49, 13. Judg. 5, 17. אַנִייוֹה סִירָיִר סִירָיִר סִירָיִר מִּירִיר סִירָיִר ships of Tarshish Is. 23, 1, spoken genr. of any large merchantships (see in שַּׁרִשׁרַשׁ) 2 Chr. 9, 21. Ps.

sis, Syr. ships.

ार्ने f. sighing, mourning, Is. 29, 3 R. मञ्जू I.

m. Aniam, 1 Chr. 7, 19.

m. lead, Lat. plumbum, i. q אָשְׁרֵיּהְ is thence for a plumb-line, plummet Am. 7, אָשְׁרִי הְיִים מוֹ מּמֵוֹן of the plumb-line, i.e. built by rule, plumb. v. 8 I will lay the plumb-line to my people Israel, i. e. I will destroy utterly as if by rule and measure; comp. Is. 34, 11. 2 K. 21 13.—This word appears to be primitive; at least the Arabic verb

unwieldy, dull, is prob. a denom. derived from lead, pr. to be leaden. Corresponding is Arab. آنُكُ, Syr. أَنْكُ. Eth. by transp. Th'N, also Armen. ווֹשׁת anak, which comprehends both black and white lead.

לביל (Milra), in Pause with a change of tone אַבֹּיב' (Milel), 1 pers. pron. of both genders, I, i. q. אַבָּי . This is the primary and fuller form, and is in general more rare than the shorter one; yet in the Pentateuch it is more frequent, while in some of the later books, as the Chronicles and Ecclesiastes, it wholly disappears. The Phenicians have the same form written אַבּא, see Inscr. Citiens. 2, 1 3, 1, in Monumenta Phæniciæ; the ancient Egyptians and Copts also have it written ANoK, ANoG; while Aram.

אַנְא, Arab. Ul, Eth. אַן, accord more nearly with the form אַנָּיָּב.

Note. The striking resemblance of

Note. The striking resemblance of the Hebrew personal pronouns to those of the ancient Egyptian language, appears from the following table; in which the capital letters are those found in the ancient writing, and the smal. voweld are inserted from the Coptic.

opiid.	
Pron. sep.	Suffi.r.
1. ANoK	A, I
2. m. eNToK	K [']
2. f. eNTO	T
3. m. eNToF	P
3. f. eNTo8	8

 Plur. 1.
 ANaN
 N

 2.
 eNTOTeN
 TeN

 3.
 eNTSeN
 SeN

This table shows clearly the following points: a) All the Egyptian separate pronouns are compounded, by prefixing to the proper kernel of the pronoun the prosthetic syllable an, ant, ent, which must have had a demonstrative meaning, and served to give more body and b) This Force to the pronominal word. prosthetic syllable, at least an, is found in the Hebrew pronouns of the first and second persons: 1. an-oki, an-i. 2. anta (sometimes an-ka), f. an-ti, an-t. Plur. 1. an-ahhnu. 2. an-tem, an-ten. The third pers. has it not in biblical Hebrew; but the Talmud frequently has אוחה he, ipse; Plur. אנחה for אנחה. c) The demonstr. prosthetic syllable an, in, (1x,) has a clear analogy to the Heb. demonstr. in, ecce! lo! and may originally not have been prefixed to the third person in Hebrew, because this could not be pointed at as present. But we clearly find the same syllable in the Nun epentheticum (so called) inserted in the suffixes of verbs future; and there is therefore scarcely a doubt, that this Nun belongs strictly to the pronoun.— For a fuller exhibition of the pronouns, see Heb. Gram. pp. 293, 294, edit. 13. Leipz. 1842.

* DN in Kal not used, Chald. in to be grieved, to be sad, to mourn. Arab. to groan, to sigh.

Hitheo. איז pr. 'to show oneself sad;' hence to complain, to murmur, Lam. 3, 39; with the notion of impiety, Num 11, 1.

* בֹאֵלְ to urge, to press, to compel; kindr. are אָאָ, אָאָא, q. v. Once Esth. 1, 8 אַרָּ none did compel sc. the guests to drink.—This root is frequent in the Targums for Heb. אַרָּ אָרָ אָדָל, אָדַל, אָדַל, אַדָּ בּאָרָ צָּיָר, בּאַרָּ בּאַרָּ בּאַרָ בּאַרָּ בּאַרָּ בּאַרָּ בּאַרָּ בּאַרָּ בּאַרָּ בּאַרָּ בּאַרָ בּאַרָּ בּאַרָּבּאַרָּ בּאַרָּ בּאָרָ בּאָרָ בּאָרָ בּאַרָּ בּאַרָּ בּאַרָּ בּאַרָּ בּאַרָּ בּאַרָּ בּאַרָּ בּאַרָּ בּאַרָּ בּאַרָּבּאָרָ בּאָרָ בּאָרָ בּאַרָּ בּאָרָ בּאָר בּאָבּיי בּאָרָ בּאָרָ בּאָבּיי בּאָבּיי בּאָבּיי בּאָרָ בּאָבּיי בּאָבּייי בּאָבּייי בּאָבּייי בּאָבּייי בּאָבּייי בּאָבּיי בּאָבּייי בּאָבּייי בּאָבּיי בּיייי בּאָבּיי בּאָבּייי בּאָבּיי בּייי בּאָבּייי בּיייי בּיייי בּיייי בּאָבּיי בּאָבּיי בּיי

סְצָּל Chald. id. Dan. 4, 6 [9] בֶּל־רָד no secret presseth upon thee, troubleth thee.

* TIN fut. Air, to breathe; also to breathe hard through the nostrile, to

snort; found in the verb only trop. to be angry, comp. קומית: Ps. 10, 5.—Constr absol. Ps. 2, 12, 60, 3. 79, 5; or with a of the object, Is. 12, 1. 1 K. 8, 46. Ps. 85, 6. Found only in the loftier and poetic style; in prose the more common form is

HITHPA. pr. to show oneself angry hence to be angry, i. q. Kal, c. P. Deut. 1, 37. 4, 21. 9, 8. 20.

Deriv. TR II.

i. q. Heb. אַפּרָּהַיּ. the face, visage, Dan. 2, 46. 3, 19. In the Targums we more frequently find the contracted form אָשָּרָּהָ, with a plural termination, Targ. Gen. 32, 30. Deut. 1, 17. 34, 10. Cant. 1, 11.—A Dual אַפּּיָרָהָ is not found in Chaldee.

to which are ascribed several species (Ερτρο) Lev. 11, 19. Deut. 14, 18. Sept. χαραδριός, i. e. a bird haunting clefts and chasms in the banks of rivers, perh. said-piper. Bochart in Hieroz. II. 335 sq. renders it with the Rabbins angry bird

and understands the bird i. e. the wrathful, a species of eagle; which would also accord with the Heb. etymology from TR. Among the more irascible birds is also the parrot, and so both the Arabic versions.

1. Pr. Lat. angi, to choke, to be in anguish; hence of cries extorted by pain and anguish. to shriek, to sob, to groan, Germ. Angstgeschrey. Jer. 51, 52. Ez. 26, 15.—Kindred are the roots P2Π, P2Σ, and words depending from them, as ἄγχι, ἀνάγχη, angere, angustus, Germ. enge, Angst, Engl. anguish, anxious; and more softened ΠΣΝ, ΓΣΝ for ΕΣΝ, —Chald. P2Ν, Syr. ΔΣὶ, id.

2. From the idea of choking (see Pan) comes also the signif. of collar, pag, and to adorn with a collar, see Pag

hence also the neck, عَنْق. From its slender neck, a she-goat or kid is called in Arab. عناق q. d. long-neck, in Heb. perhaps anciently בָּנָק, כָּנָק, comp.

to have a slender neck. From the goat, is derived the word for roe, i. e. ips; comp. Lat. caprea from capra.

Niph. i. q. Kal no. 1. Ez. 9. 4. 24. 17

בק sob in silence, i. e. forbear to cry out.—Hence

rp; f. constr. rp; 1. a shriek, cry, mourning, Mal. 2, 13; of captives Ps. 79, 11. 102, 21; of the wretched Ps. 12, 6.

2. Lev. 11, 30, a species of reptile, prob. of the *lizard* genus, having its name from the moaning cry uttered by some species of lizards. Sept. and Vulg. mus arane us or shrew-mouse. See Bochart Hieroz. I. 1068 sq.

* Din i. q. wa, Syr. ..., (comp. Gr. rosos,) to be sick, ill at ease; found only in Part. pass. wax, f. nwax, ill, desperate, incurable, fatal, of a disease or wound, Jer. 15, 18. Mic. 1, 9. Job 34, 6. Trop. of grief Is. 17, 11, like nin, nin; of a day of calamity Jer. 17, 16; of a malignant disposition Jer. 17, 9.

NIPH. to be very sick, 2 Sam. 12, 15.

m. a primitive word, not used in the sing. pr. a man, vir, and then man in general, homo. Instead of it the Heorews used the contracted and softened orm שיא a man, comp. Gr. عَبْرَ for عَبْرَ, gen. هَبْرَهُ; and also the prolonged form שיא homo. From this primary form comes fem. וושא for וושא a woman, and plur. בישיא men.—The signif. of sickness and disease which lies in the root שֹאָא, is derived from another source, the primary syllable שׁשׁ; and has no connection with this substantive root.

ガラス Chald. and ガラス Dan. 2, 10, stat. emphat. אַטָאָ Dan. 2, 38, and אָטָאָ 5, 21, also মাট্টাম 4, 13 Cheth. man, homo, and collect. men, mankind, Dan. 4, 29. 30. So in בָּר אָנָשׁ i. q. בַּרְאָרָם son of man, i. e. man, homo; Dan. 7, 13 lo! עַבר אַנָשׁ one like the son of man came with the clouds of heaven, i. e. the king of the fifth empire, the Messiah. From this passage in Daniel was derived the appellation of the Messiah which in the times of our Saviour was the most common of all, viz. Son of man. Besides the N. T. races of it are found also in the apocryphal Book of Enoch, written about the time of Christ's birth, but before the leath of Herod the Great. See c. 46, ed. Oxon.—Plur. בְּנֵי אֲנָשָׁא Dan. 2, 38. 5, 21.

PLUB. אָנְשׁים after the Heb. form, Dan. 4, 14 The Chald. i. q. Heb. The q. Pron. 2 pers. Sing. m. thou, Dan. 2, 29 31. 37. 38. 3, 10. 5, 13. 18. 22. 23. 6, 17 21 Cheth. This form is a Hebraism peculiar to the biblical Chaldee, instead of the usual Fix, Fx, comm. gend. and for that reason not acknowledged by the Masorites, who everywhere regard I as redundant, and substitute in Keri Fix.

בּקרוּדן Chald. ye, pron. 2 pers. plur Dan. 2, 8. In the Targg. id. also אָלָּהוּדָּן.

**P\$\$ (prob. physician) Asa, pr. n. m. a) A king of Judah, son of Abijam and grandson of Rehoboam, who died after a reign of 41 years, 914 B. C. 1 K. 15, 9 sq. 2 Chr. c. 14-16. b) 1 Chr. 9, 16.

(1 and 0 being interchanged, see under 1,) to be hurt, injured, and trans. to hurt, harm, injure.—Hence 110% and \$5%.

মাতিই m. (r. মৃষ্ট) pr. a vessel for holding ointment, an oil-flask, 2 K. 4, 2.

Tiox m. (r. nox) hurt, harm, mischief, done to any one, Gen. 42, 4. 38. Ex. 21, 22. 23.

אָסוּרִרם m. (ר. קאָס) plur. אַסוּר, a band, bond, Ecc. 7, 26. ביח הָאַסוּר Jer. 37, 15 the house of bonds, i. e. prison.

ጉንጋዚ Chald. id. Dan. 4, 12. Ezra 7, 26.

קּבְּרה (ר. קּבְּה) collection, ingathering of fruits, Ez. 23, 16. 34, 22. Formed after the analogy of the like nouns בְּצִרר, שִּבְירר, שִּבְּירר, שִּבְּירר, שִּבְירר, שִבְּירר, שִּבְּירר, שִּבְּירר, שִבְּירר, שִבְּירִיר, שִּבְּירִיר, שִבְּירר, שִבְּירר, שִבְּירר, שִבְּירר, שִבְּירר, שִבְּירר, שִבְּירִיר, שִבְּירר, שִבְּירִיר, שִבְּירִיר, שִבְּירִיר, שִבְּירִירְיר, שִבְּירִיר, שִבְּיר, שִבְּירִיר, שִבְּיר, שִבְּיר, שִבְּירִיר, שִבְּיר, שִבְּיר, שִבְּירִיר, שִבְּיר, שִבְּיר, שִבְּירִיר, שִבְּיר, שִבְּירִיר, שִבְּיר, שִבְּיר, שִבְּיר, שִבְּירִיר, שִבְּיר, שִבְּירִיר, שִבְּיר, שִבְּיר, שִבְּיר, שִבְּירִיר, שִבְּיר, שִבְּיר, שִבְּיר, שִבְּירִיר, שִבְּיר, שִבְּיר, שִבְּירִיר, שִבְּירִיר, שִבְּיר, שִבְּיר, שִבְּירִיר, שִבְּירִיר, שִבְּיר, בּיבְּיר, שִבְּירִיר, ש

אָסָרר m. (r. אָסָררים) plur. אָסָררים, one bound, a captive, prisoner, Job 3, 18. Ps. 68, 7. It differs from אָסָר, in that the latter retains the force of a participle, while אָסָרי, is a substantive; see Gen. 39, 20.

אָפֶּיר m. (r. אָפָר 1. id. Is. 10, 4. 24, 22, 42, 7.

2. Assir, pr. n. m. a) Ex. 6, 24. 1 Chr 6, 7. b) 1 Chr. 6, 8. 22.

מבּיִבּי obsol. root, i. q. מבּיבּי obsol. root, i. q. מבּיבּי obsol. root, i. q. מבּיבּי oput, to set, to lay up; comp. Aram. אַבְיבָיּ obsol. root, i. q. מבּיבּי obsol. root, i. q. and obs

plur. store-houses, Deut. 28, 8. Prov. 3, 10. In the East these are often under ground, and are now called Matmarat, عطبورات.

* Po obsol. and doubtful root, Aram. to lay up, to hoard, see in Dos. Hence

רְּאָסְאָּ pr. n. m. Asnah, Ezra 2, 50. It is an appellative, signifying either store-house, or thorn-bush i. q. Chald. אַסְאָא, Heb. אַסְהָא.

TEION Asnappar, Sept. 'Ασσεναφάς, Vulg. Assenaphar, pr. n. of an Assyrian king or satrap, who is said to have led out colonies into Palestine, Ezra 4, 10.—Bohlen compares Sanscr. Senapa, leader of an army; see also Σημής.

Asenath, Egyptian pr. n. of the daughter of Potiphar priest of Heliopolis, the wife of Joseph, Gen. 41, 45. 46, 20. The LXX, whose authority is considerable in Egyptian pr. names, write it Aserif, Ms. Alex. Aserif, which may be written in Egyptian thus, &C-MCIT the is of Neith, i. e. belongs to Neith the Minerva of the Egyptians (&C she is); like Asisi, &C-HCC she is of Isis, i. e. devoted to her. A different explanation is given by Jablonsky in Opusc. II. 209. Panth. Ægypt. I. 56. For the goddess Neith, see Jablonsky l. c. and Champollion Panthéon Egyptien no. 6.

אָרָא, imper. אָסָאָ, אָסָאָ, Num. 11, 16, plur. אַרָּאָ Ps. 50, 5; fut. אָרָאָן, in plur. et c. suff. אַרְּאָרָאָן, rarely with א quiescent or dropped אָרָיּ, דְּאָרָאָן, rarely with א quiescent or dropped אָרָיּ, דְּאָרָאָן, rarely with א Sam. 15, 6. 2 Sam. 6, 1. Ps. 104, 29.

—Pr. to scrape, to scrape together, kindr. with the verbs אָרָיָס (whence אַרָּאָרָס whirlwind), אַרְּאָרָס, also אָרָיָן, and the harsher אָרָס ק q. v. Hence

52. 2 Sam. 11, 27. Gen. 6. 21; also 2 K. 22, 20.—Hence

2. to gather to oneself, to take, to receive espec. to one's hospitality and protection, Deut. 22, 2. Josh. 20, 4. TYTED 'S DON 2 K. 5, 3 sq. to receive one from leprosy i. e. to restore a leprous person, so that he is again received into the society and intercourse of others.

3. to gather up, i. e. to contract, to draw up or back, to withdraw. Gen. 49, 33 he gathered up his feet into the hed 1 Sam. 14, 19 אָרָדְּרָּ withdraw thy hand, i. e. desist. Joel 2, 10 the stare withdraw their brightness, i. e. shine no more.—Hence

4. to take back or away, espec. that which one has formerly given. Ps. 104, 29 רְּנְּקְנּעְּוֹן בְּנְּלֶעְנִין בּוֹיְם יְנְּלֶעְוֹיִ בּוֹיְם יְנְיִלְעִין בּוֹיִם יְנִיְלְעִין their breath, they die. Job 34, 14. Gen. 30, 23 אָבֶירִים אֶּדִירִים אֶּדִירִים בָּעִירִים הָּעָרִים הַּעָּרִים בּעָרִים בּעַרִים בּעַרים בּעַרים בּערים בערים ב

6. to bring up the rear, to be a rearward, agmen claudere, as collecting and bringing together the stragglers, Is. 58 8. Comp. Pi. no. 3.

NIPH. 1. to be collected, gathered together, assembled, with so of place. Lev. 26, 25; ל 2 Chr. 30, 3; לב 2 Sam. 17, 11; in this phrase לthough more commonly בל signifies against, Gen. 34, 30. Ps. 35, 15. Also נאַסְהָ אָל־צַמּוֹ Gen. 49, 29, אָל־צַמּוֹ Judg. 2, 10, and simpl. 5000 Num. 20. 26, to be gathered to one's people, fathers. etc. i. e. to depart into Sheol, Hades where the Hebrews supposed all their ancestors to be congregated. The being gathered to one's people or fathere, is expressly distinguished both from death and from burial, Gen. 25, 8. 35, 29. 2 K. 22, 20. Different are those passages in which লত্যু denotes the gathering of the dead slain in battle for the purpose of burial. Jer. 8, 2. Ez. 29, 5. Job 27, 19.

2. to be received, comp. in Kal no. 2. e. g. a leprous person, i. q. to be restored as healed, Num. 12, 14. Reflex. of a sword, Jer. 47, 6 put up thyself into the scabbard

3. so be taken away, to depart, to perish, s. 16, 10, 60, 20. Jer. 48, 33. Hos. 4, 3.

PIEL 1. i. q. Kul no. 1, to collect, to gather, Is. 62, 9.

2. to receive in hospitality, Judg. 19.18. 3. i. q. Kal no. 6, to bring up the rear, to be a rear-ward, Num. 10, 25. Josh. 6, 3. 13. Is. 52, 12.

Pual pass. of Piel no. 1, to be collected, gathered together, Is. 24, 22, 33, 4.

HITHPA. to gather themselves together, to be assembled, Deut. 33, 5.

Deriv. אָסִיקּ, and the six here following.

A Levite, the chief of David's singers, 1 Chr. 16, 4.5; in a later age celebrated also as a poet and prophet, 2 Chr. 29, 30; to whom twelve Psalms (50, 73-83) are ascribed in their titles; and whose posterity. בְּבֵי בְּיָר, in the times of Ezra and Nehemiah stilloccupied themselves with sacred poetry and song. 1 Chr. 25, 1. 2 Chr. 20, 14. 29, 13. Ezra 2, 41. 3, 10. Neh. 7, 44. 11, 22. b) 2 K. 18, 18. Is. 36. 3. c) Neh. 2, 8.

collection, ingathering, harvest, espec. of fruits, Is. 32, 10. 33, 4. Mic. 7, 1.

blage. Is. 24, 22 pleon. THOY TENK they are gathered together with a guthering, i. e. in one gathering, all at once.

אַסְרָּ see אָסָפָּים

m. pr. collected, adj. dimin. seed in contempt for a mixed multitude, abble ragabonds, scraped together from

every quarter and following the Israelites in their exodus; with art. אָפָּאָפָאָר, Num. 11, 4, Aleph being quiescent.—
The same is called in Ex. 12, 38 בָּבָבָרָבָּ

בתר (Milel) Chald. adv. diligently carefully, speedily, Ezra 5.8 6, 8.12.13. 7, 17.21.26. Sept. inidizior, inipilas, irolμως, Vulg. studiose. diligenter.—The etymology is doubtless to be sought in the Persian language. comp. אַרָרָוּדָא; but in respect to the root and signification there is little certainty. Bohlen. Symb. p. 21, regards it as from wisdom, i. e. wisely, diligently. Kosegarten prefers with Castell to compare with and , wholly, perfectly.

*ΠΡΟΝ Pers. Aspatha, pr. n. of a son of Haman, Esth. 9, 7. Prob. Sanscr. Aspaddia, Pers. εναμάτα, 'ab equo datus,' (i. e. by Bramah under the form of a horse,) comp. Gr. Ασπαδής. So Benfey, Pott.

לְּצֵלֵיר fut. יְאָלֵיר and יָּאָלַר, c. suff. וְיָאָלַרְהוּ, וְיָּאָלַרְהוּ, וְיָּאָלַרְהוּ

1. to bind, to make fast, to bind to any thing, kindr. with Tist and other roots of binding, which see in art. Tist. Chald.

Tox, Syr. Fiel Arab. Tist. Eth. And and AWZ id.—E. g. an animal, Gen. 49, 11; a victim, Ps. 118, 27; a sword upon the thigh, Neh. 4, 12; a pe son with cords, Ez. 3, 25.—Hence

2. to bind, to put in bonds. Gen. 42 24 espec. in fetters, chains, Ps. 149, 8. Ier. 40, 1. 2 K. 25, 7. Part. 303 one bound a captive, prisoner, Ps. 146, 7; metaph. of a captive to woman's love, Cant. 7, 6.

3. to put in prison, to hold in confinement, although not bound, 2 K. 17, 4 23, 33. Part. אָסוּר a prisoner, Gen. 40, 5. 5. Is. 49, 9. ביח האַסוּרים the house of orisoners, i. e. prison, Judg. 16, 21. 25; controlled in Ecc. 4, 14. Arab. ביח הסגרים captivity.

4. to make fast animals to a cart or vehicle, i. e. to harness, to yoke. 1 Sam 6, 7 אַמרוָם אַח־וְשַּרוֹת בַּצְבָּלֶּה and yoke the kine to the cart. v. 10. Also with acc. of the vehicle. to harness a chariot, Gen. 46.29; or absol. 1 K. 18, 44 אַמר וְרַרְּבָּלָּה harness thy chariot and go down. 2 K. 9, 21

5. Pr. to bind on, to join, hence אַבּר fight, 1 K. 20, 14. 2 Chr. 13, 3.

NIPH. 1. to be bound, Judg. 16, 6. 13.
2. to be kept in prison, Gen. 42, 16. 19.
PUAL to be made captive in war, Is.
22, 3.

Deriv. the two following, and אַסּוּר, אַסּוּר, מִסֹרָת, אַסִּיר, אָסִיר.

רְּטָּאָ and רְּאָאָ m. pr. a binding, prohibition, interdict; hence a vow of abstinence, Num. 30, 3 sq. See in r. אָטָרָים, no. 6. The absol. state is every where אָטָרָים, Num. 30, 6. 8. 15.

TON Chald. a prohibition, interdict, Dan. 6, 8 sq.

of Assyria, the son and successor of Sennacherib, 2 K. 19, 37. Is. 37, 38. Ezra 4, 2. Before his father's death, he had been made viceroy over the province of Babylonia, with regal honours. See Berosus in Eusebii Chron. Arm. T. I. p. 42, 43, where he is called ᾿Ασυφδάν, as also in Sept. 2 K. et Is. l. c. elsewhere Σαχεφδάν, Σαχεφδονός Τοb. 1, 21.—This name was perh. in ancient Assyrian equivalent to Athro-dana, Pers. 2003.

TΡΟΝ Esther, Pers. pr. n. of a Jewish rirgin, before called Hadassah, προπη, Esth. 2, 7, who became the wife of Ahasuerus (Xerxes) and queen of Persia. The etymology is correctly given in Targ. sec. ad Esth. 2, 7, as i. q. Pers. sitareh, star, also good fortune, happiness, Zend. stara, Sanscr. stri nom. sta for star; whence in the occidental languages, Gr. ἀστήρ, Lat. aster, Germ. Stern, Engl. star. See Lassen Ind. Biblioth. III. 18. In Syr. put for the star of Venus, (see R. Bahlul Ms.) and

we recognise the same Persian name in the Heb. רְּבְּשׁׁתְּבּ, for which see in its place. This name therefore was particularly appropriate to the character and circumstances of Esther.

Ezra 5, 8. 6, 4. 11. Dan. 5, 4. It is softened from Heb. የ፶, the দ being changed into κ, and γ into ェ. See under the letters κ, ァ, ェ.

I. A Partic. denoting 1. addition. accession, espec. of something greater and more important, pr. yea more, besides, even, adeo. Kindr. with rin, in, ing; Hupfeld in Zeitschr. f. d. Morg. II. p. 143. Corresp. are Syr. , Chald. 5x. אַמ־אַמָּח תַּפֶּר יִרְאָח Job 15, 4 ف.—Job 15, 4 yea more, thou dost bring to nought the fear of God. 14, 3. 34, 12. So with a partic. of interrogation, and is it even? shall even? followed by בְּאָם, e. g. Job 34, 17. 40, 8. Am. 2, 11. Before a pronoun repeated for emphasis, Prov. 22, 19 חוֹדַנְקִיךְ אָם I make known to thee, even to thee.—Hence i. q. Lat. nedum, much more, by impl. much less, how much less. (more fully אָן ער, which see in its order below, no. 2) Job 4, 18. 19. So אָהְ פָּר separ. much less when, if, Job 9, 14 אָרָ עָר אָנְכֶר אָדְנָנוּ how much less if I should answer him? 35, 14. Ez. 15, 5.

J. Is. 48, 12. 13 I also am the last my hand also hath founded the earth, i. q. and I... and my hand, etc. 26, 8, 33, 2. 41, 10.

3. By ellipsis of the conditional particle, i. q. בּאָר אָפּיִם בּאָר פּיח if, although. Johnson indeed I have erred. Syr. בּאָר אָפּיִם שָּׁגִּיחִרּ בּאָר בּאַר באַר בּאַר באַר באַר באַר באַר בּאַר בּאַר בּאַר בּאַר בּאַר בּאַר באַר באַר באַר באַר בּ

Chald. also, Dan. 6, 23.

1. pr. yea more, that; but elso, but even. Ez. 23, 40 yea furthermore, that ye did send for men from far. Hab. 2, 5.—Gen. 3, 1 אֵבְּיִרִּים, put for אַבְּיִרִּים, is it even so, that God hath said?—Hence

2. Lat. nedum, pr. much more, how much more, when preceded by an affirmative, 1 Sam. 14, 30. 2 Sam. 4, 11; where a negative precedes, how much less, Job 25, 6. Sometimes with סָּבּי omitted, id.

H. אָשֵּׁי m. (for אָשַּׁי, r. אַפּּי, c. suff. אַשִּּי, ibאַ, dual אַפּיּ, pr. 'a breathing-place,' the member with which we breathe; hence

1. the nose, Arab. أَنْفُ, Eth. A., id. Spoken of men Num. 11, 20, and of animals Job 40, 24; anthropop. of God, Ps. 18, 9. אַב pride, see אַב Also אַב breath or blast of the nose, spoken of the hard breathing of an angry person, Job 4, 9. Hence

2. anger, which shows itself in hard breathing. אָב בּל Prov. 22, 24, and אַב 29, 22, an angry man. Very often of the anger of God, Deut. 32, 22. 29. 19. Job 36, 13.

DUAL DUAL 1. Pr. 'the two breathing-holes,' i. e. the nostrils, Gen. 2, 7.

2. anger, chiefly in the phrases אָרָהְּ בּיבּשׁ slow to anger, patient, and בְּיבָּשׁ בּשׁלֵּי short i. e. quick of anger, impatient; see in בַּאַר, בַּצָּרָ

3. Meton. the face, countenance, Syr. Gen. 3, 19. Frequent in the phrase to bow oneself אַבְּבָּי the face to the ground, Gen. 19, 1. 42, 6. לְּצֵבּ דְנִיר before David 1 Sam. 25, 23, for the common בּׁלְבֵּי הַרִּיר.

4. two persons, as if dual from Sing. אַ in the signif. of face, person; comp. אַפָּלָּים, in the signif. of face, person; comp. אַפָּלָּים, and Syr. בּוֹיִם בּיִּם בּיִם בּיִּם בּיִּם בּיִּם בּיִּם בּיִּם בּיִּם בּיִּם בּיִּם בּיִם בּיִּם בּיִּבְּים בּיִּם בּים בּיבּים בּיבּיבּים בּיבּים בּיבּים בּיבּים בּיבּיבּים בּיבּים בּיבּיבּים בּיבּיבּים בּיבּיבּים בּיבּיבּים בּיבּיבּים בּיבּיבּים בּיבּים בּיבּ

1. Appaim, pr. n m. 1 Chr. 2, 30. 31.

* אַפּר , to gird on, to put on sc. the high-priest's ephod, צַּמִּדר, Ex. 29
5. Lev. 8, 7.

Deriv. the two following, and Time.

(i. q. אַבּלּד ephod,) pr. n. m. Ephod, Num. 34, 23.

הְּשָׁלְּהָה f. 1. Inf. of r. אָמָד, a girding on, putting on, sc. of the ephod, Ex. 28.8.

יוֹבְּלֵי אַמֵּרְכֹּר Dan. 11,45 אֲבֶּרֵלֵּר אֲמֵּרְכֹּר his palace-like tabernacles.—It is i. q. Arab. בּבֹל a high tower, castle, fortress, with Aleph. prosthetic followed by Dag. forte; comp. אַבָּר אָבָרָר, chald. אַבָּר אָבָר, אַבָּר, אַבָר, אַבָּר, אַבּר, אַב

fut. next, once and 1 Sam. 28, 24; to cook, spec. to bake, e. g. bread or cakes in an oven. Chald. Syr. id. Arab.

איר האבים, whence פּגָּבּׁבּׁם oven. furnace. In the occidental languages comp. Gr. צְּשָׁשׁ, הֹדּמֹשׁ, הֹדֹּחִשׁ, בּבּׁרִים, בּבּּׁרִים, בּבּּׁרִים, הַבּּּׁרִים, הַבּּּׁרִים, בּבּּיִרים, בּבְּּיִרִם, בּבְּּיִרִם, בּבְּּיִרִם, בּבְּּיִרִם בְּבִּירִם בְּבְּיִרִם בְּבִּירִם בְּבְּירִם בְּבִּירִם בְּבִירִם בְּבִּירִם בְּבְּירִם בְּבִּירִם בְּבְּירִם בְּבִּירִם בְּבְּירִם בְּבִּים בְּבִּיבְּים בְּבִּיבְּים בְּבִּיבְּים בְּבִּים בְּבִּיבּים בְּבִּים בְּבִיבְּים בְּבִּים בְּבִּיבְים בְּבִּים בְּבִּים בְּבִּים בְּבִּים בְּבִּים בְּבִּיבּים בְּבִּים בְּבְּים בְּבְּים בְּבְּים בְּבִּיבּים בְּבְּים בְּבְּיבְּים בְּבְּיבּים בְּבְּים בְּבּיבְּים בְּבּיבּים בְּבִּים בְּבּיבְּים בְּבּיבּים בּבּים בּבּיבּים בּבּיבּים בְּבּיבּים בְּבּיבּים בּבּיבּים בּבּיבּיבּבּים בּבּיבּים בּבּבּיבּים בּבּיבּים בּבּיבּים בּבּיבּים בּבּיבּים בּבּיבּים בּבּיבּים בּבּבּ

Niph. to be cooked, baked, Lev. 6, 10 7, 9. Plur. אַמָּקינה Lev. 23, 17.

Deriv. מְּמָרֵנִים, מְּאֲפֶּח.

אַרָּמָה an ephah, see אֵרְפָּה.

in, Ain, Ain, Aleph paragog. like in, Ain; pr. here, hic, and of time, now; but always a particle postpositive, which gives emphasis to the preceding word, like the Greek enclitica ποτέ, πως, που, Lat. tandem. It is subjoined:

a) To interrogative pronouns

and adverbs, Engl. now, Gen. 27, 33. Ex. 33, 16 אַפֿאָר װאָם wherein now? Is. 22, אולה אַפוא שווים what aileth thee now? Job 17, 15 אַנה אַנה where now? Judg. 9, 38. Is. 19, 12. Gen. 27, 37 מוא מח אַבְשֵׁח בְּנִי and what now shall I do for thee, my son? b) To negative and affirmative particles or words. Job 9, 24 אם לא אם if not now (God), i. e. if it be not God, who is it? 24, 25. The contrary is found Gen. 43, 11 אם כן אם כן if so now. c) In exhortations and wishes. Job 19, 6 לצר אבוא know now, know therefore, Sept. yrate our. 19, 23. 2 K. 10, 10. Prov. 6, 3.—Corresponding is Chald. 119 indeed, truly, now, etc. see Buxtorf Lex. 1706. The primary force of ink is demonstrative, as in in, no, here; with & prefixed, which is also demonstrative, like r ecce! Comp. Rabb. ארחר, ארחר, ארחר, i. q. ארחר, ארחר. See Hupseld in Zeitschr. für d. Morg. II. p. 128, 137.—This του enclitic, and the interrogative κια ποῦ, are kindred.

תְּעִוֹרָ m. (by Syriasm for אָמַרֹּרָ also אַמּוֹר 1 Sam. 2, 18. Syr. בּבּבּ from the Heb. R. אָפָּר

1. an ephod, a garment of the high priest, worn over the tunic and outer garment or pallium, אַפור מְנִיל Ex. 28, 31. 29, 5; without sleeves, and divided below the armpits into two parts or halves, of which one was in front covering the breast and belly, and the other behind covering the back. These were joined above on the shoulders by clasps or buckles of gold and precious stones, and reached down to the middle of the thighs; they were also made fast by a belt around the body, הַשֶּׁב הָאָפוֹר; see Ex. 28, 6-12.—Besides the high-priest, the ephod was sometimes worn also by other persons; e. g. by David as leading the sacred choir and dance 2 Sam. 6. 14; by Samuel as the high-priest's minister 1 Sam. 2, 18 28; and also by some priests of lower rank.—As to the material, the ephod of the high-priest was of gold, purple, scarlet, and byssus; that worn by others was usually of linen.

2. an image, statue of an idol, comp. 1358 no. 2. Judg. 8, 27; prob. also in Judg. 17, 5. 18, 17-20. Hos. 3, 4.

3. Ephod, pr. n. m. Num. 34, 23.

לְּמִלְיתְ (refreshed, from an obsol. reo reath, i. q. ישלה, to breathe, to blow,) pr. n. m. Aphiah. 1 Sam. 9, 1.

adj. (r. בַּאָי late, slow of growth, long in ripening, spoken of fruit and grain, Ex. 9, 32.—Pr. weak, tender, see the root no. 2.

אָפִרּק or אָפִרּק, m. (r. אָפָּרָק) constr. אָפִרּק, plur. אָפִּרּק.

1. a pipe, tube, from the idea of holding, containing, see r. אַבְּיבִּי הָּינִי הָּינִי הַ חָּנִי אַ חַּינִי הַ נִּינִי הַ וּעָּבְּי הַ וּעָּבְּי הַ הַּינִי הַ הַּינִי הַ וּעָבְּי הַ הַּיבְּי הַ הַּינִי הַ הַ נִּינִי בְּעָבְּי הַ הַ נִּינִי בְּעָבְּי בְּעָבְּי הַ הַ נִּינִי בְּעָבְּי הַ נִּינִי בְּעָבְּי הַ בְּעָבְּי הַ נִּינִי בְּעָבְי בְּעָבְיי בְּעַבְיי בְּעָבְיי בְעבְיי בְעבְיי בְּעבְיי בְעבְיי בְעבְיי בְעבְיי בְעבְיי בְעבְיי בְּעבְיי בְעבְיי בְעבְיי בְעבְיי בְעבְיי בְעבְיי בְעבִיי בְעבְיי בְעבִיי בְעבְיי בְעבִיי בְעבִיי בְעבִיי בְעבִיי בְעבִיי בְעבִיי בְעבִיי בְעבִיי בְעבִיי בְעבּיי בְעבִיי בְּעבִיי בְעבִיי בְעבִיי בְעבִיי בְעבִיי בְעבִיי בְעבִיי בְעבִיי בְעבִיי בְעבּיי בְעבִיי בְעבּיי בּעבּיי בּעבּייבּעבּיי בּעבּיי בּעבּיי בּעבּיי בּעבּיי בּעבּיי בּעבּיי בּעבּיי בּעבּיי בּעבּייי בּעבּיי

2. Adj. strong, mighty, see r. בְּאָרָה no.
2. Job 41, 7 [15] בְּאָרָה the strong of shields, i. e. the strong shields or scales of the crocodile. 12, 21 he looseth the girdle of the mighty; parall. —Ewald ad Cant. 5, 12, ascribes to this word the notion of swiftness; but arbitrarily.

אַפֿרק see in אָמָר no. ז אפרר see אֹפִרר.

* bear a root not used in Hebrew;
Arab. (is:

1. Pr. to go down, to set, as the sun, comp. the kindr. roots בָּלָל, אָבֶל, hence to be dark, obscure.

2. to fail, to be weak, tender; spec. of plants, to be late, of slow growth.

Deriv. from no. 1, אָפֶל, אָפֶל, אָפֶל, הַאָּפֵל, הָאָפֵל, from no. 2 אָפִרל.

አውድ dark, e. g. the day, Am. 5, 20.

Dix m. darkness, gloom, espec. thick darkness, a poetic word, Job 3, 6. 10, 22. 28, 3. 30, 26. Trop. for misfortune, calamity, Job 23, 17; also of a place of ambush, Ps. 11, 2.

רוב אַנְּלָּהָ (r. לְּהַאָּיִ) darkness, thick dark ness, Ex. 10, 22. Comp. אָנָל Trop for misfortune, calamity, Is. 8, 22. Plur רוֹשָׁאַ Is. 59. 9.

לבלל (judgment, r. אַבְּלָל) Ephlal, pr. n. m. 1 Chr. 2, 37.

obsol. root, prob. to turn, to rerolve, like nip.—Hence pix a wheel, and

compares Arab. time. Or, if we may take אַנְהָּא as i. q. זְבָּיִה a wheel, the phrase אַנְיְּבָּיִי might be rendered upon its wheels, as a proverbial expression implying quickness, celerity in replying. So Syr. and בייבי, in rota, i. e. quickly, rapidly.

* CEN to cease, to fail, to have an end, Gen. 47, 15. 16. Ps. 77, 9. Is. 16, 4. Kindred perh. is CON.—Hence

rnd; hence

- A) Subst. m. 1. an end, extremity. 77% 729% the ends of the earth, poet. and hyperbol. for the remotest regions, Ps. 2, 8. 22, 28. al.
- 2. Dual prome pr. the extremities i. e. soles of the feet; e. g. Ez. 47, 3 paters of the soles, i. e. not deep, not rising above the soles. Comp. op. Chald. Syr. Vulg. ankles.
- 2. nothing, neight, Is. 41, 19. 29. DENTA for nothing, i. e. without cause, Is. 52. 4. THAT of or from nothing, i. e. something from nothing, Is. 40, 17; see 70 1. b. 3.
 - 2. Adv. of restriction, limitation, no-

thing but, only, Num. 22, 35 comp. v. 30 23, 13.

4. Conj. קַּמֶּס קּדּ pr. only that, i. q. nevertheless, but yet, Num. 13, 28. Deut. 15, 4. Am. 9, 8.

בְּתִּים בְּּאָנְ Ephes-Dammim. pr. n. of a place in the tribe of Judah, 1 Sam. 17 1; for which 1 Chr. 11, 13 מַסְיבָּבּים בַּ

שר found only once, and prob. a wrong reading for בְּשְׁלֵּבְּט ; spoken of the nothingness of idols. Is. 41, 24 בְּשְׁלֵבְּט ; where the other clause has בְּשִׁלְבָּט . Some of the Rabbins regard בַּשְּׁאָ as being i. q. בְּשָׁלֵּבְּט ; and render, your work is worse than vipers: but wholly against the context, in which idols are said to be altogether nought Better therefore with Vulg. Chald. Saad, to replace בּשְׁאִים, which is read in the similar passages Is. 40, 17. 41, 12. 29; and is also very frequent in these chapters.

adder, any poisonous serpent, Joel 20, 16. Is. 30, 6. 59, 5. Arab. الْفَعَى R. תَبِّةً q. v.

* בּבָּלֶּה, i. q. בְּבֶּלָּה, to surround, to encompass, but only poetic, c. acc. Ps. 18, 5. 116, 3. 2 Sam. 22, 5. Jon. 2, 6; אַ Ps. 40, 13.—It is not contracted in flexion, whence בּבְּלֶּהְיֵּה, אֲשְׁמַבְּנֵּה, אֵשְׁמַבְּנֵּה, אַשְׁמַבְּנֵּה, אַשְׁמַבְּנַה,

* PPN in Kal not used. 1. to hold, to contain, i. q. בְּדִיק, Hiph. no. 1. b; see אַפָּר, no. 1, and Hithpa.

2. to be firm, strong, see page no. 2; the idea of holding, espec. of holding firmly, being often transferred to strength. Arab.

to overcome, to conquer; أَوْقَ to excel (pr. to prevail, to be strong) in liberality, in eloquence, etc. آوْقُ excellent, pre-eminent.

HITHPA. to contain oneself, i. e. to withhold or refrain oneself from giving way e. g. to affection Gen. 43, 31. 45, 1; to grief Is. 42, 14; to anger Esth. 5, 10; to conscience 1 Sam. 13, 12. So Gen. 45, 1 and Joseph could not refrain himself. Is. 63, 15 אַבְּרָ אַבֶּר חַרְאַבּ thy compassion toward me refrainth itself. 1 Sam. 13, 12 of Saul, I forced myself and offered

a burnt-offering, i. e. did violence to my conscience, since I knew that this was forbidden.

Deriv. the two following and אָּמִיץ.

PPK (strength, a fortress, strong city) pr. n. Aphek.

- 1. A city in the tribe of Asher, Josh. 13, 4. 19, 30; also called property Judg. 1, 31. This can hardly be any other than Apheca, a city of Mount Lebanon near the sources of the river Adonis, celebrated for a temple of Venus; the ruins are still called Afka, and are situated between Byblus and Heliopolis or Baalbec. See Burckhardt's Travels in Syria etc. p. 25, or p. 70 Germ. and p. 493 note.
- 2. A city near which Benhadad was defeated by the Israelites, 1 K. 20, 26 sq. To this corresponds the Apheca of Eusebius, situated east of the sea of Galilee near Hippus, Onom. s. v. ἀφεκά. It is called also by Arabian writers افيق Feik; and is described by Seetzen and Burckhardt under this name; see Travels in Syria etc. p. 279.
- 3. A city in the tribe of Issachar near Jezreel, famous for several battles with the Philistines, 1 Sam. 4, 1. 29, 1; comp. 28, 4. Either this or the Aphek in no. 1 was the residence of a Canaanitish king, Josh. 12. 18.

নচুটুই (strong place) Aphekah, pr. n. of a city in the mountains of Judah, Josh. 15, 53.

* בּאַ a root of doubtful signification, kindred with בָּאַד ; prob.

I. to cover, i. q. غُفَرَ; whence يَغُفَر a covering.

II. to be whitish, Arab. בּשַּׁב; whence בּשֶּׁבְ ashes; unless this comes perhaps from the idea of grinding, pulverizing, בָּעָּר, בָּעָּר, נַעָּמָר. Comp. בָּעָּר, בָּעָּר, בָּעָּר.

13, 12 מְשֵׁלֵי maxims of ashes, i. c empty, fallacious. Is. 44, 20 רֹנְלָה אָפָר feeding on ashes i. e. grasping after them as driven by the wind, i. q. elsewhere רַנְּה רְנָה רְנָה רָנָה הַנָּה no. 3.—For the difference between בַּנְּה מִחֹלֵין, see in בַּנָה.

m. (r. ΤΕΝ) a covering for the head, head-band, turban, 1 K. 20, 38. 41. Sept. τελαμόν. Chald. and Abulwalid, by the help of their respective languages, employ for it almost the same word, the former τρεξά, the latter i. e. cap, helmet. The same word exists in Syriac, i. e. the turban or tiara of the priests and bishops.—Others make it by transpos. i. q. ΤΕΡ ornament of the head.

אים m. the young of birds. a brood,
Arab. , comp. הַּרְהָשׁ. Deut. 22, 6.
Ps. 84, 4. R. הַבָּשׁ to break forth, to sprout, as plants; in Arab. also of the young of animals.

m. a sedan, litter, a portable couch or palanquin, once Cant. 3, 9, i. q. השָּבִי in v. 7. Sept. φορείον litter, comp. Athen. 5. 5; Vulg. ferculum. Talmud. אַפִּרְיּאָ and אַפְּרִיאָ bed; and so also Syr. בּבּבּב.—The root is בּבּרָשָּׁ, Chald. אַפָּרָאָּ, to be borne along, to run, comp. דְּבָּא no. 2, Gr. φέρω, Lat. fero; like currus from currendo, τρόχος from τρέχειν, φορείον ferculum from φέρειν ferre.

אָפְרֵיִם (perh. double land, twin-land, comp. פְצְרֵיִם) pr. n. Ephraim.

1. The youngest son of Joseph, and founder of the tribe of Ephraim, בני אַברָים Num. 10, 22, and simpl. אָברָים Josh. 16, 10; the territory of which lay almost in the middle of the Holy Land, In this tract was Josh. 16, 5 sq. mount Ephraim, or the mountains of Ephraim, Josh. 19, 50. 20, 7. 21, 21. Judg. 2, 9. 3, 27.—Different is the forest of Ephraim 2 Sam. 18, 6, which according to the context is to be sought beyond the Jordan, comp. 17, 24-29; prob. so called from the slaughter of the Ephraimites, Judg. 12, 1 sq.-2 Sam. 13. 23 עם אַמַרַיִם *at Ephraim*, i. e. in the territory of Ephraim.

2. The kingdom of Ephraim, i. e. of he ten tribes, or Samaria, so called because the tribe of Ephraim was the most important, and also because the family of Jeroboam the first king was of that tribe, 1 K. 11, 26. So espec. in the prophetical books, Is. 9, 8. 17, 3. 28, 3. Hos. 4, 17. 5, 3 sq. 9, 3 sq. Is. 7, 2 Syria resteth and also because the family of Ephraim, i. e. the Syrians are encamped in the territory of Ephraim.—When the land of Ephraim is meant, it is fem. Hos. 5, 9; when the people, masc. Is. 7, 8. Comp. The mo. 2.

Representation of a people from which a colony was sent to Samaria, Ezra 4, 9. Hiller understands the Parrhasii, a tribe of eastern Media; better the Persians themselves, see in פרס. The Aleph is prosthetic, as in the two names here following.

Ezra 4, 9, Chald. plur. Apharsachites, Apharsathchites, pr. n. of two Assyrian tribes otherwise unknown; unless perhaps they are to be regarded as one and the same. Not improb. the Parætaceni, between Persia and Media; comp. Hdot. 1. 101.

Gen. 48, 7, oftener

with He parag. Gen. 35, 16. 19. Ruth 4, 11, (land, region,) pr. n. Ephrath, Ephratah.

1. A city in Judah, called also Bethlehem, Gen. 48, 7; more fully Bethlehem-Ephratah, Mic. 5, 1.

2. i. q. אָפְרָרִם *Ephraim*, Ps. 132, 6. Comp. אָפָּרָתי no. 2.

3. As pr. n. f. 1 Chr. 2, 19. 50. 4. 4.

m. 1. an Ephrathite, a Bethlehemite, 1 Sam. 17, 12. Plur. אָפָרָחִים Ruth 1, 2.

2. i. q. an Ephraimite, Judg. 12, 5. 1 K. 11, 26; perh. 1 Sam. 1, 1. Comp. in אָּמְרָחָד no. 2.

ברוף Chald. adv. perh. in the end, at last, from the Pers. בלוף end. at last, comp. Pehlv. Afilom end. Once Ezra 4, 13 מְבְּיִבוּ מִינְּבִים מִבְּיִבּים מִבְּיבִים מִבְּיבִּם מִבְּיבִים מִבְּיבִּם מִבְּיבִים מִבְּיבִּם מִבְּיבִים מִבְּיבִּים מִבְּיבִים מִבְּיבִּים מִבְּיבִים מִבְּיבִּים מִבְּיבִים מִבְּיבִּים מִבְּיבִּים מִבְּיבִּים מִבְּיבִים מְבִּיבְּיבְּים מְבִּיבְּים מְבִּיבְים מִבְּיבִּים מִבְּים מִבּים מִבּים מִבּים מִּבְּים מִבּים מִבּים מִּבְּים מִּבְּים מִּבְּים מִבְּים מִּבְּים מִבְּים מִּבְּים מִבְּים מִּבְּים מִּבְּים מִּבְּים מִּבְּים מִבְּים מִּבְּים מִּבְּים מִּבְּים מִּבְּים מִּבְּים מִבְּים מִּבְּים מִבְּים מִּבְּים מִבְּים מִּבְּים מִבְּים מִבְּים מִבְּים מִּבְּים מִבְּים מִּבְּים מִבְּים מִּבְּים מִבְּים מִבְּים מִּבְּים מִבְּים מִבְּים מִבְּים מִבְּים מִבּים מִבְּים מִּבְּים מִבְּים מִבּים מִבְּים מִבְּים מִּבְּים מִּבְּים מִבְּים מִּבְּים מִּבְים מִּבְּים מִּבְּים מִּבְּים מִּים מִּבְּים מִּבְּים מִּים מִּבְּים מִּבְּים מִּבְּים מִּים מִּבְּים מִּבְּים מִּבְּים מִּבְּים מִּבְּים מִּבְּים מִּבְּים מִּים מִּבְּים מְּבְּים מְבְּים מְבְים מְּבְּיבְּים מְּבְּים מְּבְּים מְבְּים מְבְּים מְבְּים מְבְּים

text, render it revenue (of the kings); so the English version.

* TYN a doubtful root, perh. i. q. TYN to work, to toil.—Hence

Tank Ezbon, pr. n. m. a) A sou of Gad, Gen. 46, 16; called also Tink q. v b) 1 Chr. 7, 7; but comp. 8, 3.

אָבְּבֶּע f. (r. בְּבָּגְ I) c. suff. אָבְבָּע, plur. אָבָבּיּת; for בְּבָג Aleph. prosthet.

1. a finger, Ex. 31, 18; espec. the fore-finger, which is more usually dipped in any thing, comp. r. 32%. Lev. 4, 6 sq 14, 16. Ex. 8, 15 xxx this i. the finger of God, i. e. this is done by the power of God himself. Plur. the fingers for the hand, Ps. 8, 4. 144, 1. As a mea sure, e. g. four fingers thick, Jer. 52, 21.

Chald. id. Arab. أُصْبَعُ, Syr. نوز, espec. of the fore-finger.

2. With רְבְּלֵים, pr. finger of the feet, i. e. a toe, 2 Sam. 21, 20.—Chald. Syr. Arab. id.

ፓ፯፯፮ Chald. f. id. plur. ም2፮፮ fingers. Dan. 5, 5; toes, Dan. 2, 41. 42.

אַבּרל m. (רְּצְצֵל ז.) 1. a side, i. q. אַבָּר Is. 41, 9 אַבּילִי הָאָרֶץ the sides of the earth, i. e. the extremities, remotest countries, as elsewhere בְּרָבְּהַי הָאָרֶץ. In the other clause it is מָצִרֹי הָאָרָץ.

2. Adj. i. q. Arab. أصِيلُ pr. deep

rooted, striking its roots deep and firmly into the earth; hence metaph. 'sprung from an ancient and noble stock,' noble, Ex. 24, 11. See, for both the Heb. and Arabic words, under r. by no. 1. In Engl. the corresponding metaphor is drawn from the stock or trunk.

hence plur. אַבּילִּי אַבּילִּי אָבִּילִּי אָבִּילִּי אָבִּילִי אָבִילִּי אָבָּי אָבִילִּי אָבִילִּי אָבִּילִי אָבִילִּי אָבִילִי אָבִילִי אָבָּילִי אָבִילִי אָבִילִי אָבִילִי אָבִילִי אָבִילִי אָבִילִי אָבָּילִי אָבִילִי אָבִילִי אָבִילְי אָבְּילִי אָבִילְי אָבִּילְי אָבִילְי אָבִילְי אָבְּילְי אָבְילְי אָבְילְי אָבְי אָבְילְי אָבְילְי אָבְילְי אָבְילְי אָבְילְי אָבְילְי אָבְילִי אָבְילְי אָבְיי אָבְיי אָבְייל אָבְיי אָּי אָבְילְי אָבְיי אָבּיי אָבְיי אָביי אָבְיי אָביי אָבייי אָביי אָבייי אָב

1. i. q. Arab. وصل, to join, to connect; whence אַבּרל אָבּיל joint, אַבּרל אַבּיל

no. 1, the side, near by. Arab. רושל root, as that which joins a tree to the ground, to take root deeply, pr. to be firmly joined to the ground; metaph. to be of an ancient and noble stock, comp.

2. Denom. from אָצָּי, pr. to put aside, to separate, comp. אַנָּי hence with יָּדְי to take from or of any thing, Num. 11, 17; to keep back from, to refuse, Ecc. 2, 10. With אָ to reserve for any one, Gen. 27, 36; comp. אַבְּּיִר and בּיַבְּי בּר. אַ .

NIPH. to be drawn in, contracted, Ez. 42, 6.

Hiph. fut. יָּנָאָצָל, i. q. Kal no. 2. Num. 11, 25.

Deriv. see in Kal no. 1.

no. 2.

בּצְלָּל m. (r. בְּצִלָּל c: suff. בְּצִלָּל 1. a side, i. q. בְּצִלּל no. 1, so called from joining, see r. בְּצִלּל no. 1. 1 Sam. 20, 41 בַּצְלֵּל הַיַּצֶּל from the south side, from the south. בַּצִּל from one's side, 1 K. 3, 20; also i. q. at the side of, by, Ez. 40, 7; comp. בו no. 3.—More freq. as

2. Prep. at the side of, i. e. by, near, Gen. 41, 3. Lev. 1, 16. 6, 3. 10, 12. 1 Sam. 5, 2. 20, 19. Joined also with verbs of motion to a place, Gen. 39, 10. 2 Chr. 28, 15.

אַבּלְרָהּהּ (whom Jehovah reserved)
Azaliah, pr. n. m. 2 Chr. 34, 8.

* DYN an uncertain root, perh. i. q. EYF, to be strong.—Hence

DEN Ozem, pr. n. m. a) 1 Chr. 2, 15. b) ib. 2, 25.

הַיְּבֶּיְגְי f. i. q. הַּיְבָּיִגְ with Aleph prosthet. pr. step-chain, ankle-chain, i. q. בְּבָּיִדְי no. 2, q. v. Hence, without reference to the etymology. an arm-band, bracelet, Num. 31, 50. 2 Sam. 1, 10.

up, 2 K. 20, 17. Is. 39, 6. Am. 3, 10.— The primary idea is that of shutting up, enclosing, restraining; comp. the kindr. roots אָדֶר, אַדָּ, also אַדָּר, and Arab. اَصَرِ to shut up, to restrain, kindr with which are שום and בבשת.

NIPH. pass. Is. 23, 18.

HIPH. to cause to store up or treasure up,' i. e. to set one over the store-house or treasury, to make treasurer; Neh. 13, 13 and I made treasurers over the treasures.

Deriv. אוצר, and

译数 (treasure) *Ezer*, pr. n. m. Gen 36, 21. 30.

אובר פפפ אבור.

stone; prob. as the name would indicate, a flaming, sparkling gem, from r. nip to kindle. Once Is. 54, 12.

m. (r. מְּיָבֶּי, a roe, roe-buck, Lat. caprea, capreolus, from רְּאָבָּי, i. q. Arab. בּישׁבּי she-goat, and Talmud. אַבָּאָ a goat, with the ending i i. q. יְזֹי; just as Lat. caprea is from capra. Deut. 14, 5. See more under r. בָּיַאָ no. 2. Comp. Bochart Hieroz. I. p. 900 sq.

אר see אור light, and יאר.

ጅር (perh. i. q. אֵרָד lion) Ara, pr. n. m. 1 Chr. 7, 38.

אָרְאֵל prob. i. q. אֶרְאֵל lion of God, hero.—Hence

a) אַרְאֵלֵּר (of heroic birth, son of s hero) Areli, pr. n. m. Gen. 46, 16. Num. 26, 17.

b) Also the difficult word אַרָאָלָם Is. 33, 7, their hero, or rather collect. their heroes, i. e. those of Israel, Engl. Vers. their valiant ones; in which interpretation no change is required in the form, except dropping the Dagesh from the letter ל, i. e. אַרָאֵלָם. The common reading with Dagesh has doubtless arisen from another interpretation anciently received, in which אראלם was regarded as contracted from אָרָאָח־לָּם, אַרְאֵּה־זְּיֵהֵם, Symm. et Theod. iδου οσ θήσομαι αὐτοῖς, Jetome ecce videntes; see also Chald. Syr. See Comment. on Is. l. c. and Thes. Heb. pp. 146, 1248.

* בְאֵלְבְ fut. יְאֵלְבְ 1. to knot, to knit to interlace, Lat. nectere; whence אַרְבָּּר net-work, lattice. Kindr. is בּיִר to min

gle. Arab. آَرَبَ to tie a knot, II id.

2. to lie in wait, to lie in ambush. Arab.

to be cunning, astute, III to act cunningly, pr. intricately. Verbs of knitting or weaving, also of twisting, spinning, sewing, are often transferred to wiles and plots, opp. to upright and open dealing; comp. τος, Gr. δόλον ν. μῆτιν ὑφαίνειν, κακά ν. δόλον ὑάπτειν, nectere insidias ν. scelera, suere delos, Germ. Trug spinnen, Engl. to weave plots.—Constr. c. > Ps. 59, 4.

32. 21, 20; c. inf. et ל Prov. l. c. Ps. 10, 9. Part. אורב אורב, a lier-in-wait, often collect. liers-in-wait, an ambush, a band of soldiers placed in ambush, Josh. 8, 14. 19. 21. Judg. 20, 33 sq. Hence with plur. Judg. 20, 37.

Prov. 24. 15. Josh. 8. 4; acc. Prov. 12,

6; by Judg. 9, 34. Elsewhere also to watch, to reconnoitre in ambush, Judg. 9,

Piel i. q. Kal, c. 20, 22; 2 Chr. 20, 22; absol. Judg. 9, 25.

Hiph. to lay wait, to set an ambush, fut. רַבְּאָרָב for רַבְּאָרָב, 1 Sam. 15, 5.

Deriv. אֶרֶבּ, אֶרֶבּ, אָרָבּ, אָרָבּ, אָרָבּ, מָאָרָב, אַרָב, אַרְבּ, אַרְבּ, אַרְבּ, אַרְבּ, אַרְבּ, אַרְבּ,

אָרֶב (ambush) Arab, pr. n. of a city in the mountains of Judah, Josh. 15, 52. Hence prob. the gentile n. אֵרְבֵּר Arbite 2 Sam. 23, 35.

기복 m. 1. a lying-in-wait, ambush, of wild beasts, Job 38, 40.

2. Place of lying-in-wait, covert, lair of wild beasts, Job 37, 8.

אָרָבּ m. c. suff. יַּבְּרָבּוֹי, wait, insidious attempts, plots; Jer. 9, 7 בְּבִּרְבּוֹי יְבָּיִרּם and in his breast he layeth his wait, his plots.

אַרְבָּאֵל see אֵרְבָּאֵל in הַיִּת no. 12.d.

sq. Lev. 11, 22. Joel 1, 4. Ps. 78. 46. Spoken also of a particular species, prob. the gryllus gregarius or common migratory locust, Lev. 11, 22. Joel 1, 4.—On the various species of locusts, see Boshart Hieroz. II. 447.

אָרְבָּה f.i. q. אִרֶב Plur. constr. אָרְבּוּה; אַרְבוּח Is. 25 אַרְבּוֹח מוש אַרְבוֹח אווע פֿרָ

pride with the plots of his hands, i. e the plots which his own hands have woven, in allusion to the primary meaning of the root; see in r. 37% no. 1, 2.

אָרֶבָּּהְ f. (r. אַרָאָ) once in Sing. How 13, 3; elsewhere only Plur. אַרָּצּוֹית.

1. net-work, laced work; hence a lattice, a window, sc. as closed by a lattice and not with glass, Hos. 13, 3. Ecc. 12, 3

2. a dove-house, dove-cote, as shut in with lattice-work, Is. 60, 8.

3. a chimney, or hole for the smoke covered with lattice-work, Hos. 13, 3. Comp. Voss ad Virg. Georg. 2. 242.

4. אַרְעוֹיִם the windows of heaven, i. e. sluices, flood-gates, which are opened to let fall the rain, Gen. 7, 11. 8, 2. 2 K. 7, 19. Is. 24, 18. Mal. 3, 10.

5. Aruboth, pr. n. of a place, prob. in the tribe of Judah, 1 K. 4, 10.

אַרְבַּע constr. אָרְבַּעָה m. See Heb. Gram. § 95. 1.

1. Card. num. four, for אַרַרְבִּי with Aleph prosthet. which is wanting in the derivatives, as in אַבּי, רְבֵּיִי, רְבֵּיִי, etc. With suff. אַרְבַּיִּבְיּי, they four Ez. 1, 8. 10. Dual אַרְבַּיִּבְיִי fourfold, quadruple, 2 Sam. 12. 6. Plur. אַרְבָּיִרִי forty Gen. 8, 6. The number forty, like seven and seventy, is sometimes used by the Orientals as a common and indefinite round number; e. g. Gen. 7, 17. Jon. 3, 4. Ez. 4, 6. etc. Comp. Chil minar, the forty towers, spoken of the ruins of Persepolis; see more in Lehrg. p. 700. Thes. Heb. p. 1258.

2. Arba, pr. n. of a giant of the race of the Anakim. Josh. 14, 15. 15, 13. 21, 11. Comp. קרנה אַרבּג.

אַרְבַּע and אַרְבְּעָה Chald. i. q. Heb. four, Dan. 3, 25. 7, 2. 3. 6. 17.

* אַרָּג fut. רְאֵרֹג ls. 59, 5, אַרָג Judg

1. to plait, to braid, Judg. 16, 13 Kindr. are שֵׁרָהָ, שֶׁרָהָ.

2. to weare, e. g. of the spider, whence Gr. מְּמְלֵאָתוּ, Is. 59, 5.—Part. אורב weaving Is. 19, 9; and subst. a weaver Ex. 28, 32. Is. 38, 12. מְנִוֹר אֹרְרָנִים a weaver's beam, jugum textorium, 1 Sam. 17, 7.

እጋኝ m. 1. any thing plaited, a braid, Judg. 16. 14. R. አሟ no. 1.

2. a weaver's shuttle. Job 7, 6 קרי קלג קרי אָרָג my days are swifter than a weaver's shuttle; comp. 9, 25.

רְבֹב (for רְבֹב heap of stones, from r. בַּב i. q. בְּב Argob, pr. n.

1. A region beyond Jordan, containing sixty cities, anciently subject to Og king of Bashan, Deut. 3, 4. 13. 1 K. 4, 13. [A vestige of it remains in the fortress and city 'Payaβā beyond Jordan, Joseph. Ant. 13. 15. 5; mentioned also by Eusebius as 'Loya' (read 'Loyaβa'), fifteen Roman miles west of Gerasa. Now Rājib, with ruins; see Bibl. Res. III. App. p. 166. Buckingh. Arab. Tr. p. 12.—R. 2. A man, 2 K. 15, 25.

يَّ إِدَّ إِدَّ الْهِ Chald. purple, i. q. يَجْرَةُ اللهِ Dan. 5, 7. 16. 29; also once by Chaldaism 2 Chr. 2, 6.—Arab. أَرْجَوَالُ , Syr. الْهُ عَدُالُ , syr. الْهُ عَدُالُ . For the root see under

from the side of a cart or wain, 1 Sam. 6, 8. 11. 15. The form is for بابت with Aleph prosthet. from r. بابت to be moved, shaken; whence also Arab. ومنازع a sack of stones suspended from a camel by way of equipoise.

תבילים m. 1. purple, reddish purple, a precious colour obtained from certain species of shell-fish or muscles found on the coasts of the Mediterranean, Gr. הספְינִים, Lat. purpura, 1 Macc. 4, 23. Plin. H. N. 9. 60 sq. So Ez. 27, 7. 16. אַרָּיִּבְיּ a purple cloth or covering, Num. 4, 13. Different is the cerulean purple, אַבְּיִבְּ ק ע. v.—Comp. under the word אַבְּיִבָּ ק ע. v.—Comp. under the word אַבְּיִבָּ אָן, and Bochart Hieroz. II. 740 sq. Braun de Vestitu sacerdotum p. 201 sq. Amati de restitutione Purpurarum, edit. 3. Cesenæ 1784. Heeren Hist. Werke XI. p. 84.

2. Any thing dyed with purple, purple cloths, Ex. c. 25. 26. 27. Ez. 27, 16. Prov. 31, 22. Jer. 10, 9.

Note. The etymology of this word, and of the kindred אַרְגּיִן, has been traced with great probability by F. Benary in the Sanscrit; Berl. Jahrbb. 1841. p. 141. The form אַרְגָּיִן is Sanscr. ragaman, and אַרְגָּיִן is Sanscr. ragawan, tinged with a red colour; from raga

red colour, with the formative syllable mat, vat, see Wilson's Sanscr. Dict. p. 700. a. Ragaman and ragavan are put in the nom. the primary forms being ragamat, ragavat.

* יְבֶדּי, יְתִרדּ obsol. root, perh. ו. q. קבר to flee.—Hence the pr. names אַרוֹר the two following:

קרְבָּ pr. n. Ard, a grandson of Benjamin Num. 26, 40, or a son Gen. 46, 21.— The gentile n. is אַרְבָּר Num. l. c.

וֹלְּדְּדְּוֹן (fugitive) Ardon, pr. n. m 1 Chr. 2, 18.

* 1. To pluck, to pull, to pluck off, to gather, e. g. leaves, Cant. 5, 1. grapes from a vine Ps. 80, 13.—Ethiop. ALP to pluck off, to gather, e. g. fruits herbs; and ALL to harvest.

2. to feed by pulling, cropping, in the manner of flocks and herds. Hence אָרְנָּיִן a crib, manger, rack, from which animals pull or crop their fodder; אָרָנָּיָם lion, pr. one pulling in pieces; אַרְנָּיָם a hare, pr. cropping the grass. So other animals have their names from the idea of plucking, cropping, as כָּלָנָם, בְּעִיר, בְּּנִים, בְּעִיר, בְּיִר, בִּיִּר, בַּעִר, בְּיַנִים, Arab.

3. to gather, to collect, see Ethiop. above; hence אָרוֹן.

Deriv. see ir. no. 2, 3.

* 11. אָרָדוֹ, i. q. Arab. לוּ, לּ, לּ, to burn, to inflame, דוֹרָה, and the occidental areo, ardeo, uro.—Hence אָרִיאַל no. 2, hearth or altar of God.

 primitive.—Commonly ***\% is held to be by transposition from ***\? see ye.

שרודי (perh. i. q. קרודי wild-ass) Arod, pr. n. m. Num. 26, 17. Gentile n. אָרוֹדִר Arodite Gen. 46, 16. R. אַרַד.

תְּעָהָית and הַּיְהָאָ f. after the form הַּשְּׁהָר, Plur. absol. אָרָהוֹי 2 Chr. 32, 28, (by Syriasm for אָרָהוֹי, as הַּהָלִים for אַרָּהוֹי, plur. constr. אָרָהוֹי 1 K. 4, 26 [5, 6] and אַרְהוֹי 2 Chr. 9, 25. R. הַאָּרָוֹי I.

1. a crib, manger, rack, whence cattle in a stall pull out their fodder, see the root non I. 2; hence for stall, stable, 2 Chr.

32, 28.—Arab. وفي stall, وتاله المراقية crib.—By transpos. يراني 2 Chr. 32, 28.

2. a stall of horses, i. e. a certain number which usually stood in one stall, or were harnessed to one vehicle; perhaps two, as this was the number harnessed to a chariot, Engl. a pair, span, team. 1 K. 4, 16 [5, 6] and Solomon had stalls [pairs?] of horses.

adj. (denom. from ነንዚ) of cedar, cedrinus, Ezra 27, 24.—Others explain it firm, stable; comp. r. ነንዚ.

also אֶרְכָּה and אֶּרְכָּה f. in some copies also אָרְכָּה, but against the Masora, see J. H. Michaelis ad Jer. 30, 17. R. אַרָּרָּ.

1. a long bandage, applied by a physician in order to heal a wound, see the root no. 1. E. g. לְּחָה אָרוּכָה לְּ the bandage is applied to any one, i. e. his wound is healed, Jer. 8, 22. Neh. 4, 1 [7]. 2 Chr. 24, 13; also in Hiph. לְּבָּח אָרוּכָה to apply the bandage to any one, i. e. to heal his wound, Jer. 30, 17. 33, 6. Everywhere metaph. of the restoration of

the state Jer. l. c. or the repairing of the walls 2 Chr. Neh. ll. cc.—Hence

2. a healing, health; trop. welfare prosperity, Is. 58, 8. Arab. يَكُنِيُ healing of a wound.

ארונים Arumah, pr. n. of a city near Neapolis, Judg. 19, 41; perh. the same with מינים 2 K. 23, 36.

ביים 2 K. 16, 6 Cheth. a corruption for ביים , which is read in Keri; see in ביים.

6, 8. f. 4. 17. 2 Chr. 8, 11,) an ark, chest, in which things to be preserved are collected, from r. חָרָאָ I. 3. Arab.

a wooden chest, espec. a coffin. Spoken of a money-chest 2 K. 12, 10. 11; of a mummy-case or coffin Gen. 50, 26; but most frequently of the sacred ark, in which the two tables of the law were deposited, called more fully אַרוֹן הַיִּרָאַ the ark of the law Ex. 25, 22. 26, 33; הַּרִית יְתוֹן הַבְּרֵית peut. 10, 8. 31, 9. 25; הַרִּין הַבְּרֵית יִתוֹן הַבְּרֵית וֹן מַבְּרֵית וֹן זֹבְרֵית וֹן 1 Sam. 5, 3. 4. 6, 8 sq.

קרְּיָהְ 2 Sam. 24, 20 sq. Araunah, pr. n. of a Jebusite, written in v. 16 Cheth. אֵרְרָהָ, in v. 18 Cheth. אָרְרָּהָ, in 1 Chr. 21, 18 sq. אֶרָהָ, Ornan.

a root not in use, Arab. לבּילים a root not in use, Arab. לבּילים contract oneself, to shrink together, hence to be compact, firm; والمنافع ألم المنافع المنافع المنافع ألم المنافع ا

תְּלֵיִר, constr. מְּלְרֵיֵּר, a cedar, so called from the firmness of its roots, which is common to all trees of the pine genus, Theoph. Hist. Plant. 2.7. It is the cedrus coniferi. or pinus cedrus, known as the cedar of Lebanon, a tree uncommonly tall, Is. 2, 13. 37, 24. Am. 2, 9; and wide-spreading Ez. 31, 3, formerly very frequent on Mount Leba-

non Ps. 29, 5. 92, 13. 104, 16, but now greatly reduced in number; Bibl. Res. in Pal. III. p. 440. The wood is odoriferous, without knots, and exceedingly durable; and was therefore much used in the temple and the royal palaces for ornamental work, and espec. for the wainscot and ceiling. Hence put for cedar-work, wainscoting, 1 K. 6, 18. Arab.

wainscoting, 1 K. 6, 18. Arab. אָרָיּ, which is still in use among the inhabitants of Lebanon; Ethiop. ACH, Aram. אַרְיָּא,
אַרְיָּא.—There is therefore no ground for understanding אָרָיָּ, to be the pine, and not the cedar, according to Celsius in Hierob. I. 106 sq.

אָרָז, cedar-work, e. g. wainscoting, Zeph. 2, 14. The fem. has the force of a collective, as in אַלָּד wood, Lehrg. 477.

* I. Τικ to go, to walk, to be on the way, as finite verb once Job 34,8. Chald.

Τημ id. Similar is Gr. ἔφχομαι, and softer forms from the same stock are τρη, τημ.—Part. Γημ α wayfarer, traveller, Judg. 19, 17. 2 Sam. 12, 4. Jer. 14, 8. Plur. Jer. 9, 1. Fem. τημκ collect. a company of travellers, espec. of merchants, a caravan, συνοδία, Gen. 37, 25. Is. 21, 13. See Lehrg. p. 477. Comp.

Deriv. ארחת-ארח.

* II. אַרָּהָי to decree, to appoint, i. q. מְבָּיִה, whence יְּבָּיִה, i. q. מְבִּיה, something appointed, fixed. Corresponding is Arab. to appoint a time; whence בּבָּי מׁ a chronicle, annals. Perh. kindr. with r. פָּבָרָה, q. v.

חוף (perh. for אָרֵה wayfaring) Arah, pr. n. m. a) Ezra 2, 5. Neh. 7, 10. b) 1 Chr. 7, 39.

אָרְחֹתִי , פּוּרְחִית , constr. אָרְחֹתִיךּ , c. suff. אָרְחֹתִיךּ , אָרְחֹתִיךּ , וֹחְרִא , וֹחְרַתִּי , אַרְחֹתִיךּ , וֹחְרַתִּי , אַרְחֹתִי , in place of which sometimes in Mss. and editions אַרְחֹתֵי , אַרְחֹתֵי , אַרְחֹתֵי , אַרְחֹתֵי , אַרְחֹתֵי , אַרְחֹתֵי , see J. H. Mich. ad Job 13, 27; comm. gend. e. g. masc. Prov. 2, 15, comp. Job 6, 18. 19; fem. Prov. 15, 19; a poetic word, a way, path, road, i. q. תַּהָרָ, Chald. מַּבְּרָה , Syr.

Lion, Samar. Vank id.—Gen. 49 17. Judg. 5, 6. Ps. 19, 6. בְּרָחוֹת רָמִים the paths of the seas Ps. 8, 9, comp. vyoa אלה חברם הבים Hom. II. 1. 312. היה הבים the path of life i. e. to life or happiness Prov. 5, 6.—Hence: a) Metaph. way i. e. manner of life and conduct, i. g. 374. So קר הקל false way, i. e. false and deceitful conduct, life, Ps. 119, 104. אַרְחוֹת החוח the ways of Jehorah, i. e. a way of life pleasing to God, Ps. 25, 4. 119, 15. Is. 2, 3. The idea of a way is often preserved, as Prov. 4, 14. 8, 20. mode, manner, Gen. 18, 11 חודל לחיות ילשָׁרָח אַרַח בּנְשִׁים it ceased to be with Sarah after the manner of women, by euphemism for the menses, comp. 31, 35. c) The ways or paths of any one, i. q. his condition, lot, Job 8, 13. Prov. 1, 19. Comp. in Engl. 'the way it goes with d) Poet. This is put for a wayfarer, traveller, Job 31, 32. Plur. אַרָהוּית NOD the travellers of Tema, the caravans, Job 6, 19.

אַרְתְּהָּ, i. q. Hebr. ways, i. e. metaph. counsels of God, Dan. 4, 34; affairs, destinies of any one, Dan. 5, 23.

אֹרְחָה f. company of travellers, cara van; see under r. אַרָה I.

החקלאל f. (r. אביה II) an appointed portion of food or provision, an allowance, delivered out daily or at fixed times, 2 K. 25, 30. Jer. 52, 34. Hence genr. a portion of food, meal, Prov. 15, 17. Jer. 40, 5.

אַרִים m. plur. אַרָדִים 1 K. 10, 20, elsewhere אַרְדִּים 1 K. 10, 19. 2 Chr. 9, 18. 19, a lion, q. d. the puller in pieces, the render (see r. אָרָה I. 2). Num. 24, 9. 1 Sam. 17, 34 sq. 2 Sam. 23, 20. al. אַרָּיִה a young lion Judg. 14, 5; אַרָּיִה a lion's whelp Jer. 51, 38. Trop. as the emblem of strength and valour, Num. 23, 25; of fierceness and cruelty, Prov. 28, 15. See Bochart Hieroz. I. 715 sq. Syr. בּוֹלָי.

m. compounded from אָרָראַל and

I. lion of God, i. e. lion-like champion, hero. a) Collect. 2 Sam. 23, 20 שָׁנֵי מי אָב two lion-like champions of Moab; see אָרָאָל and אַרָי 1 Chr. 11, 22

kion of God, an epithet of heroic warriors; also Pers. شير خدا Shiri khoda lion of God.—Spoken of Jerusalem, Is. 29, 1. 2, q. d. city of heroes, which should never be subdued; though others refer this passage to no. 2.—Hence b) As

Aridai, Pers. pr. n. of the ninth son of Haman. Esth. 9, 9. Comp. 'Aqubaios i. e. the strong, from Pers. art, ard.—Perh. from Airyadao 'digna dans' (Bensey), or Aryaday 'donum Ariæ' (Bohlen). Comp. the next article.

Aridatha, pr. n. of the sixth son of Haman, Esth. 9, 8.—The etymology like the preceding article.

אַרְרַ i. q. אַרִּר, with הַ parag. comp. אַרָּר and הַּאָּר; more frequent than אָרָר, but used only in the sing. a lion, Gen. 49, 9. Deut. 33, 22. Judg. 14, 8. al. Spoken of a powerful and cruel enemy, Is. 15, 9. Jer. 4, 7. Is. 21. 8 וַיִּקרָא אַרְרָה and he cried as a lion. Comp. Rev. 10, 3.

אַרְיַה Chald. id. Dan. 7, 4. Plur. יmphat. אַרְיָנָהָא Dan. 6, 8.

אָרָנָה see אָרְיָה.

a. a) A king of Ellasar Gen. 14, 1.9; comp. Judith 1, 6. b) A captain of the royal guard at the court of Babylon, Dan. 2, 14.—Sanscr. Aryaka venerandus; Bohlen.

প্রাক্তর, Pers. pr. n. of a son of Haman, Esth. 9, 9.—Sanscr. Aryasaya sagitta Ariæ; Bohlen.

1. pr. trans. to make long, to prolong, to extend in a straight line; kindr. with אָדָאָ, where see. Hence בּרוּבָּי a long bandage. Comp. Syr. זוֹ נג prolong, Arab. בּרוֹבָּי to defer, to delay.

2. Intrans. fut. רֵאֵרָה, plur. רַאֵּרְה, to be long, prolonged; Syr. Arab. Samar. bd Aph. אַיִּרְהָ, אַיִּרְהָ, to prolong.—Ez.

31, 5. Gen. 26, 8 מְּלְבִּילוֹ מְׁם and it came to pass when the time there was long to him, i. e. when he had lived there a long time. Ez. 12, 22.

Hiph. זְאֵרֶרְהְ 1. to make long, to prolong, Ps. 129, 3; to extend or thrust out the tongue, Is. 57, 4. 'הַבְּרֵהְ זְּעָרָ דְּ לַנְּ דִּ עָּרָ דְּ בְּיִבְּי עֹדְ זְּעָרָהְ וֹשְׁרָ זְּעָרָ וֹדְ זְּעָרְ וֹדְ זְּעָרְ וֹדְ זְּעָרְ וֹדְ זְּעָרְ וֹדְ זְּעָרְ בְּיִבְּי עֹדְ זְּעָרְ וֹדְ זְעָרְ וֹדְ זְעָרְ בְּיִבְּי עִרְ זְּעָרְ וֹדְ זְעָרְ בְּיִבְּי עִרְ זְּעָרְ בְּיִבְּי בְּיִבְי בְּיִבְי בְּיִבְּי בְּיִבְי בְּיִבְי בְּיִבְי בְּיִבְי בְּיִבְי בְּיִבְי בְּיִבְּי בְּיִבְי בְּיִבְיים בּיִבְיי בּיִבְי בְּיִבְיים בּיִבְיי בּיִבְיי בּיִבְיי בּיִבּי בּיִבְיי בּיִבְיי בּיִבְיי בּיִבְיי בּיִבְיי בּיִבְיי בּיִבּי בּיִבְיי בּיִבְיי בּיִבְיי בּיִבְיי בּיִבְיי בּיִבְיי בּיִבְיי בּייבּי בּייב בּייב בּיי בּייבּי בּייב בּ

2. Intrans. to be made long, 1 K. 8, 8. Espec. of time, as הַאָּרִכּוּ רָבָּיּרְ his days are made long, i. q. to live long, Ex. 20, 12. Deut. 5, 16. 6, 2. 25, 15. Comp. no. 1.

3. to retard, to delay, to defer, as דָּאֵרִיהָּ to defer one's anger, i. e. to be patient, μακρόθυμος, Is. 48, 9. Prov. 19, 11. So too יְּאֵרִיהְ נַתְּשׁלִּי id. Job 6, 11. Comp. בְּאַרָּהְ נַתְּשׁלֵּי in אֲרָהָ צִּתַּרְ צִּתְּרָהְ צִּתְּרָהְ צִּתְּרָהְ צִּתְּרָהְ צִּתְּרָהְ צִּתְּרָהְ צִּתְּרָהְ נִתְּשׁלֵּי.

4. to remain long, to tarry, Num. 9, 19. 22.

Deriv. אֲרוּכָּה, and those here following.

ברה Chald. i. q. Hebr. to make long; also to fit, to adapt. Part. אָרָהְ fit, meet, Ezra 4, 14.—Talmud. id. Arab. בוֹאָבּיהָה aptissimus, dignissimus.

אָרָךְ adj. found only in constr. אֶרָךְ, 1. long, Ez. 17, 3 אֶרָךְ הָאַבָּר having long pinions or wing-feathers.

אָרְכָּה adj. f. אֶרְכָּה , long, e. g. נוֹ space, Job 11, 9; of time, 2 Sam. 3, 1.

المجابعة (length) Erech, pr. n. of a city of Babylonia, Gen. 10. 10. Among the ancient interpreters, Pseudo-Jon. Targ. of Jerus. Jerome, and Ephrem understand Edessa; but Bochart, Phaleg IV. 16, more correctly regards it as Areca or Arecca, situated on the confines of Babylonia and Susiana; comp. Ammian. 23. 21.

אָרָה m. c. suff. אָרְמּלּ, length, Gen. 6, 15. Ex. 26, 2 sq. 27, 1 sq. אֹרָהְ רָבִּים length of days, long life, Ps. 21, 5. 91, 16. מּבְּהַ רְבִּים as long as I live Ps. 23, 6. בּאַרָהְ רָבִים patience Prov. 25, 15.

TOTAL Chald. fem. length, a lengthening spoken of time, Dan. 4, 24. 7, 12.

אַרְנָה פסם אַרָנָה.

להלקה Chald. fem. the knee, Dan. 5, 6. In the Targums רְכּהּבָּא, the prosthetic Aleph being dropped. See in r. בַּבַר.

אַרְקּיֵה, Chald. plur. אֵרְקּיָה, gentile n. Archevites Ezra 4, 9; from the city אָרָה, Gen. 10, 10.

gentile n. Archite, an inhabitant of a city or district אָרֶהְ situated in the territory of Ephraim, Josh. 16, 2, different from the city of like name in Babylonia. 2 Sam. 15, 32. 16, 16.

* בְּלֵם a root not in use, i. q. בּלְם, בְּלֵם, בְּלֵם, נְסִבְּל, to be high; comp.

Arab. (קֹבְּ intumuit, extulit se.—Hence

ביא constr. בְּצַלְ pr. n. Aram, pr. high region, q. d. Highlands, opp. בְּצַלְ Low-lands.

1. Aramæa, the Aramæans, i. e. Syria, the Syrians, constr. with a verb masc. sing. 2 Sam. 10, 14. 15. 18. 1 K. 20, 26; plur. 2 Sam. 10, 17. 19. 1 K. 20, 20; rarely with sing. fem. Is. 7, 2. To the Greeks also this ancient and domestic name of Syria was not wholly unknown; see Hom. Il. 2. 783. Hesiod. Theog. 304. Strabo 13. 4. 6. ib. 16. 4. 27. The name Aramæa however was of wider extent than Syria, and comprehended also Mesopotamia; although Pliny and Mela ascribe to Syria the same and even a greater extent; Plin. H. N. 5. 15. 12. Mela 1. 11. Where it stands alone, אָרֶם, it is for the most part to be understood of Western Syria, or Syria strictly so called, Judg. 3, 10. 1 K. 10, 29. 11, 25. 15, 18; espec. the territory of and around Damascus, Is. 7, 1. 8. Am. 1, 5; which s more definitely called אָרֶם דָּמָשֶׂק Syria of Damascus 2 Sam. 8, 5. Where Mesopotamia is meant, the expression is אָרָם נְחַרְיּם Syria of the two rivers Gen.

24, 10. Deut. 23, 5. Judg. 3, 8; or 3 ארם Padan Aram, Plain of Syria. Gen 25, 20. 28, 2. 5. 6. 7; and ellipt. Gen. 46, 7; rarely simply □⊃κ Num. 23, 7, where however it is made definite by a description ; comp. אַרָשִּר .- The kingdoms of Western Syria in the time of David, (not of Mesopotamia, as is often supposed,) were the following: אַרָם צוֹבָה Aram Zobah, see הַנְית רָחֹב ; צוֹבֶה הַים בֵּית no. 12. pp; אַרָם מַעָּכָה Aram Maacah, see אַבְּבָּי ; and also others ; but these all became afterwards subject to the kings of Damascus, 1 K. 20, 1.—Comp. gentile מרשר, אַרְשָּר. מ.

2. Aram, pr. n. m. a) A son of Kemuel and grandson of Nahor, Gen. 22, 21. He seems to have given his name to the region of Syria. Comp. 5. b) 1 Chr. 7, 34.

אַרְמִנוֹח m. (r. אַרְמִנוֹח) plur. constr. אַרְמִנוֹח a fortress, castle, palace, so called from its height, Is. 32, 14. Prov. 18, 19. al Also אַרְמוֹן בַּיח הַשְּלָהְ the fortress of the king's house, the innermost part, as the highest and strongest, q. d. the citadel, 1 K. 16, 18. 2 K. 15, 25. J. D. Michaelis (Suppl. 128) and after him most modern interpreters here translate it the women's

apartment, comparing Arab.

conclavia, Gol. p. 78, and

Haram; but there is no trace of this in the ancient interpreters, nor is there any reason for departing from the simple ex planation above given.—Spoken of the citadel of a hostile metropolis, Is. 25, 2.

אָרְבָּי i. q. אָרְבּי, fem. אָרְבָּי, adv. Aramaice, in Aramæan or Syriac, Dan. 2, 4. Ezra 4, 7. Is. 36, 11.

אָרָשְׁר gentile n. an Aramæan, Syrian, i. e. an inhabitant either of Western Syria 2 K. 5, 20; or also of Mesopotamia, Gen. 25, 20. 28, 5. 31, 20. 24. Fem. אָרַשִּרם 1 Chr. 7, 14.—Plur. אַרַשִּרם 2 K. 8, 29; and by aphæresis הַאָּרַשִּרם 2 Chr. 22, 5.

אַרְמֹנִי (q. d. Palatinus, from אַרְמֹנִי) pr. n. m. Armoni, 2 Sam. 21, 8.

* To a root not in use; Arab. , to be active, nimble; whence I'll wild goat Hence

TN (wild goat) Aran, pr. n. of a Horite, Gen. 36, 28. 1 Chr. 1, 42.

אָרון see אָרן.

אָרָן m. 1. the pine, pinus, Is. 44, 14. In the Talmud of Babyl. (Para fol. 96. 1) are joined ארוים ארוים ארוים ארוים ארוים ארוים ארוים ארוים ארוים ארוים. Sept. אוֹני, Vulg. pinus.—So called, because when agitated by the wind it emits a tremulous sound; from r. וְדָי, i. e. יְדָּאָ contr. for בַּרָא, as יְרָאָ for בַּרָאָ, מֹבְּרָאָ from מֹרָן. See יְרָאָ.

2. Oren, pr. n. m. 1 Chr. 2, 25.

הַבְּרָבֶּא f. epicæn. a hare, Lev. 11, 6.

Deut. 14,7. Arab. أَرْنَكُ , Syr. أَوْنَكُ id. See Bochart Hieroz. 1. 994 sq. who regards this quadriliteral as compounded from יְּבָּר to crop, and יִּב produce, fruit.

and [18] (for rin, a noise, murmur; concr. a noise or murmur; concr. a noise or murmuring stream,) Amon, pr. n. of a torrent (202) with a valley of like name, running from the eastward into the Dead Sea, anciently the northern boundary of Moab and the southern of the Ammonites; now ealled [18] el-Mojeb. Num. 21, 13 sq. 22, 36. Deut. 2, 24. 36. 3, 8 sq. 4, 48. Is. 16, 2. al. See Burckhardt's Travels in Syria, etc. p. 372. Also Comment. on Is. 16, 2. Bibl. Res. in Palest. II. p. 204.

אַרַנָיָה see אַרַנְיָה.

קרָק (active, nimble, see r. אָרָן) Arnan, pr. n. m. 1 Chr. 3, 21.

אָרְקּוֹ (id.) Ornan, pr. n. of a Jebusite, on the site of whose threshing-floor Solomon built the temple. 1 Chr. 2, 15. 2 Chr. 3, 1. Comp. אַרְנָיִם

דְאַרָּע Chald. st. emph. אַרְיָא. 1. the earth, i. q. Heb. אָרָץ, y and x being interchanged, see under y. Dan. 2, 35. 39. 3, 31. al.

2. the ground, and as adv. low, below. Dan. 2, 39 after thee shall arise another kingdom אָרָצָא בּוּלָּה lower than thee, inferior to thee. Comp. Chald. מַלְבֵּע הַּיּלָּא , וֹאַרְצָיּא , וֹאַרְצָיּ , אַרְצָיּ , אַרְצָיּ , אַרְצָיּ , אַרְצָיּ , אַרְצָי , אַרְצָיּ , the lowest part, below.—Hence

בּרְעִיהוּ Chald. f. the ground, the lowest part, bottom of a pit, Dan. 6, 25.

אָרְטָּדְּ (prop, support, i. e. a strong sity, for רְפָּד from r. קָּבָּר,) Arpad, pr.

n. of a city and region of Syria, not far from the city Hamath, with which it is often coupled, governed by its own kings, and to be distinguished from מֵּרְיָד, q. v. 2 K. 18, 34. 19, 13. Is. 10, 9. Jer. 49, 23. [More prob. the same with אַרְיָד, Arvad, i.e. the island Ruwad, with its territory on the adjacent coast; which was contiguous to that of Hamath. The interchange of B and I (like and I) is not unnatural.—R.

ארְפַּכְשַׁד Arphaxad, pr. n. of the third son of Shem, and denoting at the same time a people or region of country, Gen. 10, 22. 24. 11, 10-13. The conjecture of Bochart is not improbable (Phaleg. 2. 4), that it is the province Αφύαπαχῖτις, Arrapachitis, in northein Assyria near Armenia (Ptol. 6. 1), the primitive country of the Chaldeans; see Comment. on Is. 23, 13. Josephus, Ant. 6. 4, 'Αρφαξάδης δε τοὺς νῦν Χαλδαίους καλουμένους 'Αρφαξαδαίους ώνόμασεν. Bohlen ad Gen. l. c. compares Sanscr. Aryapakshata '(a land) by the side of Asia; comp. Borussia i. q. Po-rus, near the Russians.

a root of uncertain signif. Arab. المراقبة low, inferior; but this is derived rather from the primary idea earth.

רְיָּאָּ comm. gend. (rarely masc. Gen. 13, 6. Ps. 104, 6. Is. 9, 18; or when the earth is put for its inhabitants, Is. 26, 18. 66, 8,) c. suff. מַּצָּרָ, c. art. רְיָאָרָיָ,

He loc. אַרְצָּח, the earth, Aral. أَرْضُ Chald. צַּרְדָּא, Syr. أَذُكِا, Spec.

1. the earth, orbis terrarum, upp to the heavens; אָרָי וְשְׁבִּים וֹחָאָרָ Gen. 1, 1. 2, 1. 4, and אָרָי וְשְׁבִים Gen. 2, 4, the heavens and the earth, the whole universe. Synecd. for the inhabitants of the earth, Gen. 9, 19. 11, 1. 19, 31.

2. the earth, land, opp. to the sea, Gen. 1, 28.

3. a land, country, Ex. 3, 8. 13, 5. Gen. 21, 32 אָרֶץ פּלְשִׁתִּים. Ruth 1, 7 אָרֶץ פּלְשִׁתִּים. So the land of any one is either the country subject to him, as 'he land of Sihon Neh. 9, 22; or consecrated to any one Jer. 2, 7. 16, 18; or in which one dwells Deut. 19, 2. 10. 28, 12; or was born, q. d. one's father-land Gen. 24, \$\frac{1}{2}\$

30, 25 Num 10, 9. Is. 8, 9. Comp. אַקּרר, קּבּרר, 3; and the words בּיַּר, אַבּרר, אַ

4. land, i. e. a piece of land, a field, Gen. 23, 15. Ex. 23, 10. Of the fields or country around a city, Josh. 8, 1.

5. the ground, with He local רְּבָּשׁתְּהוּ אַרְאָּרְ (Milėl) to the ground, as בַּיִשְׁתָּהוּ אַרְאָרָ (Gen. 33, 3. 37, 10. Hence poet for reptiles, as crawling upon the ground, i. q. רְּבָשׁ הָאָרֶץ as Job 12, 8 רְבָשׁ הַאָּרֶץ speak to the ground, i. e. to the reptiles crawling thereon; followed by 'the fishes of the sea;' comp. Gen. 9, 2. 1 K. 5, 13.

6. earth, i. e. the element, earthy particles, scoriæ of metals. Ps. 12, 7 silver purified in a work-shop אָלָּלֶּל as to the earth, i. e. from its dross, scoriæ.

PLUR. אַרְצוֹח lands, countries, regions, Gen. 26, 3. 4. So אַרְצוֹח the lands, often espec. in the later Hebrew put אמי לפּסְיִיי for heathen lands, foreign countries, comp. לְצִיר וּשִּייִ וּשִּׁי וּשִּׁי נִי פּרָבּיוֹת נְשִּׁיִּ פּרָבּיוֹת נְשִּׁיִּ בְּיִּרְעִי וּשִּׁי נִּי פּרָבּיוֹת נְשִּׁי בְּיִּבְי נִי פּרָבּיוֹת נְשִּׁי בְּיִי נִי פּרָבּיוֹת נְשִּׁי בְּיִבְּי נִי פּרָבּיוֹת נְשִּׁי בְּיִבְּי נִי בּרָבִּי נִי בּרָבְּי נִי בּרָבִי בּרָבּי נִי בּרָבִי בּרָבְּי בְּיִבְּי בִּי בּרְבִּי בְּיִבְּי בִּי בְּיבִי בְּיִבְּי בְּיִבְּי בְּיִבְּי בְּיִי בְּיִבְּי בְּיִבְּי בְּיִבְּי בְּיִבְּי בְּיִבְּי בְּיִי בְּיִבְּי בְּיִי בְּיִבְּי בְּיִבְּי בְּיִי בְּיִבְּי בְּיִי בְּיִבְּי בְּיִי בְּיִבְּי בְּיבְי בְּיִי בְּיִבְּי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִבְּי בְּיִי בְייִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיי בְּיי בְּיִי בְּיִי בְּיִי בְּיִי בְּיי בְּיִי בְּיִי בְּיי בְּיי בְּיִי בְּיִי בְּיי בְּיי בְּיי בְּיי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּייִי בְּייִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּייִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּייִי בְּיִי בְּיִייִי בְּיִי בְּייִי בְּייִי בְּיִיי בְּיִי בְּייִי בְּיִי בְּיִי בְּייִי בְּייִי בְּייִי בְּיִי בְּיִי בְּיִי בְּיי בְּיִי בְּיִי בְּייִי בְייִי בְּייִי בְּיי בְּיי בְּייִי בְּייִי בְּייִי בְּיי בְּייי בְייי בְּייוּ בְּיי בְּייִי בְּיי בְּייִי בְּיי בְּייוּ בְּיי בְּיי בְּייוּ בְּייִי בְּיי בְּייוּ בְּיים בְּיייוּי בְייי בְּייי בְייי בְּיי בְּיי בְּייי בְּייי בְּייי בְייי בְּייי בְּיי בְּייי בְ

Note. He paragogic in אַרְאָה is for the most part local; but sometimes also it is merely a poetic form, so that אַרְאָם does not differ from אָרֶץ, e. g. Job 34, 13. 37, 12. Is. 8, 23; comp. לֵּרֶל for לֵּרֶל Hence

እድጋጅ (earth) Arza, pr. n. m. 1 K. 16, 9.

Pጋዜ Chald. stat. emphat. አርጋዲ, i. q. አርጋዲ, the earth, the letter ን being changed into the harsher p, Jer. 10, 11. Freq. in the Targums.

אורי, imp. אורי Judg. 5, 23, with He parag. אַרָּה Num. 22, 6, to curse; sorresponding is Arab. סׁ to abhor, to letest; and still more nearly Gr. ἀρά, ἀράομαι. Constr. c. acc. Num. 22, 6.

23, 7. Mal. 2, 2. Judg. 5, 23. Job 3, 6 cursers of the day, i. e. a class of magicians who were thought to render particular days unfortunate by their imprecations. Gen. 3, 14 cursed art thou from every beast, i. e. all beasts shall avoid thee as infamous and accursed. Deut. 27, 15 sq. 28, 16 sq.

Niph. pass. Part. נַאָרָים Mal. 3, 9.

Piel אַרַר, part. מָאָרָר 1. i. q. Ka, to curse, Gen. 5, 29.

2. to cause a curse. Num. 5, 22 הַּבְּרֵים the waters causing a curse, i. e. which cause destruction to the adulterous and perjured woman who drinks them.

Hoph. fut. יוּאֵר pass. to be cursed, Num 22, 6.

Deriv. מַאֶּרָח.

pr. n. Ararat, a region or pro vince near the middle of Armenia, between the Araxes and the lakes Van and Oroomiah, 2 K. 19, 37. Is. 37, 38; still called by the Armenians Ararat, шршрши ; upon whose mountains, הָרֵי אַרָרָט, the ark of Noah rested, Gen. 8, 4. It is sometimes taken in a wider sense for Armenia itself, Jer. 51, 27. That it is the name of a region, and not strictly of a mountain, is affirmed also by Moses Chorenensis; see Schroeder Thes. Ling. Arm. p. 55. Mosis Choren. Hist. Arm. ed. Whiston, p. 289, 308, 358, 361.—For an account of this region, see Morier's Second Journey, p. 312. R. K. Porter's Travels Vol. I. p. 178 sq. Smith and Dwight's Researches in Armenia, Vol. II. p. 73 sq.—The root is Sanscr. Aryavarta, 'terra sancta;' Bohlen, Benfey, etc.

in Kal not used, but as is noted by Manger ad Hos. 2, 21, pr. i. q. אבים, to erect, to build, whence בּרָשׁ a bed or couch, with a canopy.

a bed-fellow, husband or wife, a cone betrothed.—

Piel אַרָשׁ to betroth a woman, pr. to make her a spouse; c. acc. אַרָשׁ לוּ אַשׁר Deut. 20, 7. 28, 30; and אַרָשׁ לוֹ אָשׁר Hos. 2, 21. 22. 2 Sam. 3, 14. The price paid for a wife is put with אַ 2 Sam. l. c. Pual שׁרֵשׁ, fem. in Pause רּשִׁשׁ, to שׁ

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betrothed, Ex. 22, 15. Deut. 22, 28. Part. יינייה Deut. 22, 23. 25. 27.—Chald. אַרָּס Deut. 22, 23. 25. 27.—Chald. פֿאָרָס

* Do obsol. root, i. q. Arab. to desire, to long for. Hence

רְּשֶׁרְאָׁ f. desire, longing, Ps. 21, 3. Sept. din us, Vulg. voluntas.

Ezra 4, 8. 11. 23. 6, 14, អភុទ្ធសក្សកុង 7,1.7, អភុមុំឃុំកុភ្កាង 4, 7, Artaxerxes, pr. n. of several Persian kings; in Greek written Aprasios, by the Armenians upunus of u Ardashes, by the modern Persians اردشیر, Ardeshir; by the ancient Persians, in the inscriptions of Nakshi-Rustam in Niebuhr's Reisebeschr. II. tab. 27, according to De Sacy, ארחחשחר Artakhshetr, Artakhshatra; whence by interchanging the letters r and s, and by transposition, arose the form Artakhsharta and the Heb. Artakhshast, Artakhshasta, as above. Comp. Lassen in Zeitschr. f. d. Kunde des Morgenl. VI. p. 160.

This name is compounded from the syllable art, strong, mighty, (comp. the pr. names 'Αρτοβάρης, 'Αρταβάζης, 'Αρταφέρνης,) and השחר, which in the ancient usage denoted king, like the Zend and Sanser. kiatra. Nor yet is Herodotus to be taxed with error in rendering it mighty warrior (6.98), comp. kiatra 'soldier;' since kings also were warriors. See Lassen Keilschrift p. 36.

Two kings of this name are mentioned in the O. Test. a) Pseudo-Smerdes Ezra 4, 7.8.23 comp. 24, who not improb. took the name of Artaxerxes on his accession. b) Artaxerxes Longimanus, in whose seventh year Ezra led out a colony into Palestine, Ezra 7, 1.7.11. 12.21.8, 1; and from the twentieth to the thirty-second year of whose reign Nehemiah was governor of Judea, Neh. 2, 1.5, 14.13, 6. See more fully in Thesaur. p. 155, 156.

* סלים obsol. root, prob. i. q. אָסָר to sind. Hence the two following:

אָטַרְאֵל (whom God hath bound sc. by vow) pr. n. m. Asareel, 1 Chr. 4, 16.

ישׁרְישׁל (vow of God) pr. n. m. Asriel, Num. 26, 31. Josh. 17, 2. 1 Chr 7, 14. Patronym. is אַרְשָׁלָּה Asrielite, Num. l. c.

to c. suff. ושׁא Job 18, 5, הַשְּלֵא Is 50, 11, comm. gend. (rarely masc. Job 20, 26. Ps. 104, 4. Jer. 48, 45; comp. on the gender of words signifying fire. Lehrg. p. 546 note,) fire, comp. Chald. אַשָּׁאָ, אַדְּשָּׁאַ, fire, fever, Syr. בּבּיּשׁלָּהָּ, הוֹים fever, Ethiop. הוֹדְלֹדְ fire, Arab. בּבּישׁלַּהְ, which however is rarely used. The branches of this very ancient stock are widely spread throughout the languages of Asia and Europe; comp. Samer. ush

to burn, Pehlv. and Pers. أتش, perh Lat. æstus, Germ. heitzen, heiss.—Spec 1. the fire of God, often for the lightning 1 K. 18, 38. 2 K. 1, 10. 12. 14. Job 1, 16,

comp. Ex. 9,23 and Pers. آڏش آسمان Trop. for the anger and wrath of God, (comp. Virg. Æn. 2.575 exarsere ignes animo, subit ıra, etc.) Deut. 32, 22 מון בוויין באַפּר a fire is kindled in mine anger. Jer. 4, 4. 15, 14. 21, 12. Lam. 2,

4. Ez. 22, 21. In like manner fire is put for ardour in men, q. d. burning zeal or passion, Jer. 20, 9. Ps. 39, 3. 4.

2. Poet. fire for war, e. g. to be consumed by fire, i. q. to be consumed, wasted by war, Num. 21, 28. Jer. 48, 45. Judg. 9, 15. 20. Is. 10, 16. 26, 11. Ps. 21, 10. So the fire, metaph. to kindle a war, to excite the tumult of war, Is. 50, 11.—The same figure is frequent in the Arabian poets; comp. Comment. on Is. 7, 4.

3. Trop. for destruction, ruin, of any kind, both of men and things, Job 15, 34. 20, 26. 22, 20. 31, 12. Is. 1, 31. 30, 30. 33, 11. 14.

4. heat, scorching of the sun, Joel 1, 19, 20. 2, 3. 5.

5. a flashing, brightness, splendour, e.g. of arms Nah. 2, 5. אַבְרַי אַט stones of fire, glittering gems, Ez. 28, 14. 16; comp. Stat. Theb. 2. 276 arcano florentes igne smaragdi.

Deriv. mwin, q. v.

র্টাই Chald. st. emphat. মর্ট্ড্র, id. Dan 7, 11. י נוֹ מְ i. q. שֹׁיַ, there is, there are, 2 Bam. 14, 19. Mic. 6, 10. Arab. أَيْسَ, Chald. אַרְחֵי, אָרַחָר.

שׁרן, foundations, Ezra 4, 12. 5, 16. R. אַשָּׁרָן. Arab.

* בְּשֵׁלֵּ obsol. root, perh. i. q. בְּשַׁלָּ, to mingle, to compute.—

្រុំ (i. q. ក្រុងបញ្ជូ) pr. n. m. Eshban, Gen. 36, 26.

기교한 (I adjure) pr. n. m. Ashbea, 1 Chr. 4, 21.

אַבְּעֵלְּאָ Eshbaal, pr. n. of a son of Saul, 1 Chr. 8, 33. 9, 39; i. q. מְּיִשׁ־בִּעלּ p. 45.

* דְּבַּאָּ, obsol. root, i. q. Chald. and Syr. אָשָׁר, , to pour, to pour out.—
Hence the two following:

אָשֶׁר m. an outpouring. Num. 21, 15 בְּּשֶׁר חַמְּחָלִים i. e. places where the torrents from the mountains are poured out, or flow down, into the valleys and plains below, q. d. ravines.

וֹתְשְׁאֵלְּהְ f. id. outpouring of torrents, a low place or ravine at the foot of a mountain where a torrent flows down, Josh. 10, 40. 12, 8. מַּלְּהָוֹת הַוֹּחְשָּׁאֵ the ravines of Pisgah, for the foot or base of the mountain, Deut. 3, 17. 4, 49. Josh.

12, 2. 3. Comp. foot of a mountain or hill, from to pour out.

(strong-hold, castle, for της for ης για) pr. n. Ashdod, Gr. Αζωνός, one of the five principal cities of the Philistines, (assigned to the tribe of Judah Josh. 15, 47, Josh. 11, 22. 15, 46. 1 Sam. 5, 1. Is. 20, 1. It was a key of Palestine towards Egypt; comp. Is. l. c. and Hdot. 2. 157. A village still stands upon its site, called Esdûd; see Rosenm. Bibl. Geogr. II. ii. p. 374 sq. Bibl. Res. in Palest. II. p. 368.—The gentile n. is γτης, fem. Γη, and this latter adver-

bially, in the dialect of Ashdod, Net, 13 24.

obsol. root, i. q. Arab. הייל for

1. to prop, to support, i. q. ប៉ប់ង.

2. Metaph. to heal, to cure. Deriv. חַשָּׁהָ and pr. n. הַּשָּׁהַים.

לְּיִהְיּלְּיִּלְּיִהְ fem. i. q. שֹׁתְ, fire, as in Chald. Jer. 6, 29 Cheth. קּיִבְּיִהְם לְּיִלְּיִהְ by their fire the lead (is consumed). Keri בּיִבְּיִבְּיִר consumed by fire.

កាឃ្ល់ន m. constr. កាឃ្ល់ន , plur. constr. កាឃ្លុំន , a sacrifice, offering, so called from the fire (ψκ) which consumes it, as πυρώ from $\pi \tilde{v}\varrho$, q. d. the sacred fuel to be burned before God, with די parag. like אַרָּדּ הוח, הן; צרנה. Spoken of every kind of sacrifice and offering, and once even of those not burned, Lev. 24, 7. 9. Most freq. in certain ritual formulas, as ਸਾਲ੍ਹੇਲ מ בֵיחות לֵיחוֹת a sacrifice of sweet odour unto Jehovah Lev. 1, 9. 13. 17. 2, 2. 9. 3, 5. חוֹחים אשׁת לֵרות ניחת אבר Ex. 29, 41. Lev. 8, 21; ellipt. קיהוֹם השָּׁא a sacrifice to Jehovah sc. of sweet odour Lev. 2, 16. Ex. 29, 18. 25. Plur. אשר יחוח sacrifices of Jehovah, i. e. offered to him, Lev. 2, 3, 10.

דּשָּׁאָ (for השָּהָא, fem. of the form שֹּהָא, constr. השָּא (fem. of the form שֹּהְא, for השָּה, which is sometimes also put for the absol. Deut. 21, 11. 1 Sam. 28, 7. Ps. 58, 9; c. suff. הַהְשָׁא, וְהְשָּׁאָ, וְהְשָּׁא, וִהְשָׂא, וַהְשָּׂא, פּנַר. once הַהְשָּׁאְ Ps. 128, 3; Plur. once הַבָּי Ez. 23, 44, elsewhere always בּשִׁים, (for בּבָּי שׁאַ by aphæresis, from sing, הַשָּׁיִר, יִבָּיַר, נַבָּיר, יִבָּיַר, c. suff. יִבָּיַר, יִבְיָּר, יִבְיַר, יִבְיַר, בַּיִרים, בּיִרים, בּירים, בּיִרים, בּירים, בּיִרים, בּיִרים, בּיִרים, בּיִרים, בּיִרים, בּירים, בּירי

1. a woman, female, of any age or condition, married or unmarried. Cant. 1, 8 ייפח בּנָשׁים O thou fairest among women! 5, 9. 6, 1. Gen. 31, 35 לַרָה נְשׁרם לִּר the way of women is upon me, i. e. I have what is usual with women, the menses. 2 Sam. 1, 26 thy love to me was...passing the love of women. Job 42, 15. Of unmarried females Gen. 24, 5. Is. 4, 1.a) As the name of the sex, and thus applied to animals, a female, Gen. 7,2; so Lat. femina, French femelle, Gr. איטין in Aristotle. See איז no. 1. a. With the artic collect. women, the female sex, Ecc. 7, 26. b) a wife, opp

o a husband, Gen. 24, 3. 4. 25, 1. 26, 34. 28, 1. 34, 4 sq. אָבִיק thy father's wife, i. e. thy step-mother, Lev. 18, 8, 11. Comp. 1 Cor. 5, 1. Frequent in the phrase לכח לו לאשה to take to oneself a woman for a wife, Gen. 4, 19. 6, 2. Spoken also of a concubine, Gen. 30, 4; of one betrothed, Gen. 29, 21. c) As a term of reproach for a man who is weak, cowardly, effeminate, Is. 19, 16. 3, 12. Jer. 51, 30. Nah. 3, 13. Comp. Hom. 'Azatides oux et' 'Azatol. Virg. Æn. 9. d) Joined in apposition with various nouns, e. g. নায়া নাছান a harlot Josh. 2, 1; מילגש a concubine Judg. 19, 1; אלמנח אלמנח a widow 1 K. 7, 14; השא יבראח Judg. 4, 4; ישראליח Lev. 24, 10. e) With genit. of an attribute, instead of an adjective, e. g. אָלָיה חַיָּל a capable שטחת תדנים ; 11 אטר מדינים a conlentious woman Prov. 27, 15; אשר זנינים a prostitute Hos. 1, 2. f) Emphat. of a true woman, such as she should be, Ecc. 7, 28; see יָטֶרְאֵל no. 2, comp. in יָטֶרְאֵל uo. 1, and the saying of Diogenes, 'I seek a man.'

2. Followed by rink or ray, one, another; altera, altera; see under these words.

3. every one, Ex. 3, 22. Am. 4, 3.

المحتفظة ا

אָשׁרָּרָה see אַשׁרּרָה.

קישרן m. (ר. שְׁבֶּי) darkness, obscurity, only Prov. 20, 20 Keri הַשְּׁהוּ ; in Cheth. בְּצִישׁרן הַאִּרשׁוּן. The Targ. gives the like orthography in Chaldee, בְּיָהְ הַּבְּיִהְ הַּבְּיִהְ הַשְּׁרִּן.

אַשׁרָּר or אַשׁרָּר m. only c. suff. יְאָשׁרָּר, plur. c. suff. אַשְּׁרָרוּ R. אַשָּׁרָר.

1. a step, going. Prov. 14, 15. Ps. 40, 3. Metaph. in reference to virtue and piety, e. g. to follow the steps of Jehovah, Job 23, 11; also one's steps are said to slide and fall, Ps. 37, 31. 73, 2. Comp. Tyx.

2. L q. সমাধ্রা, a species of cedar,

Arab. Sherbin. Ez. 27, 6 הְשַׁהְ כָּשֹׁהְ בָּשְׁרְ בְּשֹׁהְ בְּשֹׁהְ בַּשְׁרְ בְּשֹׁהְ בַּשְׁרְ בְּשֹׁהְ בְּשְׁרְ בְּשִׁהְ בּּיִהְ thy benches (or decks) they make of ivory, the daughter of the Sherbin-cedars, i. e. ivory inlaid in cedar wood, bordered with it; comp. Virg Æn. 10.136. See in בּשׁבִּיהַ.

רה (r. שְשֵׁהְּר 1. i. q. אֲשׁהָּר, a step, constr. with a fem. Job 31, 7.

2. Rarely > 1 Chr. 5, 6, with He local איינית Gen. 25, 18, pr. n. Assyria, Hos. 9, 3. 10, 6. Zech. 10, 10; more fully אָרֶץ אֵשׁוּר Is. 7, 18. Also the Assyrians, constr. c. masc. Is. 19, 23, 23, 13, 30, 31, 31, 8. Ps. 83, 9. Hos. 14, 4. In the cuneiform inscriptions it is written Abura; see Lassen über d. Persepol. Keilschr. p. 71-79.—The name Assyria is variously employed by the Hebrews, e. g. a) Assyria proper, in the ancient sense, Gen. 10, 11. 22, seems to have comprehended nearly the same countries which Ptolemy (6.1) assigns to Assyria proper. viz. those lying east of the Tigris, between Armenia, Susiana, and Media, and espec. Adiabene. b) Usually it stands for the Assyrian empire, which comprehended also Babylonia and Mesopotamia, Is. 10, 9. 10, comp. Comment. on Is. 39, 1; and extended to the Euphrates, Is. 7, 20, which river therefore is put as the emblem of the Assyrian empire Is. 8, 7. So too the name Assyria comprehends also Babylonia in Hdot 1. 102 106. Strabo 16 init. Arrian Exped. Alex 7. 7. 6. Once also in the O. Test. the provinces beyond the Tigris seem to be left out of view, and the Tigris is thus said to flow on the east of Assyria, חדמת אשא, Gen. 2, 14. c) After the overthrow of the Assyrian empire, the name אשרר Assyria continued to be sometimes used of the countries over which that empire had formerly extended, and of the new kingdoms which had then taken its place, e. g. of Babylonia 2 K. 23, 29. Jer. 2, 18 (comp. Is. 8, 8). Lam. 5, 6; also Judith 1, 5. 2, 1. 5, 1; of *Persia* Ezra 6. 22, where Darius is called בַלַהְ אֲשׁוּר.—. Hitzig attempts to show that "is put also for Syria, Is. 19, 23. Ps. 83, 9. (Begr. d. Kritik p. 98. Jes. p. 235.) But his arguments are not convincing.

אַשׁרּרִים plur. אַשׁרּרִים Asehurim, pr. וּ of an Arabian tribe Gen. 25, 3; perh. the same which is called in 2 Sam. 2, 9 אֲלַשְּׁרֵי, to be sought in the vicinity of Gilead.

אָלְיּחוּרּ (perh. blackness, black, r. 'שָּׁחַרּר') pr. n. m. *Ashur*, 1 Chr. 2, 24. 4, 5.

תְּשְׁשְׁלְּהָ (r. חשָׁאַ no. 1) a support, column; Plur. c. suff. הְשִׁיהוֹהָ, Jer. 50, 15 Keri, Sept. ἐπάλξεις αὐτῆς, Vulg. better funutamenta ejus. Comp. Arab. בּשׁרֵּח from a form הַשְּׁשׁרֵּח.

Ashima, the domestic idol of the city of Hamath, 2 K. 17, 30. The name is of uncertain etymology; most prob. it stands in connection with Pers. משלום asuman heaven, Zend. açmano.

אַשׁירָה see אֲשִׁירָה.

ซ้าซี่×ี m. (r. ซีซู่×ี) a foundation. Arab. سُلْسَةً, سُلِّةً, سُلِّةً, وَاللَّهُ Found only in plur. אַשׁרשׁים foundations, i. e. ruins of buildings destroyed to the foundations, so that those alone remain. (Comp. מוֹסְדִים Is. 58, 12 of ruins.) Is. 16, 7 אָשׁרשׁר קיר־חַרְשׁת the ruins of Kirhareseth, i. e. of the city Kerak. In Jer. 48, 31, where there is an imitation of this passage in Isaiah, is read אָנשׁר קיר־חֶרֶש the men of Kir-heres; but there is no need of supposing an exact correspondence in such passages. Later writers employed the words of earlier prophets only so far as they were applicable to their purposes; and sometimes added explanations, or even changed them, e. g. substituting for difficult or perhaps obsolete words others more easy and in current use. See Gesch. der Heb. Spr. p. 37 sq. and Comment. on Is. l. c.

קשׁרשׁר f. 2 Sam. 10, 19. 1 Chr. 16, 3; Plur. אַשִּרשׁר Hos. 3, 1, and אַשׁרשׁר Cant. 2, 5, a cake, cakes, Lat. liba, spec. such as were prepared from dried grapes or raisins, pressed or compacted into a certain form, from r. שׁשָּאָ; אַס יְשִׁרְּשִׁרְּיִם raisin-cakes Hos. l. c. They are mentioned as delicacies with which the weary and languid are refreshed, 2 Sam. 1 Chr. Cant. ll. cc. and were also offered to idols in sacrifice, Hos. l. c. They differ-

ed from בשבי i. e. grapes dried, but mocompacted into the form of cakes; and also from אַבְּיבָּיִי i. e. figs pressed into cakes.—The etymology is doubtless to be sought in the idea of pressing together; (see the root, and comp. אָבְּיבִי נוּשָׁרָבְּי מּמֹנְי נוֹשְׁרַבְּי נוֹשְׁרַבְּי נוֹשְׁרַבְּי נוֹשְׁרַבְּי נוֹשְׁבְּי נוֹשְׁבְי נוֹשְׁבְּי נוֹשְׁבְי נוֹשְׁבְּי נוֹשְׁבְּיִים נוֹשְׁבְּי נוֹשְׁבְּיִים נוֹשְׁבְּי נוֹשְׁבְּי נוֹשְׁבְּי נוֹשְׁבְּי נוֹשְׁבְּי נוֹשְׁבְּי נוֹשְׁבְּי נוֹשְׁבְּי נוֹשְׁבְייִים נוֹשְׁבְּיים נוֹשְׁבְּי נוֹשְׁבְּיִים נוֹשְׁבְייִים נוֹשְׁבְּיִים נוֹשְׁבְּיִים נוֹשְׁבְּיִים נוֹשְׁבְּיִים נוֹשְׁבְייִים נוֹשְׁבְיים נוֹשְׁבְייִם נוֹשְׁבְּיִים נוֹשְׁבְיִים נוֹשְׁבְיִים נוֹשְׁבְיִים נוֹשְׁבְיִים נוֹשְׁבְיִים נוֹשְׁבְיִים נוֹשְׁבִים נוֹשְׁבִים נוֹשְׁבִים נוֹשְׁבִים נוֹשְׁבִים נוֹשְׁבִים נוֹשְׁבְים נוֹשְׁבְיִים נוֹשְׁבְיִים נוֹיִים נוֹשְׁבְים נוֹשְׁבְיִים נוֹשְׁבְיִים נוֹשְׁבְיִים נוֹיִים נוֹיִים נוֹשְׁבִיים נוֹיִים נוֹיים נוֹיִים נוֹים נוֹיים נוֹיים נוֹיים נוֹיים נוֹיים נוֹיים נוֹיים נוֹיים נוֹים נוֹיים נוֹים נוֹיים נוֹיים נוֹיים נוֹיים נוֹיים נוֹיים נוֹיים נוֹיים נוֹים נוֹיים נוֹיים נוֹיים נוֹיים נוֹים נוֹיים נוֹיים נוֹ

אַלְּאָ m. a testicle, Lev. 21, 20. Syr. בּבּרׁ and Ethiop. ሕዝባት id. The form is for מְּשִׁיאָ from רְּחִישִׁי, (as שִׁשְׁאָ, from הַשִּׁי,) Ethiop. הווער to indicate, to inform, whence הווער הווער הווער אין הווער הוווער הווער הווער

אַשְׁכּלֶת plur. אַשְׁכּלוֹת and אֵשְׁכּלֶת; and אַשְׁכּלֶת; masc. Num. 33, 23.

branch, Ethiop. ሕዝግል a grape, a vine, whence the verb ከግብ to bear grapes, Syr. and Chald. צָּבָּב אָרָא, a grape, cluster. Among all this variety of or thography, the etymology is doubtful. Perhaps אָשָׁלָּא, may be for אָשָׁלָּא, from בָּשָׁל, to bind, to braid, to plait, q. d. a braid of grapes; comp. בַּיָבַי.

2. Eshcol, pr. n. a) Of a valley abounding in vines, in the southern part of Palestine, Num. 13, 23, 24, 32, 9

Deut. 1, 24. See Bibl. Res. in Palest. l. p. 316. b) Of a man, Gen. 14, 13. 24.

Ashkenaz, pr. n. of a people and region in northern Asia, sprung from the Cimmerians (מָבוֹי) Gen. 10, 3, and situated in the vicinity of Armenia Jer. 51, 27; unless perhaps it was a province of that country itself. A similar form is מַבְּיבוֹי .—The modern Jews understand by it Germany, and even call this country by the Heb. name; a rare specimen of ignorance in geographical ma ters.

קּשְׁכֶּר m. for אָשְׁשָׁלָּ, Aleph prosthet. a gift, present, Ez. 27, 15. Ps 72, 10. R. שָׁבָר II, i. q. אָבָר to hire, to reward.

obsol. root, Arab. اَ أَكُلُ and أَكُلُ i. q. أَكُلُ to strike deep root, to be deeply rooted, اَ اُكُلُ a root, stock, origin. Hence

ג'שָל (Kimchi שְׁשֶׁל i. q. Arab. בּוֹל a tamarisk, myrica, Tamarix orientalis Linn. 1 Sam. 22, 6 אַבְּין הְּחָהַ under the tamarisk-tree. 31, 13, the parall. passage to which in 1 Chr. 10, 12 has הַּצְּקִי הְחָהַ under a terebinth or tree generally.—
Then perh. any large tree, (like בּילִי אָרָה,) and collect. trees, a wood, grove, Gen. 21, 33.—An accurate description of the tree בּבֹל is given by J. E. Faber, in Fab. and Reiskii Opusc. med. ex monumm. Arabum, p. 137; see also R. K. Porter's Travels II. p. 311.

* DUN Lev. 5, 19. Num. 5, 7, also
DUN Lev. 4, 13. 5, 2. 3. 4. 17; fut. DUN.

1. to fail in duty, to transgress, to be guilty, Engl. Vers. to trespass. Arab.

| id. | id

that in which one is guilty, with > Lev.

5, 5, with 12 Hos. 13, 1. Ez. 22, 4.—

Others, in several passages, render to acknowledge oneself guilty, as Hos. 5, 15. Zech. 11, 5. Lev. 4, 22. But there seems no good reason to depart from the common acceptation of DUX, since we need only render in Hos. 1. c. until they suffer punishment, as in no. 2; in Zech. 1. c. and are not punished; in Lev. 1. c. when a ruler hath sinued through ignorance...then he is guilty, has contracted guilt; here DUX is i. q. 1912 with in c. 5, 1. 17.

2. to bear one's guilt, i. e. its consequences, to suffer punishment, to be punished, Ps. 34, 22. 23. Is. 24, 6. Jer. 2, 3.

3. i. q. שَيّْ and שَيْئِ, to be laid waste, destroyed, spoken of altars Ez. 6, 6. Comp. Syr. معدة أهمدة أهما

NIPH. to be punished; hence to be destroyed, to perish, e. g. flocks, Joel 1, 18. HIPH. to punish, and hence to destroy. Ps. 5, 11.

Deriv. the three following.

ם אָשָׁלָּשׁ m. c. suff. אֲשָׁמָר, plur. c. suff. אֲשֶׁמֵרוּ

1. fault, blame, guilt, which one contracts, Gen. 26, 10. Jer. 51, 5.—Hence

2. Meton. trespass, i. e. the thing through which guilt is contracted, Num. 5, 7. 8.

3. a sacrifice for fault or guilt, Engl. Vers. a trespass-offering, 1 Sam. 6, 3 sq. 2 K. 12, 17. Is. 53, 10. Ez. 40, 39. In the Mosaic law these sacrifices for fault or trespass-offerings (אַשַׁמִּים) are carefully distinguished from sacrifices for sin or sin-offerings (תַּשָּאוֹת). Not only were the rites and ceremonies of each different; (see Lev. 5, 1-26, or 1-19 and 6, 1-7; 7, 1-7, comp. 4, 1-35. 6, 17-23 or 24-30;) but the different victims pertaining to each were sometimes conjoined in one and the same offering, (as Lev. 14, 10 sq. Num. 6, 12 sq. comp. Lev. 5, 7-10,) and the particular faults or sins are carefully enumerated by the lawgiver, which were to be expiated by this or that rite; see Lev. c. 5. 14, 12. 24. 19, 20-22. Num. 6, 11. 12. Still, the precise point of distinction between the two kinds of faults or sins, has hitherto been sought in vain See Jos. Ant. 3. 9. 3. Philo de Victimia 2. p. 247. ed. Mang. Rosenm. ad Lev. 5 6. Carpzov. Antiquit. S. cod. p. 707 sq.

D 数 m. adj. verbal 1. in fault, guilty, Gen. 42, 21. 2 Sam. 14, 13.

2. bringing a trespass-offering, Ezra 10, 19.

רְאָהָה (like הַבְּּהָה (like הַבְּּהָה (like הַבְּּהְה (וֹגְר הַבְּּהָה), a being in fault, trespassing; Lev. 5, 26 [6, 7] הַבְּּה הָבְּיה הַבְּּיה (בְּּבָּה הַבְּיה הַבְּּה הַבְּּה הַבְּיה וֹ בִּבְּיה (הַבְּיה הַבְּּה הַבְּּה הַבְּּה הַבְּּה הַבְּיה הַבְּיה וֹ (בּיבִּיה וֹ בִּיבְּיה וֹ (בּיבִיה הַבְּיה הַבְּיה הַבְּיה הַבְּיה הַבְּיה וֹ (בּיבִיה הַבְּיה הַבְּיה וֹ (בּיבִיה הַבְּיה הַבְּיה וֹ (בִּיבִיה הַבְּיה הַבְּיה הַבְּיה וֹ (בִּיבְיה הַבְּיה הַבּיה הַבְּיה הַבְּיה הַבְּיה הַבְּיה הַבְּיה הַבְּיה הַבּיה הבּיה הבּיבּיה הבּיה הבּי

2. a fault, blame, guilt, Engl. Vers. trespass, 1 Chr. 21, 3. 2 Chr. 24, 18. 28, 13. Am. 8, 14 าากุษัตร the guilt of Samaria, i. e. its idols. Plur. การษุ่ง, 2 Chr. 28, 10. Ps. 69, 6.

3. the bringing of a trespass-offering, see in ๒๒% no. 3. Lev. 5, 24 [6, 5] ฉาก เกษุห in the day when he bringeth his trespass-offering. Comp. ๒๒% no. 2.

אַשִּׁמִרָּה see אַשְׁמהּרָה.

אַשְׁמַנִּים, Aleph prosthet. pr. fatness; hence fat fields, fertile fields (comp. Gen. 27, 28); Is. 59, 10 ייי מַנִּיִים מַנִּייִם מַנִּיִם מַנִּייִם מַנִּיים מַנִּייִם מַנִּיים מַנִּיים מַנִּייִם מַנִּיים מַנִּיים מַנִּים מַנִּיים מַנִּים מַנִּים מַנִּים מַנִּים מַנְּים מְּנִים מְּנִים מְּנִים מְּנִים מְּנִים מְּנִים מְּים מַנְּים מַנְּים מְּנִים מְּנִים מְּנִים מְּנִים מְּנִים מְּנִים מְּנִים מְּנִּים מְּנִּים מְּנִּים מְּים מִּים מַּנְּים מְּנִּים מְּנִּים מְּנִּים מְּיִּים מְּיִּים מְּיִּים מִּים מְּיִּים מְּיִּים מְּיִּים מְּיִּים מְּיִּים מְּיִּים מְּיִּים מְּיִּים מְּים מִּיּים מְּיִּים מְּיִּים מְּיִּים מְּיִּים מְּיִּים מְיּים מְּיִּים מְּיִּים מְּיִּים מְיּים מְּיִּים מְּיִּים מְיִּים מְּים מִּיּים מִּים מִּים מְּיִּים מִּים מִּים מִּיּים מִּים מִּים מִּים מִּים מִּיּים מִּים מִּים מִּים מִּים מִּים מִּים מְּיִּים מְיים מִּים מְּים מִּים מְּים מִּים מְּיִּים מְּיִּים מְּיִּים מְיִּים מְיִּים מְיִּים מְיִּים מְיִּים מְיִּים מְּיִּים מְייִּים מְּיִּים מְּיִּים מְיִּים מְיִּים מְיִּים מְיִּים מְיִּים מְּיִּים מְיִּים מְיִּים מְיִּים מְיּים מְיּים מְיּים מְיּם מְּיִּים מְּיִּים מְיּבְּים מְיּי

אַשְׁמַרָּרָה , אַשְּׁמְרָרָה (r. יְשָׁמָר, constr. יְשְׁמָרְרָה (once absol. Judg. 7, 19), Plur. Plur. אַשְּׁמְרָּה , a watch, φυλακή, a part of the night, so called from the military watches. Among the ancient Hebrews there were only three night-watches; the first or יוֹשְׁמָּרְרוֹח Lam. 2, 19; the middle Judg. 7, 19; and the third יְבָּבֶּרְ יִבְּבֶּרָת יִבּבְּרָת בַּבְּרָת בַבְּרָת בַּבְּרָת בּבְּרָת בַּבְּרָת בַּבְּרָת בַּבְּרָת בַּבְּרָת בַּבְּרָת בַבְּרָת בַּבְּרָת בּרָת בּבּרָת בּרָת בּבּרָת בּרָת בּבּרָת בּבּרָת בּרָת בּרָת בּבּרָת בּרָת בּבּרָת בּבּרָת בּרָת בּבּרָת בּרָת בּבּרָת בּרָת בּבּרָת בּרָת בּבּרָת בּרָת בּבּרָת בּבּר בּבּרָת בּבְּבּרָת בּבּרָת בּבּרָת בּבּרָת בּבּרָת בּבּרָת בּבּרָת בּבּרָת בּבּרְת בּבּרָת בּבּרָת בּבּר

* אָשְׁרּן obsol. root, perh. I. to be hard, firm, strong; Chald. אָשִׁרּן, אָשׁרּן, hard, strong; comp. בְּשִׁרְּ, Arab. בַּשִׁרְ, hard, strong, robust.

II. to be dark, obscure, see ্যাটার.

মুন্দু m. a lattice, i. e. a latticed window, through which the cool breeze passes, Judg. 5, 28. Prov. 7, 6. R. মুখু q. v.

可增整 (the strong, fortified) Ashnah, pr. p. of two cities in the tribe of Judah, Josh. 15, 33. 43.

한 (prop, support) Eshean, pr. n of a city in Judah, Josh. 15, 52. R. 맛형

we incantation, enchantment. Simonis places the primary power in the notion of covering, hiding; whence Syr. to use incantation, pr. to practise hidden arts comp. Day and Day; also There a quiver so called a recondendo. Kindred with the signif. of incantation is DDA.

Deriv. the two following.

אָשָׁמִיים Heb. and Chald. an enchanter magician, Dan. 2, 10. Plur. Heb. שְּׁשִּׁים Dan. 1, 20. 2, 2; Chald. אָשָׁמִיין, emphat. אָשָׁמָיּין, from a Sing. אָשָׁמָין Dan. 2, 27. 4, 4. 5, 7. 11. 15. Syr.

אָלָּאָבּ f. c. suff. וֹיְהְשְׁאַ, a quiver, perl. so called as covering and concealing the arrows, see r. אָבָי. Is. 22, 6. 49, 2. Jer. 5, 16. Ps. 127, 5. Job 39, 23. Lam. 3, 13 יִּבְּיֵב אַנְיִּבְּיִב the sons of his quiver, his arrows.

Ashpenaz, pr. n. of a chief eunuch in the court of Nebuchadnezzar, Dan. 1, 3. Roediger well compares Pers.

, Sanscr. açvas, horse, and nasa nose; pr. 'nose of the horse.' A similar form is מַּבְּיִבָּיִאַ.

ាត្តីយ៉ុន្តឺ an obscure word, found only twice, 2 Sam. 6, 19. 1 Chr. 16, 3; where Vulg. assatura bubulæ carnis, deriving it absurdly enough from by fire and bullock. Engl. Vers. a good piece of flesh. But there can be little doubt that it was a certain measure of wine or drink, a measure, cup, for pp with Aleph. prosthet. from r. דעים no. 3, i. q. Ethiop. naz to measure, whence PhAC a measure, cyathus, see Ludolph Lex. Æthiop. p. 187; comp. kindr. "Lo to number.—An approach to the truth was made by L. de Dieu, who following the same etymology, understands a portion of the sacrifice measured out.

 Jerusalem, see in שַּׁבָּי. Trop. put as the emblem of deep and squalid poverty; 1 Sam. 2, 8 he raiseth up the poor out of the dust, אְבִיוֹן, אִבְיוֹן, וֹשְׁמַּאַ he lifteth up the needy from the dunghill. Ps. 113,7.

Comp. Arab. בּשׁׁ dung, mire, put for the deepest poverty.—Plur. היששיש, from a lost Sing. הַשְּׁשׁׁמִּ or רְשְּׁשׁׁמִּ. Lam. 4,6 they embrace dunghills, i. e. lie in the lust, wallow in filth. Comp. the similar phrases 'to embrace the rock' Job 24, 8; 'to lick the dust,' etc.

The signif dunghill, which NOTE. J. D. Michaelis needlessly calls in question, Suppl. p. 137, is expressed by all the ancient versions with once voice; and the same is found also in the Mishna, where occurs the Sing. naws dunghill, Chetuboth 7. 5. Baba Mezia 5. 7; and Plur. of dunghills in the fields, Shebiith 3. 1-3. According to this first form, we might suppose the word to be derived from the root now, but whence then would come the Plur. nimpton? Most prob. however this Sing. belongs to a later age, and arose from an error of etymology by which the earlier north, was regarded as a Plur. Comp. সমুধ্ ે plur. તાંત્રગુરૂ, and thence Chald. Sing. . אַמַהַח

אַרְיָרָי (perh. migration, from r. אַרָּשְׁרָי (perh. migration, from r. אַרָּשָׁרְי (perh. migration, from r. אַרָּשְׁרָי (perh. migration, from r. אַרָּשְׁרָי (perh. migration, from r. אַרְאַרָי (perh. migration, from r. אַרָּשְׁרָי (perh. migration, from r. אַרְשְׁרָי (perh. migration, from r. אַרְשְּרָי (perh. migration

1. Pr. to be straight, right, i. q. שַּׁיָּה, no. 2. espec. of a way, and then also of what is upright, erect; whence comes the signif. to be firm, strong, in the Talmud.

2. to go straight forward, and genr. to go on, to advance, Prov. 9, 6.

3. to go well, to prosper, to be happy; comp. the kindr. verbs בְּשֵׁר no. 1, שְּשֵׁר, יבָשָׁר.

Piel new to cause to go straight, to guide right, Prov. 23, 19. Is. 1, 17 and right the oppressor, i. e. guide

him into the right path. Or it may here be taken as the Act. of Pual no. 2: and then we may render with the ancient versions: ψύσασθε ἀδικούμενον, Vulg. subvenite oppressed. Eng. Vers. relieve the oppressed. [More exactly: right the oppressed.—R.] Part. τώμη genr. leader, guide, Is. 3, 12. 9, 15.

2. Intrans. to go on, to advance, i q. Kal. no. 2. Prov. 4, 14.

3. to pronounce happy, to call blessed, Gen. 30, 13. Ps. 72, 17. Prov. 31, 29. Cant. 6, 9. Job 29, 11.

PUAL TWIN and TWIN 1. to be led, guided, Is. 9, 15.

2. to be made happy, to be blessed, Ps. 41, 3. Prov. 3, 18.

Deriv. ಇಲ್ಲೇ, ಗ್ರಾಲಕ್ಷ, ಇಲ್ಲೇ, ಇಲ್ಲೇ, ಇಬೆಟ್ಟ, ಸ್ವಾಪಕ್ಷ, ಇಪ್ಪಕ್ಷ, ಸ್ವಾಪಕ್ಷ,

ראביני (happy, blessed, comp. Gen. 30, 13) Asher, pr. n. a) A son of Jacob by Zilpah, Gen. 30, 13. 35, 26; the founder of the tribe of like name Num. 1, 40. 41, the territory of which lay in the northern part of Palestine and is described Josh. 19, 24–31. The gentile n. is אַשָּׁרָּנִי Asherite Judg. 1, 32. b) A city eastward from Shechem, Josh. 17, 7.

A) Pron. relat. of all genders and numbers, like Engl. who, which, also that, what. In the later Hebrew and Rabbinic is found the abbreviated form w, which was elsewhere used only among the Phenicians; in the other kindred dialects the relative has forms derived from the demonstrative w, as Chald. A, Syr. ?, Samar. T, Arab Li. q. with Ethiop. H who, comp. H he, this; see Thesaur. p. 165.—The various uses of the relative belong strictly to Syntax; and we give here only the following:

1. Before the relative, the pron. for he, she, it, or their plurals, is often omitted, e.g. Num. 22, 6 אַר רָאַר (אַר בּיַּאַר בּיִּאַר (אַר בּיַּבּיּר בּיִּאַר בּיִּאַר (אַר בּיַּבּיר בּיִּאַר בּיִּאַר (אַר בּיַּבּיר בּיִּבּיר (אַר בּיַבּיר בּיִּבּיר בּיִבּיר (אַר בּיַבּיר בּיִבּיר בּיִבּיר בּיִבּיר בּיִבּיר (אַר בּיבּיר בּיִבּיר בּיִבּיר בּיִבּיר בּיִבּיר בּיבּיר בּיביר ביביר ב

to that place which Ex. 32, 34; 거벌는 in that place which, i. e. where, Ruth i, 17. Lehrg. § 198.

- 2. Often אַשׁ is merely a sign of relation, which serves to give to substantives. adverbs, and pronouns, a relative sense; as אַטִר אַח־עַמָּר which dust Gen. 13, 16; אַשֶׁר אַת־הַשְּׂדַה which field 49, 30; אָשֶׁר אָת־הַשְּׂדָה where, from של there; שמר שמ whence, from משם thence; למר לו to whom, from אַשֶּׁר בּוֹי to him; אֲשֵׁר בּוֹ in whom; אַשֶּׁר בּוֹי from whom; שור לשנו whose tongue Deut. 28, 49, etc. Indeed this is the usual mode in which the Hebrews express the oblique cases of the relative, Lehrg. p. 743; with a very few exceptions not as yet noted by any one, that I am aware of, viz. אַשָּׁר בָּהֶם Is. 47, 12, for אֲשָׁר בָּהֶם (Targ. נם אַשֶּׁר and יִּכּם אָשֶׁר (יִּבּחוֹן); and יָּרִיּבְּחוֹן Gen. 31, 32, for אָשֶׁר צִמוֹ with whom.
- 3. לְשְׁלְשְׁרְ serves to circumscribe the genitive, like the Talmudic שְׁלָּי, espec. where several genitives depend on one governing noun, and in the later Hebrew; e. g. 1 Sam. 21, 8 אַבְּרֵר הְרִעִּים אָשֶׁר לִשְׁאוּל the chief of Saul's herdsmen. Cant. 1, 1 שִׁבְּרִר בְּעָשְׁרִים אָשֶׁר לִשְׁלְּמִׁר the Song of songs of Solomon, i. e. Solomon's Song of songs. See Lehrg. p. 672, 673.
- 4. In the later Hebrew אָשֶׁר is sometimes redundant, like the Aram. זְּדְ, דִּיּ, דִּיּ, דִּיּ, דְּיָּר, בְּרַר בְּיִבְּיָר, בְּרַר בְּיִבְּיִר, אֲשֶׁר בְּרַר בִּיְבָּיִר יִבְּיִבְּיִר is omitted; comp. 2 Sam. 7, 14. 9, 8. See in art. דִּיִּ.
- B) It passes over also into a relat. Conjunction, like Heb. ">, Aram. ",?,?, Ethiop. H, Gr. öu, Lat. quod, Germ. dass, Engl. that. Its various uses, in which it has a great resemblance to ">, may be reduced to the following:

- 2 Sam. 11, 20. 2 K. 8, 12. Deur. 29, 13 Is. 38, 7 this shall be to thee a sign, that, etc. Comp. no. 9.
- 3. Causal, because that, because, before a Præt. Gen. 30, 18. 31, 49. 34, 27. Josh. 4, 7. 22, 31. 1 K. 15, 5. Ecc. 4, 9. 8, 11. Rarely before a Fut. referring to something still uncertain, 1 K. 8, 33; comp. 2 Chr. 6, 24, where in the same connection is אָר. More fully הַּחָת צָּשָׁר, ובן אשר, see no. 9. Like יבן אשר it is also put at the beginning of an answer assigning a reason where one has been demanded; 1 Sam. 15, 19 wherefore then didst thou not obey the voice of the Lord, but didst fly upon the spoil . . .? 20 And Saul said unto Samuel, because that (אָשֵׁר) I have obeyed the voice of the Lord, ... and have brought Agag ... and have utterly destroyed the Amalekites, i. e. because, in doing as I have done, I have obeyed (I think) the divine command. Vulg. 'imo audivi vocem domini.'-Sometimes it may be more conveniently rendered for, Deut. 3, 24; so Sept. Syr. Vulg. Here too belongs אַטֵּר לָמָד Dan. 1, 10 (comp. רְּשָׁלְּשֶׁל Cant. 1, 7), pr. for wherefore? for why? and hence i. q. ne, lest, Syr. See under מָּם D. 3. b.
- 4. Conditional, if that, if, Lev. 4, 22 comp. DN in vv. 3.27. Deut. 11, 27, comp DN v. 28. Deut. 18, 22. 1 K. 8, 31 (comp 2 Chr. 6, 22). 2 Chr. 6, 29. Before a Fut. Gen. 30, 38. Is. 31, 4. Josh. 4, 21.—Rarely it is concessive, if that, i. q. although, Ecc. 8, 12.
- 5. Of time, when. סוף, pr. 'the time that;' before the Præt. Deut. 11, 6 when the earth opened her mouth. 1 K. 8, 9. Ps. 139, 15. 2 Chr. 35, 20 אָשֶׁר דַּבִּרן רַאִּשִׁיָּחוּג when Josiah had repaired the

temple. Comp. Syr. 2 Mark 11, 3. Matt. 26, 54. 28, 1.

6. Of place, where, ov, pr. 'the place that,' for שַּׁשֵׁר שָׁם, Num. 20, 13. Ps. 95, 9. Is. 64, 10. Also for ਸਬੂਦੇ ਹਦੇਸ਼ whither, whithersoever, Num. 13, 27. Ps. 84, 4. Is. 55, 11. Comp. Syr. ? Heb. 3, 9 for ov.

7. i. q. コゼミラ, as, like as. in protasis Ex. 14, 13, Sept. ον τρόπον. 1 K. 8, 24. Followed by Jer. 33, 22. Also in what way, how; Job 37, 17 knowest thou אַשׁר בְּנַדֵּרךְ חַבְּים how thy garments become warm?

8. As a sign of the apodosis, pr. 'then no. 5, that,' etc. i. q. then, like no. 5, where see. With the preceding, Is. 8, 20 אָם לֹא יאִמָרוּ כַדְּבֶר חַגַּח אֲשֶׁר אַין־לוֹ שָׁחַר if they speak not thus, then shall there be to them no dawn. Like בי and ! (Lehrg. p. 723) it is put where a nominative absolute precedes; 2 Sam. 2, 4 the men of Jabesh-Gilead אָמֶר קַבְרוּ אַת־שָׁאוּל then they buried Saul. Also with other cases absolute, espec. those marking time and place; Zech. 8, 23 בְּיָמִים תַּהְמָּח אֲטֵׁר יחורקי in those days, then shall ten men take hold, etc. Deut. 1, 31 בַּנְּדְבָּר אָטֶר וראיה in the desert, there thou hast seen; comp. 2 Sam. 14, 15 יְנָהָח אֲשֶׁר בָּאהִר and חסים, so am I come. Chald. פַּבַן דָּ. --This usage of the particle Tox is denied by Ewald, Heb. Gram. p. 650; but in so doing he seems to have overlooked the fact, that the Heb. and Aram. particles קר, אָ, all have the like origin and signification.

9. Prepositions to which ਬਾਲੇ is subnoined are converted into conjunctions; comp. בּר. E. g. אַחַר אֲשֶׁר after that; לַבַר מַאֲשֶׁר ; until that, even to בר אֲשֶׁר aside from that, except, Esth. 4, 11; יַּמְעַן אֲשֶׁר (in order that לְמַעַן אֲשֶׁר in order that רַעָן ,עַל דָבָר אֲשָׁר ,עַל אֲשֶׁר ,בַּעבוּר אֲשֵׁר צָקָב , מִפְּנֵר אֲשֶׁר , כִּפּר אֲשֶׁר , מַאֲשֶׁר , אֲשֶׁר אכר on account of that, because; comp. Lehrg. p. 636.—Once אָשֶׁר is put first, על בון אשר על בן Job 34, 27, i. q. צל בן אשר על בן and פר כל כן on this account that, because.

C) With prefixes.

1. מַאָשֵׁר a) Pr. in what place, where, pheresnener. Ruth 1, 17. Judg. 5, 27. 17, 9; followed by by there, Job 39, 30. More fully בשָׁר־שָׁאַבֻ Gen. 21, 17, and בשָׁר שָּׁשֵׁר נְּבּב בּיִרְיִם אֲלֶשׁר נְּבּב 2 Sam 15, 21 The same sense may be retained in 1 Sam 23, 13. 2 K. 8, 1, where it is commonly rendered whither, whithersoever, as if for मधुष्टं नष्टंक्ष्ट्रे. b) in that, because, i. q. Syr. چے, Gen. 39, 9. 23. Ecc. 8, 4. c) عَم on account of, because of, propter, where it takes the nature of a preposition. Jon. 1, 8. Contracted לְּעָשׁׁ ib. 1, 7. 12. Both forms correspond to Syr. propter.

2. ಇಲ್ಲೆಕ್ಷ್ರಾ see after 🤻.

3. אמאָש pr. from that, i. e. since, be cause, Is. 43, 4.

ግ፱៥ m. (r. ካሟዚ) happiness, blessedness, found only in plur. constr. אַשָּרֶר, where it takes the nature and force of an interjection; as מַבְרַר הַאַרָּשׁ lit. O the happiness of the man, i. e. Happy the man! Ps. 1, 1. 2, 12. 32, 1. 2. 33, 12. So by an ellipsis of the relative, Ps. 65, 5 שַּׁבֶּרֶּב חבחר happy he whom thou choosest. With suff. אשׁרֵיף happy art thou! Deut. 33, 29; אָשְׁרֵיךָה for אַשְׁרֵיךָה Ecc. 10, 17, אַשְרֵיר Prov. 14, 21, and אָשֶׁרֶיר for אַטְרֵירְאָ Prov. 29, 18, שַּׁיַרֶירָבָּם Is. 32, 20. For the shorter plural form of Segholate nouns, e. g. אָשֶׁרֶרק for אָשֶׁרֶר, see in Lehrg. p. 575, 576. In the present word this shorter form pertains to its use in exclamation. Comp. the Gr. and Lat. exclamatory phrases, τρισμαχόριος, τρισόλβιος, τρισευδαίμων, terque quaterque beatus; Germ. viel Glück!

Tid. c. guff. et pref. בָּאָשֶׁרָר pr. with my happiness, i. q. happy am I, Gen. 30, 13.

Milel (upright towards God) Asharelah, pr. n. of a Levite and singer, 1 Chr. 25, 2; in v. 14 written לַּבְּאֵלָה.

אַשָּׁרָה f. rarely אַשִּׁירָה Mic. 5, 13. Deut. 7, 5; Plur. אַשֶּׁרִים and מַשֶּׁרִים.

1. Asherah, a goddess of the Heb. idolaters, to whom they made statues, images, (רְאָלֶבֶּהָ,) 1 K 15, 13. 2 Chr. 15, 16; and whom they often worshipped together with Baal, as at other times Baal and Astarte (Judg. 2, 13. 10, 6. 1 Sam 7, 4. 12, 10). 1 K. 18, 19 prophets of Baal . . . prophets of Asherah. 2 K.23 4 of Baal, of Asherah. and of all the host of heaven. Judg. 3, 7 and served -ny הוחששה הבזלים ואת-האשרות Baals and Asherahs, comp. 2 K. 17, 16. 21, 3. 2 Chr. 33

3. Judg. 6, 25. Once, where in the same context mention is made of מַשְׁמָּרָ 2 K. 23, 6. 14. 15, and also of מַשְּׁמָרָ v. 13, the latter seems to pertain to the idolatrous worship of the Sidonians, and the former to that of the Hebrews.

2. a statue, image, of Asherah, made of wood, a wooden pillar, of great size, Judg. 6, 25-27; which on account of its height was fixed or planted in the ground, Deut. 16, 21. An Asherah or statue of this sort stood near the altar of Baal at Samaria from the time of Ahab, 1 K. 16, 32. 33. 2 K. 10, 26. 17. 16; on the high place of Bethel, 2 K. 23, 15; at Ophra, Judg. 6. 25; and even in the temple at Jerusalem from Manasseh until Josiah, 2 K. 21, 3. 7. 23. 6.-Plur. אַרָּים, Asherahs, pillars, columns, often coupled with the cippi or stone pillars (מַצבוֹת) consecrated to Baal, 1 K. 14, 23. 2 K. 17, 10. 23, 14. 2 Chr. 14, 2. Mic. 5, 12. 13. Ex. 34, 13. Deut. 7, 5. 12, 3; with בַּבֶּלִים Judg. 3, 7; with הַמַּנִים Is. 17, 8. 27, 9. 2 Chr. 34, 4. 7; and with other species of idols, Deut. 7, 5. 12. 3. 2 Chr. 31, 1. 33, 9.—That these pillars were of wood appears especially from the fact, that whenever they are destroyed they are always said to be cut down and burned, Ex. 34, 13. Judg. 6, 25. 2 K. 23, 6. 15. etc.

Note. Of the ancient versions some render this word Astarte, others a wooden pillar, others a tree. Sept. very frequently aloos, Vulg. lucus, (Engl. a grove,) by which they seem to have understood a sacred tree; but see 2 K. 17, 10. In the Mishna too it is explained by אילן נעבד 'a tree that is worshipped.' The primary signification of the word may pertain either to the goddess, her nature and qualities; or to the statue or figure of the goddess. The latter has recently been maintained by Movers in a learned dissertation on this word (Phœnizier I. p. 560 sq. Bonn 1840); according to whom אַשְׁרָה is pr. right, upright, then a pillar, and at last a female divinity of the Canaanites worshipped under the figure of an upright pillar, often as the partner (σύμβωμος) of Baal in his altars, but different from Astarte; comp. the epithet of Diana, 'Oodla, 'Oodwola. The former idea was adopted by me,

(Thesaur. s. h. v. et in Append.) referring דישׁוּע to the nature and qualities of the goddess herself; though I admit, that the proper and primary signification of the word was afterwards neglected and obliterated, as is not uncommon. cording to this view hat is pr. Fortune, happiness, (comp. TEN no. 3, TEN Gen. 30, 13, espec. אָשֶׁרֶּר,) and hence became an attribute of Astarte, or Venus as Fortuna datrix, which was made great account of among the Hebrew idolaters; see the arts. מָנָי , נָּיָר, גָּד. this we may add, that the Romans too regarded Venus as the giver of good fortune and a happy lot; comp. the expressions: Venerem jacere Suet. venereus jactus Cic. et al. And I am still induced to regard this view with favour. by the analogy of other similar names derived obviously from the nature and qualities of heathen gods, and very rarely if ever from the form of their statues or images; e. g. בַּעַלִּים; נַשׁתַּרוֹת , בַּעַלִּים; It is however quite possible that, the proper signification of אַשַּׁרָה, being afterwards neglected. these words might come to be used of rude pillars and wooden statues; just as the Gr. Ερμης was used of any human statue which terminated below the breast in a square column, although it might represent any thing or every thing but Mercury.

אַרְיִיאָּ Chald. a wall, so called as being upright, see r. שְּׁשִׁי no. 1. Ezra 5, 3. For the form, see in הַּשִּׁשָׁ.

* שׁבֵּאֵ obsol. root, pr. to cram or press together, to make compact, either by treading, stamping, or in any other way; comp. Arab. בְּבָּאָ to tread to stamp, to subdue. Kindr. is אַבּאָ to press, to urge; also אַבּאָ and the roots there adduced.—Hence אַשְּׁישִׁי a pressed cake of dried grapes; שִׁשִּׁישׁ a foundation, sc as made firm by stamping; also Arab

בּבּאָר Conj. II, to found, to make firm comp. אַבּייָנִי to prop.

Note. Hithp. אַלאָדי see under r י p. 45.

រាឃុំដ see កាឃ្លុំង.

קְּיִּהְיּהִיּרְ Chald. rebellion Ezra 4, 15. 19; verbal of Conj. Ithpa. from r. ישָׁרָר to strive, q. v.

אָלְיִהְיּאָ (womanish, uxorious, from אָלֶּיִהְּיִּה) pr. n. m. Eshton, 1 Chr. 14, 11. 12.

ראָ Chald. comm. gend. i. q. Heb. רְּיֹא, a sign, portent, synonym. בְּיַחָה. Dan. 3, 32, 33. 6, 28. R. בְּיָהָה.

្ងៃ i. q. កគ្នុង thou, q. v.

ps, with distinctive accent ps, pers. pron. 2 pers. fem. thou, often. The form is apocopated from the fuller ps, where see. Sometimes joined with a masc. Ez. 28, 14. Deut. 5, 24.

* וּ אֹקּהְ, with Makk. ראָאָ, c. suff. אָרָהְּאָ, הְּהָאָ, הְּהָאָ, הְּהָאָ, הְּהָאָ, הְּהָאָ, הְּהָאָ, הְּהָאָ, (all which are just as often written fully,) בָּאָרֶבֶּם Josh. 23, 15, בַּאָרָבָּ, ראָבָּא, רְבָּהַאָּ Ex. 35, 26, more rarely בְּאָרָהָ, קָהָהָא Ex. 23, 45, דְּהָהָא v. 47.

ו. Pron. demonstr. αὐτός, ipse, self, this same. This primary demonstr. power appears less in the early Hebrew; but would seem to have been preserved in the language of common life, and afterwards to have emerged and become current in the later books, as also in Rabbinic and Syriac. Josh. 22, 17 is it too little for us אַרְיּבָּין מִינֹין מִינֹין מִינִין מִינִייִייִין מִינְיִייִּיִּי מִינִייִי מִינִייִי מִינִייִי מִינִיי מִינִי מִינִי מִינִיי מִינִיי מִינִי מִינִי מִינְיי מִינְי מִינִיי מִינִי מִינְי מִינִי מִינְי מִּי מִינְי מִינְיי מִינְי מִינְי מִּיי מִינְי מִּיי מִינְי מִינְי

nounced in Lev. c. 26 and Deut. c. 28. יור רָר אַת אָשֶׁר עָשֶׁה לַנוּ אַת־תַוּנְשָׁשׁ 16 Jer. 38, 16 מַיִּר רָר אַת i. e. the same who gave us this life. 2 K. 6, 5 as one was felling a beam, the ווווו (אֶר־דְוַבְּרְוֵל) fell into the water, where the word iron is at least to be pronounced with a certain emphasis. Neh. 9, 19. 1 Sam. 17, 34 בא הארר ואחדה ב there came the lion and namely the bear; or perh. with the bear himself, comp. avri, σύν φόρμιγγι Hom. Il. 9. 194. Others. and with the bear.—Here belong also in the O. T. the following: a) The reflexive use of TX. as irik sauror, Dr. kaurous. Ez. 34, 2 wo to the shepherds אָשָׁר דָדוּ שחם who do feed themselves, 1. q. ספים. v. 8. 10. Jer. 7, 19. Num. 6, 13. b) In Ezekiel it is read four times without a noun following, being put for avió, this, it, itself; while every where else. in a relaxed sense (see no. 2), it requires a noun or suffix; so Ez. 43, 7 מקום דא this (aὐτό) נולה בסאר יאר מקום בפות רגלר the place of my throne and this the place of the soles of my feet. Ez. 47, 17. 18. 19; comp. v. 20, where rait is read in the same context.*-Comp. the Rabbinic formula, בארהר חיום מעוד זיָן זְּיָם מּעוֹד the same day. that very day; באוחח nyon in the same hour, that very hour; also Syr. σιλές 🕹, comp. ἀφ' ἐαυτοῦ, α se ipso.

Note. Some have questioned the above use of this particle, choosing rather to refer the passages cited, and others like them, to its use with an accusative; but with little success. See Maurer's Comm. II. p. 608. The origin of the word, which is treated of below, is not contrary to the above view; but rather favours it.

2. By degrees אַ lost much of its primitive force; so that as set before nouns and pronouns already definite, it came to add little of demonstrative power; e.g. אַר חַלְּבֶּר, like Engl. the thing itself, the same thing, often put redundantly for simpl. this thing, the thing. As to

^{*} Some have suspected the reading in v. 17.
18. 19; and have proposed to substitute 1981 as in v. 20. But the similar passage in c. 43,7, where 1981 could not well be substituted, supports the common reading. Maurer supplies: lo! the place, etc. Sept. δώρακας τον τόπος κ. τ.λ.

case, .t is put: a) Rarely before the nominative, e. g. 2 Sam. 11, 25 צל־ררד let not this thing בְּעֵינֶיהְ אֶח־חַוּּבֶר חַזָּח displease thee. 1 Sam. 20, 13. Neh. 9, 32. Not to mention, further, the examples where rx is coupled with a passive verb, as Gen. 4, אַז־דִּירָר אַ אַר־אָירָר פֿוַמוֹהָ אָז־דִּירָר and there was born unto Enoch Irad; for which construction see Heb. Gr. § 140, 1. a. For the examples, see Lehrg. p. 682-685. Maurer Comment. on Hagg. 2,5. b) Very freq. and chiefly, before the object of a proposition, when definite; comp. the pronouns avros, ipse, which espec. in the oblique cases avrov, αὐτῷ, αὐτόν, ipsum, ipsi, lose in a degree their demonstrative power. Hence it passes over into a particle designating a determinate object; so that Heb. The שְבֵּיה, which would be pr. i. q. מעונסי tor ocearor, becomes in common usage i. q. τὸν οὐφανόν. like Gr. αὐτὴν Χουσηίδα Il. 1. 143, without emphasis for Xquonida; also πρικ pr. αὐτόν σε, σεαυτόν, and then simpl. oe. In this manner TX is put very frequently before substantives made definite by the article, as אח השקים ואח קאָרָץ Gen. 1, 1, comp. הָאָרָץ 2. 4; or by a genitive or suffixes added, Esth. 9, 14. Ruth 2, 15; also before proper names, Jon. 2, 1. In all these constructions it is far more frequent in prose than in poetry. Very rarely is not put before nouns not made definite; Ex. 2, 1, 21, 28. 2 Sam. 18, 18. Prov. 13, 21. Ecc. 3, 15.

Note. The origin of this particle is still uncertain. Corresponding to it in the Semitic languages are Chald. רַת, Syr. A, ipse; but these are of rare occurrence. Kindred are Ethiop. enta who (pr. demonstr. like all relatives), Egypt. ent who; and espec. the demonstr. syllable ent, which in the Egyptian language is prefixed to the personal pronouns, as ent-oten ye, ent-sen they, ent-of he. Here the simple and genuine forms are oten, sen, of. The form ent-sen corresponds entirely to the Heb. אַחָדָּשׁ, אַחְדֵּען, and ent-of to the Heb. אַחְדֵען, yet all these forms express the nominative. See the Table in אֵלֹכִי, note. Heb. Gr. p. 293. edit. 13. From ent comes both אַר (as הַהָּ from הָּנֶת) and אור; comp. Sanscr. état, Gr. avr-oc.—Others refer אות, אות, to the Aram. אות, אות, i.q. י"ב, so Hupfeld. On the demonstr power of the letter ה, see Hupfeld in Zeitschr. f. d. Morgenl. II. p. 135.

II. אַאָּ, with Makk. ־רְאַ, c. suff. ־רְּאַ, הַ. אַרָּאָ, וֹחַ pause and fem. אָרָאָ, Gen. 6. 18 comp. 20, 18, יוֹרְאַ, יוֹרָאָ, יוֹרָאָ, הַרָּאָ, Gen. 9, 9. 11, בּיִּאָּ, וֹרָאָ, more rarely and chiefly in the books of Joshua, Kings, Jer. and Ezek. אָרָאּ, אַרָּאָ, בּיִיְאָּ, where it might seem to be confounded with ראַ as sign of the accus. Strictly a Subst. denoting nearness, vicinity, prob. for רְּיָאַ from ר. רְּיָאַ II, to approach, as רְּיָב from רְיָבְּ II, to approach, as רְיָב from ר. ווֹרָ בּיִ וֹחַ וֹיִי בַּיְרָ II, to approach, as רְיָב from ר. בּיִי בּיִי ווֹרָ וֹיִי בְּיִר ווֹיִי בְּיִר בּיִי בּיִי בּיִי בּיִי בּיִי בּיִי בְּיִי בְיִי בְּיִי בְּי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיי בְּיִי בְּיִי בְּיִי בְיִי בְּיִי בְיִי בְּיִי בְּיִי בְיּי בְּיִי בְּיִי בְּיִי בְּיִי בְיּי בְּיִי בְּייִי בְּי בְּייִי בְּי בְּייִי בְּייִי בְּייִי בְּייִי בְּייִי בְּייִי בְּייִי בְּייִי בְּייִי בְּיי בְּיי בְּייִי בְיי בְּיי בְּייִי בְּיי בְּיי בְּיי בְּיי בְּייִי בְּייִי בְּייִי בְּיי בְּייִי בְּייִי בְּייִי בְּיי בְּייִי בְּייִי בְּייִי בְּייִי בְּיי בְּייִי בְּייִי בְּייִי בְּייִי בְּייִי בְּיבְיבְיי בְּייִי בְּייִי בְּייִי בְּייִי בְּייִי בְּייִי בְּייִיי בְּיי בְי

1. with, apud, i. e. at, by, near, of nearness and vicinity, comp. באַ . Gen. 19, 33. Lev. 19, 13. Job 2, 13. 1 K. 9, 26 Ezion-geber אַן־אַילוּת which is near by Eloth; comp. Judg. 4, 11. TR שני ש with i.e. in the presence of any one, i. q. לְמָנֵי, see in מָּנָה. Unusual is Gen. 30, 29, thou knowest what thy flock has become אָהְי with me, i. e. under my care as their shepherd; comp. 39, 6 he took care for nothing ink with him. i. e. so long as he had Joseph for his οἰκόνομος. v. 8.—Spec. a) As implying possession, like Lat. penes, comp. Gr. 14 παρ' έμοι, Arab. کان معی, espec. of what one has in mind; Job 12, 3 אד־מי ארן כמו אלה who knoweth not such things? 14, 5 the number of his months is with thee, i. e. in thy mind, is determined by thee; comp. בְּדָ no. 2. c. b) Rarely of motion to or towards a place, (like παρά c. acc. and vulg. apud te Inscr. Grut.) 2 Sam. 15, 23. Ps. 67, 2 בָּאַר פָנָרו אָחָנוּ i. q. יבלרנו. Ps. 4, 7. c) i. q. besides, præter, (comp. παρά ταῦτα præter ista.) Ex. 1, 14. 1 K. 11, 1. 25. d) Ellipt. for קאָת Gen. 49, 25, where פָּאָת is implied from the preceding context. e) IB some phrases and examples ra might seem to stand more laxly for in; as in Lat. apud villam, apud forum, apud Hierosolyma Suet. Vesp. 93; apud Palæstinam Eutr. 7, 13; see Handii Tursell. p. 414, 415. But still, in all such cases, the notion of nearness can and ought to be retained; c.g. 1 Sam. 7, 16 and he judged Israel הַאָּלִים הַמְּלִמוֹת הָאָלָה at all these places; the tribunals in

2. with, cum, comp. Dy no. 1; pr. of accompanying, society, etc. Gen. 6, 13. 43, 16. Judg. 1, 16. Jer. 51, 59; of affinity 1 K. 3. 1; of a covenant Gen. 15. 18; of help, aid, Gen. 4, 1 I have gotten a man-child היודירות with Jehovah, i. e. with his help, through his aid. Jer. 1, 8. 15, 20. Also, to speak with any one 1 K. 8, 15; to fight or wage war with any one, where rx can also be rendered against, Gen. 14, 9. 1 Chr. 20, 5. Prov. 23, 11. חומים איז היות to walk with God, q. d. as the companion of God, to live a life pleasing to God, Gen. 5, 24. קמה הסד to do kindness i. e. to act kindly with any one, Zech. 7, 9. Deut. 1, 30; comp. Ruth. 2, 20. 2 Sam. 16, 17.

For rate see after 79.

Note. Noldius in his Concord. has everywhere confounded the two words, rag I and II.

III. The c. suff. irm 1 Sam. 13, 20; Plur. ארדם ib. v. 21, and אחדם Is. 2, 4. Mic. 4, 3. Joel 4, 10; an agricultural instrument of iron, having an edge and requiring to be sometimes sharpened, (1 Sam. l. c.) according to most of the. ancient intpp. a plough-share or coulter, though in 1 Sam. l. c. it is joined with plough-share; according to Symm. and the Rabbins, a mattock. The LXX in Sam. l. c. use the more general word σχεῦος; comp household-stuff, flocks and herds, أَثَاثُ utensils. Better perhaps to regard ru as contr. for אָדָה (as יבי for קרה from וֹעֵדֵת) i. q. Arab. اَكَا instrument, رَحِياً apparatus, instrument, espec. of war, from r. קלו לכוז to help, also to be furnished with instruments, apparatus; and then this general word is prob. put

for some particular kind of instrument perhaps for the coulter of a plough; see the passages above cited from Isaiah and Micah.

favour and help of Baal) Ethboad pr. n. of a king of Sidon 1 K. 16, 31. Josephus calls him '19 όβαλος, Είθωβαλος, (ΣΣΣΙΝΝ,) Ant. 8. 13. 1, 2. c. Apion. 1. 18.

12, plur. אַרָּאָן Jer. 3. 22 for אַרְאָּרָּאָּ; Fut. אַרָּאָרָאָן Job 37, 22, plur. אַרְאָרָאָן Job 16, 22, contr. and defect. רְאָרָאָרָא Mic. 4, 8, אַרִּאַרִיץ Deut. 33, 21 and רַאָּרִין for רוּאָאָרַן Is. 41, 25; Imper. אַרָּאָרָא for אַרָּאָרָץ Is. 21, 12. 56 9. 12; most of which forms imitate the Aramæan.

1. to come, poetic instead of Nin. Chald. Nin, Syr. [2], Arab. [3], in these languages the common proceed forms. Constr. with 5 of pers. to whom one comes Jer. 3, 22, and 19 Mic. 4, 8. Part. plur. fem. Principle things to come i. e. future, Is. 41, 23, 44, 7, 45, 11. Arab.

2. to come upon any one, to happen to him, e. g. evil, Job 3, 25, i. q. In c. acc. 3. to go, to pass away, Job 16, 22. Vulg. transcunt.

Hiph. to bring, i.q. תְּבֶּרא. Preet. plur. זְיְבֶּירְּיּ זְיּצְרָיִר זֹי for תְּצְּרָיר Is. 21, 14; also the same form for Imper. Jer. 12, 9.

Deriv. איתון.

קאר Chald. Dan. 7, 22, inf. ביים Dan. 3, 2, i. q. Hebr. to come, with ס of pers. Ezra 4, 12. 5, 3.

APH. תֵּרְתֵּד, inf. תַּרְתֵּד, by Hebraism. to cause to come, to bring, e. g. persons Dan. 6, 17. 25; things Dan. 5, 2. 23. Syr.

Hoph. borrowed from the Hebrew, but anomalous, דֵּהְהָּד, 3 fem. דַּהַהָּד, Dan. 6, 18, plur. דֵּהַרָּד 3, 13, to be brought.

With distinctive accent Tipk (Milel) Gen. 3, 11, 4, 11. 27, 32; without Tipk times in Cheth. Tipk 1 Sam. 21, 19. Ps. 6, 4. Ecc. 7, 22. Job 1, 10. Neh. 9, 6. In oblique cases: of thee, thine, 1 K. 21, 19; thee Prov. 22, 19; see Heb. Gr § 119. 3. Lehrg. p. 727.—Instead of the F

عن soubled, the Arabic and Ethiopic have nt, انتى , kyt, f. انتى , vulg. انتى , kyt, f. لائت , the Syriac has Nun. occult, ما إنس ; and the same letter appears also in the Egyptian eNToK, f. eNTO; all which are compounded of the demonstr. syllable en and the simple pronouns ta, ti, tok, comp. Indo-europ. tu. See in بخرة, note. Heb. Gr. p. 293. edit. 13.

Chald. comm. gend. a furnace, i. q. Syr. בُסבׁן, Dan. 3, 6. 11. 15 sq.—
The form אָקונהן is for אָקונהן, from r. אָקונה smoke; like אַקונהן.

Pאתרק Ez. 41, 15 Cheth. for אַתרק q. v. i. q. ኮኔያ pers. pron. 2 pers. sing. fem. thou. This form is rare in the O. Test. occurring only seven times in Cheth. 1 K. 14, 2. 2 K. 4, 16. 23. 8, 1. Judg. 17, 2. Jer. 4, 30. Ez. 36, 13; the Yod being everywhere dropped through the axorala of the Masorites, and DN substituted, so that in the text itself the apparent form is אַמִּד. Still, there can be no doubt but that this (אַהִּד) is a genuine form, (comp. Arab. انتي and Syr. () and even the more ancient and primary form, which the negligent pronunciation of common life afterwards abridged into 5%. You at the end of words is a mark of the feminine, as in ישׁקטָלר.

יה (perh. near, from הַּאַ nearness, and the ending -,) Ittai, pr. n. m. a) A Gittite, one of David's military chiefs, 2 Sam. 15, 19. 22. 18, 2. b) A Benjamite 2 Sam. 23, 29; also written זְּיִבְּהַיִּ 1 Chr. 11, 31.

5, a term of architecture signifying increment, projection of a story or portico, an offset, terrace, gallery. It is a verbal Hiph. from projection by Hiph. to tear away, to sut off. So Bottcher recently, Proben p. 350; but so too Abulwalid long before,

i. q. فصيل augment, increment, etc. see his words quoted in Thesaur, Append s. h. v.

אָסָּ pers. pron. 2 pers. plur. m. ye, joined less accurately with a fem. Ez. 13, 20. Arab. ווֹבֹב' , Aram. אַנְחִדּן.

Ph Ex. 13, 20. Num. 33, 6, Etham, pr. n. of a place on the confines of Egypt and the Arabian desert; from which also the adjacent part of the desert as far as to Marah had the same name, Num. 33. 8. Sept. 'Οθώμ. Jablonsky supposes it to be i. q. Egyptian & TIOM i. e. boundary of the sea; Opusc. ed. te Water II. p. 157. See Bibl. Res. in Palest. I. p. 80.

אַרְמְמֵיל (Sam. 4, 7. 14, 21. 19, 7. 2 Sam. 5, 2. Ps. 90, 4; אָרְמַרּל (Mic. 2, 8. Is. 30, 33; once אַרְמַרּל (Sam. 10, 11, Adv.

1. aforetime, of old, spoken of time long past, Mic. 2, 8. Is. 30, 33.

2. yesterday; so in all the other passages above cited.

Note. There exists likewise a form אַ מְּמִי q. v. Also Syr. באב'ן, Chald. אַרְמְלֵּי, אַרְמְנֹילִי, אַרְמְנֹילִי, אַרְמְנִילִי, אַרְמְנִילִי, זְּרְמִנִילִּי, fore-part, front; hence of time, antea, aforetime.

to take short steps, to go slowly; Conj. IV to stop, to stand still; comp. أَتَكُمُ to delay.—Hence أَتُكُمُ a she-ass.

אָרָהְ in some Mss. and editions for אֵרְהָן perennity, perpetuity, Mic. 6, 2. Job 33, 19. See אֵרָהְן.

ក្រុង pers. pron. 2 pers. plur. fem. ye, only once Ez. 34, 31, where some Mss read ፲፱፮. Elsewhere with He parag ፲፱፮, but only Gen. 31, 6. Ez. 13, 11. 34, 17; also Ez. 13, 20 ፲፱፮፮ after the analogy of the forms ፲፱፱, ፲፱፫. Nun added at the end of words is a sign of multitude, espec. in the fem. comp. ፲፫., ፲፱, ፲፱፻፱.

אָרְוּהָה f. a gift, reward, spec. as given to a harlot, Hos. 2, 14 [12]. R. תְּיָח.

אֶּרְלָּיִי (giving, munificent, from אֶּרְלָּיִי Ethni, pr. n. m. 1 Chr. 6, 26 [41]. ٦

គ្នាក្នុង Ez. 16, 34. 41, and ប្រាក្តុង m. (for ខ្លុក, Aleph. prosthet. from r. ករុភុ,) c.

. אַרְזנַנִּר .Buff.

1. a gift, hire, e. g. of a harlot, absol. Ez. 16, 31. 34; and with right added Deut. 23, 19. Metaph. of fruits and produce of the fields, regarded by idolaters as gifts from the idols, Hos. 9, 1. Mic. 1, 7; comp. Is. 23, 17. 18.

2. Ethnan, pr. n. m. 1 Chr. 4, 7.

 2. Perh. track, i. q. Arab. בְּלֵה, , בְּבֹּר, , בְבֹּר, Ethiop. Anc. Hence בְּאַרָר Dan. 7,6.7, after, i. q. בּבּל, pr. in the track; with aff. בְּאַרָּר, thee Dan. 2, 39. Syr. and Samar.

תְּרָרִם (places, regions) Atharim, pr. n. of a place in the south of Palestine. Num. 21, 1 אָרָרָה טָאָרָרִם by the way of Atharim.

Beth, בֵּרֵח, the second letter of the Hebrew alphabet; as a numeral denoting 2. The Hebrew name is contracted from בָּרָח, house, tent, to which the earliest form of this letter seems to have borne a resemblance. See Heb. Gr. p. 291. edit. 13. Monumm. Phæn. p. 21.

It passes over into the other labials, a) Into בור and פור to disperse; چج and عف to cleave; چرت Aram. عُنِيْلًا, قِدِيْدُ, iron; عنه and عبد and to be weak. b) Rarely into , as רָבְרֵב, أَوْنُ great; also into quiescent, as בּת־בּינּעְ for בּתַשְׂרָת ; comp. in the occidental languages βύσκω vescor, pascor; βάδω vado. c) Into v, the sounds of these two letters being very nearly related in the mouth of an oriental; e. g. בְּרִיא and מָרָאֹדָהָ fat; מָרָא and בָּרִיא בּרָאֹדָהָ pr. n. of a Babylonish idol; צבנו בְּחַל to to prune a (יש זָפֶר time; לים זָפֶר to prune a vine; דיבון and דיבון pr. n. of a stream; i. q. בּהָבֶּם a writing, poem; Arab. for al Mecca. Comp. βλίττω for μελίττω from μέλι mel, honey; scamnum, scabellum; marmor, Fr. marbre, Engl. marble, etc.

ק, before monosyllables sometines אָּ (see Heb. Gr. § 100), c. suff. אָדְּ ; בְּדְּ , בְּרָ , בְּרָ Ps. 141, 8, in Pause and fem. בָּרָ , בַּרָ , בַרָּ , בַּרָ , בַרָּ , בַּרָ , בַרָּ , בַּרָ , בַרָּ , בַּרָ , בַרָּ , בַּרָ , בַרְ , בַּרָ , בַּרָּ , בַּרָּ , בַּרָּ , בַּרָּ , בַּרָּ , בַּרָ , בַּרָ , בַּרָּ , בַּרָ , בַּרָ , בַּרָ , בַּרָּ , בַּרָּ , בַּרָּ , בַּרָּ , בַּרָ , בַּרָּ , בַּרָּ , בַּרָ , בַּרָּ , בַּרָ , בַּרָ , בַּרָּ , בַּרָ , בַּרָ , בַּרָ , בַּרָ , בַּרָ , בַּרָ , בַּרָּ , בַּרָּרָ , בַּרָּ , בַּרָּ , בַּרָּ , בַּרָּ , בַּרָּ , בַּרָּרָ , בַּרָּ , בַּרָּ , בַּרָּ , בַּרָּ , בַּרָ , בַּבָּרָ , בַּרָּרָ , בַּרָּ , בַּרָּ , בַּרָּ , בַּרָּרָ , בַּרָּ , בַּבָּרָ , בַּבְּרָ , בַּבָּרָ , בַּבְּרָּבָּרָ , בַּבָ

f. The; Arab. , rarely ; Ethion. A; rarely A; Syr. ; a prefix Preposition, for the origin of which see the note at the end of the article; primarily denoting the being and remaining in a place, Gr. iv, Lat. in; then transferred to the ideas of nearness and society or accompaniment, at, by, with; and coupled also with verbs of motion.

A) Pr. in, Lat. in c. abl. Gr. in. Spec. 1. in, pr. of the being in a place, (which might be more fully and precisely expressed by בְּחוֹהָ, as בַּבִיר in the city, בַּבַּיִת in the house, בַּבִּיר in the pit, בַּצְרֵץ in the land or province, בּאֲשֶׁר in (the place) which, i. q. where.— Here belong also the following: The formulas בַּרְיֵרָ in the eyes (pr. in the sight of the eyes), בְּמָנֵר , בְּאָזְנֵר י comp. ir og Jaluois Hom. Il. 2. 587, in oculis Q. Curt. 9. 4. b) The idiom ב החש ' to drink in a cup.' as in Engl. i. e. to drink what is in a cup, for 'to drink out of a cup,' Gen. 44, 5. Am. 6, 6, comp. Chald. Dan. 5, 2. So Gr. iv χουσώ, iv ποτηφίοις πίνειν Xen. Anab. 6. 1. 4. Fr. 'boire dans une tasse,' 'puiser dans une fontaine.' The analogy of these other languages speaks decidedly against the explanation of Fasi, that the vessel is here to be conceived of as an instru ment, q. d. to drink with a cup.

2. As denoting the being in the midst of a number or multitude, in, among; Lam. 1, 3 בווים among the nations. Gen 23, אב מוצר עירו among all that went in at the gate of his city. 1. q. in their presence, before them. a) When a person or thing is one individual or part from among a large number. Cant. 1, 8 הישה פושים O thou fair (fairest) among women. 2 Sam. 15, 31 Ahithophel is among the conspirators, ו e. one of them. Ps. 118, 7 היותר בלזרר Jehovah is among my helpers, i. e. is my helper. Ps. 54, 6, 99, 6, Judg. 11, 35. (Comp. έν σοφοίς είναι.) Ps. 139, 16 my days were predestined יַלֹא אָחֶר בָּהָם and there was not yet one among them, i. e. of them. 1 Sam. 11, 11 במ שנים two among them, of them. Ex. 14, 28. Lev. 16, 36. Deut. 1, 35. Hence: b) After several verbs, when they relate only to a part of a large number; e. g. הַבָּח בָּ to smite among i. e. of them, a part of them, 2 Sam. 23, 10; diff. from הכה c. accus. to smite them. מַרֶּג בָּ Ps. 78, 31. Comp. שָׁרָה בּ, אָבֵל בָּ, to eat of, to drink of, Prov. 9, 5. c) Gen. 7, 21 and all בַּגוֹף וּבָבַחָּמָח ... flesh (animals) died pr. which was among ובַחַיָּח וּבְבַל־הַשֶּׁרֶץ the birds, and among the cattle, and among the wild beasts, etc. i. e. even all the birds, the cattle, and the wild beasts, etc. 8, 17. 9, 2. 10. Hos. 4, 3.

3. As referring to the bounds, limits, by which any thing is circumscribed, in, within, intra, e. g. שְּׁבִּירָהְ within thy gates Ex. 20, 10. שַּׁרְבּוֹהְר within my walls Is. 56, 5.

5. Trop. of a being or happening in time, in, within; as רְבְּעִידִּה in the beginning Gen. 1, 1. בְּעִידְה בְּעָידִּה in that year Judg. 10, 8. בְּעִידִּה in three years, i. e. within three years, Is. 16, 14. Comp. בְּעִידִּה,—So of being in any situation, condition; as בַּעִידְה in peace 1 Sam. 29, 7. So in later Hebrew even before adverbs, as בְּבָּיִה, בִּבְּיַר, see בַּעַ, רוֹב. 6. Trop. of the mode or manner, the

torm or rul , in, after; comp. ev 10 100-

πω, έν τῷ νόμω, Lat. 'hunc in modum. Heb. לברה no. 1. a. q. Thus קבר in (af ter) the manner of Am. 4, 10. Is. 10, 24 26; and, after the same analogy, בּרַבֶּר in (after) the commandment of, הַלָּהָ בַּצָצַת לים to walk in (live after) the counsel of the wicked Ps. 1, 1. Gen 1, 26 in our image after בְּצַלְמֵנוּ כִּרְמוּתֵנוּ our likeness. v. 27. 5, 1. 3 Adam begat a son בְּדְמַוּחוֹ בְצֵּלְמוֹ. The original form is here conceived of as the rule or standard, within which the copy is kept.—Hence, without further addition, A takes the signif. in, after, according to, secundum; as Gen. 21, 12 בּרְצָחֶק יִקְרָא ירַע in (after) Isaac shall thy seed be named; comp. בַּקרָא עַל, צמגנוסטמו נֹתוֹ אוויס, צמגנוסטמו נֹתוֹ twos. Also in the manner of, as, like as; comp. in Greek ἐπὶ θηφός in the manner of beasts, like beasts, Arab. 'in homine,' i. e. in the man في البنسا ner of men. So Job 34, 36 because of his answers בַּאַנְשֵׁר אָןן in the manner of wicked men; Sept. ωσπερ οι άφρονες. Two Mss. here read >; and others translate, 'among wicked men,' contrary to the context. Is. 44, 4 and they (the Israelites) shall spring up אַרָּר As among grass, i. e. joyously and luxuriantly; parall. as (3) willows by the water-courses; Sept. ώς, and several Mss. and editions read D. (It would be absurd to translate: 'the Israelites shall spring up in among the grass.') Ps. 37, 20 בלו בֵּנְשׁן כָּלוּ (the wicked) shall vanish away as the smoke; parall. as (3) the beauty of the pastures. Against the sense: they vanish away in smoke, we have here the parail. passage, Ps. 102, א בלו בְעָשׁן רָבֵי my days are consumed as smoke, parall. בזיקד. Zech. 10, 5, parall. 3. Hos. 10, 15 as the morningdawn (אַדְבַּב) shall the king of Israel be cut off. Others, to-morrow, i. e. speedily.—The remarks of Ewald and others against this signif. of a are not satisfactory. (Ewald Gr. p. 607. Winer's Lex. p. 109. Fāsi in Jahn's Jahrb. I. p. 183 sq.) As has been shown, it is not only susceptible of entire explanation and has the clearest analogies in several languages; but also in several of the passages above cited, (which those writers do not notice or else interpre

sontrary to the context and in a forced manner,) it is necessary, and was therefore adopted in the ancient versions and even by copyists, who sometimes wrote as an explanatory gloss.

7. After verbs of motion, in the several relations of no. 1-4, in, into, eic. So with verbs signif. to go in, Gen. 19, 8. 31, 33; to send, Lev. 16, 22. Deut. 7, 20; to place, put, lay, 'ponere in loco,' Gen. 27, 17. Also, into and through any thing, so as to come out on the other side; Deut. 15, 17 thou shalt take an awl and thrust it בְּצִוֹנוֹ וּבְרָלֵח through his ear and into the door; comp. 1 Sam. 18, 11. 19, 10.—So too in, among, Deut. 4, 27. 1 K. 11, 2; on, upon, 1 K. 2, 44 Jehovah shall return thy wickedness ברֹאשָׁה upon thine own head. Lev. 20, 9. Comp. דַרָהָ בָּ to tread upon ; 및 미디고 metaph. to put trust upon or in.

B) The other main signification is, at, by, with, expressing nearness; used also in several tropical senses, and put after verbs of motion.

1. Pr. at, by, near, on; מַנְיָן at a fountain 1 Sam. 29, 1; בְּנְחֵר כְּבָר by the river Chebar, Chaboras, Ez. 10, 15 (Gr. לי אסזמµשְ by the river); מַשְׁבָּב on the sky, er ουρανώ, Prov. 30, 19. Here belong also: a) The phrases, רוֹם בֵּרוֹם day by day, every day, q. d. so that one day touches the other; שַׁהַבָּשׁ month by month 1 Chr. 27, 1; הָשֶׁנְח בְּשֶׁנָח year by year Lev. 25, 33. b) The formula ತ್ತ ಸ್ವಾಪ್ತು to swear by any one, i. e. appealing to him and invoking his name, Gen. 21, 23. 22, 16. So to curse by any one, 1 Sam. 17, 43. Arab. عالك by God. Here a may indeed be referred to no. 4 below, as expressing that to or towards which one turns in taking an oath; comp. in Engl. 'I swear to God.'

2. Closely connected with the preceding is the signif. with; spoken:

a) Of accompaniment, Num. 20, 20 בַּבְּבְּ with much people. Is. 8, 16 בְּלְבְּיִב with my disciples, i. e. they taking part. Jer. 11, 19 בֵּלְבְּיב עָּבְּבִּי , בַּבִּי the tree with its fruit. Hence too a) Verbs of coming followed by a denote a coming with something, i. q. to bring; see אָבְר, בְּבָּי, בְּיִבְּי, comp. Lehrg p. 818. De Sacy Gramm.

Arabe I. p 47. edit. 2. β) As it is said, Ps. 55, 19 they come with many against me, and Deut. 28, 62 ye shall be left with few, i. e. few of you shall remain; so also it is said, Num. 13, 23 they bare it (the cluster) upon a staff שִׁנְיָם with two, i. e. by two at a time, Vulg. duo b) Of help, aid, with, by; Ps viri. 18, 30 with thee (בָּבָּף) i. e. with thy help I have run upon a troop. 44, 10 thou (U God) goest not forth with our armies. 14, 5. 60, 14. Is. 26, 13. c) Of the instrument; as אַרֶּבֶּב with the sword Josh 10, 11; מרגלים with the feet Ez. 34, 11; נקרון to cry with the throat, i. e. aloud, with full voice, Is. 58, 1; to burn with fire, שַּׁאֲשׁ, Lev. 8, 32; בְּיֵר מֹשֵׁח אַנישׁת, by the hand of Moses, by Moses to serve with any one, i. e. to im pose labour or service upon him, Lev 25, 29; see in עבר.—Sometimes also of the material, regarded as an instrument, with, of, out of. Ex. 38, 8 he made the laver . . . with (out of) the mirrors. 1 K. 7, 14 to work all works nines with copper, i. e. out of copper, or as in Engl. in copper. Lev. 13, 52. 2 Chr. 9. 18. In like manner of the cause, author; as, to punish with hunger Lam. 2, 19; to prophesy by Baal Jer. 23, 13; and also of the efficient cause or agent after passive verbs, Num. 36, 2. Is. 45, 17. d) With a noun of quality 3 forms a periphrasis for an adjective; as Ps. 29, 4 the voice of Jehovah is () with power, i. e. powerful. Also for adverbs; זוֹנָיוֹן; with haste, hastily, Ex. 12, 11. בתבונה understandingly, wisely, Prov. 3, 19. e) שַּבְּלְ־זֹאִת with all this, i. e. for, in spite of, all this, Is. 9, 11. 16. 20. 10, 4. 47, 9. The nathere denotes something as done with, along with, other acts; hence pr. 'though all this has occurred or will occur, yet along with it this other will also take place.'

3. Spoken of price, wages, exchange for, at, (derived from the local signif. at, by, comp. loco.) Deut. 19. 21 the life for life. Gen. 29, 18 for thy daughter. Is. 7, 23 a thousand vines at (2) a thousand shekels. i. e. worth so much. 2 Sam. 23, 17 printing with jeopardy of their lives.

4. As implying motion quite to a place

of the Accusative after the substantive verb in Arabic; so that one might say promiscuously, ما الله بغافل, and لله غافل, God is not remiss, where the former construction may be explained, 'God (acts) not as if remiss;'

Fr. en, e. g. 'vivre en honnête homme.' In the same manner most of the examples in the O. Test. may be explained; and thus this use of approaches near to its use in comparison, see in Λ . no. 6. Ex. 6, 3 I appeared unto Abraham מאל שהד as God Almighty, q. d. in the character of God Almighty. Is. 40, 10 חַנָּח אֲרֹנָר רָבוֹא בְחָזַק lo! the Lord will come as a strong one. Ex. 32, 22 thou that they are כֵּר בְּרָע הוּא that they are evil; Vulg. pronus ad malum, bent on evil. Ecc. 7, 14 ביום טובה חות השוב in the day of joy be thou joyful, pr. conduct thyself as joyful. Prov. 3, 26 יְהוֹח יְחַיֵּה Jehocah shall be thy hope. Ps. 68, 5 שבה שמו his name is Jah. (Turg. Jon. אַם שׁמֵיה Sept. Syr. Vulg. omit בָּ; comp. Josh. 47, 4. 48, 2.) Is. 26, 4 בר ברה הַוֹח for Jah (i. e. eternal, unchangeable) is Jehovah.-Some of these and other passages may indeed be differently explained; but it is in vain to deny the existence of the idiom itself in Hebrew, as has been done by Ewald, Heb. Gramm. p. 607; and after him by Winer, Lex. p. 109. Still it is not less certain, that many examples which have been referred to this idiom, do not belong under it; but are to be otherwise explained. So Hos. 13, 9 מַּדַרְאָל מָדי בר בעורה, where Vulg. perditio tua, Israel, tantummodo in me auxilium tuum ; but, comparing c. 7, 13, it should be so explained: This hath destroyed thee, O Israel, that (thou art) against me thy helper. 1 K. 13, 34 render: and for this cause (בַּדְבֵר חָזָה) the house of Jeroboam fell into sin.—In three examples, all in the later Hebrew, 3 seems clearly to be prefixed to the subject; e. g. Ezra 3, 3 ער באַרמָת קַלֵּרְחָם, unless this is a mingling of two constructions, אֵימָה עַלָּיהֶם מר יוֹמָם 33 Chr. 9, בּאֵימָה הַם and יוַלַיְלָח צַלֵיתָם בַּמְּלָאכָח, where yet we might render, 'it was incumbent on them to be in the work.' 7, 23 הַרָּבֶּח הַלָּחָה because evil was in his house, i. e

or thing, to, unto, upon; different from by towards a place, which does not imply that the object is actually reached; this latter idea being still more definitely expressed by Feren to, usque ad. Gen. בות בשקים whose top may reach unto hearen, comp. Jer. 51, 9 with של . 1 K. 16, 11 מַשְׁתִּרן בַּקִּיר mingens ad parietem, upon (against) the wall; see in שַׁתְּן.—With בְּ in this sense are construed a large number of verbs, which denote motion to or upon any thing, and in Latin are compounded with in or ad; as אָחֵוֹיִם, אָחָוֹיִם, to lay hold upon; to touch upon; בְּלֵל בָּ to rush upon; ברא ב to cleave to, or hang upon; ברא ב to call to or upon; also a sign to chide at; פֿאַל בּ, to ask or seek at. etc. Especially: a) After verbs of sense; as בָּרָאָח בָ, רָאָח בָ, to look upon or at ; שַׁמָע בָּ to hear or listen to; ברית ב to smell to or at; sometimes too with the accessory idea of sympathy, usually complacent, rarely painful, as Gen. 21, 16 אַל־אַרָאַח במוח חובר I cannot look upon the death of the child. 29, 32. 1 Sam. 1, 11. Lehrg. b) In a hostile sense upon, i. e. against; מַלֹל his hand is upon (against) every man Gen. 16, 12. 2 Sam. 24, 17; בַּרָח בָּ to fight against; מַרָח בָּ, to rebel or be faithless, פַּגַר בּ, מָעֵל בִּ against any one; אַ דְּרָח מָחָם anger is kindled against.

5. Implying a reference or respect to any thing, e. g. a) in respect to, as to, K. 5, 22 [8]. b) for, i. e. for the sake of, because of; Gen. 18, 28 שְּבְּיִם because of fire. Ex. 10, 12. 2 K. 14, 6. Jon. 1, 14. c) about, concerning, after verbs of rejoing, see מַבָּיִן, גָּיִלְ, גָּיִלָּ, נְבָּלַיְ, נִּבְּיַלְ, נִבְּיַר, geaking of or about, see בּבָּיִי, testifying, see

C) Particular consideration is demanded by that peculiar idiom of the Hetrew and Arabic called Beth pleonastic, so , or also Beth essentice. In Arabic, where it is far more frequent, it is commonly put before the predicate, espec. where this is a participle or adjective, and in negative or interrogative sentences; rarely is it prefixed to a substantive, Hamas. ap. Schult. ad Prov. 3, 26; never to the subject. This use of it therefore approaches near to that

calamity. Perhaps this is a solecism of the later age of the Hebrew.

D) With the Infinitive & forms a periphrasis for the Lat. gerund, Engl. in with pres. particip. as pinus in ridendo, Engl. in laughing, Prov. 14, 13. More commonly it may be better expressed in Engl. by an adverb or conjunction with a finite verb; e.g. a) while, when, i. q. in that, of time, comp. in A. no. 5. Num. 35, 19 בּמנְצוֹ־בוֹ when he lighteth upon him. Prov. 30, 32. Cant. 5, 6. Esth. 2, 8. b) when, after, with a past tense, of time completed, comp. in A. no. 5; the infin. here having the force of the præter. Gen. 33, 18 בכאו מפרן ארם when he had come from Mesopotamia, after he came, etc. 2, 4. Ex. 3, 12. Is. 20, 1. Job 42, 10. c) though, even if, comp. in B. 2. e. Ps. 16, אָרָץ בּהָמִיר צָּרָץ though the earth be changed. Is. 1, 15. d) because, comp. in B. 5; Daya because they had forsaken, 2 Chr. 28, 6.

Note. The opinion of the ancient Grammarians is not improbable, that was originally apocopated from בָּר, בֶּרה, in the house, within, in; as ל from מָּל, מָל from jo. This view may be supported on the following grounds: a) The Chald. چة, Syr. ف, not only signifies house, but also has the power of the particle ? in, not unfrequently in the Targums, as Cant. 1, 9. 2, 15. b) Even now in the East the word house, in geographical names, is often abridged into بي, بې, بې as بيسان *Beisan* for Heb. بيت for بزمّار ; Beth-shean رمار; see note on Burckhardt's Travels in Syria, I. p. 491. Germ. c) An example of the same abbreviation occurs in the O. Test. itself, in the form מַצְשָׁחַרָּה for the house of Astarte; comp. Bebeten in Euseb. and Jerome, for Beth d) The Persian exhibits a like analogy; in which are promiscuously employed the separate forms بَ in, بَ

with, and the inseparable . - Comp. Arab. في prob. for بي, and also other words not less violently abbreviated, as בָּן, see ב below; and אַיּג whence ביה הום, ביא הוב, Chald. בָּר הוֹם, Arab.

، چَهَنَّم، Gr. yéswa.

Thald. in, i. q. Heb. e. g. in heaven in a dream, Dan. 2, 19.28, comp. Heb. A 1; to drink in vessels Dan. 5, 2, comp. A. 1. b; to be given into one's hand Dan. 11, 11, comp. A. 7; with the hand Dan. 2, 34, comp. B. 2. c.

in proper names appears as a contraction for בן son; as in בְּרָקָר i.q. בְּן יקר i.q. אסת of stabbing; see also בַּבַלִּרם, בַּמְהַל, בישלם ברשע. See Schol. ad Hamasa ed. Freitag, p. 3. Roediger de Libb. H.st. interp. Arab. p. 20, 21.

TRA f. an entrance, entry, Ez. 8, 5. R. win to enter.

DING Chald. adj. bad, wicked, Ezra 4, 12. R. בַּאַשׁ.

* in Kal not used, Arab. to dig, e. g. a well, ditch. Kindred roots are בַּרָר, בּוּר, also פָּאַר, Lat forare, Germ. bohren, Engl. to bore. Comp. בור, באר, באר.

PIEL 1. to dig in, to grave, e. g. letters on stone, to inscribe, c. בל Deut. 27, 8. Hab. 2, 2.

2. to expound, to declare, pr. to dig out, to dig out and explain, Deut 1, 5.

Deriv. הַבָּר, בַּרָר, and בַּרוֹתָה or בָּרֹר, and those here following.

רַאַר f. plur. בָּאַרוֹת, constr. בָּאַרוֹת

Gen. 14, 10. 1. a well, Arab. بِيِّس, Syr. إِنَّا , صَوْرًا , id. Gen. 24, 11. 20. 26, 19. 20. 21. al. Gen. 21, 19, בַּאַר מַיָם Gen. 21, 19, באר מים חיים 26, 19.—Different from a fountain (פַרָּדָ) on the surface of the ground or flowing from a rock; although a well (בַּאֵר) may also be called a fountain (פרָדָ), as Gen. 16, 7 comp. v. 14. 24, 11. 13. 16. Spoken of pits of bitumen Gen. 14, 10.

2. a pit, Ps. 54, 24. 69, 16.

3. Beer, pr. n. a) A station of the Israelites in the confines of Moab, Num. 21, 16-18; prob. the same place which in Is. 15, 8 is called more fully פאר אלים Beer-elim, i. e. well of heroes. place in Palestine, Judg. 9, 21. Perh. בּאַר מַבֶּע, so Studer; more prob. the place now called el-I ireh in the plain of Judah; see Bibl. Res. in Palest. II. p 132.

יבּצֶר אַלִּים, see בְּצֵר no. 3. a.

110

far seen region,' comp. Arab. عَارِضَة jaw-bone, region.

እንጂን (well, fountain) pr. n. m. Beera, 1 Chr. 7, 37.

ጠር ተመደመ (id.) pr. n. m. Beerah, 1 Chr. ξ, 6.

רוֹת (wells) Beeroth, .pr. n. of a city of the Gibeonites Josh. 9, 17, afterwar's belonging to the tribe of Benjamin Josh. 18, 25. 2 Sam. 4, 2. After the exile it was still in existence and inhabited, Ezra 2, 25. Neh. 7, 29. Now el-Bîreh on the great road north of Jerusalem; Bibl. Res. in Palest. II. p. 132.—Gentile n. בּרֹתַר 2 Sam. 4, 2. 23, 37; and contr. בּרֹתַר 1 Chr. 11, 39. Comp. in בַּרֹתַר ...

קבירות בְּיֵר רַעְקוּ , Wells of the sons of Jaakan, pr.n. of a station of the Israelites in the desert, Deut. 10, 6. In the parallel passage Num. 33, 31 ellipt. בְּלָחָן. See Pibl. Res. in Palest. II. p. 583.

קארי (q. d. fontanus) Beeri, pr. n. m. a) The father of Hosea, Hos. 1, 1. b) Gen. 26, 34.

לאל (by Syriasm for קֿאֹר) i. q. פֿאָר, which in the more usual form, a cistern, 2 Sazz. 23, 15. 16 20, Cheth. where Keri

has אוֹם, as also 1 Ch: . 11, 17. 18, 22 comp. Gesch. der Heb. Sprache, p. 40 not. 46. Plur. אורות Jer. 2, 13.

* The fut. The interest of the stink, Ex. 7, 18. 21. 8, 10. 16 20. Comp. The .

2. i. q. Chald. to be bad, wicked, to be of a bad disposition; see אָבָּיִשִּׁים, בּאַנִּישׁרָם, בַּאָנִישׁרָם,

to be bold, audacious, pr. to be bad; comp. Germ. bose.—Among Orientals the idea of bad smell is often transferred to a bad disposition; just as a good smell is put for a good and pleasant disposition; comp. בְּשֵׁב to have a good smell, to be fragrant, and Syr.

בוֹב to be good, and Arab. طُابَ to have a good smell.

NIPH. to be made to stink; metaph. to become loathsome, hateful, with and ra (ra) of pers. 1 Sam. 13, 4. 2 Sam. 10, 6. 16, 21. Comp. Engl. 'to be in good or bad odour.'

Hiph. 1. to cause to stink, Ecc. 10, 1. Metaph. to make loathsome, hateful, with סְּ of pers. Gen. 34, 30. More fully Ex. 5. 21 אָרְיבִינוּנּ pe have made our odour bad, i. e. ye have made us loathsome, objects of hatred.

2. Intrans. to stink, pr. to make a stink; Ex. 16, 24. Ps. 38, 6. Metaph. to be loathsome, hateful, c. \(\bar{p}\) 1 Sam. 27, 12.

3. to act badly, wickedly, like Syr.

Prov. 13, 5 a righteous man hateth false words, דְּלָשִׁל וְיִדְיִפְּר but the wicked man acteth wickedly, and causeth shame, sc. by his falsehoods.

HITHPA. i. q. Niph. c. = 1 Chr. 19, 6. Deriv. those here following.

ውጀች Chald. to be bad, evil, with ንታ to displease, Dan. 6, 15.

Deriv. Dans.

ឃឹ%3 (bēosh) m. a stink, stench, Amos 4, 10; c. suff. ឃើង3, ២ប៉ុង3, Joel 2, 20. Is. 34, 3.

ਸਾਲ੍ਹੇ ਜ਼੍ਰੇ f. a bad plant, weed, Job 31, 40.

prome and Jarchi well. Kimchi

ארבים נבאשיב, Sead. פנבים נבאשיב, Aqu. sangust, Symm. מנבים דרים, The same use of the word is found in the Mishna, Masseroth I. § 2; where for בישבה is to be read בישבה, as appears from the gloss of Tanchum of Jerusalem. See a full discussion in Comm. on Is. I. p. 230. II. p. 364; where it is shown that the sense of aconitum or wolf's bane, monk's hood, so commonly received among modern interpreters, rests upon a rere error of Celsius, Hierobot. II. p. 199.

רובאבֿ Chald. after, see in art. אָחַר.

הַבְּבָּי, r. בְּבָּאָרָה, pr. a hollow, hole; and hence a gate, door, like Arab. בָּבָּי, in Hebrew found only in the phrase בְּבַי the gate of the eye, i. e. the pupil, which is literally the door to the interior of the eye, Zech. 2, 12 [8]. Corresponding is בְּבָּי בִּין (Chald אַבְּאָר, —Another etymology which I formerly followed, has perhaps no less probability; namely, that בַּבָּי may be for בַּבְּבִי i. q. בַּבָּי boy, puellus, Syr. בַּבְּבִי from the onomatop. בַּבְּבִי מָם the pupil of the eye, like בְּבִי q. v.

pr. n. m. Bebai, Ezra 2, 11. 8, 11. Neh. 7, 16.—Pehlvi bab signifies father.

הַלְּבֵּל Babel, i. e. confusion, for בַּלְבֵּל, Gen. 11,9; comp. Syr. בְּלָבּל, Gen. 11,9; comp. Syr. בְּלָבּל, Gen. 11,9; comp. Syr. בְּלָבּל confusion of speech, stammering; and for the dropping of the second letter comp. הַבָּינִי for הַבְּינִי Lehrg. 134,869. Others regard it as i. q. Arab. ישי ביי ביי Lehrg. 134,869. Others regard it as i. q. Arab. ישי gate i. e. court of Bel; comp. the Sublime Porte. Babel, Babylon, is the name of the most ancient and celebrated city of Asia, the metropolis of Babylonia, Gen. 10, 10. 2 K. 17,24. 20, 12 sq. Mic. 4, 10. al. It was situated in lat. 32° 32′ on both banks of the Euphrates. Its ruins are still visible near the smal. city Hil-

lah, L., and have recently been explored and described with great accuracy and learning. See Hdot. 1. 178, 183. Strabo 16. 1. 6. R. K. Porter's Travels II. p. 283 sq. C. J. Rich Memoirs on the Ruins of Babylon. Ritter's Erdkunde

Th. XI. pp. 865-925. Berl. 1844.—The name of the city is also applied to the province Babylonia, Ps. 87, 4. 137, 1. Is. 14, 4; whence often \$\frac{1}{2}\f

בּבְּלֶר Chald. plur. emphat. בּבְלֶר Babylonians, Ezra 4, 9.

a Persian word signifying food, Pers. א., in Arab. א., comp. φάγειν, and the Phryg. βέκος bread Hdot. 2. 2. Found in the compound בַּחָשָּׁה q. v. and also in Ez. 25, 7 Cheth. נְחַבָּדְּר לְבָנֵג לַבּוֹיִם I will give thee for food to the nations. Here the Keri has לְבֵּנ hor a spoil, which also the ancient versions express; and this is likewise supported by the similar passages in Jer. 15, 13. 17, 3, and espec. Ez. 26, 5. 34, 28. The reading is therefore prob. a mere error of transcription, like און זה for און in Ez. 47, 13.

* רְבְּלֵּדְ fut. רְבְּלֵּדְ , once רְבְּלֵּדְ Mal. 2, 10; pr. to cover, whence בָּבְ a covering, garment.—Hence

1. to act covertly, deceitfully; to deal falsely, faithlessly, treacherously. Verbs of covering, concealing, are often thus transferred to deceit and treachery; to cover, to clothe, to dissemble; Samar. 2 to defraud, c. 2 Ex. 21, 8; פֿיָא מָבַל to cover, to hide oneself, whence דְּבֶּד; also to defraud; صحتل , دجل and جيد , پيد , comp, جيد , Constr. absol. 1 Sam. 14, 33. Job 6, 15; oftener with p of pers. (comp. p B. 4,) q. d. to treacherously desert any one Judg. 9, 23. Lam. 1, 2; espec. towards a friend Lam. l. c. a spouse Ex. 21, 8; God Hos. 5, 7. 6, 7. Rarely with קין Jer. 3, 20; acc. Ps. 73, 15 בְּנֵרְהְ בָּנֵרְהְ וֹר lo, I should deal falsely with the generation of thy children. Part. בוֹנֶר, plur. בּוֹנֶר, treacherous dealers sc. towards God, the ungodly, wicked, Sept. παράνομοι, transgressors, Prov. 2, 22. 11, 3. 6. 13, 2. 15. Ps. 25, 3. 59, 6. Jer. 9, 1. Part. plur. fem. בַּנְדוֹח treacheries Zeph. 3, 4.

2. to oppress, to pillage, to spoil, i.q. מְנֵלֵּל, בְּיֵלֵּלְ, כִּיבְּיִלְ, בּיִבְּילָ c. אָ, Is. 21, 2 בּיִבּל המוֹנֵר מוֹנֵר the spoiler spoileth and the waster wasteth. 24, 16 בּּנְרוּ דְּנָנְרּ לְּנָרוּ בְּנָרוּ בְּנָרוּ בְּנָרוּ לִנְרִים בְּנָרוּ לִנְרִים בְּנָרוּ לִנְרִים בְּנָרוּ spoilers spoil the spoiling. 33, 1.—With the idea of impudence, shamelessness, Hab. 2, 5.

Deriv. the three following.

תְּבֶּרָר , בְּבְּרִר , בְּבָּרִר , כְּבָּרִר , בְּבָּרִר , כְּבָּרִר , בְּבָּרִר , בַּבְּרִר , בְּבָּרִר , בְּבָּרִר , בְּבָּרִר , בְּבָּרִר , בְּבָּרִר , בְּבָּרְר , בְּבְּרִר , בְּבְּרְר , בְּבְּר , בְּבְּרְר , בְּבְּר , בְּבְּרְר , בְּבְרְר , בְּבְרְר , בְּבְּרְר , בְבְּרְר , בְּבְרְר , בְבְרְר , בְּבְרְר , בְבְרְר , בְּבְרְר , בְבְּבְרְר , בְבְּבְרְר , בְּבְּרְר , בְּבְרְר , ב

1. a covering, cloth, in which any thing is wrapped, Num. 4, 6-13; also for a bed, a coverlet, 1 Sam. 19, 13. 1 K. 1, 1.

2. a garment, robe, usually the outer garment of the Oriental, Gen. 39, 12. 13. 15. 41, 42; espec. costly, 1 K. 22, 10. 2 Chr. 18, 9. 17. his lap-full 2 K. 4, 39. Sept. iμάτιον, στολή.

faithlessness, treachery, Jer. 12, 1.
 a spoiling, rapine, Is. 24, 16.

וס. בנד no. 1, fin.

adj. (Kamets impure, Lehrg. § 120. 3) f. בְּגוֹרָה, faithless, treacherous, Jer. 3, 7. 10 R. בָּגַר.

שלים Bigrai, pr. n. of a man of rank who returned with Zerubbabel from the exile, Ezra 2, 2. 14. 8, 14. Neh. 7, 19.—Perh. Chald. אוֹם husbandman, Syr. ביל garden, which passed over also into the Persian שלים bagh, garden. Or i. q. Pers. Bayaio; Hdot. 3. 128; according to Bohlen, Sanscr. bhagi, bhagasan, happy.

בְּלְחָא (perh. garden, gardener, see בּוְנֵי) Bigtha, pr. n. of a eunuch in the court of Xerxes, Esth. 1, 10. For another etymology see אֲבָוְהָא.

וֹלְתְּלֵּא (id.) Bigthan, id. Esth. 2, 21; also בּלְתָּאָב Esth. 6, 2. Comp. Pers. and Sanser. bhagadana 'gift of fortune;' Bohlen.

I. בי m. pr. separation, thing separated, from r. בַּדַר I.—Hence

1. a part, Ex. 30, 34 בּר בְּבֵּר part for part, i. e. like parts, equal portions. Plur. spec. parts of the body, the members, limbs, Job 18, 13. 41, 4; of a tree, the branches (comp. Gr. צּבּוֹא Ez. 17, 6. 19, 14; hence staves, bars, poles, for bearing any thing, Ex. 25, 13 sq. Num.

4, 6 sq. Metaph. bars of a city, its princes, chiefs, Hos. 11, 6.—Sing. with prefix, לבר a) Adv. apart, separately, by oneself. Ex. 26, 9 five curtains by themselves (לְבֵד), six curtains by themselves (לְבֵּד). 36, 16. In this sense a suffix is often added: Gen. 21, 28 and אלברהן by derivation set seven ewe-lambs themselves. 30, 40. 32, 17. 43, 32. al. b) Ostener לְבֵל c. suff. is i. q. alone ; solus, a, um ; Gen. 2, 18 לא־טוב הַיוֹת הָאָרָם it is not good for man to be alone, לבהו pr. man's being in his separation. אוכר אַמָּר לְבַדֶּךְ I alone Num. 11, 14; אָמָר לְבַדֶּר Ex. 18, 14; רַצְּקֹב לְבַהוּ Gen. 32, 25; שלחנים לבּרָם Gen. 44, 20. Also after oblique cases, as Dat. לְהָ לְבַדְּהְ towards thee alone Ps. 51, 6; Genit. Ps. 71, 16 lit. the righteousness of thee, of thee alone, i. e. thy righteousness, thine only. c) Adv. of restriction, limitation, only, in the later Hebraism, Ecc. 7, 29. Is. 26, 13. d) With 79 it passes over into a Prep. apart from, besides; Ex. 12, 37 besides children. Num. 29, 39. Josh. 17, 5; with 5 Ezra 1, 6. The same is מִלְבֶד Gen. 26, 1. Num. 17, 14; c. suff. ימלבה besides him Deut. 4, 35; מלבר אשר besides that which Num. 6, 21.

2. Spec. a thread, collect. thread, yarn. espec. of linen, comp. אַבוּדְּיּן; hence linen, i. e. fine white linen, Ex. 28, 42. 39, 28. Lev. 6, 3. Plur. בַּרִים linen garments Ez. 9, 2 sq. Dan. 10, 5.—Arab. בָּי byssus.

וו. בֶּדַר m. plur. בַּהָּרם, from r. בָּדַר II.

1. empty talk, lies, vain boasting, Job 11, 3. Is. 16, 6. Jer. 48, 30.

2. i. q. אַלְשֵׁר בַּדִּרם, liars, boasters, spoken of conjurers and false prophets, Is. 44, 25. Jer. 50, 36.

* NTD 1. to form, to fashion, spoken of a potter; and this sense is preserved in the Zabian 1...

2. to devise, to invent, to feign, with בּבְּנוֹ 1 K. 12, 33 where Sept. well בּתְּנֹם 1 K. 12, 33 where Sept. well בּתְנֹם 1 K. 12, 33 where Sept. well בּתְנֹם 1 אוֹלָם 1 אינים 1 א

I, IV, to feign.

1. pr. to disjoin, to divide,

2. to separate oneself, to be alone, solitary. Part. Til alone, solitary, Ps. 102, 8. Hos. 8, 9. Is. 14, 31.

Deriv. בַּרָד I, and בַּרָּב.

* II. The i. q. Mur q. v. Harroloyeïr, blaterare, to babble, i. e. to talk idly. Talmud. Dun, unum.—Hence il II.

דָבְּ m. separation, i. q. בַּד I. Hence in Acc. as adv. separately, i. e. solitary, alone, Lev. 13, 46. Is. 27, 10 בְּדְרָ the strong city is left solitary, i. e. desolate. Deut. 32, 12 בְּדָרְ בְּנְתְּנֵּגְּ Jehovah alone did lead him.—Also בְּבָּרָר in separation, i. q. solitary, alone, Num. 23, 9. Ps. 4, 9. Mic. 7, 14.

m. Gen. 36, 35.

see בדר

בְּרְיָה (prob. i. q. בְּרָיָה servant of Jehovah, see בְּרָיָה (בְּרָיָה Bedeiah, pr. n. m. Ezra 10, 35.

m. (r. בְּרֵל) stannum of the ancients, i. e.

1. alloy of lead, tin, or other inferior metals, combined with silver in the ore and separated from it by smelting, dross; Pliny plumbum nigrum, H. N. 34. 16.—
Is. 1, 25 ייב בּיִרְלֵּהְ I will remove all thy alloy, i. e. all thy impure and spurious parts. Comp. סרג b.

2. tin, plumbum album, Num. 31, 22. Ez. 22, 18. 20. 27, 12.

in Kal not used, kindr. בְּרֵל in to separate.

HIPH. 1. to separate, to divide, Lev. 1, 17; e. g. two places by a curtain or wall, Ex. 26, 33. Ez. 42, 20; or things mixed together, Gen. 1, 4. Part. מַבְּרֵיל dividing, a divider, Gen. 1, 6.—For the construction see no. 2.

2. Trop. of the mind, to discern between different things, to distinguish. Lev. 10, 9. 10 ye shall drink neither wine nor strong drink...that ye may discern between what is holy and unholy. 11, 47. 20, 25.—In both these significations (no. 1, 2) constr. c. בֵּין בַּיִין Gen. 1, 4. 7. Ex. 26, 33; בֵּין בִּיִּן בִּין בַּיִּן Is. 59, 2; בַּיִּן Gen. 1, 6.

3. to separate from others, to select, to choose out, in a good sense; with 72 Num. 8, 14. 16, 9. Lev. 20, 24. 26; also with 5 of that to or for which one is destined, 1 K. 8, 53. Without 72 Deut. 4, 41. 10, 8. 1 Chr. 25, 1; absol. Deut. 19, 7. Ez. 39, 14.

4. to separate out, to shut out, e. g. a mixed multitude from a people, with לָרָצָּח Neh. 13, 3, בְּצָה Is. 56, 3. With Deut. 29, 20.

NIPH. 1. Pass. of Hiph. no. 3, to be separated, to separate oneself, with Ezra 6, 21. 9, 1. 10, 11. Also to be selected, chosen out, Ezra 10, 16; with \$\frac{1}{2}\$ to or for any thing, 1 Chr. 23, 13.

2. Pass. of Hiph. no. 4, to be separated, shut out, Ezra 10, 8.

3. Pr. to separate oneself from a place, i. e. to go away, to depart. with 72 of place, Num. 16, 21; with 23 of pers. to whom one departs, 1 Chr. 12. 8.

Deriv. בְּדֹלָח , perhaps מְבְהָלוֹת , בְּּדִרל , perhaps בְּדֹלָח

שָּׁדֶל m. a part, piece, e. g. of an ear אוֹן, Am. 3, 12.

a costly article of merchandise, mentioned along with gold and precious stones Gen. 2, 12, and described as resembling the Arabian manna Num. 11, 7; which latter consisted of white grains and scales, and is elsewhere compared to hoar-frost, see Ex. 16. 14. Num. l. c. though according to Burckhardt, the colour of the present manna is a dirty yellow; Travels in Syria etc. p. 599 sq. Most of the ancient interpreters, e. g. Aqu. Symm. Theodot. Vulg. Josephus (Ant. 3. 1. 6), understand βδελλιον bdellium, a whitish gum or resin which distils from a tree growing in Arabia, India, and Babylonia; pellucid approaching to the colour of frankincense, and with grains like frankincense, but larger; Plin. H. N. 12. 9 or 19. With this accord

the various names μάδελκον, βδολχόν (which latter rests on conjecture, see Diosc. 1. 71 or 80), βδέλλα, βδέλλιον.— On the other hand, bdellium is not of so costly a nature as to be properly ranked among gold and gems, or as that the region of Havilah should become celebrated for producing it. Hence, the opinion of the Rabbins is not to be contemned, which also Bochart has learnedly supported (Hieroz. II. 674-683), viz. that בּרֹלָת signifies a pearl, collect. pearls, which are found in great numbers on the shores of the Persian Gulf and of India, and which may not unaptly be compared with the grains of manna. Bochart also gives the etymology, as being quadril. בַּרֵל, from r. בַּרַל, i. q. something selected, precious, and hence

a pearl, from r. قريد i. q. قريد a pearl,

אינור אייי אינור אינור

* מול בדל 1. to sunder, to make a breach; whence מול בדל. Comp. under r. בדל I.

2. Denom. from پَڙِة, to repair breaches, and genr. to repair, to rebuild, 2 Chr. 34, 10. Syr. عُرْفُ and صُوْفً id.

P, m. c. suff. R, a breach, gap, chink, in a building 2 K. 12, 6. 7. 8. 9; in a ship Ez. 27, 9. 27.

קקב Bidkar, pr. n. of one of Jehu's captains, 2 K. 9.25.—The form is contr. for דְּקְיִם son of stabbing, i. e. stabber; see ב p. 109.

* בְּרֵר Chald. Pa. מָרַר, to scatter Dan. 11; i. q. Heb. מָּנַר, בְּנֵר ,

pure; hence in Arabic trop. of neatness,

elegance, whence \(\beta\) to be neat, bright, beautiful; but also of emptiness, whence to be empty, waste, of a house.—
Hence

m. (for with, a Segolate form) emptiness, voidness, concr. empty, void; found thrice in paronomasia with with Gen. 1, 2. Jer. 4, 23. Is. 34, 11.

יש obsol. root, either i. q. Arab נקים to lie, to feign; or i. q. Aram. אָבָּים, Heb. שוֹב, pr. to be white, shining; Redslob.—Hence

Esth. 1, 6, a species of marble used for pavements; Sept. Vulg. σμαραγδίτης, smaragdites. Arab. , according to the Camoos p. 176, is a species of stone, either perh. white marble, or imitation marble; so called as feigning the appearance of marble; comp. r. υημ.

בהילה Chald. f. haste, Ezra 4, 23. R. בְּחָלֹה.

adj. bright, shining, of the sun Job 37, 21. R. בְּוַרָּה.

* לְבִבְּיל or בְּבְּיל in Kal not used, to tremble, to be in trepidation; comp. by transp. אַבָּיל, and Ethiop. በህረረ to inspire terror, b and being interchanged.

NIPH. 1. to tremble, to shake, e. g. of the bones Ps. 6, 3; the hands Ez. 7, 27; trop. of the soul, Ps. 6, 4.—Hence

2. to be in trepidation, to be amazed, confounded, to be struck with terror, consternation; Ex. 15, 15. 1 Sam. 28, 21. 2 Sam. 4, 1. Ps. 48, 6. Ez. 26, 18; with Gen. 45, 3. Job 23, 15. Ecc. 8, 3. Including also the idea of despondency, Job 4, 5. Is. 21, 3.

4. to perish suddenly, as with fright to be destroyed; Ps. 104, 29 thou hidest thy face, print they perish at once, ec. thy creatures. So Ps. 90, 7, as required

by the parallelism. Comp. הְּלֶּקֶה. Part. em. הְלֶּקְהָ subst. sudden destruction Zeph. 1, 18; comp. בְּתֵּבֶּה.

Piel 1. to cause to tremble, to terrify, to confound, to strike with terror and consternation, Ps. 2, 5. 83, 16. Dan. 11, 44. Job 22, 10. Hence to cause to despond, Ezra 4, 4 Keri.

2. to hasten, to quicken, Esth. 2, 9. Hence with inf. c. b, i. q. קחה, to hasten to do any thing, i. e. to do it hastily, rashly, Ecc. 5, 1. 7, 9.

Pual to be hastened, quickened. Prov. 20, 21 Keri, רְבְּקְבֹּיִם חְבְּיִהְ a possession hastily gotten, i. e. acquired with anxious haste. Hence part. בְּיִבְיה hastened, quickened, Esth. 8, 14.

Нтрн. 1. i. q. Pi. no. 1. Job 23, 16.

2. i. q. Pi. no. 2. Esth. 6, 14.

3. Caus. of Kal no. 3, to drive out in haste, to thrust out, 2 Chr. 26, 20.

Chald. in Pe. not used.

ITHPE. Inf. הֹלְהְיִהְה subst. haste, speed, with pref. בְּ adv. in haste, quickly, Dan. 2, 25. 3, 24. 6, 20.

Pa. to terrify, to put in trepidation, Dan. 4, 2. 16. 7, 15.—ITHPA. pass. Dan. 5. 9.

Deriv. בחילו.

ποριφή f. (r. ὑτιφ) terror, Lev. 26, 16. Plur. Jer. 15, 8. With the art. terror, zai ἐξοχήν, i. e. sudden destruction, Is. 65, 23. Ps. 78, 33.

a root not in use, pr. to shut, to close, spec. the mouth, hence to be mute, dumb. Arab. אינון אינון

ন্ট্ৰ f. constr. নমুনুই, c. suff. কিন্নুই, ক্ষুত্ৰ (as if from দমুনুই); Plur. নামনুই, constr. নামনুই; a beast, pr. a dumb beast, from r. হনুই; spoken usually of

the larger land quadrupeds, opp to birds and reptiles; but see in Plur. no.

- 2. Arab. בּבְּבָּי. Gen. 6, 7. 20. 7, 2 8. 23. 8, 20. Ex. 9, 25. Lev. 11, 2. Prov 30, 30 הַבְּבְּבְּרִים the lion, a mighty one among the beasts.—Spec.
- 1. Collect. domestic beasts, cattle, Lat. pecus; opp. אָרֶאָרָע Gen. 1, 24, רְאַדָּרָע 2, 20. 3, 14, רְאַדִּרָע 7, 14. 21. Lev. 25, 7, i. e. beasts of the field. wild beasts. The word רְאָדִישׁ includes both אָשֹׁאַ and רְאָבָּא, Gen. 47, 18. Lev. 1. 2.—Elsewhere

2. beasts of burden, as asses, camels, opp. 1322, Gen. 34, 23, 36, 6. Num. 32, 26, 2 K. 3, 17. Comp. Is. 30, 6, 46, 1.

3. Poet. also for beasts of the field, wild beasts; so in plur. בְּחַמִּים Deut. 32, 24. Hab. 2, 17; espec. with אָבְיָד Deut. 28, 26. Is. 18, 6, רְשָּׁיָד 1 Sam. 17, 44. Joel 1, 20, רְבָּי Mic. 5, 7.

PLUR. בְּחַמוֹת 1. beasts, quadrupeds, see above.

2. Plur. majest. joined with sing. masc. Behemoth, i. e. the great beast, huge quadruped, by which name is designated the hippopotamus, Job 40, 15. So Bochart, Hieroz. II. p. 754 sq. Ludolf, Hist. Æthiop. I. 11. Others wrongly understand the elephant; as Drusius, Grotius, Schultens, J. D. Michælis ad h. l. Scho der in Hieroz. Spec. I. p. 2 sq.—Probably under the form מומבית there lies concealed some Egyptian name for the hippopotamus, so modified as to put on the appearance of a Semilic word; see Thus N-ege-MWOTT in אברה. P-ehe-mout would signify the water-ox; by which epithet (bomarino) the Italians also designate the hippopotamus; see Jablonsky Opusc. ed. te Water, I.52. It is true that this word so compounded is not now found in the remains of the Coptic language; but the objection urged (Lee's Heb. Lex. p. 74), that it is formed contrary to the laws of language, is not valid. It is said indeed that ehe (ox) is of the fem. gender, and that the word for water is mou, not mout. But ehe is of the comm. gender and is frequently used as masculine, see Peyron p. 46 and the t in mout may be an article postpositive, see Lepsius Lettre à Ro sellini p. 63.

obsol. root, prob. i. q. bnh, Conj. IV, to shut up, to cover.—
Hence the two following:

דָיב m. the thumb when followed by יד, so called as shutting and covering the hand; also the great toe when followed by יָבֶל so Ex. 29, 20. Lev. 8, 23 sq. 14, 14.17.25.28. Plur. constr. מונים בו Arab. בחור הוון and in vulgar Arab. ביי id.

(thumb) Bohan, pr. n. of a son of Reuben; from whom also comes the name אָבֶּוֹרְבֹּחַלָּ Stone of Bohan, a place on the confines of Judah and Benjamin. Josh. 15, 6. 18, 17.

* בְּחַלְ obsol. root; Syr. ליהם to be white, spec. with leprosy; Chald. צְבְּחַלְ to be bright, shining, Comp. בְּחַר.—Hence

hereditary. Lev. 13, 39. Arab. (\$\frac{9}{2}\$, ap. Avic. See more in Thes. p. 183.

to shine, to be bright, trop. to be conspicuous. Ethiop. Π CU to be light, bright, Π CU light, Π CY a light, luminary. The primary idea lies in being tremulous, glittering, glancing; comp. Π P.—Hence

ה. a brightness, i. e. a spot in the skin, for the most part white. When such a spot is lower than the rest of the skin, and has in it white hairs, it is a symptom of the oriental leprosy, Lev. 13, 2-4. 18-23. 24-28. Otherwise it is harmless, whether it be a scar, or arise from a burning, or from the morphew, בול , ib. v. 38. 39.—Jahn wrongly supposes the word שול to be the name of a particular disease, the levan of Hippocrates; Archæol. I. § 215. Different is שול bohak q. v. the name of a particular disease consisting of whitish spots.

דּאָבוּ præt. אַם, once אַם Mile fo וּ מְּצֹּרִי Sam. 25, 8; imp. אים, אַם twice הַאָּבּ Mile I Sam. 20, 21. 1 K. 13 7; inf. אים, once הַבָּב Milra 1 K. 14, 2; fut. אים, once וֹרָבָּים, if K. 12, 12 Cheth. with He parag. and suff. sometimes irreg. הַבְּבִים Deut. 33, 16, קְבִּיבְּין Job 22, 21. יְבָּבּה, Keri הַבְּבּה, 1 Sam. 25, 34; see Index at the end of the volume.

1. to go or come in, to enter; Ethiop. **NPh** id. Arab. to return. Kin

dred is coëundi sensu. Corresponding are Sanscr. va to go, Gr. βάω, whence βαίνω, vado, see signif. no. 3, which although less frequent is perhaps the primary one. Opp. יצא Josh. 6, 1. 1 K. 15, 17.—The place into which one goes, as a house, city, country, ship, is put with 3 Gen. 19, 8. Deut. 23, 25. 26; אל Gen. 6, 18. 7, 1. 19, 3; ל Esth. 6, 4; with He local Gen. 12, 11. 14; and poet. c. acc. Ps. 100, 4. Lam. 1, 10, comp. Lat. 'ingredi urbem:' whence Gen. 23, 10. 18 those entering the gates of his city. Prov. 2, 19.—The person to whom one enters, is put with \$ Gen. 6, 20.7, 13; with 3, to enter into e.g. one's body, Ez. 2, בי רוּח the spirit entered into me (comp. μένος ἄνδρας εσέρχεται Il. 17. 157). 2 K. 18, 21. a) בוא אַל־אִשׁח to go in unto a woman, an euphemism for sexual intercourse, Gen. 6, 4. 16, 2. 30, 3; rarely

سَاة and بَاء .Gen. 19, 31. Arab يوا b) to go or come into the house of a husband, spoken of a bride. Josh. 15, 18. Judg. 1, 14; with አ Dan. 11, 6. Comp. Hiph. no. 1. c) בוא במשפט עם to enter into judgment with any one, i. e. to bring before a tribunal, to arraign, Is. 3, 14. Job 22, 4. Ps. 143, 2. d) צאת נכוא נ go out and come in, to go out and in, spoken of one's daily walk and life, 1 Sam 29, 6. Deut. 28, 6. Ps. 121, 8. Different is to go out and come in before the people, i. e. to lead out a people to war, spoken of a military leader, commander, Num. 27, 17. 1 Sam. 18, 16. 2 Chr. 1, 10; also without לָפַנֵר הָדָם Josh. 14, 11. 1 K. 3, 7; comp. Deut. 31, 2 of Moses. Comp. Hiph. e) I to enter in with any one, i. e. to have intercourse with Josh. 23, 7. 12. Hence בֹּצִלָּה, et c

אבנ אלא, to enter into an oath, see into a covenant, see בְּרָית , אֶלָר non to enter into the secret counsels of any one, to become his confederate, Gen. 49, 6. With by, Gen. 15, 15 נוא אל־אבותיו to go unto one's fathers, i. q. to be gathered to one's fathers, to enter into Sheol; see apa Niph. f) to enter upon an office, duty, 1 Chr. 27, 1. Opp. לאַא 2 K. 11, 9. g) to enter sc. into his chamber Ps. 19, 6, spoken of the sun, i. q. to go down, to set, Sept. δύω. Gen. 15, 12. 17. 28, 11. al. Opp. xx. h) to come in, spoken of the annual produce of the earth, to be brought in, to be gathered, Lev. 25, 22; hence of profits. revenues, to come in, to be rendered, l K. 10, 14. 2 Chr. 9, 13. Comp. תבואה. Opp. ** to go out, to be expended.

2. to come, very often in O. T. Opp. ָּהַלְּהָ, Gen. 16, 8. 1 Sam. 20, 21. 22. Ecc. 5, 15. With sof pers. or place Gen. 23; אַל (16, 5; Ex. 18, 23; פַד 2 Sam. 16, 5 5 1 Sam. 9, 12. Is 49, 18; also acc. and hence Lam. 1, 4 באר מועד those coming to the festival. Often of inanimate things, Gen. 43, 23. Job 37, 9. 38, 11; espec. of time, Jer. 7, 32. Ecc. 2, 16; whence להבאים the coming days, adv. in the time to come, Is. 27, 6; comp. החָאַ. Spec. a) I will to come with any thing, i. e. to bring it, to offer, see 3 B. 2. 1 K. 13, 1. Ps. 66, 13. Ecc. 5, 2 בר בא הַחֶלום ברב for a dream brings much ado, i. e. many and empty matters. Ps. 71, 16 עבוא בּנְבַרוֹח אָרנִי I will come with the nighty deeds of the Lord, i. e. I will reount and celebrate them; parall. אַזָּבֶּרר.

23,23. Arab. it to be equal, like; comp. Germ. gleichkommen. d) to come upon any one, to fall upon unexpectedly; e.g. of an enemy, to a tack, Gen. 34, 27.

1 Sam. 12, 12. Job 15, 21; of calamity Job 20, 22. In proce for the most par. constr. c. 🤰 Gen. 1 Sam. ll. cc. 🧺 Gen 32, 8; in poetry with acc. and > Jol 3, 25. Is. 47, 9. Rarely spoken of good, something desired, c. לא Josh. 23, 15 acc. Job 22, 21. Ps. 119, 41, 77. Arab c. acc. to come upon any one, to fill e) i. q. to come to pass, to be upon. fulfilled, accomplished, e. g. of desiro, Prov. 13, 12; espec. of prophecies 1 Sain. 9, 6. Deut. 13, 2. 18, 22. Judg. 13, 12; of a sign given by a prophet, 1 Sam. 10, 7. Opp. בוא בשמות (f) בוא נמל to come with their names, i. e. to be enumerated by name, 1 Chr. 4, 38.

Hiph. תַּבְּאֹתִים, 2 pers. תָּבָאֹתָ c. suff. מַבְּאַתִּים Ps. 66, 11, תְּבָאֹתִים Ez. 23, 22; more freq. תְּבִיאֹתִים, תְּבְיאֹתִים, תְּבִיאֹתִים, וְתְבִיאֹתִים Lev. 23, 10, and תְּבָאֹתִם Lev. 23, 10, and תְּבָּאֹתִם Sam. 16, 17; inf. תְּבִיאֹת, once תְּבִיא Ruth 3, 15, with pref. לְּתָבִיא twice בְּבִיא 2 Chr. 31, 10. Jer. 39, 7; fut. תְּבָּא , רְבָּרָא , with מּ dropped מַבְּאַר 1 K. 21, 29; causat. of Kal in most of its significations.

1. to cause to come in, i. e. to lead or bring in, e. g. into a house Gen. 43, 17; a ship Gen. 6, 19; a land Ex. 6, 8. Spec. a) to bring home a wife Judg. 12, 9, see in Kal no. 1. b. b) דַברא בְּמִשְׁמַם to bring into judgment, i. e. before a tribunal, Job 14, 3. Ecc. 11, 9, see in Kal no. 1. c. c) הוציא וְחַבְּיא to lead out and in a people i. e. to and from war, spoken of a king or other military leader, Num. 27, 17. 1 Chr. 11, 2; see in Kal no. 1. d. Also to cause the sun to go down, to set, Am. 8, 9; see Kal no. 1. g. e) Spoken of inanimate things, e.g. to bring in fruits, produce, i. q. to bring home, to gather, 2 Sam. 9, 10; to bring or bear in, Sept. εἰσφίοω, Gen. 27, 10. Lev. 4, 4.

In. to put in, to insert, e. g. the hand into the bosom Ex. 4, 6; staves or poles into rings Ex. 25, 14. 26, 11.

ביב

2. to bring to any one, to lead up, pr. of persons or animals; with > or > to any one, Gen. 2, 19. 22. 43, 9. 44, 32; to let come, i. e. to call for, to admit, Esth. 5, 10. 12. Also of things inanimate: a) to bring to any one, Gen. 27, 10. 30, 14. 31, 39. 33, 11. 2 Chr. 9, 10. Gen. 37, 2 אַל־אָברחֵם פֿער אָל־אַברחָם he brought to their father an evil report concerning b) i. q. to offer, e. g. a present 1 Sam. 9, 7. 25, 27; a sacrifice Gen. 4, 4. c) With by to bring upon one any evil, destruction, e. g. the deluge Gen. 6, 17; calamity Jer. 4, 6. 5, 15. More rarely with 5 Jer. 15, 8, and 32, 42. bring to pass, to fulfil, to accomplish, e. g. one's words, purpose, a prophecy, Is. 37, 26. 46, 11. Jer. 39, 16. Comp. Kal no. 2. e.

3. to bring with oneself, to bear, to carry away, 2 Chr. 36, 7. Dan. 1, 2. Sept. anogiow. Hence a) Simpl. to bear, to carry, i. q. אָנָיֵיאַ. Job 12, 6 who carries his god in his hand, see in אַליבּ no. 1, p. 54. Ps. 74, 5 מַבְּבָּלָת ברְדְּמוֹח ... as one who beareth upward axes, i. e. lifteth up, as a wood-cutter. b) to bring back, to let return; comp. Arab. • to return, IV to let return. Deut. 33, 7 hear, Jehovah, the voice of Judah, וְאַל־עַמוֹ חַבְראִנוּ and bring him back unto his people. c) to bring away any thing, i. e. to get, to acquire, comp. Arab. יוב c. יף פוע Ps. 90, 12 אבר c. יף אובר חבבה that we may acquire a heart of wisdom, a wise heart.

HOPH. אָלְהָא 1. Pass. of Hiph. no. 1, to be led or brought in, Gen. 43, 18. Ps. 45, 15; to be brought in, Lev. 10, 18. 2 K. 12, 10 sq. to be put in, inserted, Ex. 27, 7.

2. Pass. of Hiph. no. 2, to be brought or led to any one, Lev. 13, 2. 9. 14, 2; to be brought to any one, Gen. 33, 11.

Deriv. מּוֹבָא, also מָבוֹא, הַאָּח, הִּבּיּאָה. a root usually assumed for the orms בַּבְּב and בָּבָּה; which belong rather to r. בַבַב q. v.

* The fut. 727, to despise, to contemn; tindr. is הַנַּה. The primary idea is i. q. 642 q. v. to tread under foot, which also is put for contempt, comp. Prov. 27, 7.-Const. c. acc Prov. 1. 7; oftener c. 5

Prov. 11, 12, 13, 13, 14, 21, 23, 9, Cant. & 1.7. Prov. 6, 30 לֹא רַבּוּזוּ לַאַנָּב *men do no*i despise a thief, i. e. do not overlook his crime and let him go unpunished; comp. 30, 17. In Zech. 4, 10 th is read in pract 3 pers. for 12, as if from 112.

Deriv. the two following:

1. contempt, Job 12, 5. 31, 34. a) The second son of 2. Buz, pr. n. Nahor Gen. 22, 21; also as the name of a people and district of Arabia Deserta Jer. 25, 23. Gentile n. is " Buzite Job 32, 2. b) 1 Chr. 5, 14.

f. contempt, meton. one contemned, collect. despised ones Neh. 3, 36 [4, 4].

(pr. a Buzite, see in ברוֹד no. 2. a,) pr. n. Buzi, a priest, the father of the prophet Ezekiel, Ez. 1, 3.

בּלֵי Bavai, pr. n. m. of Persian origin. i. q. בֶּבֶר, Neh. 3, 18.

* 📭 not used in Kal, prob. to roll up to involve, to entangle, and hence to perplex; comp. אָבַרְ, and הָמַרְ to turn to turn about, Arab. كاك to be confused and perplexed, e. g. a business, نبك to entangle oneself in evil.

NIPH. נָבוֹךְ, Part. plur. נָבוֹרָ Ex. 14, 3; to be perplexed, disquieted, Esth. 3 15; to wander in perplexity, in perturbation, Joel 1, 18. Ex. l. c.

Deriv. מַבּוּכָת .

m. (for יָבֵל, r. יָבֵל) 1. Pr. rain, see the root no. 1; hence as the name of the eighth Hebrew month, Bul, i. e. rainy month, from the new-moon of November to that of December, 1 K. 6, 38.

2. produce, increase, i. q. הְבוּאָה, Job 40, 20.—Hence Is. 44, 19 בול בין stock or trunk of wood, as in Chaldee.

* 🗀 obsol. root, prob. to be high. whence אָבָּד high place, q. v. This root is not found in the other Semitic dialects, (yet see Syr. عنما 1 Sam. 10, 23 Pesh.) but obvious traces of it are extant in the languages of the Indoeuropean family; as Pers. بام top of any thing, roof; βωμός altar, tumulus, and βούνος hill; pomus, of tall trees; and ic the Teutonic tongues Bom, Boom, Baum

* with its deriv. see in]?.

(discretion) pr. n. m. Bunah, l Chr. 2, 25.

בּנִר sce בּרּנָר.

* Din fut. Dan, to tread down, to trample under foot, e. g. in neglect and contempt, Prov. 27, 7. Also to trample in pieces, to stamp upon enemies, i. e. utterly to subdue them, Is. 14, 25. 63, c. Ps. 44, 6. 60, 14. Part. Did Zech. 10. 5 - The idea of treading is expressed in many languages by the syllable pat variously inflected; e. g. Sanscr. pati way, pad, pada, foot, path to go; Zend petho, pate, a path, (Pers. L. foot,) Gr. πάτος, κατέω, and ποῦς for ποδς, gen. ποδός, Lat. pes, pe lis, also petere, Low Germ. padden, pedden, i. q. πατεῖν, Pfad, Engl. rath, also to pad, to pat; in Heb. t being thanged to a sibilant, pas, bas. In the kindred sense of stamping in, cramming, וּ אַבֶּס ; in that of despising, אַבָּס; like Gr. πατέω Il. 4. 157. Comp. also . כובה , דבב

PIL. DOID to tread down a place, land, i. e. to lay waste, with the accessory idea of pollution, profanation, Jer. 12, 10. Is. 63, 18. Comp. καταπατεῖν i. q. θεβηλοῦν 1 Macc. 3, 45. 51. Rev. 11, 2; also DOID.

Hoph. part. בּוּבֶּם trodden under foot, e.g. a corpse, Is. 14, 19.

HITHPAL DOISH to be cast forth to be trodden under foot, Ez. 16, 6. 22. Comp. DETRIT.

Deriv. חסובים, מבוסח, and pr. n. כיבוים.

* בַּרָב a root not in use, which with kindr. רְּבֶּב, בַּבְי, signifies to swell, and is then variously applied, e.g. to water as boiling up, gushing forth; to ulcers and pustules as breaking forth, rising in the skin. Hence בּבְּבָּב

mid. Ye, to be white, c. ace. to surpass in whiteness; II to make white; IX and XI to be of a white colour; whence אָבָרץ, אָבַר, אָבִרץ, אָבַרץ, אַבּרץ, אָבַרץ, אַבּרץ, אַבּרץ, אָבַרץ, אַבּרץ, אַבּרץ, אַבּרץ, אַבּרץ, אַבּרץ, אַבּרץ, אווא bright, Germ. weiss, High Germ. biess Hease אַבַּרַץ, and

m. byesus, also cloth of byesus, so called from its whiteness; see r. 742 and Rev. 19, 8. 14, comp. also further in Thesaur. p 190. Spoken of the finest and most precious stuffs, as worn by kings 1 Chr. 15, 27, by priests 2 Chr. 5, 12, and by other persons of high rank or honour Esth. 1, 6. 8, 15. The word is of Aramean origin, and is therefore used spec. of the Syrian byssus Ez. 27. 16, which seems to be there distinguished from the Egyptian byssus or www ib. v. 7. Elsewhere it seems not to differ from by, and is often put for it in the later Hebrew, 1 Chr. 4, 21. 2 Chr. 3, 14; comp. Ex. 26, 31. So and Chald. יים in O. and N. T. for Heb. שלי and Gr. βύσσος.—After long inquiry and dispute, whether the cloths of byssus were of linen or cotton, (see Celsii Hierobot. II. 167 sq. Forster de Bysso antiquor. Lond. 1776,) recent minute investigations at London with the aid of the microscope have decided the controversy so far as relates to cloths found around Egyptian mummies, and shown that the threads are linen. See Wilkinson's Manners and Cust. of the Anc. Egyptians, III. p. 115.

رَفِينَ (shining, glittering, from بَقُنِي (shine) Bozez, pr. n. of a rock near Gibeah, 1 Sam. 14, 4.

† ביבים i. q. בְּבָּלָ, to empty; hence הְבִּיבִים, and

ন্টান f. emptiness, i. e. desolation, devastation, comp. ppa. Once Nah. 2, 11 নিচ্মান নাটান intens. for uttermost desolation, like নিষ্টান নিষ্টা, নাষ্ট্ৰা, নাষ্ট্ৰা, from the roots সাল, চনুল্ল,

TPIZ pr. a herdsman, keeper of cartle, denom. from TPI q. v. In a wider sense also of a shepherd, Am. 7, 14, comp. v. 15. Vulg. armentarius, which is like comprehensive; comp. Virg. Georg. 3, 344.

I. בור and בור m. (for גאר, גאר, r. באר, אר, gar, plur. בור . פּאַר.

1. a pit, Arab. بُورَة, 1 Sam. 13, 6. 1 Chr. 11, 22.

2. Spec. a cistern, Gen. 37, 20 sq. cisterns kewn, sc. in the rock, Deut. 6, 11. Cisterns when with

Nut water were often used as prisons, Zech. 9, 11. Jer. 38, 6 sq.—Hence

3. i. q. a prison, dungeon, Is. 24, 22; more fully ברח חבור Jer. 37, 16. Ex. 12, 29.

4. a sepulchre, the grave; freq. in the phrase יוֹרְדֵי־בוֹר those who go down to the sepulchre, i. e. the dead, Ps. 28, 1. 30, 4. 88, 5. Is. 38, 18. 14, 19 יוֹרְדֵי אֶל־אַרְבִי־ who go down to the stones of the sepulchre, i. e. those laid in costlier sepulchres hewn in the rock. דְרַבְּתִי־בוֹר to the sepulchre Prov. 28, 17. Is. 14, 15 יַרְבְּתִי־בוֹר the recesses of the sepulchre.

II. אבר alkali, see בור II.

i. q. בְּרֵר, to search out, to examine, to prove, once Ecc. 9, 1 inf. לֶבֵּרָר; comp. 3, 18

* בּוֹשׁיִם; præt. שֹמָם; part. plur. בּוֹשׁם; fut. מִיבּים.

1. to be ashamed, to feel shame. So Chald. Syr. רְחַבְּא, בֹּהב; comp. also

2. Spec. to be disappointed in one's hope or expectation, which is often conjoined with blushing and shame, Jer. 14, 3. Job 6, 20. Ascribed to enemies and wicked men who are put to flight after vain attempts, Ps. 6, 11. 25, 3. 31, 18. 35, 4. Also to persons oppressed with sudden calamity, Jer. 15, 9. 20, 11; to husbandmen disappointed of their harvest, Jer. 14, 4; comp. Is. 19, 9, and בּיִבְּיבָה. On the contrary, it is said those who trust in God shall never be ashamed, disappointed, Ps. 22, 6. 25, 2. 3. With 12 of that which disappoints the hope, Jer. 2, 36.

3. Trop. of the mind, i. q. to be confused, perplexed, troubled; comp. Arab.

Judg. 3, 25 they waited win z untu they were ashamed, i. e. perplexed, troubled. 2 K. 2, 17.

4. Once apparently spoken of that which disappoints the hopes of any one comp. רְּבְיִּם Hos. 13, 15 קְבִים his fountain shall be ashamed, i. e. shall dry up, comp. Jer. 14, 3; followed by דְּבָּיִם But more prob. שׁנִבּיֹם is here equivalent to שִׁבִיִּם.

Note. This verb is frequent in poetry, and rare in prose; see in no. 2, 4. Kal is not found in the Pentateuch; see Hithpal.

Pil. ששׁ to delay, pr. to shame or disappoint a person waiting; constr. c. inf. et ב Ex. 32, 1. Judg. 5, 28. Comp. שׁיֹם עַּיַ בְּעָר בֵּיִי Judg. 3, 25.

HIPH. מַבְרשׁוֹת, 2 pers. חֲבִרשׁוֹת.

1. to shame, to put to shame, to frustrate evil designs, i. q. to disappoint, Ps. 14, 6; so of God, Ps. 44, 8. 119, 31. 116.

2. to bring to shame, to disgrace, Prov. 29, 15.

3. Intrans. to do shameful things, to act shamefully; comp. בְּרַכְּּלְ. Part. בַּרְבָּעָּ shameful, base, wicked, opp. בְּרָבָּי Prov. 10, 5. 14, 35. 17, 2. The idea of wickedness includes also folly; and elsewhere words signifying folly (נְּבָּלָּתְּ) are transferred to wickedness. Fem. בְּשָׁח חֵיל Prov. 12, 4, opp. בּישָׁח מִרל

Note. Another form of Hiphil, מוֹבְרשׁ see under the root בבישׁ.

HITHPAL. to be ashamed, Gen. 2, 25. This seems to have been the prose form; comp. in בְּאַבְּהַ, הַאַבְּהַ.

Deriv. הַשְּׁבֶּ, הַשָּׁבַ, הַ־שָּׁבָה, and

可说 f. shame, Ps. 89, 46. Ez. 7, 18. Obad. 10. Mic. 7, 10.

* רבות Chald. to pass the night, Dan. 6, 19. In Targg. often for ליד. Syr. id. also to sojourn, to remain; Arab.

שׁבּׁי mid. Ye, Ethiop. AT, to pass the night, to remain.—Hence is commonly derived the word בַּיִּה house; but see in בַּיִּה.

The m. (r. יוָבָ) c. suff. יְנָבְּלִתְּ prey, spoil booty, spoken of men and beasts carriec away in war, (elsewhere יְבָּלָתְ מָבָּי

and also of goods or property plundered by an enemy; Num. 14, 3. Jer. 15, 13. 49, 32. זְבֵּ זְיִבְּׁה, see in זְיַבְּׁה, Very frequently in the phrase קַבְּי to become a prey, to be carried off as spoil, Num. 14, 31. Deut. 1, 39. Is. 42, 22; sometimes c. dat. Ez. 26, 5. 34, 28. Also בּיִבְּי to give for prey, as spoil, Jer. 17, 'Ez. 25, 7 Keri.

NIPH. part. בוה despised, contemned, Is. 53, 3. Ps. 15, 4.

Hірн. i. q. Kal, Esth. 1, 17.

Deriv. נְמִבְוָה, pr. n. נְמִבְוָה, also

יחום verbal adj. of the intrans. or pass. form, despised, contemned. Is. 49, 7 הור, despised of men, i. q. ביור עם Ps. 22, 7.

יניב i. q. יב (ר. יוֹב) prey, booty, found only in the later Hebre י; comp. Aram. וֹבְיב. 2 Chr. 14, 13. 28, 14. Ezra, 9, 7. Neh. 3, 36. Esth. 9, 10 sq. Dan. 11, 24. 33. Often joined with the synon. לַּבָּר and בַּבָּיב.

* דַבְּיּוֹבְּ, plur. בְּזִיבָּ, once מְנִיְנָהְ, inf. ta, fut. יְבָּי; to prey upon, to spoil, i. e. to

size as prey, to plunder. Arab. Conj.

1, VIII. Aram. 112, i., id. The primary notion seems to be that of pulling in pieces, scattering; comp. the kindred roots 12, 212. Hence Chald. 1212 to squander, to dissipate, from which is commonly derived 1212 gift, q. v.—Construed: a) Absol. Num. 31, 53.

1 Sam. 14, 36. b) With acc. of the prey, to seize as prey, to carry off as

spoil, Gen. 34, 29. Num. 31, 9. Deut. 2, 35. 3, 7. ነ፯ ነ፲፮ to prey the prey, i. e. to take the prey, Is. 10, 6. 33, 23; ይታወ ነ፲፮ id. 2 Chr. 28, 8. c) With acc. of a city, country, persons, Gen. 34, 27. Ez. 39,10. 2 K. 7, 16. 2 Chr. 14, 13. Is. 42. 22.

Niph. לבי, plur. אבין, inf. and fut. לבין, to be spoiled, plundered, pass. of Kallett. c. Amos 3, 11. Is. 24, 3.

PUAL. id. Jer. 50, 37.

Deriv. בַּוּח, בַּוּ

קרוֹקים m. (r. תְּבָּדוֹ contempt, Esth. 1, 18. בְּדְרוֹקְיָה (contempt of Jehovah) Biz-jothjah, pr. n. of a place in the south of Judah, Josh. 15, 28.

PP m. ἄπαξ λεγόμ. Ez. 1, 14 i. q. PP lightning, flash of lightning. So all the ancient versions; also Abulwalid and Kimchi.

P. (lightning) Bezek, pr. n. of a Canaanitish city, whose king was Adonibezek, Judg. 1, 4 sq. 1 Sam. 11, 8. As to its site, see Studer on Judg. l. c.

* דַּבְּ to scatter, to disperse, to dissipate, i. q. דָּבָּ, Dan. 11, 24. Arab. بزر Conj. II, and بنر, to sow seed; comp. Aram. בְּבַר

PIEL. to scatter enemies, to put to flight, Ps. 68, 31.

RPIE Biztha, pr. n. of a eunuch in the court of Xerxes, Esth. 1, 10. Perh. i. q. Pers. beste ligatus sc. membro, i. e spado.

קוֹה m. verbal adj. i. q. מַהָּוֹם, a trier of metals, assayer, Jer. 6, 27. R. אַבָּוּן.

m. (Dag. impl.) a watch-tower tower, built by a besieging army, Is. 23, 13 Keri. R. בְּחַלִּי, no. 2.

m. plur בחורה, constr. מחור m. plur בחור, constr. מחור (after the form מְשׁבּל, Dag. f. impl. to distinguish it from מְשׁבּרֹם, a youth

young man, pr. a chosen youth, i. e. choice, one in the prime of manhood, etc. See part. אחם in r. אום no. 2. Or perhaps the signif. may be derived from the kindr. בעל no. 3, whence Arab. על virgin.—E. g. Judg. 14, 10. 1 Sam. 8, 16. It denotes pr. a young man of ripe vigour, but unmarried, Ruth 3, 10. Is. 62. 5; often joined with אום ביל Deut. 32, 25. Lam. 1, 18. 2, 21. al. Spec. young men for young warriors, Is. 9, 16. 31, 8. Jer. 18, 21. 49, 26. 51, 3. Am. 4, 10. Comp.

אַתְרִים see בְּחוּרוֹת.

ובחרן Is. 23, 13 Cheth. see בּחרן.

I. i. q. בַּשְלָּ חִס. 3, with אַ, to loathe, to abhor; comp. Syr. ציי having nausea, sick at the stomach. Zech. 11, א בַּשְלֵּח בַּשְׁבָּוֹ בַּשְׁבָּי their soul abhorred me.—This signification may be drawn either from the kindr. בַּשְלָּחְ בַּי , or also from בַּשְלָּחְ בַּחֹר בַּ in the sense of rejecting.

II. i. q. Arab. לאב to be greedy, avaricious. Hence Pual Prov. 20, 21 Cheth. בּהָהֵה הְּהָה שִּהְיִה wealth greedily gotten. See Schult. Animadv. ad h. l. The ancient versions express the sense of the Keri בחלחם.

unbelief, Mal. 3, 10. 15. Ps. 95, 9.—Chald. אָרַהְּן, Syr. בָּׁהַ, to try, to exa mine. The Arabic in this sense has Conj. I, VIII, and being interchanged; pr. to rub, to rub upon, and hence to try metals, sc. by rubbing them upon the lapis Lydius or touch stone, Gr. βάσανος.

2. to keep a look-out, to watch; whence

Niph. to be tried, proved, Gen. 42, 15 16. Job 34, 36.

Pual בְּיִלְיוֹן id. Ez. 21, 18 בְּילֵין z for it is tried, i. e. trial is made, comp. Schnurrer ad h. l. Sept. פֿינו פֿינוֹע בּרָנוֹם מַנוֹים Others take בְּיִים as a noun, for trial sc. is made.

Deriv. the two following, and בְּחוֹן,

וויים m. a watch-tower, tower, see the root no. 2. Is. 32, 14 לְּמֵל נְבֵּדׁן the hill (Ophel) and the tower upon it; prob. the tower upon the hill Ophel mentioned in Neh. 3, 26. 27.

אָבֶן בֿתוּן m. trial, proof. Is. 28, 16 אָבָן מּתוּן a tried stone, i. e. proved and found suitable for a foundation-stone. Ez. 21, 18, see in r. אָבָּן Pu.

* רְבַּחַר 1. to prove, i. q. to try, to examine; like Syr., i.q. Hebr. We place this signification first although it is rare and mostly found only in the later Hebrew; since trial must precede choice. The primary idea is either that of rubbing upon the lapis Lydius or touch-stone, so as then to be i. q. אַתַּן q. v. or else it lies in cutting in pieces and scrutinizing. comp. عرا , حصر no. 1. Corresponding are Gr. πειράω, Lat. perior, whence experior, comperior, periculum, peritus.—Is. 48, 10 בְּחַרָהִיךָּ בכור ענר I have proved thee in the furnace of affliction. Job 34, 4. 2 Chr. 34 6, where the Chethibh is to be thus read he proved their houses, i. e. examined the houses of the idolaters.

2. to approve, i. q. to choose to select. Comp. Arab. S VIII to choose out the best, to take the best part; \$\frac{9}{5}, \frac{9}{5}, \frac{9}{5}, \frac{1}{5}, \frac{1}{5},

The thing chosen is put in the accuse the examples already quoted; also more freq. with \$\frac{7}{2}\$, (comp. \$\frac{3}{4}\$, \$4\$,) Deut. 7, 6. 14, 2. 18, 5. Num. 16, 5. 17, 20. 1 Sam. 10, 24. 16, 8. 9. al. Once with \$\frac{1}{2}\$ as marking desire, see \$\frac{1}{2}\$ no. 4, Job 36, 21; also \$\frac{1}{2}\$ implying preference, Ps. 84, 11.—Part. \$\frac{1}{2}\$, plur. constr. \$\frac{1}{2}\$ 18 Sam. 26, 2. a) chosen, select, Ex. 14, 7. b) choice, excellent, Cant. 5, 15.

NIPH. 1. to be chosen, i. e. to be worthy of choice, with זְין to be better, rather to be chosen, Jer. 8, 3.—Part. קקר נְבְּוֹרְ choice, excellent. קַּקר נְבְּוֹרְ choice silver Prov. 10, 20. 8, 10. 19; with זְיָ choicer than, rather to be chosen, better, Prov. 16, 16. 22, 1.

2. With $\frac{1}{2}$, to be chosen by any one, i. e. to be acceptable, pleasing to him, Prov. 21, 3.

Pual to be chosen, selected, only Ecc. 9. 4 Chethibh.

Deriv. בְּחָיר, בְּחִיּרוֹת, בְּחִיּרוֹת, בְּקִיר, מְּבְּחִירוֹת, or. n. יְבְּחָר, and the two here following:

(young men's village) Bahurim, a small town of Beajamia, beyond the Mount of Olives; Bibl. Res. in Palest. II. 103. n. 3.—2 Sam. 3, 16. 16, 5. 17, 18. 19, 17. 1 K. 2, 8.—Hence Simonis derives the gentile n. בְּרֵוֹתִי Baharumite 1 Chr. 11, 33; and with the letters transposed בַּרְהַיִּתִי 2 Sam. 23, 31.

אורים (after the form יְּקְיִים) m. plur. Num. 11, 28, and בּוֹיִרוֹים Ecc. 11, 9. 12, I, youth, youthful age. Comp. בַּוֹרִיּר.

* NOTE and TOTE, i. q. TIZ II, Serroleyeiv, blaterare, to babble, i. e. to talk idly, unadvisedly, onomatop. like the Greek, Latin, and English words. Part. NOTE as idle talker, babbler, Prov. 12, 18. PIEL id. Lev. 5, 4. Ps. 106, 33. In both these passages arapple is added intensively, see arapple in rapp no. 1.

Deriv. xunn.

2. Absol. to be confident, i. e. to be secure, without fear, Judg. 18, 7, 10, 27. יבקח ברדיגית ירהן Jer. 12, 5. Job 40, 23 he feareth not, though Jordan צל־פרחג break forth over his mouth, i. q. Engl. over his head. Prov. 11, 15 שנא הקצים not he that hateth suretyship is sure. i. e. secure, has nothing to fear. Opp. רֵע הַרוֹע. Further: a) In a good sense, of the trust and security of the righteous, Is. 12, 2. Prov. 28, 1. Job 11, 18. a bad sense, of those who place trust and confidence in the things of this world, and have no fear of God nor of his punishments, Is. 32, 9, 10, 11. Prov. 14, 16. Comp. שַׁלָּנָה ,שָׁלָּנָה ,שַׁלָּנָה .—Part. man trusting, confiding, in an active signif. Is. 26, 3 פר בק בנוים for he is trusting in thee. Ps. 112, 7.

HIPH. fut. apoc. Fig. 1. to cause to trust, to persuade to trust, with by and by, Is. 36, 15. Jer. 28, 15. 29, 31.

2. Absol. to make secure, without fear, Ps. 22,-10.

Deriv. מַשָּׁב, מְּהָטְּבּ, מְּהָטְבּ, מְּהָתְּבָּ, מְיִהְעָבּ, מִיבְיִהְ

* II. אָבָשׁיתּ transp. i. q. קּבָּת, to cook, to ripen; whence אָבָשִּיתָ a melon, where see more.

m. (r. תְּבֶּהְ I) 1. trust, confidence, as adv. confidently, boldly, Gen. 34, 25.

2. security, fearlessness, Is. 32, 17.— Elsewhere always ਸਬ੍ਰਦੇ and ਸਬ੍ਰ adv. a) in security, without danger, i. e. security, safely; so ਸਬ੍ਰਦੇ ਸਬਾ, ਸਬਕ ਸਬਾ רְּשְׁבֵּוֹ to dwell securely, safely, 1 Sam. 12, 11. Lev. 25, 18. 19. 26, 5. Deut. 33, 12. b) securely, i. e. without fear, Mic. 2, 8; also as implying too great security, want of care and caution, Judg. 8, 11.

3. Betah, pr. n. of a city of Syria, ich in brass, situated in the territory of Hadadezer, 2 Sam. 8, 8. In the parall. passage 1 Chr. 18, 8 written הַבְּשִׁים.

הַּטְּדָּה f. trust, confidence, Is. 30, 15.

אָרָם m. trust, confidence, Is. 36, 4; hope Ecc. 9, 4. R. אָבָם I.

নিশিত্র f. plur. Job 12, 6, security, tranquillity. R. নতুর I.

* to be vacant, comp. | to be spec. to be free from labour; hence, to cease, to rest from, Ecc. 12, 3. Arab.

and Ethiop. AMA to be empty, vain; more rarely, to cease.

PA. to cause to cease, to hinder, to forbid, Ezra 4, 21. 23. 5, 5. 6, 8.

* אָבֶּיל obsol. root, pr. to be vacant, empty, hollow, i. q. בָּשל. Hence the three following:

רְּכִילְּ, fem. as being a female member, see no. 2; comp. Arab.

and Lat. cunnus, both of which are fem. for the same reason.

1. the belly, so called as being empty, hollow; comp. Gr. κενεών, λαγών, κοιλία.

Arab. بَكُونَ id. بَكُونَ body, mostly dead body, Ethiop. A.F. dead body.—Spoken of the external belly, both of man Cant. 7,3, and of beast Job 40, 16. Mostly of the internal belly, as the receptacle of food, Prov. 13, 25. 18, 20. Job 20, 20. Ecc. 11, 5. Ez. 3, 3.—Also as the place of the fœtus, and hence

2. the womb, Gen. 25, 23. 24. אָרְבִּידְבָּיָלְ Judg. 13, 5. 7, מְבָּעֵין Is. 48, 8. 49, 1, and more fully אָבִין אָבִי Ps. 22, 10. Judg. 16, 17, from the womb, i. e. as soon as born; hyperbol. i. q. from the tenderest years Job 31, 18. קרי בְּעֵין fruit of the womb, i. e. offspring, progeny, Gen. 30, 2. Deut. 7, 13. Is. 13, 18. Mic. 6, 7, always spoken of children already born, and not of the fætus; also with gen. of the father, Mic. l. c. Spoken of one child, son of my womb Prov. 31, 2, where the suffix refers to the mother; but in Joh 3, 10 בְּּמִיִּהְ my womb is for my mother's womb. Also in Job 19, 17 לְּבֵי בְּמִיִּר the sons of my womb seem not to be the sons of Job, for these had perished, 1, 19 comp. 29, 5; but prob. his uterine brothers. adelpol, comp. Ps. 69, 9.

3. Trop. the inmost part, i. q. בְּרֶבְּי (שְׁאוֹלִּם So בְּרָבְי (שְׁאוֹלִם the womb of Sheol, its deepest recesses, Jon. 2, 3. Espec. the inmost part of man, where he thinks and feels, like the heart, breast, reins, etc. Job 15, 35. 32, 18. Prov. 22, 18. בְּרָבְי בְּעָרְ (chambers of the belly, depths of the heart, Prov. 18, 8. 20, 27. 30. 26, 22. Hab. 3, 16 בְּרַבְּי בְּרַבְי בְּרַבִּי בְּרַבִּי בְּרַבִּי בִּרְבִי בִּרָבִי מוֹלִי מוֹלִי בַּרַבְּי בְּרַבִּי בְּרָבִי בּרָבִי בּרָבי בּרְבי בּרְבּי בּרְבי בּרְבי בּרְבּי בּרְבי בּרְבי בּרְבּי בּרְבי בּרְבּי בּרְבי בּרְבי בּרְבּי בּרְבּי בּרְבּי בּרְבי בּרְבּי בּרְבּיי בּרְבּי בּרְבּי בּרְבּיי בּרְבּיי בּרְבּי בּרְבּי בּיי בּרְבּיי בּרְבּיי בּרְבּיי בּרְבּיי בּרְב

5. Beten, pr. n. of a place in Asher Josh. 19, 25. Perh. valley, i. q. بَطْق.

plur. Gen. 43, 11, pistacia-nuts, pistachios, a kind of nuts of an oblong shape, so called from their form, which is flat on one side and round or bellied on the other. They grow on a tree resembling the terebinth, Pistacia vera of Linn. which is found in Syria, Plin. H. N. 13. 10. The kindred dialects have not this

word; but جُطُّم, בּוּיְכָּא, Butm, signify terebinth, i. e. Pistacia terebinthus of Linn. a tree often confounded with the pistacia.

(pistacias) Betonim, pr. n. of a place in the tribe of Gad, Josh. 13, 26.

 ancient versions, Sept. well δίομαι, διόμεθα, Vulg. obsecro, oramus, Targg. אַבְּיָבּאָ, Syr. אַבְּיַבְּי Judg. 13, 8 cum rogatione, rogando; all which correspond exactly to the Heb. אָב, and confirm the etymology here proposed. Other opinions see reviewed in Thes. p. 222.

בּין præt. בּיְתָּיִת Ps. 139, 2, also בְּילָ Dan. 10, 1, בְּילֶדְ, Dan. 9, 2; inf. and imp. יְבֶּיךְ, זְיבֶּין, apoc. and conv. יְבֵין, see note under Hiphil; pr. to separate, to distinguish; comp. בַּין, בּין, and

Arab. Arab.

1. to perceive, to discern, e. g. a) With the eyes, i. q. to see, c. acc. Prov. 7, 7; ? Neh. 13, 7; ? Job 9, 11. 23, 8. b) With the ears, i. q. to hear, Job 23, 5. Prov. 29, 19. c) By the touch, i. q. to feel, of inanimate things, Ps. 58, 10.

2. As implying will, purpose, to mark, to attend, to give heed to; c. acc. Dan. 9, 2. 10, 1. Ps. 5, 2. 94, 7. Deut. 32, 7. Prov. 23, 1; with 2, which seems peculiar to the later Hebrew, comp. in no. 1 above, Ezra 8, 15. Dan. 9, 2. 23; bx Ps. 28, 5; 5 73, 17. Job 14, 21. Deut. 32, 29. Is. 32, 4; bz Dan. 11, 30. 37; absol. Ps. 94, 7.

3. to discern mentally, to understand; Dan. 12, 8 אָבֶּרן I heard, but I understood not. Is. 6, 9; with בור 1 Sam. 3, 8. 2 Sam. 12, 19. Is. 43, 10.

4. To have understood, i. e. to know, to be acquainted with, c. acc. Ps. 19, 13. Job 38, 20; א Ps. 139, 2. בּרָן בִּעָּה to know the right Job 32, 9. Prov. 28, 5. בּרָנָה Prov. 29, 7, comp. בּרֹן בִּעָּה.

5 Absol. to have understanding, to be intelligent, wise, Job 42, 3. 18, 2 be wise, then will we speak. Hos. 4, 14. Part. plur. בייב the wise, the prudent, Jer. 49, 7.

Niph. לְבוֹן to be intelligent, discreet, knowing, Is. 10,13.—Part. אבן as particip. udj. intelligent, discreet, knowing, often joined with שְבָּח wise, Gen. 41, 33. 39. Deut. 1, 13. 4, 6. Is. 5, 21; opp. to words

signifying folly, Prov. 10, 13. 14, 33 אָבֶּר אָבֶּר knowing of speech, eloquent, 1 Sam. 16, 18.

Pil. בּוֹלֵב i. q. Kal no. 2. Deut. 32, 10 היבן הבונהוג i. q. Kal no. 2. deut. 32, 10 היבנות he compassed him about and gave heed to him.

Hiph. הָבֶּרן, inf. הָבָרן, imp. הָבֶּרן, part. מָבִרן; see note below.

1. Pr. causat. e.g. a) Causat. of Kal no. 3, to cause to understand, i. e. to declare, to explain, Dan. 8, 16. 27. Neh. 8, 8 וַיַברנוּ בַעַּקרָא. b) Causat. of Kal no. 4 to teach, to instruct, with acc. of pers. Neh. 8, 9. Ps. 119, 34. 73. 130. Is. 40, 14; also with acc. of thing added, Ps. 119, 27 teach me the way of הַבְּרוּנְיף הַבְּרוּנָיר thy precepts. Prov. 8, 5. Elsewhere also with acc. of thing and dat. of pers. Job 6, 24. Dan. 11, 33; and with acc. of pers. and dat. of thing, Neh. 8, 7. Spoken also of one who reveals future events, Dan. 10, 14. c) Causat. of Kal no. 5, to give understanding, to make intelligent, Job 32, 8.

2. Like Kal, e. g. a) i. q. Kal no. 1, to perceive, e. g. a rumour, report, Is. 28, 19. b) i. q. Kal no. 2, to mark, to give heed, to attend to any thing, with 3 Dan. 9, 23. 10, 11. Neh. 8, 12; کم Ps. 33, 15; absol. Dan. 8, 5. 17. c) i. q. Kal no. 3, to discern mentally, to understand, 1 K. d) i. q. Kal no. 4, to know, to be acquainted with, Job 28, 23. Mic. 4, 12. ברן הַצַח Dan. 1, 4. Prov. 1, 2, to be knowing, skilled in any thing, c. 3 Dan. 1, 17; acc. Dan. 8, 23. Prov. 1, 6; absol. Is. 29, 16. e) i. q. Kal no. 5, to have understanding, to be wise, 1s. 57, 1. Part. מברן wise, intelligent, Prov. 8, 9. 17, 10. 24. 28, 7. 11.

Note. In the examples adduced under no. 2, are found only the Praeter, Infin. Imper. and Participle; which forms alone can with certainty be referred to this conjugation. The forms of the Fut. יְבָּרְ, יְבָרְ, etc. we have assigned to Kal; and only a few examples are found where they have a causative power, e. g. Is. 28, 9. 40, 14. Job 32, 8.

HITHPAL. אַרְּבְּרֵיִים 1. pr. to show oneself attentive, and hence for the most part i. q. Kal no. 2, to mark, to attend, to consider; absol. Jer. 2, 10. 9, 16. Job 11, 11; c. בל 1 K. 3, 21. Is. 14, 16; בל Job 31, 1. Ps. 37, 10; ער זונו און 18; ¾ Jer. 36, 24. Job 30, 20; also, the force of the conjugation passing over to a transitive sense, c. acc. Job 37, 14.—Hence

2. to perceive, e. g. with the ears, 1. q. to hear, t. acc. Job 26, 14.

3. to have understanding, to be intelligent, wise, pr. to show oneself intelligent, Ps. 119, 100.

Deriv. מָּרָנָת ,מָּרנָת ,מָּרנָת ,מָּרָן, מָּרָן, מְּרָנְת ,מְּרֹנְת ,מְּרֹנְת ,מְרֹן ,and pr. n. יָבִין.

בין בריקב constr. בין pr. subst. i. q. Arab. בינ separation, interval, space interposed, see Dual below; found only in the constr. state בֵּינִיה, and with suffixes בֵּינִיה, בֵּירָ , בֵּינִיה, בֵּירָ , בֵּינִיהָם , בֵּינִינָה, בֵּינִיתָּם , בֵּינִינָה , בַּינִינָה , בַּינִינָה , בַּינִינָה , בַּינִינָה , בַּינִינָה , בַּינִינָה וֹ these forms it passes over into a Preposition.

1. between, betwixt, Lat. inter, Arab.

בין אחים . יאה. between brethren Prov. 6, 19; פרן שרחים betwixt the bushes Job 30,7; ברן ערנים between the eyes, i. e. upon the forehead, see אולר בדין no. 1. d. אולר בדין between the Ulai, i. e. among its windings and branches, Dan. 8, 16. Plur. ברנות id. Ez. 10, 7. After verbs of motion, i. q. ->x ובין, Judg.5,27.—In repetitions, betweenand, inter-et, we find בֵּין וּבֶּרָ Gen. 26, 28. Ex. 11, 7. Josh. 22, 25; more rarely [pr. interval—even to) Gen. 1, 6. Lev. 20, 25. Deut. 17, 8; בֵּדֶן — לְבָדֶן Is. 59, 2; בֵּרן -- וּלָ Joel 2, 17. Where it is thus put after verbs of seeing, understanding, teaching, and the like, it gives them the sense: to see, understand, teach the difference between; Mal. 3, 18 ירָשִׁיתִם בֵּין צַהִּים לָרָשָׁע ye shall discern the difference between the righteous and the wicked; comp. לְרֵכ בֵּרן בַּיך 2 Sam. 19, 36. Jon. 4, 11; לַּרֶּרָ בָּרֶן בַּרֶן . 1 K. 3, 9; בין בין Ez. 44, 23.

 thee, O God, is no distinction in Lelping between the strong and the weak. The source of this idiom may be seen from Lev. 27, 12 and the priest shall value it (the beast) לבין בור וברן בו whether is be good or bad, pr. deciding between the good and the bad, Sept. בּוֹנִבּ צִמוֹלָ, בּוֹנֵב סִמְתָּבָּ. 2 Sam. 19, 36. So in Rabbinic, בין שוב whether—or, as—so.

4. With other prepositions:

a) אַל־בַּרְין pr. into-between, in amongst, i. e. between, after verbs of motion, Lat. inter, c. acc. Ez. 31, 10. 14; also אָל־בַּרנוֹיוּז 10, 2.

b) פַל־בַּין id. between, after a verb of motion, Ez. 19, 11.

c) פַּבְּין from between, Fr. d'entre; Zech. 6, 1 there came out four chariots קברן שׁנֵר הָחָרִים from between two mountains. Ps. 104, 12 which sing מַבַּרן צַמָּאִרם from between the branches, amid the foliage. Jer. 48, 45 מָבֶּרן סִרחוֹן ellipt. from the midst of the kingdom of Sihon.—So קברן רגלים from between the feet, by euphem. for from the womb; Deut. 28, 57 the after-birth הַיּלֵרה מַבַּרן רָגַלִרה that cometh out from her womb; comp. Hom. Il. 19. 110 ος κεν έπ' ήματι τῷδε πέση μετά ποσσὶ γυναικός. Also meton. i. q. from the seed, offspring, posterity of any one; Gen. 49, 10 the sceptre shall not depart ... יְבֶּרוֹ הַנְלֵרוֹ from his seed. It is thus equivalent to מְּבֶרָר בָּמָנוֹ, מְמֶבֶרוֹ, מְמֶבֶרוֹ, י מְזַרְעוֹ . Sept. פֿג זּמּי μηρῶν αὐτοῦ, comp. Gen. 46, 26.—Where two things are mentioned. from between which any thing comes, מָבֵּרן is repeated, מְבַּרן 2 K. 16, 14. Ez. 47, 18.

d) מְבֵּרנוֹת לְּ between, in between, i. q בּרנוֹת Ez. 10, 2. 6. 7.

e) בְּבִיךְ in between Is. 44, 4; see A. 6. Dual בַּבִים the interval between two armies, זמׁ μεταίχμια Eurip. Phæn. 1285; whence אִים הַבַּבִים 1 Sam. 17, 4. 23, a go-between, μεσίτης, i. e. a champion, who decides between the two in single combat, as Goliah.

The Chald. between, Dan. 7, 5. 8.

וליף f. (ר. בין) 1. understanding i. e. the act, Is. 33, 19 a people of a foreign tongue, בין בינין שינין which thow understandest not. Dan, 8, 15. 9, 22. 10, 1.

2. understanding, i. e. the fac ilty of insight, intelligence, Prov. 4, 5. 7. 8, 14

אָ, 6. 10. 16, 16. Job 28, 12. 20. אייר שליי שליי שליי שליי ואייר ואייר

الم Chald. f. i. q. Heb. no. 2, Dan. 2, 21.

whiteness, see r. אָשׁבּׁבּ. Arab. בּיבּעָה, Syr. בּיבּער וווּ In Sing. not found. Plur. בּיבָּע with adj. f. מִיבָּע בּיִבֶּע נְּבָּע נְּבָּע נִיבָּע נִיבְּע נִיבָּע נִיבְּע נְיבָּע נִיבְּע נְיבָּע נִיבְּע נִיבְּע נִיבְּע נְיבָּע נִיבְּע נְיבָּע נְיבְּע נִיבְּע נִיבְּע נִיבְּע נִיבְּע נִיבְּע נְיבָּע נְיבְּע נְיבָּע נְיבָּע נְיבָּע נִיבְּע נְיבָּע נִיבְּע נְבְּע נְבְּיבְּע נ

בְּיֵב a well, i. q. בְּאֵד, Jer. 1, 7 Keri. Comp. Arab. . . .

f. a word of the later Hebrew.

1. a fortress, castle, fortified palace; see Chald and Syr. below. If it be of Semitic origin, it may be for אָבִירָה strong, fortified; or, as some prefer, for הָבִירָח; from Ethiop. £Ω∠ to sit, whence

seat, tribunal, and مِنْبَرُ seat, tribunal, metropolis, q. d. royal seat. Perhaps however it is of Pers. origin; comp. Pers. بارو baru, fortress, wall, eastle, Sanscr. pura, puri, pur, Gr. nuores and βάρις.—Very often in the phrase מונית מבירת Shushan the palace, not only of the royal palace or citadel, Neh. 1, 1. Reth. 1, 2. 2, 3. 8. 3, 15. Dan. 8, 2; but also of the whole adjacent city, Esth. L, 5. 2, 5. 8, 14. 9, 6. 11. 12; comp. Ezra 5, 2. This city is elsewhere more definitely called דְּקִיר שׁוּנֶין, Esth. 3, 15. 8, 15.—Where it refers to Jerusalem, the fortress of the temple is meant, prob. the same called Bagus and afterwards Antonia, Neh. 2,8. Comp. Jos. Ant. 15. 11. 4. Biblioth. Sac. 1846, p. 632.

2. the temple, 1 Chr. 29, 1. 19.

id. a fortress, castle, palace, Ezra 6, 2. Syr.

הירְנָיִין f. twice in Plur. הירְנָיִין for-tresses, castles, 2 Chr. 17, 12, 27, 4.

Comp. on the nature of this anding Lehrg. p. 516 note.

m. but fem. Prov. 2, 18? constr רים, with He parag. היים Gen. 19 10 constr. היים 43, 17; Plur. ביהים bottim c. suff. בְּהֵרֶם, בְּהֵרֶם, בֹּהֵרֶם, for בּיהָה, from a lost Sing. הַהָּיה, comp. Syr. که Lehrg. 604.

1. a house, domus, Arab. بَنت , Syr. صداً, Ethiop. AT, Phenic. defective na, see Monumm. Phæn. p. 348. It is commonly referred to the root ran to pass the night, to remain. But it muy be worth inquiry, whether הַבָּה, in not rather for the harder form from r. Πίξε, as δόμος, domus, from δέμω. As to the form, we may then compare איל q. v. for בָּנָשׁ , צֵּנְשׁ purse, for בָּנָס; Did cup, for Did; Gr. eis (iros) for irs, Lat. unus; el; prep. for er; see Schmidt de Præpositt. Gr. p. 7; rug beig for tuφθένς; οδούς for οδόνς, Lat. dens. Adopting this conjecture, P33 might then be regarded as a secondary verb from the noun מַּמִים; and the plur. מַּמִים as for i. q. רוָשָ after a sing. מַנָּים i. q. רוָשָ after the form הָבִנִים, see Lehrg. p. 575.—E. g. בן־הַבְּיָח son of the house Gen. 15, 3. Ecc. 2, 7; also יָלִיד בַּיָת one born in the house Gen. 17, 12. 27 Jer. 2, 14, i. e. verna, a home-born servant or slave, whose fidelity was therefore greater. So אָשֶׁר על הַבַּרָח one over the house, i. e. in private houses the oixorόμος, steward, dispenser, a servant who had charge of the household affairs and of the other servants. Gen. 43, 16. 44, 1; see also below in no. 3. בַּקִּי חֹמֶר houses of clay Job 4, 19, spoken of the human body as frail and mortal; comp. 2 Cor. 5, 1, and the commentators. The house of God is put once for the whole world, Ps. 36, 9. The constr. The in acc. often stands for בַּרַה in the house of any one, Gen. 24, 23. 38, 11, also genr. in the house; and התַּלְצָה into the house Gen. 24, 32.—Spec.

2: A movable house or dwelling, a tent, tabernacle, Arab. בניים, Gen. 27. 15. 33, 17; of tabernacles consecrated to idols 2 K. 23, 7, comp. בין הואלונים, הסים, of the tabernacle of the covenant, Ex. 23, 19. Josh. 6, 24

Judg. 18, 31. 1 Sam. 1, 7. 24. 3, 15. 2 Sam. 12, 20. Ps. 5, 8. In other places בַּרָם and מַבָּה are opposed, 2 Sam. 7, 6.

3. House of a king, a palace, castle, citadel; fully ברת המלה 2 Sam. 11, 2. 9. 1 K. 9, 1. 10. 14, 26. 15, 18; בַּרח הַשַּלְכוּח Esth. 1, 9. Also xut בובית אל whence משר על הגרה one over the palace, i. e. the prefect of the palace, one of the king's attendants and ministers, to whom the key of the palace or royal castle was committed, Is. 22,22; who also had charge over all the household affairs of the king, much like the mod. Maréchal du palais, Marshal of the Court, 1 K. 4, 6. 2 K. 10, 5. 15, 5. Is. 22, 15, comp. Dan. 2, 49. In later Hebrew called רֶב חַבַּיִת Esth. 1,8; comp. in no. 1.—Further, בית בוד the house i. e. palace of David, Is. 22, 22; בֵּרת פַּרָעה the palace of Pharaoh Gen. 12, 15. Sometimes also of single parts of the royal palace or castle, yet consisting of an entire house, e. g. בֵּרה הַנְשִׁים the harem Esth. 2, 3. 9. בית משמרת 2 Sam. 20, 3.

4. House of God, i. e. a temple; spoken of idol-temples, Is. 37, 38. 44, 13. 1 Sam. 5, 2. 5. Oftener of the temple of Jehovah at Jerusalem, called בֵּרֵח הָאָלִחִים, 1 K. 6, 5. 37. 7, 12. Is. 66, 1, and often. Comp. above in no. 1.

5. House of the dead, i. e. a sepulchre, espec. one costly, sumptuous, Is. 14, 18; comp. שְׁשֶׁבֶּן Is. 22, 16. More fully called also בַּיִּתְ תִּיבֹּילֶם the eternal house, long home, Ecc. 12, 5.

6. a dwelling, habitation, place of any a) Of men, e. g. Sheol, orcus, kind: Job 17, 13. בית הָנָם collect. houses of the people, i. e. of the citizens, Jer. 39, 8, i. q. בַּרָים 52, 13. בַּקִים house of servants, i.e. workhouse, prison, spoken of Egypt, Ex. 20, 2. b) Of animals, Job 39, 6. Ps. 84, 4. 104, 17; comp. Virg. Ge. 2. 209 antiquasque domos avium. בית עַבְּרִישׁ the spider's house, her web, Arab. بيت العنكبوث, Job 8, 14; house of the moth Job 27, 18. c) place, space, receptacle for any thing; בַּקַר נָקָשׁ perfumeboxes, smelling-bottles, Is. 3, 20. בַּחָרם לַבַּדִּים, לַבָּרִיחִים, places for the bars, Ex. 26, 29. 36, 34. 37, 14. 38, 5. 1 K. 18, 32 and he made a trench בבית סאתים זרכ about the space (capacity) of two measures of seed. בַּרת אֲבָנִים place of stones, i. e.

stony place in the soil, Job 8, 17. Neh 2, 3. Ez. 41, 9 ברת צלמות אשר לברת the space of the side-chambers of the temple

7. In the house, i. e. the inside, inner part, within, (opp. אָדְּהְ וֹח out of doors, without,) אַבְּיָהָ Ex. 28, 26, הַיִּבְּיַם Gen. 6, 14
Ex. 25, 11. 37, 2, and הַבְּיִם 1 K. 6, 15, inside, inward, within, opp. אָבְּיִה ; comp. יְבִּיִּה 3. h. So יְבִּיב Ez. 1, 27, יְבְּיַבְּיַם 1 K. 6, 16, יְבִּיבְּים Num. 18, 7, within a certain space. יְבִּיבְּים Num. 18, 7, within a certain space. יְבִּיבְּים K. 11, 15. Comp. יְבָּיַב A. 9.—From this signification comes the Chald, יב in, whence also we have above derived the prefix ‡; see p. 109, note.

8. Trop. of persons living together, a house, i. q. household, family, comp. Arab. לְּבֶּלָּהְ, i. e. including the wife, children, and all domestics, Gen. 7, 1. 12, 17. 35, 2. 36, 6. 42, 19. So the king's household, i. q. his court, courtiers, Is. 22, 18. בַּרַתְּ מַרְעָהַתְּ i. q. הַבָּרַתְּ מַרְעָהַתְּ Gen. 50, 4.—Hence

9. Of those descended from one's household, house, for descendants, posterity, lineage, race, i. q. בַּלְרם sons, children (hence joined with a Plur. Is. 2, 5), Gen. 18, 19. בית לור i. q. בית לור Ex. 2,1. בית ישל אל Josh. 17, 17; בית יוסף, house of David, his descendants, 1 Sam. 20, 16. Is. 7, 2. 13. olused also בַּנֵי used also trop. as בַּרַ מָלָחֶטָתִּר i. q. בַּרָת מָלָחֲטָתִּר , pr. my house of war, i. e. my adversaries, enemies, 2 Chr. 35, 21; ברח מרה a stubborn house, people, Ez. 2, 5; and vice versa בית יחוֹם the house or family of God, i. q. Israel, Num. 12, 7. Hos. 8, 1; as οίκος θεού 1 Tim. 3. 15. In other phrases the figure of a house is more distinctly preserved: Ruth 4,11 Leah and Rachel did build the house of Israel, i. e. founded to build up בַּנָה בַרָּח לָּ u house to any one, i. e. to give him posterity; spoken of one who marries his brother's widow (i. q. בְּקִים שֶׁם לְּ) Deut. 25, 9; of God 1 Sam. 2, 35, 25, 28. 2 Sam. 7, 27. The same is עַטַּח בַּרָח לָ Sam. 7, 11. Ex. 1, 21.

10. Trop. also of the things contained in one's house, goods, substance, wealth Esth. 8, 1 בֵּיֵח חָשֵׁן, Sept. οσα ὑπάρχες μαάν, comp. v. 2. 7. Gen. 15, 2. Ex. 1, 21 So Gr. οἰκία, οἶκος

11. ברח אב, pr. father's house Gen. 2-

23; father's household 31, 30. In the enumeration or census of the Hebrew tribes, מַבְּבִים, they are divided into families, ninguo; and these again are subdivided into households, ancestral houses, מַבְּרֵת תַּאֲבוֹת Chr. 7, 40. In this signification the Plural, instead of , takes the form בית האבות, as is com, mon in Syriac; see in רובל note. Heb. Gram. § 106. 3. c. Num. 1, 2 number the לִמְשָׁתַּחַתָם לָבֵית אֲבוֹתָם (children of Israel after their families and after their houses of fathers. v. 18. 20. 22. 24. 26 sq. 2, 2 sq. Over these households, or houses of fathers, were בַּרֹת אַבוֹתָם Ex. 6, 14, ו רָאשִׁים לָבֵית אֲבוֹתֵם 1 Chr. 5, 24; often by ellipsis ראשר האבות Num. 31, 26. Josh. 14, 1, or שַׁרֵי הַאָּבוֹת 1 Chr. 29, 6, מיאר האבוח 2 Chr. 5, 2, i. e. heads, chiefs, princes of households, patriarchs.

- 12. Very often, espec. in later writers, is put before the pr. names of cities and places, sometimes necessarily, as forming part of the name; at other times more loosely, so that it can also be omitted; see below in the letters, e, h, i, l, v, x. So Syr. La, comp. Germ. hausen in Nordhausen, Mühlhausen. Such are the following:
- a) בֵּה אָנָה (house of nothingness i. e. of idols, see אָנָּי no. 1,) Beth-aven, a city in Benjamin, eastward from Bethel Josh. 7, 2. 1 Sam. 13, 5; with a desert of like name Josh. 18, 12. The Talmudists have confounded this city with the adjacent Beth-El, (lett. b,) which also is sometimes called by the prophets in contempt בַּבּר־בַב; see בַּיבּי.
- b) בית אל (house of God) Beth-El, Bethel, a very ancient city of the Canaanites, afterwards belonging to Benjamin, in the time of Joshua still called לאז Josh. 18, 13, comp. Gen. 28, 19and לאז ; though once (Josh. 16, 2) it is more definitely called by both names. It lay upon high ground, 1 Sam. 13, 2. Josh. 16, 1, comp. Gen. 35, 1; and was for a long time the station of the sacred tabernacle, Judg. 20, 18. 26. 27. 21, 2. 1 Sam. 10, 3. Afterwards one of the calves of Jeroboam was set up here, 1 K. 12, 28 sq. Comp. מרח און and און. Its ruins are still seen near the high road north of Jerusalem, and are now called Beittn; see Bibl.

- Res. in Palest. II. p. 125-30.—For the origin of the name, see Gen. 28, 10 sq. 35, 1 sq. 9 sq.—The gentile n. is אַרָּה Bethelite 1 K. 16, 34.
- c) בין האָצֶל (house of firm root, i. e. fixed dwelling) Beth ezel, a town of Judea probably, Mic. 1, 11; where there is an allusion to this etymology.
- d) בֵּרְתְּ אֵרְבָּאֵל (house of God's ambush) Beth-arbel Hos. 10, 14; prob. i. q. "Aphyla in Galilee 1 Macc. 9, 2, situated between Sepphoris and Tiberias, Jos. Ant. 12. 11. 1. ib. 14. 15. 4. de Vit. § 60. Now Irbid, a site of ruins, with a singular fortified cavern in the vicinity; see Bibl. Res. in Palest. III. pp. 281, 282.
- פית בְּעל מְעֹזֹן Josh. 13, 17, elsewhere בְּעֹל מְעֹזֹן Num. 32, 38, and בַּעל מְעֹזֹן (house of habitation) Jer. 48, 23, Beth-Baal-Meon, a place or town assigned to the tribe of Reuben, but which soon came into the power of the Moabites. Its ruins, still called מגפני Mi'an, are mentioned by Burckhardt, Travels in Syria, p. 365. The same place seems meant by בען (מַעִּין Num. 32, 3.
- f) בית בּרְאֵר (house of my creation) Beth-birei, a city belonging to the tribe of Simeon, 1 Chr. 4, 31; perh. corrupted from בַּרַת לַבָּאִרת Josh. 19, 6.
- g) ביה בּרָה Judg. 7, 24, Beth-bara, a place near the Jordan, prob. for בַּרָה (house of passage); comp. By a. βαρά John 1, 28 in many Mss.
- h) בֵּרח בָּרַר (house of the wall) Bethgader, a place in the tribe of Judah, 1 Chr. 2, 51, i. q. בְּרַרָּח q. v.
- i) בּרח בּלְבָּל Neh. 12, 29, Beth-Gilgal
 i. q. בְּלְבָּל q. v.
- k) ביח נְּמֵּדְל (house of the weaned) Beth-gamul, a city of Moab. Jer. 48. 23.
- ברת הבלחים Jer. 48, 22, see ברת הבלחים m) ברת הבין (temple of Dagon) Beth-Dagon, a city: α) of Judah, Josh. 15 41; β) of Asher, Josh. 19, 27.—Comp. mod. Beit Dejan.
- n) בֵּרְת הָרָם (house of the height, q.d. mountain-house) Beth-haram, Josh. 13 27, a city of Gad, called בֵּרִת הָרָן Num. 32, 36, afterwards Julias and Livias; see Jos. Ant. 18. 2. 1. Jerome Onomast. s. v Betharam.
- ס) ביה הְּלֶּלָה (partridge-house) Beth-hoglah, a place in Benjamin on the com

fines of Judah, Josh. 15, 6. 18, 19. 21. The ancient name is still preserved in 'Ain Hajle near Jericho; Bibl. Res. in Palest. II. p. 268.

p) ביח חנן (house of grace) Bethhanan, a place belonging to Judah or Dan, 1 K. 4, 9.

- q) בית חרון (house of the hollow) Beth-horon, the name of two towns belonging to the tribe of Ephraim, called Upper and Lower Beth-horon; both of which lay in the western part of the territory of that tribe, Josh. 16, 5. 21, 22; and the latter near the western extremity of Benjamin, Josh. 16, 3. 18, 13. Twice Beth-horon simply is mentioned, Josh. 10, 11. 2 Chr. 25, 13; where at least in Josh. l. c. the Lower Beth-horon is to be understood. These two towns still bear their ancient names; that on the mountain being Beit 'Ur el-Foka (the upper), and the other in the valley being Beit 'Ur et-Tahta (the lower). Between them is a long, steep, difficult ascent or pass; Jos. l. c. 1 Macc. 3, 16, 24. two towns and the pass lie on the present camel-road between Ramleh and Jeru-See Bibl. Res. in Palest. III. p. salem.
- r) בית חַיְשִׁימית (house of desolations) Beth-jeshimoth, a town in Reuben near the Jordan. Num. 33, 49. Josh. 12, 3. 13, It afterwards became subject to Moab, Ez. 25, 9.
- s) ביח כָּר (house of pasture) Bethcar, 1 Sam. 7, 11, perh. a guard-house or garrison of the Philistines in the territory of Judah.
- t) בית הַבֶּרֶם (house of the vineyard) Beth-hakkerem. Jer. 6, 1. Neh. 3, 14, a town of Judah situated on a hill between Jerusalem and Tekoa, according to Jerome on Jer. l. c.
 - u) בָּרָאוֹת לָבָאוֹת i. q. גָּרָאוֹת q. v.

v) בית לנפרה, see עפרה.

w) בית לֶחֶם (house of bread) Bethlehem, masc. Mic. 5, 1. a) A city of Judah. more fully בֵּרת לֶחֶם יִהוּיָה Judg. ברת לַחֶם אַפָּרָתָה also בּרת לַחָם אַפָּרָתָה Mic. 5, 1, since Ephratah was anciently the name not only of the city itself, Gen. 35, 19, but also apparently of the circumjacent region. It was the seat of the family of David (Ruth l. c.) and the birth-place of the Saviour; and is hence

still celebrated under the san a name Beit Lahm, lying six Roman بيت كم miles distant from Jerusalem, west of south. The gentile n. is בית חלחמי Bethlehemite 1 Sam. 16, 1, 18, 17, 58, β) A city in the tribe of Zebulun, Josh. 19, 15.

x) בית מלוא see בית מלוא.

y) ביח מעון, see lett. e.

z) ביח מעכח (house of Maachah) Beth-Maachah, a place situated in or near Merj 'Ayûn, not far from Mount Hermon, 2 Sam. 20, 14. See in אבל ביה . מַצַבַח

aa) בַּרת הַשַּרָהַק (house of remoteness) Beth-merhak, a place near the brook Kidron, 2 Sam. 15, 17.

bb) בֵּרת הַשְּרְכָּבוֹת (house of chariots) Beth-marcaboth, a place belonging to the tribe of Simeon, Josh. 19, 5. 1 Chr. 4, 31.

cc) ביה נמרח (house of limpid and sweet waters, see r. נמר II) Num. 32, 36 Josh. 13, 27, and נְמָרֶה Num. 32, 3, Bethnimrah, a city in the tribe of Gad, called $B\eta \partial \nu \alpha \beta \rho l s$ in the time of Eusebius, now Nimrin; Bibl. Res. in Palest. II. 279. The waters in the vicinity are called וצר נמרים Is. 15, 6.

dd) ביח עוד (house of pleasantness) Beth-eden, a city of Syria, the residence of a king, Amos 1, 5. Prob. the same called by the Greeks Παράδεισος, Ptolem. 5. 15, fand mentioned with Iabruda now Yebrûd on the eastern slope of Anti-Lebanon north of Damascus. II. p. 374. Bibl. Res. in Palest. III. App. p. 171.-R.

ee) בּרה עוֹמֵוָה Neh. 7, 28, and simpl. קוְמָןָה ib. 12, 29. Ezra 2, 24, a village in Judah or Benjamin, Beth-azmaveth.

ff) בֵּיהׁ הַצְּמֶּק (house of the valley) Beth-emek, a place belonging to the tribe of Asher, Josh. 19, 27.

gg) ביה צנות (house of response, perh. of echo) Beth-anoth, a place in Judah Josh. 15, 59. Perhaps mod. Beit 'Ainan, Bibl. Res. in Palest. II. p. 186.

hh) ביה ענה (id.) Beth-anath. a place in Naphtali, Josh. 19, 38. Judg. 1, 33.

ii) בֵּיח זַקֵד הַרֹּצִים (house of the shepherds' hamlet, comp. Arab. كُقُدُ hamlet, farm) a place near Samaria, 2 K. 10, 12; without מרערם v. 14.

kk) בית עַרְבָח, with art אָרָבָח, הית אַרְבָח,

lace of the desert) Beth-arabah, a place on the confines of Judah and Benjamin, Josh. 15, 6. 18, 22; without אַבּירוּ Josh. 18, 18.

ll) בְּיח (house of escape) Bethpeles, a place in the south of Judah, Josh. 15, 27.

mm) בֵּרְתְּ מְּעוֹרְ (temple of Peor, i. e. of Baal-Peor, see יְּבְּיֹרְ (temple of Peor, i. e. of Baal-Peor, see יְּבְיֹרְ (temple of Peor, i. e. of Baal-Peor, a city of Moab assigned to Reuben, neted for the worship of Baal-Peor, Deut. 3, 29. 34, 6. Josh. 13, 20.

nn) בְּרֵח פַּבַּץ (house of dispersion) Beth-pazzez, a place in Issachar, Josh. 19, 21.

oo) ברת צביר (house of the rock) Bethzur, a city in the mountains of Judah between Jerusalem and Hebron, Josh. 15, 58; fortified by Rehoboam 2 Chr. 11, 7; and again also by the Maccabees, 1 Macc. 14, 33. [The spot is now called Beit Sar and ed-Dirweh; see Bibl. Res. on Palest. I. p. 320. Biblioth. Sacr. 1843.

pp) ביה רְדִּיה (house or region of the street) Beth-rehab Judg. 18, 28. 2 Sam. 10, 6; also רְדִּיה Rehab, (unless perhaps one denotes a district, and the other a city,) a city or district on the northern borders of Palestine Num. 13, 21, situated among the valleys of Lebanoa not far from the sources of the Jordan. The adjacent part of Syria is called אַרָּשׁ בַּיִּי צָּאַרָּ רְדִּיִּה צַּאַרְ רַדְּיִב Sam. 10, 6; אַרַב רְדִּיִב צָּאַר רָדִיב Sam. 10, 6; אַרַב רְדִּיב צָּאַר רָדִיב אָרָב רָדִיב אָרָב רָדִיב אָרָב רָדִיב אָרָב אָרָב רָדִיב אָרַב רָדִיב אָרָב רָדִיב אָרָב רָדִיב אָרָב רָדִיב אָרָב רָדִיב אָרָב רָדִיב אָרָב רָדִיב אָרַב רָדִיב אָרָב רָדִיב אָרַב רָדִיב אָרָב אָרַב רָדִיב אָרָב אָרָב אָרָב אָרָב אָרַב רָדִיב אָרַב רָדִיב אָרָב אָרָב אָרָב אָרָב אָרָב אָרָב אָרַב רָדִיב אָרַב רָדִיב אָרַב רָדִיב אָרָב אָרָב אָרָב אָרָב אָרָב אָרָב אָרָב אָרָב אָרָב אָרַב רָדְב אָרָב אָרָי אָרָב אָּרָב אָרָב אָּי אָרָב אָרָב אָרָב אָרָב אָרָב אָר אָרָב אָב אָרָב אָב אָרָב אָב אָרָב אָר אָב אָרָב אָרָב אָרָב אָרָב אָרָב אָרָב אָרָב אָרָב אָרָב אָב אָבּי אָב אָרָב אָרָב אָרָב אָרָב אָב אָרָב אָרָב אָרָב אָרָב אָב

קרית אָשָׁלָּת (house of quiet) Josh. 17, 11. 16, contr. שַּרָית שִׁרָּן 1 Sam. 31, 10. 12, and בַּרַּת בַּיַר 2 Sam. 21, 12, Beth-sheas, Beth-sheas, a city in the tribe of Manasseh, but long subject to the Canaanites and Philistines; situated on this side the Jordan, and afterwards called Scythopolis, Sept. Judg. 1, 27. Rabb. ביסן. Now called بيسان Brisan; see Bibl. Res. m Palest. III. p. 174.

rr) מְּמֵּה (acacia-house) Beth-shittah, a place near the Jordan between Beth-shan and Abel-meholah, Judg. 7, 22. Comp. Bibl. Res. in Palest. III. p. 219.

জ) হাত্রা নাম (house of the sun) Bethshemesh, the name of several cities: a) A Lestical city Josh 21, 16, situated in Judah on the confines of Dan and Philistia, Josh. 15, 10. 1 Sam. 6, 12 sq. 2 Chr. 28, 18; large and populous, 1 Sam. 6, 19. 1 K. 4, 9. 2 K. 14, 11. Constr. c. plur. 1 Sam. 6, 12. where it is to be understood of the inhabitants. Its ruins are still visible, called 'Ain Shems; see Bibl. Res. in Palest. III. p. 18. The gentile n. is "Thought III. p. 18. The gentile n. is "Though III. p. 18. The gentile n. is "Thou

tt) אַרְיּח (house of apples) Bethtappuah, a place in Judah, Josh. 15, 53. Now called Teffah; see Bibl. Res. in Palest. II. p. 428.

בּרְיִם Chald.m.st emphat. אַרְיִם, הַדְּקָם, constr. רְיבָּוּ, c. suff. בּרְבָּיוּ, plur. בְּיבְּים, c. suff. בּרְבָּים, plur. בְּיבְים, i. q. Hebr. a house, Dan. 2, 5. בְּיבְּים בּלְכוּג Dan. 4, 27, house of the king, palace. אַרָּבָּא house of God, temple, Ezra 5, 2 sq. also simple אַרָיָב id. v. 3. 9. 11.

הַרְאָן m. constr. בּירַוּן, a great house, palace, Esth. 1, 5. 7, 7. 8.

* ** obsol. root, i. q. nəə, to drop, distil; hence to weep. Arab. Ly to pour milk by drops.—Hence

মট্ট 1. weeping, lamentation, Arab.

אביר, אולי. So איָבּדְי דְּיַבְּיל the vale of Baca i. e. of weeping, valley of lamentation, pr. n. of a valley in Palestine, prob. gloomy and sterile; hence the allusion in Ps. 84, 7 לְּבְיִי בְּיֵבֶּילְ רְשִׁרְיחוּרִיּר בְּיַבֶּילְ הַבְּיִר בְּיַבְּילְ רְשִׁרְיחוּרִיּר passing through the valley of Baca (of lamentation) they make it fountains, i. e. it becomes so to the pilgrims.

2. Plur. בְּמְבְּיִבְּים 2 Sam. 5, 23. 24. 1 Chr. 14. 13. 14, the name of a certain tree, so called from its weeping i. e. distilling, q. d. weepers. According to Celstus, Hierobot. I. p. 335-340, i. q. the Arab.

similar to the balsam-tree, and distilling white tears of a pungent acrid taste.

היבה, fut. רְבְּבֶּה, convers. וְיֵבְהָ, i. q. מִּבְּבָּ, to drop, to distil, to flow in drops, see יְבִּי. Spec. to seep, and in this sense common to all the kindred languages and dialects, Ex. 2, 6. Gen. 43, 34

2 Sam. 19, 2; often of a people making tamentation under public calamities, Num. 11, 10. 25, 6; also of the sorrow of a penitent, Ezra 10, 1. With acc. to weep for any one, to mourn, to lament; espec. for one dead, Gen. 23, 2. 37, 35. 50, 3; also with by of pers. or thing wept for, Lam. 1, 16. Judg. 11, 37; by 2 Sam. 1, 24. Ez. 27, 31, and by Jer. 22, 10. Job 30, 25. Further name come weeping to any one, Num. 11, 13. Judg. 14, 16; also to weep upon any one, i. e. in his embrace, Gen. 45, 15. 50, 1.

PIEL to weep for one dead, to mourn, c. acc. Jer. 31, 15. Ez. 8, 14.

Deriv. בָּכִר ,בָּכִר ,בָּכִר ,בָּכָר.

m. a weeping, Ezra 10, 1. R. בְּבָּהְ m. (r. בְּבָּהְ 1. the first-born, firstling, both of man Gen. 25, 13. 35, 23; and of beast Ex. 11, 5. 12, 29. 13, 15. It denotes the eldest son on the father's side, Gen. 49, 3.—The first-born son enjoyed many rights and privileges, see חבורת no. 2; hence

2. Metaph. i. q. the first, the chief of its kind, whatever is most distinguished, pre-eminent. Job 18, 13 בכור מנח the first-born of death, i. e. the chief among deadly diseases, the most terrible disease. By the common Heb. idiom disease is aptly termed the son of death, as being its precursor and attendant; so the Arabs call fevers بنات البنبة the daughters of fate or of death; and the most fatal and terrible disease is here figuratively described as the first-born among many brethren.—Is. 14, 30 בכוֹרֶר the first-born of the poor, the very poorest, the most wretched, q. d. the chief among the sons of the poor; or the first-born (next descendants) of the present wretched and oppressed generation; see Comment. on Is. l. c.

Note. As Fem. the form מְּבִירָה q. v. is in use, i. e. first-born daughter.

sing. Is. 28, 4 according to the Masora, see in בְּבְּרִים, בְּבַּרִים, elsewhere only 'n plur. בְּבַרִים, בְּבַּרִים, the first-fruits, spoken of fruit and grain, the first which is gathered from the trees or fields, Num. 13, 20; espec. of the first-fruits offered to God Lev. 2, 14. 23, 17. Neh. 10, 36. Sometimes בְּבִּרִים is added, Ex. 23, 19. 34, 26.

bread of the first-fruits, made of the first new grain, Lev. 23, 20. בים הַבַּבּרָּבָּם day of the first-fruits, the festival of Pentecost, Num. 28, 26.

הַלּכֹרָת, בְּכֹרְתָה, f. (רָ. בְּבֶּר, בְּכֹרְתָּה, first-born, firstling; Plur. בלרות first-born offspring, of men Neh. 10, 37; of beasts Gen. 4, 4. Deut. 12, 6. 17. 14, 23.

2. Subst. earlier birth, seniority, opp. אָלִירָה, Gen. 43, 33. הְבִּירָה right of primogeniture, birthright, Deut. 21, 17. Ellipt. for the same, קבוֹרָח Gen. 25, 31. 34. 27, 36.

לבררה f. (ר. בבר) the first-ripe fig, early fig, regarded as a delicacy Mic. 7, 1. Hos. 9, 10. In Is. 28, 4 it is better to read with several Mss. שַבּירָם with the quiescent, instead of בּבּירָם with the Masora and editions; the suffix is prosaic.—In Mauritania the early fig is still called . , boccore, Span. albacora.

ו בפּרָרָה id. Plur. הְאֵנֵי חָבַנּירוֹת Jer. 24, 2.

קלוֹרָת (first-birth, first-born) Bechorath, pr. n. m. 1 Sam. 9, 1.

קברת f. (r. בְּכָה) a weeping, mourning. Gen. 35, 8 אַלון בְּכוּה oak of weeping.

קָּכִּר m. in Pause בָּכִּר, c. suff. בָּכָּר. R. בָּכָּח.

1. weeping, lamentation, Gen. 45, 2. Is. 15, 3. 22, 4. al. בְּרֵיל בָּרִיל to weep a great weeping, to make great lamentation, 2 Sam. 13, 36.

2. a weeping, dropping, trickling of water in mines, Job 28, 11. Comp. flere for rorare, stillare, Lucret. 1. 350, Gr. δάκρυον, and τρομ.

לְּכִים (the weeping) Bochim, pr. n. of a place near Gilgal, Judg. 2, 1. 5.

מְבְּרֶרֶה adj. fem. the first-born daugh ter, Gen. 19, 31. 29, 26. 1 Sam. 14, 49 It corresponds to בְּבִרֹרָה.

קּבְרִית f. a weeping, mourning, Gen. 50, 4. R. בָּבִית.

* " in Kal not used, pr. to cleave, to open, to burst forth, i. q. kindr. " in hence to be first, to come or do first; also to be early, seasonable; to do early, seasonably. Referred

1. To the day, whence it to rise

early, to do any thing early, searly ume, morning; comp. kindr.

בכר

2. To the year and its produce; hence first-fruits, בפירים early fig, early fruit.

3. To the time of life, espec. birth; hence בְּכִירָה, מְּכִירָה, first-born, בֹּירָה and a virgin, a woman who has her first child, רָבֶּבֶּ, young camel.

PIEL 1. to bear early fruit, as a tree, Ez. 47, 12. Comp. Kal no. 2.

2. to make or constitute as first-born, to give the birthright to any one. Deut. 21, 16.

PUAL to be be treated as a firstling, to be devoted as a firstling sc. to God, Lev. 27, 26.

HIPH. part. f. מָבֶבֶּירָה one bearing her first child, Jer. 4, 31.

Deriv. see in Kal no. 2, 3,

m. (r. בֶּכֶר no. 3) a young camel. already fit for riding and light burdens: comp. לגל and צָּרָד. Plur. constr. Is. 60 6. Corresponding is Arab.

young camel, which they describe as denoting the same age as الفتى adolescens in man. See Bochart. Hieroz. I. p. 82 sq. See also more in Comment. on Is. l. c. and in Thes. p. 206.

(i. q. בֶּבֶּב young camel) Becher, pr. n. m. a) A son of Ephraim, Num. 26, 35. Gentile n. בְּכִרָי ibid. b) A son of Benjamin, Gen. 46, 21.

f. a young she-camel, in heat Jer. 2, 23. See בַּבָר.

בכורה see בכרה.

the first_born is לברד he) Bocheru, pr. n. m. 1 Chr. 8, 38. 9, 44.

(youthful) Bichri, pr. n. m. 2 Sam. 20, 1.

(r. בַּלַח no. 3) 1. nothing, Ps. 17, 3 try thou me, אבים לם thou shall find nothing sc. of evil; unless like Sept. and Vulg. we connect בל מִּכְּצָא זָשּוֹתֵר, thou shall not find my evil thoughts, i. e. those which perh. lurk within me.

2. Adv. not, no, i. q. 3, but poetic; with prast. Ps. 10, 11. 21, 3; with fut. Ps. 10, 4. 6. 49, 13. Prov. 10, 30. Is. 26, 24. Also not yet, i. q. scarcely, Is. 40, 24, comp. 2 K. 20, 4. Once for bas i. g. בלא, Ps. 32, 9 be not as horses . . . to be held in with bit and bridle בל קרוב אֵלֵיף lit. in not coming near to thee, i. e. because otherwise they avoid thee .- Put for is not, non est, the verb being omit ted, Ps. 16, 3 מובַחָר בַל צַלֵּרָה.

3. Conj. that not, lest, Lat. ne, i. q. אַל, c. fut. Ps. 10, 18. 78, 44. [s. 14, 21.

Chald. m. the heart Dan. 6, 15. id. for كال Syr. كال heart, mind, Arab from بلی , چچا III to care for; pr. care, hence the mind as caring, full cf care.

בל contr. from בַּל i. q. בַּעַל, Bel, Belus, the chief domestic god of the Babylonians, worshipped in the celebrated tower of Babylon, Is. 46, 1. Jer. 50, 2. 51, 44; also Sept. Dan. c. 14. Greek and Roman writers compare him with Jupiter, Diod. Sic. 2. 8, 9. Plin. H. N. 37. 10. Cic. de Nat. Deor. 3. 16. Here however we are not to understand Jupiter as the father of the gods, of whom the Orientals were ignorant; but, in accordance with the peculiar mythology of the Babylonians, which was wholly connected with the worship of the stars, it stands for the planet Jupiter, stella Jovis, Cic. de Nat. Deor. 2. 20. This planet was regarded as a good genius, the author and guardian of all good fortune and felicity, hence called by the Arabs السعل الأكم Fortuna major; and, together with the planet Venus, (see אָשֶׁרָת , אֲשֶׁרָת ,) was the object of worship to the Semitic nations. Comp. 73. מְנִי and see בָּעֵל no. 5.—Hence the frequency of this name in the compound pr. names of Chaldee men, as בַּלְטֵאשֵּר, אַר שַלְטִטְאַר, Belesys, Belibus, etc.

* בְּלָא Chald. i. q. Heb. הַלָּא. Pa. to afflict, to vex, Dan. 7, 25. Comp. Heb Pi. no. 2.

i. e. Bel is בַּנְאָדָן (contr. from בַּנְאָדָן i. e. his lord, worshipper of Bel) Baladan pr. n. of the father of king Merodach-Baladan, 2 K. 20, 12. Is. 39, 1.

in Kal not used, Arab. ito be bright, to shine forth, as the dawn; V, to be cheerful, to smile.

Hiph. 1. to cause to shine forth, metaph. Amos 5, 9 יש בְּבְּבִּיבְ שׁׁה עַּבְּיבְיב שׁׁה עַבְּיבְיב שׁׁה the mighty, i. e. who bringeth it suddenly upon them; the figure being taken from the swift and sudden diffusion of the dawning light; comp. Joel 2, 2.

2. to make cheerful, to enliven oneself, i. e. to be or become cheerful, joyful, glad, Ps. 39, 14. Job 9, 27. 10, 20.

Deriv. מְבַלְיגִית, and

(cheerfulness) Bilgah, pr. n. m. Neh. 12, 5. 18; written in Neh. 10, 9 בְּלָבֶּי.

קלְרֵד pr. n. (prob. i. q. בְּלְרֵד son of strife, quarreller, from r. לְנֵד q. v. see in בי p. 109,) Bildad, the Shuhite, the friend of Job and the second disputant with him, Job 2, 11. 8, 1. 18, 1. 25, 1.

* בְּלֵה in Kal not used, prob. i. q. בְּלַה, to tremble, to be in trepidation; comp.

Arab. بَلُع to be feeble, bashful, pr. timid.

PIEL בְּלַבְּ to terrify, to frighten; hence to cause to despond, Ezra 4, 4 Cheth. In Keri is read the more usual פבחלים. Syr. בּבּבּבּי quadril. to terrify.

Deriv. הַלְּהָה, and pr. names הַלְּהָה, בְּלְהָת

* דֹלֶבְ fut. דּלְבִי, to fall, to fall away, to fail; like אָבַל, where see.—

1. Of garments, to fall away, to decay, e.g. to be worn out, to wax old; with פַּצִּלִּיק Deut. 8, 4 thy raiment לֹא בַלָּיִה מַצְּלִיק did not fall from thee, did not wax old or wear out. 29, 4; absol. Josh. 9, 13. Neh. 9, 21. Trop. of the heavens and earth as growing old and perishing like a garment, Is. 50, 9. 51, 6. Ps. 102, 27.

Arab. بَلَى to be worn out, as a garment.

2. Of persons labouring under disease, old age, cares, to fall away, to waste away, fail; comp. Gr. המומיס, and with another flexion שולא to care. Job 13, 28 בְּלֶּכְי בִּלֶּכִי בִּלֶּכִי מוּלָּכִי בִּלֶּכִי and he (פֿנּיגדוֹיִנּאַ for I) as a rotten thing falleth away, is consumed. Gen. 18, 12. Ps. 32, 3. Comp.

يَلَيْ to care, to be consumed with cares, يَكُوْ consumed with cares, يَلُوْ , الْمُثْ , اللهُ , the heart, mind, as affected with cares, see Chald. كَيّا. Ethiop. NAP to be or grow old.—Hence

3. to fail wholly, to be reduced to nothing; whence בְּלִהְ, בְּלִה, nothing, not.

2. to afflict, to vex, 1 Chr. 17, 9. Arab.

and بلگة sorrow, عبليّة and بلگة sorrow, affliction, calamity.—Comp. Chald. عبلاً عبلاً عبلاً عبلاً عبلاً عبلاً

Deriv. בְּלִּר , בְּלוֹ , בָּלֹ , תְּלֶּח , בְּלוֹיאֵרם , בּלְּחִּר מְבְלִּרת , בִּלוֹיאֵרם , בּלְּחִּר , מִבְּלִיִּת , and the compounds בְּלִימֶר , בְּלְיַצֵּל ,

pr. n. see in בּלָהוּ lett. b.

מּלֶּבֶּ adj. f. הֹלְּבְּ, decayed, worn out, old, e. g. garments, sacks, bottles, shoes, Josh. 9, 4. 5. Trop. of an adulteress, בַּלָח נַאָּמִרם worn out with adulteries, effete, Ez. 23, 43. R. הַלָּבָּ.

הַלְּבֶּׁ f. sing. once Is. 17, 14; often in Plur. R. הַלַּבָּ.

1. terror, terrors, Job 18, 11. 24, 17. 27, 20. 18, 14 הוֹהָבְּלָּחוֹה the king of terrors; see ווּ בַּצְּלָ Hiph.

2. sudden destruction, comp. רְּבָּקָהָ 10. 2. Ps. 73, 19 רְּבַּקְרָּהְ בְּּבָּקְרָּבְּּ בְּּבָּקְרָּבְּּ בְּּבְּרָּ בְּּבְּרָּ בְּּרָּ בְּּבְּרָ בְּּרָ בְּּבְּרָ בְּּרָ בְּּבְּרָ בְּּרָבְּרָ בְּּרָבְּרָ בְּּרָבְּרָ בְּּרָבְּרָ בְּרָבְּרָ בְּרָבְיִי בְּרָבְּרָ בְּרָבְיִי בְּרָבְיִי בְּרָבְיּבְיּיִי בְּרָי בְּרָבְיִי בְּרָבְיִי בְּרָבְיִי בְּרָבְיִי בְּרָבְיִי בְּרָבְייִי בְּרָבְיִי בְּרָבְייִי בְּרָבְיִי בְּרָבְיי בְּרָבְייִבְּיְייִי בְּיִבְייִי בְּיִבְּיִי בְּרָבְייִי בְּיִבְייִי בְּיִבְייִי בְּיִבְייִי בְּיִי בְּיִבְייִ בְּיִי בְּיִבְייִי בְּיִבְייִי בְּיִבְייִי בְּיִי בְּיִבְייִי בְּיִי בְּיִבְייִי בְּיִבְּיי בְּיִבְייִי בְּיִבְייִי בְּיִי בְּיִבְייִי בְּיִי בְּייִי בְּיִבְייִי בְּייִי בְּייי בְּייִי בְּייִי בְּייִי בְּייִי בְּייי בְּייי בְּייִי בְּייִי בְייי בְּייי בְּייי בְּייי בְּייי בְּייי בְּייי בְּייי בְּייי בְּייי בְּייִי בְּייי בְייִיי בְּייי בְּייִיים בּיּיי בְּייי בְּייִיים בּיּייים בּיּייים בּיייים בּיייים בּיייים בּייים בּיייים בּייים בּייבְייים בּייים בּייים בּיייבְייים בּייים בּיייבְייים בּייים בּייבְייים בּייים בּייבְייים בּייים בּייבּייים בּייבּיים בּייבְייים בּייבְייים בּייבְייים בּייבְייים בּיבּייים בּייבְייים בּייבְייים בּייבְייים בּייבְייבְייים בּיבְייבְייים בּיבְייבְייים בּיבְייבְייבְייבְייִים בְּייבְייים בּייבְייים בּייבְייים

in Kal) Bilhah, pr. n. a) The handmaid of Rachel, the mother of Dan and Naphtali by Jacob, Gen. 30, 3 sq. 35, 22 b) A place belonging to the tribe of Simeon, 1 Chr. 4, 29; written also אַבָּיב q. v.

לְּלְיָהְ (perh. bashful, modest) Bilhan, pr. n. m. a) Gen. 36, 27. b) 1 Chr. 7, 10.

Chald. tribute of some kind, prob. a tax on articles consumed excise

Ezra 4, 13. 20. 7, 24. Comp. also หาวลุ. R. กวุลุ.

אר הלב" m. (ד. רוֹבְּשׁ) only in plur. constr. בְּלוֹצֵּי Jer. 38, 12, and contr. בְּלוֹצִי v. 11, old clothes, rags. The latter form (pron. belo-vê) is from a sing. בְּלוֹי for בְּלוֹי ; but in some Mss. (see J. H. Michaelis) is read בְּלוֹיִב, and in editt. בְּלוֹיִב, after the form בְּלוֹיִב, from a sing. בְּלוֹיִב, after the form בַּלוֹיִב, from a sing. בַּלוֹיִבּי sis, from a sing. בַּלוֹיִבּי sis, from a sing.

Bel's prince, i. e. whom Bel favours, compounded from אָדְ, tsha an ending which in Zend marks the genitive, and tsar i. q. שַ prince) Belteshazzar, an Assyrio-Babylonish name given to Daniel at the court of Nebuthadnezzar, Dan. 1, 7. 2, 26. 4, 5. 6. 15. 16. 10, 1.

subst. (r. בָּלָּח) 1. consumption,

id. بكلى id. destruction, Is. 38, 17. Arab.

2. failure, nought, nothing; hence as Adv. of negation, i. q. אלא, joined with verbs and nouns; Gen. 31, 20. Hos. 7, 8. 8, 7. Is. 14, 6. 32, 10.—Sometimes און היי היי ווא so closely joined with a subst. as to coalesce with it into one idea, like Engl. in, un; e. g. שלי שום no-name, i. e. a bad name, infamy, Job 30, 8.

3. For בְּבְּלֵּר with no, i. e. without, only in poetry; Job 8, 11 מָלָּר מֵים without water. 24, 10. 31, 39. 33, 9. 34, 6. Ps. 59, 5.

4. With prepositions: a) בְּלֵּה pr. in defect of, with no, i. e. without, i. q. בּלָּה בַּלֵּה נַבְּל עַנְּלָּה So בְּלֵּה without knowledge, Job 35, 16; also i. q. unknowingly, unawares, Deut. 4, 42. 19, 4; unexpectedly, Job 36, 12. Comp. in no. 2.

b) לְבְלִי id. comp. לְ lett. B. 3. Job 38, 41 לְ without food. 41, 25. Is. 5, 14.

ביל בין דיין pr. from defect of, from not, i. e. a) because not, c. infin. Deut. 9, 28 ביל בין בין בין because Jehovah was not able, lit. from Jehovah's not being able. Is. 5, 13. With particip. because no one, none; Lam. 1, 4 בְּבֵּי בּיִבְּי שׁבִּיל because no one came to the solemn festival. Sometimes pleon. בְּבִּי בּיִבְּי בּיִבְּי בִּיבְּי בִיבְּי בִּיבְּי בִּיבְי בִּיבְּי בִייבְּי בִּיבְּיבְּי בִּיבְּי בִּיבְּיבְּי בִּיבְּיבְּי בִּיבְּיבְּי בִּיבְּיבְּיבְי בִּיבְּיבְי בִּיבְּיבְי בִּיבְּיבְּי בִּיבְּיי בִּיבְּיבְי בִּיבְּיבְּי בִּיבְּיבְיי בִּיבְיי בִּיבְּיי בְּיבְיי בְּיבְיי בְּיבְייִי בְּיבְיי בְּיבְיי בְּיבְיי בְּיבְיי בְּיבְיי בִּיי בְּיבְיי בְּיבְיי בִּיי בְּיבְּיי בְּיבְיי בְּיבְיי בְּיבְיי בִּיי בְּיבְיי בִּיי בְּיבְיי בְּיבְיי בִּיבְיי בִּיי בְּיבְיי בְּיבְיי בִּיבְּיי בִּיבְיי בִּיבְיי בְּיבְיי בְּיבְיי בְּיבְיי בְּיבְיי בְּיבְיי בְּיבְיי בְּיבְיי בִּיי בְּיבְיי בִּיבְיי בִּיבְיי בִּיי בְּיבְיי בִּיי בְּיבְיי בְּיבְיי בִּיי בְּיבְיי בִּיי בְּיבְיי בִּיי בְּיי בְּיבְיי בִּיי בְּיבְיי בִּייי בּייי בְּיי בִּייי בְּייי בְּיי בְּייִי בְּייִי בְּייִיי בְּייִיי בּייי בְּייי בְּיי בִּייי בְּייי בְּייי בְּיִיי בְּייִיי בְּיי בְייִיי בְּייי בְּיי בְּייי בְיייי בְייִייי בְיייי בְייי בְּייי בְי

wicked, and drive him out of it. Jub 6, 6
Deut. 28, 55. With particip. so that no one; אַבָּלְּרִי בְּשׁבּי so that no one dwells there so that there is no inhabitant, Jer. 2, 15.
9, 10; comp. Ez. 14, 15. With שַּבָּלְר לְּשִׁר לִשְּׁר בְּשׁׁר לִשְּׁר לִשְּׁר לִשְּׁר לִשְּׁר לִשְּׁר לִשְּׁר לִשְּׁר בְּשׁׁר לִשְׁר לִשְּׁר לִשְׁר לִשְׁר לִשְּׁר לִשְׁר לִשְׁר לִשְׁר לִשְׁר לִשְׁר לִשְׁר לִשְּׁר לִשְׁר לִשְׁר לִשְׁר לִשְּׁר לִשְּׁר לִשְּׁר לִשְּׁר לִשְׁר לִשְׁר לִשְׁר לִשְׁר לִשְׁר לִשְׁר לִשְׁר לִשְׁר לִשְּׁר לִשְּׁר לִשְׁר לִשְּׁר לִשְּׁר לִשְּׁר לִשְּׁר לִשְׁר לִשְׁר לִשְׁר לִשְׁר לִשְׁר לִּשְׁר לִשְׁר לִשְׁר לִשְׁר לִשְׁר לִּשְׁר לִשְׁר לִּשְׁר לִּשְׁר לִּיב לִּשְׁר לִּשְׁר לִּשְׁר לִּשְׁר לִּשְׁר לִּשְׁר לִּיב לִּיבּים בּּישׁר בּיבּים בּישְׁר בּיבּים בּיבּים בּישְׁר בּיבּים בּישְׁר בּיבּים בּיבְּים בּיבְּים בּיבְּים בּיבְּים בּיבְּים בּיבְּים בּיבּים בּיבְּים בּיבְּים בּיבְּים בּיבּים בּיבּים בּיבּים בּיבּים בּיבְּים בְּישׁׁר בּיבּים בּיבְּים בּיבְּים בּיבְּים בּיבִּים בּיבְּים בּיבִּים בּיבְּיבְּים בּיבְּיבִּים בְּיבִּיבִּים בְּיבִּים בּיבְּיבִּים בּיבְּיבִּים

d) פר מָלִי pr. until failure, i. e. as long as, quamdiu, Ps. 72, 7. Mal. 3, 10.

e) בל־בלי because not, with Præt. Gen. 31, 20.

אבילים m. (r. אבילים) pr. mixed, a mixture, spec. mestin, mixed provender, Lat. farrago, made up of various kinds of grain as wheat, barley, vetches, and the like, all mixed together, and thus sown or given to cattle, Job 6, 5. 24, 6. That grain is to be understood, is apparent from Is. 30, 24. See Varro de Re Rust. 1. 31. Plin. H. N. 18. 15 or 41.

בּלְיְּהָה compounded from בְּלִי מְחוֹ and הַיְּ,
i. q. הְשָׁא לְּאָ מְאַנְּיָה, not any thing, nothing,
Job 26, 7. So at least Sept. Vulg. Syr.
Chald. The Rabbins refer it to r. בַּלַם,
and explain it by bridle, band.

ישני compounded from בְּלְּמֵעֵל not, without, and בְּלִי use, profit; comp. ישני use, profit; comp. ישני use, profit; comp. מני and in oble, prince. Not from ישני and 's yoke, q. d. impatient of the yoke, obstinate, rebellious, as proposed by Fischer, Prolus. de Verss. Gr. p. 93.—Pr. unprofitableness, worthlessness, nothingness, yielding no profit or good fruit; comp. Arab.

1. worthlessness, badness, wickedness, as אים בּלְבֶּלָלְּ a worthless man, i. e. wicked, abandoned, 1 Sam. 25, 25. 30, 22. בַּבְּלַבְּלָלְ Prov. 6, 12, and בַּבְּבְלַבְּלָלְ Sam. 25, 17, id. Plur. often בַּבְּלַבְּלָלְ Sam. 2, 12, and בַּבְּבְלַבְּלַלְ Deut. 13, 14. Judg. 19, 22. 20, 13. בַּבְּלַבְּלַל a wicked woman 1 Sam. 1, 16. בַּבְּלַבְּלַל an evil thing, wicked, Ps. 41, 9. 101, 3; comp. Deut. 15, 9 בְּבָּלְבַּלְּבָּלְ there be a wicked thought in thy heart.

2. destruction. Nah. 1, 11 רובץ בליבל purposing destruction. Ps. 18, 5 נחלר קּלְּבְּעֵל וְיְבְּעֵחוּלִי floods of destruction terrified me; Sept. צוּנְאַמְלְּסְנִי מִיסְוּנְיִם i. e. torrents of iniquity, q. d. of wicked men, enemies. Some of the moderns render it incorrectly: torrents of the netherworld or Sheol.

3. Ellipt. for אַנְּיַנְיַלָּ a wicked man, see no. 1. 2 Sam. 23, 6. Job 34, 18. Also a destroyer Nah. 2, 1; see no. 2.

NOTE. Hence was derived in later usage and in N. T. the pr. n. Βελίαλ οτ Βελίαρ, Belial, i. q. ὁ πονηφός, Satan. The Engl. Vers. also often gives in the O. T. as a pr. n. Belial; but incorrectly See Thesaur. p. 210.

* 1. to pour over, to oint, to wet

all over; comp. Arab. בְּלְבָּל to wet, to moisten, בְּלְבָּל to flow, בַּלְבָּל בָּעָבָּ, to sprinkle.—In Heb. only of oil; Part. pass. בְלֵּלֵל בַעָּעֶבָּן poured over with oil, e. g. oblations Lev. 2, 4. 5. 7, 10. 12. 14, 21. Num. 7, 13. 19.—Intrans. of persons, to be poured over with oil, to be anointed; Ps. 92, 11 בַּלְּיִבֶּין רַצְּעָבו רַצְּעָבו רַצְּעָבו וֹ בַעָּעָבוּ רַבְּעָבוּ וֹ בַעָּבְיוֹ בַּעָּעָבוּ רַבְּעָבוּ וֹ מִבְּעָבוּ הַבְּעָבוּ מִוֹנוֹ לוֹיִל ham anointed with fresh oil. Comp. the deriv.

3. to smear, to soil, to stain; comp. לְּשֵׁלְּשֵּׁ, כְּיִשְׁלָּשׁ, cited in Kal. So in the deriv. בְּבֶּלָה, בְּשְׁבֶּלָּה, Comp. Chald. בְּלֵב mingle, also to stain.

4. Denom. from בְּלֵּדְל provender, to give provender to beasts, to fodder. Judg. 19, 21 רַיְבֶּל לַחֲבֹּדִרם, Vulg. et pubulum asinis præbuit.

Hiph. fut. plur. 1 pers. לְּנָבֶל Is. 64, 5 as to form; but the signification is from r. בָּבֶל, we fade, we wither, prob. for Hiph. 1 fut. בְּצַבוֹן; see Index.

HIT IPO. to mix oneself, to be mixed, with 3 Hos. 7, 8.

Deriv. מְּבָלוּל, מְבָלוּל, מְבָלוּל, מְבָלוּל, מְבָלוּל, מְבַלוּל, מָבְלוּל, מַבּלוּל, מַבְּלוּל, מִבְּלוּל, מִבְּלוּל, מִבְּלוּל, מִבְּלוּל, מִבְּלוּל, מַבְּלוּל, מַבְיבוּל, מַבְּלוּל, מִבְּלוּל, מִבְּלוּל, מַבְּלוּל, מַבְּלוּלְילוּל, מִבְּלוּל, מִבְּלוּל, מַבְּלוּל, מַבְּלוּל, מַבְּלוּל, מבּילוּל, מבּיבוּל, מבּבוּל, מבּבוּל, מבוּלוּל, מבוּלוּלוּל, מבוּלוּל, מבוּלוּל, מבוּלוּל, מבוּלוּלוּל, מבוּלוּלוּל, מבוּלוּלוּל, מבוּלוּלוּל, מבוּלוּלוּל, מבוּלוּלוּל, מבוּלוּלוּל, מבוּלוּלוּל, מבוּלוּלוּל, מב

* الْكِيِّ to bind together, to shut fast, to stop, spec. the mouth with a bit or muzzle, Ps. 32, 9. Syr. عُمْ id. Ethpe. to be shut, e. g. one's mouth, i. q. to be dumb, الْكِيِّ a muzzle. In form and signif. اللهِ إِنَّ اللهِ اللهِ اللهِ اللهِ إِنْ اللهِ اللهِي

* Τος (denom. from ΑΛΑ, fig, in Ethiop. also sycamore-fig,) to cultivate figs or sycamore-figs, to gather figs; comp. συκάζειν and ἀποσυκάζειν. Απ. 7, 14 συρψ οξία, Sept. technically κνίζων συκάμινα, Vulg. vellicans sycamina, i. e. one who nips sycamore-figs, a process by which they were ripened. Theophr. Hist. Pl. 4, 2 πέπτειν οῦ δύναται ᾶν μή ἐπικνισοῆ, ἀλλ ἔχοντες ὅνιχας σιδηρᾶς ἐπικνίζουσιν ἃ δ' ᾶν ἐπικνισοῆ, τεταριαΐα πέπτεται. Plin. H. N. 13. 7. 14. Bochart Hieroz. I. 384 sq.

* בְּלֵלֵ fut. בְּלֵלֵי 1. to swallow, to devour, with the idea of eagerness, greediness. Arab. بَلْعَمَ and quadril. بَلْعَمَ id. Ethiop. $\bigcap \Delta \bigcup$ to eat, to eat up. Kindr. roots are אלאב, and many others beginning with \$5.—Spoken of persons eating any thing greedily, Is. 28, 4; of animals, Ex. 7, 12. Jon. 2, 1. Jer. 51, 34. Gen. 41, 7. 24. In a proverbial expression, Job 7, 19 nor let me alone פר־בַּלְער לקד till I can swallow my spittle, i. e. not for a moment, as in Engi. 'till I can fetch a breath.' So in Arabic أَبْلِغْنِي رِيقى let me swallow my spittle, i. e. give me a moment's time, Har. Consess. 15. p. 142. ed. De Sacy. See more in Schult ad Job l. c. In like manner Pers. a swallowing of spittle, for delay. Comp. Pi. no. 1.

2. Metaph. a) to consume, to destroy, yet so that the figure of swallowing up, devouring, is preserved, e. g. to devour substance, wealth, Job 20, 18; comp. 'de voratam pecuniam evomere' Cic. Pis. 37. Prov. 1, 12 let us swallow them up alive as Sheol, i. e. consume, destroy them. Ps. 124, 3. Comp. > 54 no. 1. g. b) Ascrib

ed to inanimate things, e. g. a chasm of the earth Num. 16, 30 sq. the sea Ps. 69, 16; comp. Ex. 15, 12.

NIPH. pass. of Pi. no. 2, to be swallowed up, destroyed, lost, Hos. 8. 8. Spec. of drunkards, Is. 28, 7 קייי פון הייין they are swallowed up of wine, i. e. overcome, broken down. Comp. ליבר, הין, היים The Syriac Vers. retains the same word, the Arabic in the same phrase uses the verb.

PIEL 1. i. q. Kal, to swallow; once ellipt. Num. 4, 20 nor shall they go in to look at the holy things Fire for a swallowing sc. of spittle, i. e. not for a single moment; comp. in Kal. no. 1. Sept. well Kánwa.—Metaph. [12] to devour iniquity, to fill oneself with wickedness, Prov. 19, 28; comp. True Job 15, 16.

2. to destroy, spec. a) to give over to destruction, to ruin, Job 2, 3. 10, 8. Is. 49, 19. Hab. 1, 13. b) to destroy utterly, to exterminate, Ps. 21, 10. 35, 25; c. 19 Job 8, 18. c) to lay waste a country 2 Sam. 20, 19. 20. Lam. 2, 8; also to waste, to spend property, Prov. 21, 20; to destroy counsel, i. e. to disappoint, to render vain, Is. 19, 3, comp. Ps. 55, 10; to destroy one's way, i. e. to lead him into destruction, Is. 3, 12.

PUAL pass. of Pi. no. 2, to be destroyed, to perish, Is. 9, 15. Impers. c. 5, destruction is prepared for any one, 2 Sam. 17, 16.

HITHPA. id. to vanish away, Ps. 107, 27.—Hence

m. c. suff. בְּלֵיכ 1. a swallow, thing swallowed, devoured, Jer. 51, 44.

2. destruction, Ps. 52, 6.

3. Bela, pr. n. of a city near the southern extremity of the Dead Sea, called also vs. (the small) Zoar, Gen. 14, 2.8; comp. 19, 20 sq.

4. Bela, pr. n. m. a) A king of Edom Gen. 36, 32. b) Gen. 46, 21. c) 1 Chr. 5, 8.

בּלְעָרָד, c. suff. בְּלְעָרָד, הָּלְעָרָד, compounded from בַּל not, non, and צָרַד, צָרַד, so, even to.

1. Pr. not unto, nothing to or for, a partic e of deprecating or declining any thing. Gen. 14, 24 בּלְעָרֵי רַק צָּשֶׁר אֶּבְלּא

nothing for me, I ask nothing for myself, only that which the young mer. have eaten, etc. 41, 16 בּלְבֶּוֹרְ אֵלְרִיר בְּלִרִיר בְּלִרוֹם בַּּרְרִית נוֹ וֹ not for me, God will answer as to the welfare of Pharaoh.

2. without. Gen. 41, 44 without thee i. e. without thy knowledge and assent shall no man tift up his hand, etc.

3. besides, Is. 45, 6. Ellipt. for בַּלְבֶּר שְׁשֵׁה besides that which; Job 34, 32 דְּרְבֵיר אַחָהָה הוֹיְרְנִי הוֹיִרְנִי (if I have sinned) besides what I see, show thou it me. Syr. مُكُم مُكِم , id.

id. only with prefix פָּלְצְּדֵר, i. e. בָּלְצְּדֵר,

1. without. Is. 36, 10 am I now come up without the Lord against this land? i.e. without his will and permission. Jer. 44, 19. Comp. 32,3 no. 2.

2. besides, Ps. 18, 32. Num. 5, 20. Ia. 43, 11.

perh. non-popularis, i. q. a foreigner stranger) pr. n.

1. Balaam, a false prophet, Num. c. 22-24. Deut. 23, 5. 6. Josh. 13, 22. 24, 9. Mic. 6, 5. Sept. Balaáµ.

2. Bileam, a city of Manasseh beyond Jordan, 1 Chr. 6, 55 [70]; elsewhere called בַּלְּח נְבָלָת (בַּלֶּת מָב) Ibleam q. v.

* Phi to empty out, to make empty, waste, i. q. pph, and like it onomatopoetic, imitating the sound of emptying out a bottle. Is. 24, 1. Comp. Arab.

I, IV, to open a bottle.

Pual part. f. nplan emptied out, wasted, desert, Nah. 2, 11.—Hence

P?3 (emptier, spoiler) Balak, pr. n. of a king of Moab in the time of Moses, Num. 22, 2 sq. Josh. 24, 9. Judg. 11, 25. Mic. 6, 5.

138

קלְּשֶׁלְ (i. q. בְּלְשֶׁלְן son of the tongue, e. eloquent, see in ב p. 109) Bilshan, וּר. n. of a man of rank who returned with Zerubbabel from the exile, Ezra 2, 2. Neh. 7, 7.

בּלֶּקׁ or בְּלֶּקׁ a subst. not in use, from r. אָבָּ, after the form הַסְּבָּ from הַבְּּסָּ, Lehrg. p. 507; pr. nothing, a reducing to nothing, i. q. בַּלּ בִּלּ Hence, in the construct state with Yod paragogic, comes the form:

1. Adv. of negation, i. q. אל, not, 1 Sam. 20, 26.

2. Prep. for. בַּבְלְּחִי, i. q. בַּבְלְּחִי, without Is. 14, 6; except, besides, where a negative precedes, Gen. 21, 26. Ex. 22, 19. Num. 11, 6. 32, 12.—With suff. שְׁבְּבְּיִּחְי besides me Hos. 13, 4. Is. 10, 4. בְּיִבְּי besides thee 1 Sam. 2, 2. In Is. i. c. render: without me (forsaken by me) they shall sink down under the prisoners, and shall fall beneath the slain, i. e. part of them as captives, exhausted with hunger, thirst, and toil, shall sink down under the feet of their companions, comp. בֵּייִ בְּבֶלִייְתָ Judg. 5, 27; and part of them slain in battle shall be covered with the corpses of their fellows.

4. With other prepositions: a) לְּבְּלָּתְּדׁ (c. Inf. pr. to not, in that not. Judg. 8, 1. The Hebrews use this particle whenever the infin. with לִבְּלָתְּדׁ (c. Inf. pr. to not, in that not. Judg. 8, 1. The Hebrews use this particle whenever the infin. with לִבְּלָתְּדְ (לִבְּלָתִּדְ) is to be put negatively (לְבָלְתִּדְ), and it may usually be rendered so as not to do so and so, in not doing so and so, etc. Ex. 8, 25 [29]. 9, 17; e. g. after verbs of resisting, Jer. 16, 12; of forgetting, Deut. 8, 11; of hindering, Num. 9, 7. Also, so that not, lest, Gen. 38, 9.—With acc. and inf. after verbs of commanding, Gen. 3, 11; of consenting, 2 K. 12, 9. Once pleonast. לַבְּלָתִּדְּ אָבָּלַתְּר , וֹבְּלַתְּדְּ , Jer. 23, 14. 27, 18. Ez. 13, 3.

b) בלחד from not, i. e. because not, with Inf. Num. 14, 16; before a verbal youn Ez. 16, 28.

c) בּר בְּלְתִּד until vot, until none, will Præt. Num. 21, 35. Deut. 3, 3. Josh. 8, 22. 10, 33; hence i. q. so long as, quamdiu. Job 14, 12. Comp. בַּר בַּלָּר.

אָבָּהָ Kamets impure, (r. בּיּבּי,) plur. אַבּיּבְי, constr. id. and בְּמֹינִי, Deut. 32, 13 Is. 58, 14. Mic. 1, 3 Chethibh, but in Keri בַּמְבֵּי, and so in the text Job 9, S. Is. 14, 14. Amos 4, 13, see note; c. suff. בַּמִבּי, etc.

1. a high place, height, a general word comprehending mountains and hills, see the root; 2 Sam. 1, 19. 25. קבות ביר 25. mountains with forests, Jer. 26, 18. Mic. 3, 12. Ez. 36, 2, comp. v. 1 בְּבוֹית אַרְנוֹין the heights of Arnon, i. e. through which that river flows, Num. 21, 28.

2. a fastness, strong-hold, an inaccessible retreat; comp. Lat. arx, Germ. Burg. Ps. 18, 34 בל־בַּמוֹתֵר רַצָּמִרדֵנִי he set me upon my fastnesses, i. e. put me in safety from the enemy. Hab. 3, 19.-Whoever possesses the fastnesses of a country has also secure possession of the whole land; hence the poetical phrase: דָרָהְ עַל־בַּמְחֵר אָרֶץ he walketh upon the fasinesses of the earth, spoken of God as the Lord and governor of the world, Amos 4, 13. Mic. 1, 3. Deut. 33, Trop. בל־בַּמֵתֵר־רַם Job 9, 8 upon the fastnesses of the sea; על־בַּמְחַר־עָב Is. 14, 14 above the fastnesses of the clouds; all spoken in like manner of God. Also הַרֶּבֶּרב על־בַּמְחֵר אָרָץ Deut. 32, 13. Is. 58, 14.

3. The Hebrews, like most other ancient nations, supposed that sacred rites performed on high places were particularly acceptable to the Deity; see Comment. on Is. 65, 7, and Vol. II. p. 316. Hence they were accustomed to offer sacrifices upon mountains and hills, both to idols and to God himself, 1 Sam. 9, 12 sq. 1 Chr. 13, 29 sq. 1 K. 3, 4. 2 K. 12, 2. 4. Is. 56, 7; and also to build there בַּהֵר חַבָּמוֹת , chapels, fanes, tabernacles, בַּהֵר חַבָּמוֹת 1 K. 13, 32. 2 K. 17, 29; with their priests and other ministers of the sacred rites, מַתְנֵי חַבְּמוֹת 1 K. 12, 32. 2 K. 17, 32. And so tenacious of this ancient custom were not only the ten tribes, (see the passages above cited,) but also all the Jews, that even after the building of Solomon's temple, notwithstanding the express law in Deut. c 12, they contiLued to erect such chapels on the mountains around Jerusalem, and to offer sacrifices in them; and even those kings who in other respects strictly observed the law of Moses, until Josiah, did not abolish these unlawful sacrifices among the people, nor themselves desist from them; 2 K. 12, 14. 14, 4. 15, 4. 35; comp. 2 Chr. 20, 33. 15, 17. 2 K. 23, 8. 9. 19. Ez. 6, 3. 20, 29. Lev. 26, 30. Even Solomon himself sacrificed in chapels of this sort, 1 K. 3, 2. 3, comp. 11, 7. See the author's discussion respecting these high places in Pref. to Gramberg's Religionsideen des A. T. Vol. I. p. xiv, etc.

4. Very often בַּכָּה is i. q. הַבָּכָּה house of the high-place, i. e. a hill-chapel, erected to God or to idols upon a mountain or hill, see in no. 3. 1 K. 11, 7. 14, 23. 2 K. 17, 9. 21, 3. 23, 15. Transferred also to any chapel or fane, e.g. in the valley of Hinnom, Jer. 7, 31; comp. Ethiop. RAC mountain, also cloister.— Prob. these chapels or fanes were sometimes tents or tabernacles, decked with curtains, Ez. 16, 16; comp. 2 K. 23, 7. Am. 5, 26. Such tabernacles were in use among the Carthaginians, and also among the ancient Slavi; Diod. 20. 25. Mone in Creuzer's Symbol. 5. 176.

5. Rarely a sepulchral mound, tumulus, Gr. βωμός, Ez. 43,7; comp. v. 8 and the intpp. on Is. 53.9, where also this signification is applicable.

Note. The form of the Plur. constr. בְּמִיהַיּ, in which there is a double plural ending, has its counterpart in בְּמִיהַיּ 1 Sam. 26, 12; comp. Lehrg. p. 541. The Masorites reject this form, and substitute for it בְּמָהַיּ . This latter many pronounce bd-mothe; but i, as being immutable, could not thus be shortened into Hateph-Kamets. More correctly therefore it is pronounced bō-mothe, for בְּמָהַיּ, from a sing. בְּמָהַיּ after the form בְּמָהַ , from a sing. בְּמָהַ after the form בְּמָה , the בּמָה . But disregarding this judgment of the Masorites, it should prob. every where be read בְּמָהַ, בְּמָהַ,

בּטְרָיִל (son of circumcision, i. e. cirtumcised, for בְּרֶבְּילָם, see in ב p. 109) Binhal, pr. n. m. 1 Chr. 7, 33.

ing ses in.

לבוֹרוֹם (heights) Bamoth, Num. 21, 19 more fully בְּבוֹים (heights of Baal) 22, 41. Josh. 13, 17, pr. n. of a town in Moab on the river Arnon.

קָרָ (for הָבֶּהְ from r. בְּּנָה no. 3) constr רְבָּ, and so before the prefixes אַ , אַ , without Makkeph; rarely בִּן Prov. 30, 1. Deut. 25, 2. Jon. 4, 10, and always before the pr. n. נַבּרָ Gen. 49, 11, and בֵּנֹי Num. 24, 3. 15. Plur. בַּנַי as if from a Sing. זְבַי constr.

1. a son. Arab. إِبْنُ , plur. بَنُونَ constr. بنى; in the Phenician remains very often 3; Aram. sing. 3 to beget, but with plur, בבן, from בבו בנדן, בנד, בנדן. -Spoken κατ' έξοχήν of a king's son Is. 9, 5; comp. בַּוֹרַמֵּלָהָ Ps. 72, 1. Plur. בַּרַם sons sometimes for children of both sexes, Gen. 3, 16. 21, 7. 30, 1. 31, 17. 32, 12. Deut. 4, 10; though this idea is more frequently put fully, sons and daughters בָּנִים וּבָנוֹת Gen. 5, 4. 7. 10. 13. 11, 11 sq. In the Sing. there is also a trace of comm. gend. in בן־זַבַר (more correctly בן וָכֶר a man-child Jer 20, 15; comp. υίος ἄφόην Rev. 12, 5.— Poet. sons of the Greeks for the Greeks themselves Joel 4, 6, like vies 'Azaiw': also sons of the Ethiopians i. q. Ethiopians Am. 9, 7; comp. יַלְדֵר נָבִרִים i. q strangers Is. 2, 6, בַּרָ אָבְרוֹן i. q. the poor Ps. 72, 4, Gr. δυστήνων παϊδες Il. 21. 151 This mode of speaking every where implies a like condition of the father and son.

The word son, like those of father and brother (see \Rightarrow , \Rightarrow), is employed by the Hebrews in various other and wider senses, e. g.

2. a grandson, like אַ a grandfather, Gen. 29, 5. Ezra 5, 1; comp. Zech. 1, 1. More definitely a grandson is called בָּוֹרִם Judg. 9, 22. Plur. בַּוֹרָם Judg. 9, 22. Plur. בַּוֹרָם Judg. 9, 22. Plur. בַּוֹרָם Judg. 9, 22. Plur. בַּיַרָם Judg. 9, 22. Plur. בַּיַרָם Judg. 9, 22. Plur. 28; though where greater accuracy is used grandsons are called אַבֵּי בָּיִרָם, Ex. 34, 7. Prov. 13, 22. 17, 6. Plur. also for children, i. e. descendants, posterity, as בַּיִר בִּירָם children of Israel, Israelites; בְּיִרִים, the children of Judah, of Levi, i.e. Jews, Levites; בַּיִּרְם Hittites, בַּיִר בַּיִּבְּיִם Hittites, בַּיִר בַּיִּבְּיִם Hittites, בַּיִר בַּיִּבְּיִם Islmaelites

וח the same rerue is said בֵּרת יְשֶׁרָאֵל, בַּרת יְשֶׁרָאַל, אַר מוּ חס. 9; also אִישׁ ישׁ אַר מוּ חס. 1. g.

- 3. As a name of age, i. q. a boy, youth, like Gr. $\pi a i c$, comp. $\square 1$ no. 3. Cant. 2, 3. Prov. 7, 7.
- 4. Put for a subject, vassal, yielding obedience to a king or lord, as to a father, 2 K. 16, 7.—Hence metaph. son of death i. e. one condemned to death, q. d. delivered over to the power of death, 1 Sam. 20, 31. 2 Sam. 12, 5; a son of stripes, i. e. condemned to be beaten, Deut. 25, 2. Comp. νίος γεέντης Matt. 23, 15; νίος τῆς ἀπωλείας John 17, 12.
- 5. a foster-sor, educated as a son, Ex. 2, 10, comp. Acts 7, 21. Also a pupil, disciple, since leachers were regarded and obeyed as in the place of parents, and were also addressed by the title of father, see in אַב no. 6. Hence בַּנֵי the sons i. e. disciples of the prophets, spoken of the schools of prophets, 1 K. 20, 35. 2 K. 2, 3. 5. 7. 4, 38. al. comp. Am. 7, 14. So among the Persians the sons of the magi are their disciples; comp. among the Greeks intown υίοι, όητόρων υίοι, παίδες μουσικών, φιλοσόφων, for *laτφοl*, μουσικοί, etc. sons i. e. disciples of Bardesanes.—Hence also in the book of Proverbs, the poet (teacher) addresses the reader as his son, Prov. 2, 1. 3, 1. 21. 4, 10. 20. 5, 1. 6, 1. 7, 1; comp. בַּר Ps. 45, 11.
- 6. With a genit, of place, 12 denotes a native of that place, one born and brought up there; e. g. sons of Zion, Zionites, Ps. 149,2; sons of Babylon, Babylonians, Ez. 23, 15. 17; sons of the East, Arabians, see no.2; sons of the province Ezra 2, 1; sons of a strange land Gen. 17, 12; son of the house, i. e. a home-born slave, -rerna, see no. 1; son of my womb, i.e. born of the same womb, see in בַּטַר no. 2. This arises from the more general idiom, by which whatever is done in any place or time is ascribed to that place or time itself, see Is. 3, 26. 8, 23. Job 3, 3, etc. So too countries or cities are regarded as mothers of the individual inhabitants, see on no 5; and also nations or a people, as fathers; whence וא said ikewise בֵּר עֹמָד the sons of my

- people, i. e. my countrymen, my tribe's men, see אַנְי הְּעָּבּוֹ are the common people Jer. 17, 19. 26, 23. Spoken of animals, Deut. 32, 14 rams, the sons of Bashan. Trop. also of things contained in any place, as sons of the quiver i. e. arrows, Lam. 3, 13.
- 7. With a genit. of time, it denotes a person or thing born or appearing in that time, or which has existed during that time. So the son of one's old age, i. e. begotten in old age, Gen. 37, 3; the son of one's youth, i. e. begotten in his father's youth, Ps. 127, 4; sons of bereavement, born of a mother bereaved, i. e. in exile, Is. 49, 20. Also the son of five hundred years, i. e. five hundred years old, Gen. 5, 32; a lamb בון שנח the son of a year a yearling, Ex. 12, 5; of the ricinus, Jon. 4, 10 שַבּן־לֵילָח חֵיָה וּבְן־לֵילָח אָבִד which came up in a night and perished in a night. Poet. son of the morning for the morning star, Lat. Lucifer, Is. 14, 12.
- 8. With a genit. of a quality good or bad, or of a condition in life, 72 denotes a man possessing that quality or brought up in that condition; e. g. בורדול son of strength or of the host, i.e. a warrior, hero see in בֶּן־בְּלִיֵעל son of wickedness, a wicked man, בַּן־דִּוּלָח id. בַּן־ ארוע sons of pride, poet. of wild beasts: i. q. פֶנֶר afflicted Prov. 31, 5; son of possession i. e. possessor, heir, Gen. 15, 2; sons of suretyship i. e. hostages. 2 K. 14, 14. Comp. vios της απειθείας Eph. 2,2; τέκνα ὑπακοῆς 1 Pet. 1, 14.—In other figurative and poetical expressions of this kind, which are also frequent in the kindred languages, (see Gol. Lex. Arab. art. ابر., Castell and Buxtorf art. اجر. Jones de Poësi Asiat. p. 128 sq.) that is said to be the son of any thing, which is similar to that thing, as sons of the lightning for birds of prey which fly swift as the lightning Job 5, 7; or which is dependent on it, as sons of the bow i. q. arrows Job 41, 20; or which is in any close connection with it. as sons of oil i. e. anointed Zech. 4. 14; son of oil or fatness i. e. fat, fertile, Is. 5, 1. Comp. אַר שׁ, . בַּעַל
- 9. Sons of God, an appellation given in the O. T. a) To angels, Gen. 6, 2 sq Job 1, 6. 2, 1. 38, 7. Ps. 29 1. 89, 7; either

as constituting the hosts and ministers of God, see ⋈३४; or because of their greater resemblance to the divine nature, although a body is ascribed to them in Gen. l. c. b) To kings, not only of the Hebrews, but sometimes also to those of foreign nations, comp. Ps. 89, 28; as being the vicegerents of God on earth, taught and aided by a divine spirit, I Sam. 10, 6. 9. 11, 6. 16, 13. 14. Is. 11, 1.2; on this account called also by the Greek poets Διογενείς βασιλήες. Ps. 2, 7 Jehovah said unto me, Thou art my son this day have I begotten thee, i. e. constituted thee king, comp. Jer. 2, 27. Ps. 82, 6, 7 I have said, Ye are gods, (O ye kings,) and all of you sons of the Most High; but ye shall die like common men, etc. Ps. 89, 28. 2 Sam. 7, 14. righteous men, the pious worshippers of God, saints, Ps. 73, 15. Prov. 14, 26. Deut. 14, 1. Spec. to the Israelites, although often ungrateful children, Is. 1, 2. 30, 1. 9. 43, 6. Hos. 2, 1. Jer. 3, 14. 19. In Sing. Israel is called the son of God Hos. 11, 1; and also the first-born and beloved son, Ex. 4, 22. 23, comp. Jer. 31,

10. Spoken of the young of animals, as בְּבִרצֹּוּן sons of the flock, lambs, Ps. 114, 4; לְּבִּרְ צֵּׁחִוֹל the son of his ass, i. q. his foal, פֵּרִי, Gen. 49, 11; sons of the dove, i. e. young doves, Lev. 12, 6; sons of the raven 1. e. young ravens, Ps. 147, 9.

11. Poet. son of a tree seems put for a shoot, branch, bough, (comp. בְּיִנְקָח,) Gen. 49, 22 אָרָת רֹיְנְקָת בֹּינְקָת Joseph is the son of a fruitful tree; here בַּן (or perh. more correctly בְּיִן) seems to be in the constr. state, and הַיָּשׁ to be i. q. בּיִר בּינוּ וּ בּיִר בּינוּ וּ בִּייִר הַּיִּשְׁ Is. 17,6, i. e. fruit-bearing, fruitful, sc. tree; see in וַ בְּיִרבּי וּ no. 1. a.—וְיָבּי Is. 21, 10, see in בַּיִר.

12. Ben, pr. n. m. 1 Chr. 15. 18. Other rempound pr. names are the following:

a) בְּיִרְיּגִיּרָ (son of my sorrow) Ben-oni, a name given by his mother to Benjarin. Gen. 35, 18.

 2 Chr. 16, 2 eq. The second was the a r of the preceding and contemporary with Ahab (1 K. 20, 34); he twice besieged Samaria, and became more famous than his father, 1 K. 20, 1 sq. 2 K. 24, 6 sq. 8, 7. The third was the son of Hazael, and lost most of the provinces acquired by his predecessors, 2 K. c. 13.—The palaces of Ben-hadad, i. e. of Damascus, Jer. 49, 27. Am. 1, 4.

c) בְּן־וּוֹחַת *Ben-zoheth*, pr. n. m. 1 Chr. 4, 20. See תוֹחַת .

d) בֶּרְדֵּיִלְּל (son of strength, warrior)

Ben-hail, pr. n. m. 2 Chr. 17, 7.

e) אָרָדְיּוּן (son of one gracious) Benhanan, pr. n. m. 1 Chr. 4, 20.

קרייין (son of the right hand, i. e. of good fortune, see in art קּנְיָטִדן, also good fortune, see in art. קּנְיָטִדן, also good fortune, see in art. אַנְיָטִדן, also good fortune, see in art. אַנְיָטִדן, loby Ezra 10, 32. Neh. 3, 23.—Where the patriarch Benjamin is meant this name is always written as one word, אַנְיִטִדן q. v. except once in 1 Sam. 9, 1 Cheth.

g) בְּרֵיבְרָק (sons of lightning) Beneberak, pr. n. of a place in the tribe of Dan, Josh. 19, 45.

h) בְּאֵרוֹת ב' ר' see בְּנֵר רַצְקָן.

קנין Chald. id. found only in Plur. בְּנִיךְ , the place of the Sing. being filled by בְּנִי –E. g. בְּנִי בְּלִּנְיִא sons of exile, i. e. exiles, captives, Dan. 2, 25. בְּנֵי הוֹרִין, plur – בֹּנ id.

בְּיָהְי Chald. c. suff. אְנָהִידְ Ezra 5, 11, infin. לְּמִרְנֵא Ezra 5, 2. 17, קּמְרְנָא 5, 9, לְּבְנֵא 5, 3. 13, i. q. Hebr. הָבָּי, to build, Dan. 4, 27.

ITHPE. pass. Ezra 4, 13, 21; with acc. of material Ezra 5, 8.

* יְבְּנֶת , fut. יְבְנֶת , conv. יְבְנֶת , and six times וַאָּבְנֵת , וַיְבְנָת.

1. to build, to erect, to construct, as a house, temple, city, walls, fortifications Ez. 4, 2; an altar Gen. 8, 20; chapels or tabernacles Jer. 7, 31; the frame-work of ships Ez. 27, 5; once apparently of laying the foundation of an eddice 1 K. 6, 1, comp. 2 Chr. 3, 1 where it is אָבָּר, id. Comp. 2 Chr. 3, 1 where it is אָבָּר, id. Comp. 125, and אָבָּר, The material with, of, from which any thing is built, is mostly put in the acc. 1 K. 18, 32 הייי אול הי

מאבנים מובח and he built the stones (in o) an altar, i. e. with or of them; comp. Lehrg. p. 813. Ex. 20, 22. Deut. 27, 6. 1 K. 15, 22. More rarely with 2 1 K. 15, 22 fin. Construed also: a) With acc. of place on which one builds, to build up or over. 1 K. 6, 15. 16, 24. b) With acc. of person, where it is i. q. to build a hruse for any one. i. e. to give him a fixed abode, and trop. to make him prosperous (for another sense of this formula see no. 3), Jer. 24, 6 I will bring them again נחנס נולא אַחַרֹס וּנְטַנְתִּים מָלֹא אָחַרֹס וּנְטַנְתִּים and I will build them and not pull down, and I will plant them and not pluck up, i. e. I will give them a fixed alvide and make them prosperous. 31, 4. 33, 7. 42, 10. Ps. 28, 5. Arab. is beneficiis auxit aliquem. c) With 1, to build on any thing, to be occupied in building, Neh. 4, 4. 11. Zech. 6, 15. With 3, to build against any one, to obstruct; Lam. 3, 5 God hath builded against me, obstructed me, shut up my way on every side so that I cannot get out; comp. אַנדי v. 7. 9.—Trop. to construct, i. e. to form, to make, with \(\frac{1}{2}\), into a woman Gen. 2, 22. 2. to build up, to rebuild, to restore,

2. to build up, to rebuild, to restore, e. g. a house or city in ruins, Amos 9, 14. Ps. 122, 3 O Jerusalem thou restored! 147, 2. Josh. 6, 26. 1 K. 16, 34. 2 K. 14, 22. Comp. בְּנֶח הַנְבוֹים under art. הַבְּים no. 2. So of the fortifications of a city, 1 K. 15, 17.

3. לְּבְּחִ בְּיִח to build a house to or for any one, i. q. to give him offspring, posterity; see בְּיִח no. 9, and Niph. no. 3. By a common oriental metaphor, house stransferred to a family, and children; and whoever begets children, is said to build a house. Hence בְּב son comes from the idea of building. i. e. of begetting. The same metaphor is elegantly carried out in Plaut. Mostell. 1. 2. 37.

NIPH. 1. Pass of Kal no. 1, to be built, Num. 13, 22. Deut. 13, 17; with acc. of material 1 K. 6, 7. Persons are said to be built up, when they are placed in a fixed abode and rendered prosperous, see in Kal no. 1. b. Jer. 12, 16. Mal. 3, 15. Job 22, 23.—A different metaphor see in no. 3.

2. Pass. of Kal no. 2, to be rebuilt, rewored, Is. 44, 28. 3. A woman is said to be built up when her house (family) is built up, i. e. when offspring is given her; see in Kal no. 3. Gen. 16, 2 אַבְּיֵר אָבָנֶה מְשָּנָה perhaps I may be built up through her, i. e. obtain children by her. 30, 3.

Deriv. וְבַּ. הַבְּיָח, בְּנְיָד, בְּנְיָח, הַבְּיָח, הַבְּיָח, הַבְּיָח, נּבְּיָד, הַבְּיָח, הַבְּיָח, הַבְּיָח, הַבְּיָח, הְבִּיְה, הְבִּיָח, הַבְּיָח, הַבְּיִח, הַבְּיִח, הַבְּיָח, הַבְּיִח, הַבְיִח, הַבְּיִח, הַבְּיִיח, הַבְּיִרְיח, הַבְּיִיח, הַבְּיִיח, הַבְּיִיח, הַבְּיִיח, הַבְּיִיחְיח, הַבְּיִיחְיח, הַבְּיִיח, הַבְּיִיחְיח, הַבְּיִיחְיח, הַבְּיִיחְיח, הַבְּיִיחְיח, הַבְּיִיחְיח, הַבְּיִיחְיח, הַבְּיִיחְיח, הַבְּיִיחְיחְיחְיחְיחְיחְיחְיחִיחְיחְיחְיחִיחְיחְיחְיחְיחְיחְיחְיחְיחִיחְיחְיחְיחִיחְיחְיחְיחְיחְיחְיחִיחְיחְיחְיחְיחְיחִיחְיחְיחְיחִיחְיחְיחִיחְיחְיחִיחְיחְיחִיחְיחְיחְיחִיחְיחְיחְיחְיחִיחְיחִיחְיחְיחִיחְיחְיחְיחִיחְיחְיחְיחְיחְיחִיחְיחְיחִיחְיחְיחְיחִיחְיחְיחִיחְיחְיחְיחְיחִיחְיחְיחְיחְיחִיחְיחְיחְיחִיחְיחְיחְיחִיחְיחְיחִיחְיחְיחְיחְיחְיחִיחְיחְיחִיחְיחְיחְיחִיחְיחְיחִיחְיחְיחִיחְיחְיחִיחְיחְיחְיחְיחִיחְיחִיחְיחְיחְיחִיחְיחְיחִיחְיחְיחִיחְיחְיחִיחְיחְיחִיחְיחִיחְיחִיחְיחְיחְיחִיחְיחְיחִיחְיחְיחִיחְיחְיחִיחְיחְיחְיחִיחְיחְיחְיחִיחְיחְיחִיחְיחִיחְיחִיחְיחִיחְיחִיחְיחִיחְיחִיחְיחִיחְיחְיחְיחִיחְיחִיחְיחְיחִיחְיחְיחִיחְיחְיחִיחְיחִיחְיחִיחְיחִיחְיחִיחְי

לברי (a building) Binnui, pr. n. m freq. after the exile: a) Neh. 7, 15, written בי Ezra 2, 10. b) Ezra 10 30. 38. c) Ezra 8, 33. d) Neh. 3, 24. 10, 10. 12, 8.

מנות daughters, see בנות

(built) Bani, pr. n. m. a) One of David's warriors 2 Sam. 23, 36. b) 1 Chr. 6, 31. c) 1 Chr. 9, 4 Keri. d) Neh. 3, 17. 9, 4. 5. 10, 14. 11, 22. e) See ካኒክ a. f) Ezra 10, 29. 34. 38. Neh. 8 7. 10, 15.

לְּלֵּלְ (built, a verbal of Pual) Bunni, pr. n. m. Neh. 9, 4. 10, 16.—Different is Bunni, pr. n. m. Neh. 11, 15.

לְּיָרֶה (whom Jehovah hath built up, see בְּיָה no. 1. b,) *Benaiah*, pr. n. m. a) 1 Chr. 4, 36. b) 2 Chr. 20, 14. c) Ezra 10, 25. 30. 35. 43. d) See next art. c. e.

מְלֵיְהָהְאָ pr. n. m. Benaiah (i. q. בְּיָרָהְאָּ a) 1 Chr. 15, 24. 16, 5. b) 1 Chr. 27, 34. c) 2 Sam. 8, 18. 23, 20. 22; written also בְּיַרָּהְ 20, 23. d) 1 Chr. 15, 18. 20. 16, 5. e) 2 Sam. 23, 30; written also בּיָרָה 1 Chr. 11, 31. 27. 14. f) 2 Chr. 31, 13. g) Ez. 11, 1. 13.

לְּנְיָה f. a building, Ez. 41, 13. R. בָּנְהָ. Comp. בָּנְהָ.

בּרֵיְבִירן (son of the right hand i. e. of good fortune, q. d. Felix, see יְבִירְ no. 4,) pr. n. Benjamin, Sept. Benjamin, the patriarch, youngest son of Jacob and Rachel, and founder of the tribe of like name, אַבִּיבִין Num. 1, 36, בּיִבִירְן Num. 1, 36, בּיִבִיבִין Num. 1, 36, בּיִבִיבִין Josh. 21, 4. 17, and simpl. בְּיַבִירן m. Judg. 20, 39. 40. Their territory, בְּיִבִירן בִּיבִירן Jer. 1, 1, lay nearly in the middle of Palestine on this side Jordan, and is described Josh. 18, 21 sq. A certain warlike disposition in this tribe is alluded to in Gen 49, 27.—The שֵׁבֵי בּיִבִירן gate of Benjamin was on the northern side of Jerusa

em, Jer. 37, 13. 38, 7. Zech. 14, 10; prob. the same called elsewhere the gate of Ephraim, 2 K. 14, 13. Neh. 8, 16.—Whenever this name designates the patriarch Benjamin, it is written in one word; see in בַּרִיבִּין p. 141. The gentile n. is written separately, בַּרִיבִין (comp. Lehrg. p. 515) 1 Sam. 9, 21. Ps. 7, 1, Benjaminite, Benjamite; with the art. בַּרִיבִין (like יִיבִינִי (like יִיבִינִי (like יִבִינִי (like יִבינִי (like יִבִינִי (like יִבִּינִי (like ווּבְּינִי (like יִבִּינִי (like יִבּינִי (like יִבִּיי (like יִבּינִי (like יִבּייי (like יִבּיי

آئِدُمُ m. (r. الإجْرَةِ) 1. a building, edifice, Ez. 41, 12. Syr. عُشُو a building, Arab. بُنْيَانُ id.

2. a wall, Ez. 40, 5.

קְּלֶּרֶלְ Chald. i. q. Hebr. no. 1, Ezra 5, 4. בְּלֶרֶלּ (our son, from the Segolate form בְּיִר Gen. 49, 11) Beninu, pr. n. m. Neh. 10, 14 [13].

* Dan. 2, 12. Often in the Targums.

בְּלְבָּא (according to Simonis i. q. מְלָבָּא a gushing forth, fountain) Binea, pr. n. m. 1 Chr. 9, 43; also מְלָבָּא ib. 8, 37.

(in the intimacy of Jehovah, see סוֹדְיָה Besodeiah, pr. n. m. Neh. 3, 6.

752 pr. n. m. Besai, Ezra 2, 49. Neh. 7,52. Perh. Sanscr. bigaya victory, also pr. n. So Bohlen.

* CCT a spurious root, see כּיּב Hithp.

* TOD a root not used in Hebrew, prob. to be sour, i. q. The q. v. whence

Arab. بَسَرُ to do any thing too soon; also to look sour, to make a sour face.—

קב c. suff. יוסף Job 15, 33, and

קבר m. collect. unripe grapes, sour grapes, ls. 18, 5. Jer. 31, 29, 30. Ez. 18, 2. Different from אָלְּשְׁרָם q. v. labruscæ, wild-grapes. Sept. סֿעמָבָּג. Chald. אַיָּרָשׁבּם sour grapes.

Chald. see after 173.

Arab. Life to be distant, absent, remote; IV, to remove; Ethiop. pr. to be other, different, and hence Prest. A, trans. NUR to change, to exchange, TNUR to be made other, different, Among the Hebrews it would seem to have denoted: to be without (opp. to within), to

בְּעֵרֵי, בַּעָרָהְ and בַּעַרָּהְ, c. suff. רְצָבֶּרְ בָּעָרָהְ Ps. 139, 11, בְּעֵרָהְ in Pause בְּעֵרִיהְ בַּעָרָהְ, once בָּעַרִיהְ Amos 9, 10, בַּעַרִיהְ בָּעַרִיהְ , בַּעַרְיהָ Amos 9, 10, בַּעַרִיהְ ; primarily a Subst. but in usage always a Preposition denoting in general the being without an object (opp. to within), but near to it; and then specthe two following more definite relations of place.

be near, close by. Hence

1. about, round about, which latter idea is expressed more definitely by סְבֵּיב .

a) Genr. see for both particles (בַּבָּד מולא אַתָּה שַכָּת בָצַרוּ Job 1, 10 (סְבֵּיב and בַּלָּא אַתָּה אבער ביחו ובער כל-אשר לו מסביב hast thou not made an hedge about him, and about his house, and about all that he hath, on every side ? Lam. 3, 7 בַּרַר בַּצַרָר he hath made a wall round about me. Ps. 139, 11 יַלַרָלָח אור בַּעַדַנִי even the night is light about me. Hence a) With verbs of shutting up, (pr. shutting up around or upon any one,) as סַנֶר בָּעָד רֶחָם 1 Sam. 1, 6, and עצר בער בחם Gen. 20 18, to shut up the womb, i.e. to render a woman unfruitful. Poet. קתם בַּצֶר חַכּוֹבָבִים God sealeth up the stars Job 9, 7. For סְנֵר בְּעֵּר and סָנָר, see no. 2. β) With words implying protection; Ps. 3, 4 מֵנן בַּמֵּדִי a shield round about me. Zech. 12, 8. γ) Put, like the Gr. ὑπίο, for all that one does for, on account of, in behalf of any one; e. g. to pray for any one 1 Sam. 7, 9, see הְחָמֵל; to bring a sin-offering for, Job 42, 8, see בּפֵּר. So of consulting an oracle Is. 8, 19. Jer. 21, 2; bribing a judge Job 6, 22; and of other like ideas, Ez. 22, 30. 2 Sam. 10, 12. 2 Chr. 19, 12. Ps. 138, 8. In Prov. 20, 16 to take a pledge for any one, for whom one becomes security. Then without a verb, Job 2, 4 עור בַּעָד עור skin for skin. Prov. 6, 26 בַּנַד אָשָׁח וֹונָח עַר for a whore one comes to a piece

of bread, i. e. he who yields to her, lives for her and comes to want.

b) In a passive relation as surrounded round about by any thing, i. e. in or through the midst of, amid, among, through; like augi in the phrases augi κλάδοις, άμφὶ δουμοῖς, άμφὶ πυοὶ στῆσαι τρίποδα, see Matthiæ Gr. Gramm. ווא בער חשלה לו Joel 2, 8 זו in the midst of the weapons (missiles) do they fall; comp. περιπίπτειν τινί to rush into the midst of any thing. Very often in the phrase בַּנֵד חַחַלוֹן through a window, with a verb of looking, Gen. 26, 8. Prov. 7, 6; of passing in or out, Josh. 2, 15. 1 Sam 19, 12. Joel 2, 9; of falling, 2 K. 1, 2. בַּבר אֵרָפֵל surrounded with darkness Job 22, 13. Is. 32, 14 mound and watch-tower shall be amid caverns, i. e. surrounded by them. Amos 9, 10 35 the evil will תַּגִּישׁ וַתְקַדִּים בַּעֲדֵינוּ הַרַעַח not draw near nor come among us.

ג As expressing indefinite nearness, ke Gr. περί, Engl. about, i. e. by, near. 1 Sam. 4, 18 בְּלֵיךְ רֵיְלְשַׁעֵּר by the side of the gate; comp. בַּלִירְ רַיְלְשַׁעֵר 2 Sam. 18, 4. Here בְּלֵירְ רֵיִלְשַׁבְּר is pr. 'about the side,' i. q. at hand, near by.

2. behind, after; Arab. بُعَلَ , بَعْلُ , after, spoken of time. This signif. connects itself directly with no. 1. a, b; for whoever is surrounded by certain limits or objects, e. g. a wall, is behind the same; see 2 Sam. 20, 21. Cant. 4, 1. Job 22, 13. This sense is also clear and necessary (though questioned by Fasi) in Judg. 3, 23 then Ehud went forth through the porch and shut the door of the chamber (יְבַבֶּד) after him. Here it is impossible to translate יוֹכְעוֹר בַּבְרוֹי, he shut himself in; for Ehud shut up the invidered king in the chamber, and he himself fled; nor can בַּבֶּה be referred to Eglon, who is not mentioned in this connection. [But see the Note below.] In the same manner we may best construe the phrases 'סָגַר הַהַלֵּח בִּצֶר מּ', סָגַר הַבָּר מּ', to shut to (the door) after one who enters a place, Gen. 7, 16. 2 K. 4, 4. 5; and יסגר הַבַּלֵת בַּצַדוֹ , סַגַר בַּצַדוֹ, to shut to after oneself on entering a place or room, Judg. 9, 51. 2 K. 4, 33. Is. 26, 20. It is true, in both these cases, so far as the sense is concerned, we might translate,

to shut in any one or oneself, pr. to shur in round about, as in no. 1. a. a; but against this is the construction with דְלַה, since we cannot speak of shutting a door round about any one, inasmuch as the door does not surround the person.-Judg. 3, 22 the fat closed בַּנֶר חַלֶּחַב behind the blade. Cant. 4, 1 מָבַעָר לְצַמְּחָה behind thy veil, מָבַּעֵּר לִּ being i. q. בַּעַר. v. 3. 6, 7. 2 Sam. 20, 21 his head shall be thrown to thee הְבֶּר חַחוֹמָת pr. behind the wall, i. e. from behind the wall, where the thrower stood; others, around the wall, i. e. over it, since the thing thrown describes a curve over the wall.—So in Job 22, אַרֶשֵל might be rendered : behind the darkness; see in no. 1. b.

Note.—See on this particle Ewald's Gramm. p. 613; Fāsi in Jahn's Neue Jahrbücher I. p. 187-9. Against the latter we have here endeavoured to vindicate the sense: behind, after; which the former also at a later period acknowledged, Schulgramm. § 550. [But it is not easy to see why the passage chiefly relied upon above, Judg. 3, 23, may not be rendered as in the English version: and shut are door שַּבַרוֹ upon nim sc. Eglon, who is distinctly referred to, both in the preceding and following verse; and to shut a door upon one in this way, is to shut him up in an enclosed space, and in so far to shut up around him, as in no. 1. a. a. So too of the other similar phrases above cited. Further, in Judg. 3, 22 we may say, the fat closed around the blade; in Cant. 4, 1 the doves' eves are in the midst of the veil, surrounded by it, or else seen through it; while in 2 Sam. 20, 21 it is more easy to conceive that the head may have been thrown through a window or hole in the wall, than to adopt the explanation given above. There seems, therefore, to be no necessity for the sense no. 2; since all the passages may be satisfactorily explained by the different shades of the meaning no. 1. -R.

fut. יְבְּקְרוּ 1. to make swell to cause to boil, as water; Is. 64, 1 אַנָּה אָנוּ מְּבָּנָה אָנוּ as the fire causeth the water te

spoken بَغَل Spoken بَعَل Spoken بَعَل spoken

of a tumor or swelling Chald. **\footnote{N} to boil. For the kindred roots file, from the idea of swelling and heat comes in Arab. the signif. of absorbing, and also of ardently desiring, longing; hence likewise in Hebrew:

2. to seek, to ask, to inquire, Is. 21, 12 bis. Aram. באן בעצו

NIPH. 1. Pass. of Kal no. 1, to be swollen, tumid, and hence to swell out, to be prominent. Is. 30, 12 בְּבֶּיך נִמֵּל נִבְּצָח רִטְּנִבְּח as a breach ready to fall, swelling out in a high wall.

2. Pass. of Kal no. 2, to be sought out, searched, Obad. 6.

Deriv. בְּלֵּר, and בָּי for בְּלָּר.

Chald. fut. MYZT. 1. to seek, to search after, c. acc. Dan. 2, 13. 6, 5. In the Targums often for Heb. WPR.

2. to ask, to petition, to entreat of any one, c. בְּלָ Dan. 2, 16, בְּלֶח הָ הָּלָ 12, בְּלֵא בְלֵּא בְלֵא to ask a petition Dan. 6, 8.—Hence

Chald. f. a petition, request, Dan. 6, 8. 14.

n. a) The father of Balaam, Num. 22, 5. Deut. 23, 5. Sept. Boog, Bausse. 2 Pet. 2, 15 Boogo. b) The father of Bela king of the Edomites, Gen. 36, 32. 1 Chr. 1, 43.

m. plur. (r. בְּעֵיה) terrore, Ps. 88, 17. Job 6, 4.

* 123 obsol root, Arab. بغر alacer, agilis fuit.—Hence

13/2 (alacrity) Boaz, pr. n. a) A Bethlehemite who married Ruth, Ruth 2, 1 sq. b) A column set up before the temple of Solomon, so called either from the architect, or, if it was perhaps an ἀνάθημα, from the name of the donor. 1 K. 7, 21. 2 Chr. 3, 17. See too Movers, Phænizier I. p. 293.

 which I have commanded? i.e. in contempt. Sept. inifitya;, Vulg. 'quare calce abjeciatie victimam meam et munera mea?'

2. to kick, as an ox; trop. of obstinacy and rebellion against God, Deut. 32, 15.

דְּצִי הְשִׁבְּי m. (r. הַשְּבְּי, comp. Chald. בְּצִי הְשָׁבְּי prayer. Job 30, 24 הְצִי הְשָׁבְּי yea, prayer is nought, when God stretcheth forth his hand, nor in his (God's) destruction doth their cry avail. The בְּ in בְּיִבְּי is doubtless a radical letter; and hence by contr. בְּיִבְּי q. v.

m. (r. אַבְּרָּה) cattle, beasts, so called from feeding, grazing; comp. אַבָּרָה no. 2. Only in Sing. collect. like Lat. pecus. oris, of every species of cattle, large and small, Ex. 22, 4. Num. 20, 4. 8. 11. Ps. 78, 48. Spec. of beasts of burden, Gen. 45, 17.—Syr. באבי with Ribbui as a mark of the plural, Arab.

1. to be lord or master over any thing, to have dominion over, to possess. Ethiop. AUA to possess much, to be rich, AUA rich.—Is. 26, 13 תְּלֵלִינָה צֵּרְנִים וּלְּתָה lords besides thee have had dominion over us. With \$ 1 Chr. 4, 22.—Hence

2. to become the husband of any one, to marry a wife, like Arab. לשנה to rule, to marry. Arab. לשנה, Syr. id.—
Deut. 21, 13. 24, 1. Mal. 2, 11. Is. 62, 5, Part. act. למלים in Plur. majest. thy husband, thy lord, Is. 54, 5. Part. pass. f. השנים Is. 54, 1, and במולים one married, married to a husband, Gen. 20, 3. Deut. 22, 22. Metaph. of a land desolated, but again filled with inhabitants, Is. 62, 4.

3. בּלְבֵּלְ בְּלֵבְּלְ בִּרִם מּוֹבְבִּרִם עַּבְּלְ בְּלֵבְּלִ בְּרָם עַּבְּרִם עַּבְּרִם עַּבְּרִם עַבְּרִם עַבְּרָם עַבְּרָם עַבְּרָם עַבְּרִם עַבְּרִם עַבְּרָם עַבְּים עַבְּרָם עַבְּים עַבְּרָם עַבְּרָם עַבְּרָם עַבְּרָם עַבְּרָם עַבְּרָם עַבְּים עַבְּרָם עַבְּים עַבְּים עַבְּיבְּים עַבְּים עַבְּיבְּם עַבְּים עַבְּים עַבְּים עַבְּיבְּם עַבְּים עַבְּים עַבְּיבְּם עַבְּים עַבְּים עַבְּיבְּם עַבְּים עַבְּים עבּיבְּים עבוּבּים עבוּבים עבוּבּים עבוּבים עבוּבים עבוּבים עבוּבּים עבוּבּים עבוּבּים עבוּבּים עבוּבּים עבוּבּים בּיבּים עבוּבּים עבוּים בּיבּים עבוּבּים בּיבּים בּיבּים בּיבּים בּיבּים בּיבּי

p. 5-10, and comp. Arab. بَعِلَ c. بِهِ دَ

fear. to disdain. In c. 31 the commor signif. might perhaps be adopted, q. d. although I (المنابعة) was their lord. But this sense is not so easy; and besides, the signif. of disdaining is not foreign from the primary meaning of the verb. In Arabic there are also other verbs, in which the signif. of subduing, being high, having dominion, is transferred also to that of looking down upon, despising, contemning, as بنا to subdue, c. ب to despise; كبنا V, to be high; Conj. I, to look down upon, to contemn.

Niph. to have a husband, to be married, Prov. 30, 23. Metaph. Is. 62, 4. Deriv. בְּעַלִהוֹ, הַיְּעָבָהוֹ, הַעָּבָהוֹ,

בְּעָלִים c. suff. בְּעָלִים; Plur. בְּעָלִים, בְּעָלִים; c. suff. 3 sing. בְּעָלִים בֹּגַי, c. suff. 3 sing. בַּגָּלַי, בֹּגַילַי, בּגַּילַי, 21, 29. 34. 36. 22, 10–14. Ecc. 5, 12, and בְּעָלִין, Job 31, 39. Ecc. 7, 12, sometimes for Sing. like אֲדֹרָיִי his lord, comp. Lehrg. 663; but c. suff. 3 plur. בַּצַלִּיהָן, Esth. 1, 17, 20, as plural.

 lord, master, possessor, owner. Frequent in the Phenician dialect; see Monumen. Phæn. p. 348. Aram. בַּעַל in the dia-بَعْلُ , id. Arab. عَدْ , جِيرَا in the lect of Yemen lord, master, elsewhere a husband; Ethiop. OoA. Comp. also Sanscr. pala lord.—Spoken of the master and owner of a house, Ex. 22, 7. Judg. 19, 22; of land Job 31, 39; of cattle Ex. 21, 28. Is. 1, 3; of money lent, i. e. a creditor Deut. 15, 2. Spoken of the head of a family Lev. 21, 4; also the lords of the nations Is. 16, 8, spoken of the Assyrians as the conquerors of nations; or according to others, of their princes.

2. a husband, Arab. Syr. Chald. id. Comp. Sanscr. pati lord, also husband. Ex. 21, 22. 2 Sam. 11, 26 אַפָּא בַּעַל אָנַארָם husband of a wife, i. e. married Ex. 21, 3. husband of one's youth, i. e. to whom one was married in youth, Joel 1, 8, i. q. κουφίδιος πόσις Il. 5. 414.

3. Plur. with gen. of a city, lords of a city, i. q. inhabitants, citizens, בַּצְלֵּרְ רְרָחוֹ Josh. 24, 11, בַּבְשׁלָּר רְבַעָּלְ רְרָבָעָלְ 2 Sam. 21, 12, who also are called in 2 Sam. 2, 4, 5 בֹּיִלֶּר רֹי גֹ'. Some modern interpreters understand chiefs, no-

4. With genit. of thing, lord or possessor of a thing, i. e. one having that thing, one to whom that attribute or quality belongs; thus often forming a periphrasis for an adjective; comp. מַּרְיָּט מיל בעל הקרנים .p. E. g. ארל בעל הקרנים a ram having two horns, aries bicornis, Dan. 8, 6, 20; בַּעל הַתְּנַפֵּרָם the winged one. poet. for a bird Ecc. 10, 20; ארנה בַעל שַנֶּר a hairy man 2 K. 1, 8; החלמות the dreamer, one who has dreams, Gen. 37, 19; בַּעל הָבַרִים one who has a law-suit, controversy, Ex. 24, 14, comp. ב' מְּשָׁמָבֶר 'ב my adversary Is. 50, 8. So too possessor of my covenant, of my oath, i. e. joined in covenant with me, confederate, Gen 14, 13. Neh. 6, 18; שַבֶּל הַלְשׁוֹן master of the tongue, i. e. a charmer, enchanter Ecc. 10, 11; שֵׁלֵל נְמָשׁ given to appetite greedy, Prov. 23, 2, comp. 29, 22; also the receiver of a bribe Prov. 17, 8.—Prov. 16, 22 מְקוֹר חַיִּים שֵׂכֵל בַּעָלָרו a fountain of life is understanding to its possessor, i. e. to him who hath it, is endued with it. 1, 19. 17, 8. Ecc. 8, 8 לא רַמַלָּט רָשַׁדּ אח־בּנלרו nor shall wickedness deliver its possessor, i. e. him who is given to it, the wicked man. 7, 12. Prov. 3, 27 withhold no good אַל־הִמְנַע־טוֹב מִבְּעָלְרוֹ from its lord, from him to whom it is due, to whom it pertains, i. e. from the needy.

5. With the Art. אַבַּעַדְ, and pref. אַבַּעַבּ אַבָּעָלָּיָבָּ, Baal, i. e. the Lord, אמי בּיַסְאָיִר, as the name of a chief domestic and tutelary god of the Phenicians, and particularly of the Tyrians; worshipped also by the Hebrews espec. at Samaria with great pomp, along with Astarte; see in אַבְּיבָּעָּרִים, Judg. 6, 25 sq. 2 K. 10, 18 sq. Hence אַבְּעַבְּיבְּעַרִּם the tem ple of Baal 1 K. 16, 32; אַבָּעַרִּם the prophets of Baal, 1 K. 18, 23. 25, אַבָּעַלִּים the remnant of Baal, i. e. of his worshippers, Zeph. 1, 4. Plur. אַבּעַבּירִם Baalim, i. e. images of Baal, Jadg. 2 11. 3, 7. 8, 33. 10, 10. 1 Sam. 7, 4. 12, 10. al

Of the currency and extent of this worship among the Phenicians and Carthaginians, we have one proof among others in the frequency of the name Baal in compound pr. names of Phenician men, as אַהבּעל q. v. Jerombalus (יַרְבָּעַל), and also of Carthaginians, as Hannibal grace of Baal), Hasdrubal (פַּזְרוּבַעֵּל help of Baal), Muthumballes (מחובשל man of Baal), etc. the Babylonians the same god was called in the Aramean manner by Bel, Belus, for \$2, see \$2. Among the Tyrians themselves the full name of this divinity appears to have been בְּלְקֵרָת בּעֵל צר (Inscr. Melit. biling.) i. e. Malkereth lord of Tyre; where again מַלְקְרָת is for מלה פרח king of the city. Greeks, on account perhaps of some similarity of emblems, constantly gave him the name of Hercules, Hercules Tyrius, and compared him with Jupiter; see Inscr. laudat. See more in Ersch and Gruber's Encyclop. Vol. VIII. p. 397 sq. under the articles Baal, Bel, Belus. Münter, Religion der Babylonier p. 16 sq. Movers Phænizier I. p. 169 sq. These writers suppose that under this name the sun was worshipped; but I have elsewhere endeavoured by various arguments to show that not the sun, but the planet Jupiter, stella Jovis, as the guardian and giver of good fortune, was the object of this worship. See Comment. on Is. Vol. II. p. 335 sq. Encyclop. l.c. p. 398 sq. and so Rosenmüller in his Bibl. Alterthumskunde I. ii. p. 11. Yet I would not deny, that שַּׁבֶּל with certain attributes, as בַּלֵל חַבָּן (see חַבָּר), is also referred to the sun.-In some cities where the worship of Baal was prevalent, a special epithet was added to the name, e. g. a) בַּצֵל בַּרִית Baal-berith, i. e. lord or guardian of covenants, worshipped by the Shechemites, Judg. 8, 33. 9, 4, comp. v. 46; q. d. Ζεύς ορχιος, Deus fidius; or, according to Movers l.c. 'Baal in covenant with the idolaters of b) בַּבְל יִבוּב , Baal-zebub, worshipped by the Philistines at Ekron 2 K. 1, 2; q. d. fly-Baal, fly-destroyer, like the Zeve Anopvios of Elis, Pausan. 5. 14. 2; and the Myiagrus deus of the Romans, Solin. Polyhist. c. 1. c) בַּצַל פִּדנור of the Moabites see nipp.

6. As denoting the possessor of a thing it is trop, also applied to a rlace which has or contains any thing, i. e. a place at or in which any thing is or is found, equivalent to no. 6. So in the pr. names of cities and places:

a) אַב Baal, 1 Chr. 4, 33, perh. the same place elsewhere called בַּלֶלֵת נָאַר Baalath-beer (having a well) in the borders of the tribe of Simeon, Josh. 19. 8.

- b) בַּעֵּל בַּד Baal-Gad, so called from the worship of Gad i. e. Fortune, at the foot of Hermon near the sources of the Jordan, prob. i. q. בַּצַל חָרָמין in lett. e. Josh. 11, 17. 13, 5. By some it is erroneously supposed to be the same with the celebrated Ba'albek or Heliopolis; see Thesaur. p. 225.
- c) בעל המון Baal-hamon (place of multitude, or i. q. בַּנֵל אָמוֹן sacred to Jupiter Ammon) a place near which Solomon had a vineyard, Cant. 8, 11. A town Βελαμών (Sept. Βαλαμών) situated in Samaria is mentioned Judith 8, 3.
- d) בעל חצור (having a village or hamlet) Baal-hazor, a town or village near the territory of Ephraim, 2 Sam. 13, 23; perh. i. q. הצור Neh. 11, 33, in the tribe of Benjamin. q. v.
- e) בַּצְל חַרְמוֹן Baal-Hermon, a town and an adjacent height near Mount Hermon, 1 Chr. 5, 23. Judg. 3, 3. Comp. lett. b.
- ה מעל מעון Baal-meon (place of dwelling), see בית בַּצַל מִצוֹן p. 129
- g) בעל פרצים (place of breaches, defeats) Baal-perazim, a place or village near the valley of Rephaim, 2 Sam. 5, 20. 1 Chr. 14, 11; comp. Is. 28, 21
- h) בַּגֵל צְּמוֹן (place of Typhon, o sa cred to Typhon) Baal-Zephon, a place in Egypt near the head of the Red Sea, Ex. 14. 2. 9. Num. 33, 7. The name accords well with the site of this place, near the desert tracts between the Nile and the Red Sea, which were held to be the abode of Typhon, the evil genius of the Egyptians. See Creuzer in Commentt. Herodoteis I. § 22. Symbolik I 317 sq. Bibl. Res. in Palest. I. p. 81.
- i) אַלְשָׁה Baal-shalisha 2 K. 4, 42, the name of a place prob. situated in the district שׁלְשׁׁי, near the mountains of Ephraim; comp. 1 Sam. 9. 4.

k) אַבָּל Baal-tamar (place of palm-trees) Judg. 20, 33.

1) בַּצְלֵּי רְהְּדְהָ (cives Judge) 2 Sam. 6, 2, a city elsewhere called also נְיִלָּה (civitas) Baalah and Kirjath-jearim, comp. 1 Chr. 13, 6 See בּיִבָּים no. 2. a.

7. As pr. n. of several men, e. g.

α) בְּעֵל (β) Baal α) 1 Chr. 5, 5. β) 8, 30. 9, 36

b) אָלֶן לְשִׁלְּ (lord of grace) Baal-ha-nan, pr. n. a) A king of Edom Gen. 36, 38. 1 Chr. 1. 49. β) A royal prefect or overseer, 1 Chr. 27, 28.

לְצְלּ Chald. m. i. q. Heb. בְּצָל lord; for בְּצָל see בַּצֶב . From this form comes by contraction בְּצָל q. v.

2. Collect. ciritas, i. g. בַּלֶּרם cives, inhabitants, see אַבֶּע no. 3; as הַבַ daughter, for בָּנִים So I explain בְּצֵלֶה Baalah as the pr. n. of towns or cities, viz. a) One in the northern part of the tribe of Judah, Josh. 15, 9. 1 Chr. 13, 6; called also חס בַּגַלֵּר יָהוּרָה (cives Judæ) see בַּגַלר יָהוּרָה no. 6. lett. l; קרנת יצרים q. v. and קרנת יצרים. It seems likewise to have given name to a mountain Baalah Josh. 15, 11, lying in the same region, but nearer the sea. b) Another city was situated in the southern part of the same tribe, Josh. 15, 29; and seems to be the same which elsewhere is called בַּלָּה Josh. 19, 3, and ו בלהה 1 Chr. 4, 29, and was assigned to c) See in אַב no. 6. a. Simeon.

הַלְּצְלֹּחְ (civitates, see רְּצָׁבַּ no. 2) Bealoth, pr. n. of a town in the southern part of Judah, Josh. 15, 24; different from רְצָבָּ in v. 9. 29.

בְּלֵּלְרָדָ (whom the Lord knows and cares for, comp. בְּלֵלְרָדָ Beeliada, pr. n. of a son of David, 1 Chr. 14,7; called in 2 Sam. 5, 16 בְּלֶּרֶדֶע i. e. whom God knows, q. v.

קלָּהָה (whose lord is Jehovah) Bealiah, pr. n. m. 1 Chr. 12, 5.

שָׁלִיס (i. q. בֶּלִיס son of exultation, see in ב p. 10f) Baalis, pr. n. of a king of

the Ammonites, Jer. 40, 14. Some Mae read בעלים; and so Josephus Ant. 10 9. 2.

רְבְּלֵים (civitas i. q. הַּצְּלֵח no. 2, after the form יְבְירָה, יִבְּירָה, Baalath, a city of the tribe of Dan, Josh. 19, 44; rebuilt of fortified by Solomon, 1 K. 9, 18. 2 Chr. 8, 6.

no. 6. a. בַּעַלַרו־בְּאַר see in בַּעַלַרו־בְּאַר

see in בַּרָת no. 12. e.

ছা (i. q. ৯২৮) son of affliction, see in ত্ৰ p. 109) Baana, pr. n. m. a) 1 K. 4, 12. b) ib. v. 16. c) Neh. 3, 4.

(id.) Baanah, pr. n. m. a) 2 Sam. 4, 2. b) 2 Sam. 23, 29. 1 Chr. 11, 30. c) Ezra 2, 2. Neh. 7, 7. 10, 28.

יביד fut. רביד 1. to feed upon, to eat up, to consume; see Pi. and Hiph. no. 1, also בינים cattle, so called from feeding.

Syr. בינים to glean, בבינים a gleaning.

2. Spec. to consume with fire, to burn up; comp. אָבֶל no. 2. Chald. אָבָל to burn, Pa. to kindle.—Ps. 83, 15 באש מבער מבר as a fire burneth a forest. Mostly with a, to set fire to, to burn up; Job 1, 16 the fire of God is fallen from heaven מותבער בשאן ובוערים and hath burned up the flocks and the servants. Num. 11, 1. 3. Ps. 106, 18. Is. 42, 25. Jer. 44, 6. Lam. 2, 3. Also to cause to burn, to kindle, Is. 30, 33.—Elsewhere intrans. be consumed with fire, to be burned, Ex. 3, 3. Is. 1, 31. 9, 17. b) to burn, as fire Jer. 20, 9; pitch Is. 34, 9; coals Ez. 1, 13; trop. of anger Is. 30, 27. Ps. 79, 5. 89, 47. c) to be set on fire, kindled. Hos. 7, 4 as an oven בַּבְרָה מָאפָת kindled by the baker. Also to kindle up, to inflame, as coals Ps. 18, 9; metaph. anger, Ps. 2, 12. Esth. 1, 12.

3. Denom. from בערר cattle, to be brutish, Jer. 10, 8. Part. בירם brutish men Ps. 94, 8; savage Ez. 21, 36.

Niph. to be or become brutish, Jer. 10, 14. 21. 51, 17. Is. 19, 11 אַבָּרָה נְבֶּעָרָה the counsel is become brutish.

Piel בְּצֵר, inf. constr. בְּצֵר, fut. רְבַצֵּר.

1. to feed upon, to eat up, to consume e. g. a field, vineyard, Is. 3, 14. 5, 5 with 2 Ex. 22, 4 [5].

2. i. q. Kal no. 2, to cause to burn, to kindle, e. g. fire Ex. 35, 3; wood Lev. 6

3. to take or put away, to remove, to destroy. 1 K. 22, 47 and the remnant of the Sodomites בֵּבר מִן־הָאָרָץ he put away out of the land. Deut. 26, 13, 14, 2 Sam. 4, 11. 2 K. 23, 24. 2 Chr. 19, 3. A usual formula in Deuteronomy, implying the punishment of death, is: אָבֶעֶרָתָּ הָרֶע קרָבָּף thou shalt put away the evil person from the midst of thee, Deut. 13, 6. 17, 7. 19, 19. 21, 21. 22, 21. 24. 24, 7; or 17, 12. 22, 22; comp. Judg. 20, 13. (For synon. formulas in Exodus, Levit. and Numbers, see r. אוֹף Niph.) Is. 6, 13 although a tenth part remain in the land, יְשֶׁבָּח יְחֶרְהָח לְבָצֵר yet shall this be again destroyed. Num. 24, 22 דחרה the Kenites shall be driven out, destroyed. Is. 4, 4 when Jehovah shall have washed away the filth of the daughters of Zion ... בַּצַר הַיִּבְיה מָשָׁפָט וּבָרוּחָ בַּצַר with a spirit of judgment and a spirit of destroying, i. e. judging and destroying the wicked by his Spirit, his divine energy or power. Construed also with אַחַרַּד, implying pursuit and destruction from behind, 1 K. 14, 10 יבערתר אחרי מושר יבער הגלל and I will take away the house of Jeroboam, as one taketh away dung. 21, 21.

Pual to be kindled, to burn, of a furnace or stove, Jer. 36, 22.

Hiph. 1. to feed upon, to eat up, i. q. Pi. no. 1, Ex. 22, 4 [5].

2. i. q. Pi. no. 2, to cause to burn, to kindle, Ex. 22, 5 [6]; also to burn up, to consume. c. acc. Ez. 5, 2. Judg. 15, 5. With שַּׁבְּלֵּרִר אֲשֶׁׁ בְּּ Chr. 28, 3. בְּאַשׁׁ to set fire to any thing Judg. 15, 5 init.

3. i. q. Pi. no. 3. to take or put away, to destroy, with אַחָרֵב 1 K. 16, 3.

Deriv. the three following, also בְּצִרָה, and pr. n. בְּצוֹר,

m. pr. brutishness, stupidity, only as concr. brutish, stupid, like cattle; spoken of men, Ps. 49, 11. 73, 22. Prov. 12, 1. 30, 2. Comp. r. בָּבָּע no. 3, and Niph.

אָרָעָבְּ (brutish) Baara, pr. n. f. 1 Chr. 8,8; written in v. 9 שׁלָה, by a manifest error.

f. a burning, fire, conflagration, 13*

espec. of produce in the field, Ex. 22, 5 [6]. Comp. r. בְּצַר no. 2.

ਸ਼ਾੰਘਣ (for ਸ਼ਾਂਘਣ work of Jehovah) Baaseiah, pr. n. m. 1 Chr. 6, 25 [40]. Comp. under lett. ב.

* ਧਾਂਤ੍ਰੇ obsol. root, Chald. ਹੱਤ੍ਰੇ i. q. ਤੱਲ੍ਹੇ, to be bad, offensive. Hence

*한것도 Baasha, pr. n. of a king of Israel, r. 952-930 B. C. 1 K. 15, 16 sq. c. 16. 2 Chr. 16, 1 sq. Jer. 41, 9.

הַלֶּשֶׁקְרָה (i. q. בְּיח בֶּשְׁקְרָה house of Astarte, see in אור note, lett. c, p. 109) Beeshterah, pr. n. of a Levitical city in the tribe of Manasseh beyond Jordan, Josh. 21, 27; called in 1 Chr. 6, 56 הוֹחַמַשַׁבַּ.

* TOP or TOP in Kal not used. Syr.

PIEL NOW fut. NOW 1. to make afraid, to terrify, only poetic, Ps. 18, 5. Job 3, 5. 6, 4. 7, 14. 9, 34. 13, 11. 21. 15, 24. Is. 21, 4.

2. to come upon suddenly, to seize suddenly. 1 Sam. 16, 14 מַצָּח בָּיָח רְּנַח בְּנַח בַּיִּח מַצָּח מַבְּח בּיוֹן מַ מַר מַנוֹיִם an evil spirit from Jehovah came

upon him suddenly. v. 15.—Arab. بَغَتَ to come suddenly, to happen unexpectedly; III, to attack unexpectedly; يَغْتَةُ; suddenly.

Niph. to be afraid, terrified; Dan. 8, 17; with סְּכֵּד 1 Chr. 21, 30. Esth. 7, 6. Deriv. בּדְּהַרִים and

ਜ਼ਿਲ੍ਹੇ f. terror Jer. 8, 15. 14, 19.

קבַ m. (r. אָבֶּדְ) mire, mud, in which one sticks fast, Jer. 38, 22.

תְּבָּק f. (r. מְצַבְּ) a marsh, fen, Job 8, 11. 40, 21. Plur. c. suff. אַהָּרוּבּבּ by an incorrect orthography for בּּצוֹרָהי, Ez. 47, 11.

רַבָּל (prob. i. q. בָּסְיּ q. v.) Bezai, pr. n. m. Ezra 2, 17. Neh. 7, 23. 10, 19.

יי אין m. (r. אָדֶר no. 1) 1. a vintage Lev. 26, 5. Is. 24, 13. 32, 10. Jer. 48, 32

2. Adj. inaccessible, lofty, steep, i. q בְּצִּרּ, spoken of a forest Zech. 11, 2 Keri. Comp. r. בַּצָרָ no. 2.

not in use, i. q. אַבָּשׁ, Arab.

, to strip, to peel; kindr. is בְּשַׁיּשׁ, comp. in אַנְאָדָּא .—Hence אָנָאָדָּא and

only plur. בְּצִלֵּכִם, onions, Num. נוֹ, 5. Syr. בְּצִלְּכִם, Ethiop. האל, Arab. بَصَلُ, id. Comp. quadril. יִּבִּצֶּלָת.

(in the shadow of God, i. e. in his protection) Bezaleel, pr. n. m. a) Ex. 31, 2. 35, 30. b) Ezra 10, 30.

מְצֵלְרּתְ (a stripping, nakedness) Bazluth, pr. n. m. Ezra 2, 52; in Neh. 7, 54 written בְּלֵרִת Bazlith.

fut. אַבְּילֵב 1. to cut in pieces, to break or dash in pieces. Chald. אַבְּילַם to cut in pieces, to divide. as bread; Syr. בי to break, Arab. בי to cut, to cleave asunder, to cut off, בּיבַּילַם, אַבּילַם to cut, to cleave asunder, to cut off, בּיבַּילַם, בּיַּלַם to cut, to cleave asunder, to cut off, בּיבַּילַם, בּיַּלַם בּיַלַם, Amos 9, 1 smite the capitals of the columns בַּיְבַיבְּילַם לַּיִּלְבָּילַם לַּיִּלְבָּילַם לַּיִּלְבָּילַם לַּיִּלְבָּילַם בּיִבְּילִם לַּיִּלְבָּילַם בּיִבְּילַם בּיִבְּילִם לַּיִּלְבָּילָם לַּיִּלְבָּילָם בּיִבְּילִם בּיִבְּילַם בּיִבְּילַם בּיִבְּילַם בּיִבְּילַם בּיִבְּילַם בּיִבְּילַם בּיִבְּילִם בּיִבְּילַם בּיִבְּילִם בּיבְּילִם בּיבְּילִם בּיבְּילִם בּיבְילַבְיבָּיב וּיבִּילִם בּיבְילִם בּיבְּילִם בּיבְּילִם בּיבְּילִם בּיבִּילִם בּיבִּילִם בּיבּילִם בּיבִּילִם בּיבְּילִם בּיבְּילִם בּיבְּילִם בּיבְּילִם בּיבְּילִם בּיבְּילִם בּיבְּילִם בּיבְּילִם בּיבְּילִם בּיבְילִם בּיבְילִם בּיבְּילִם בּיבְּילִם בּיבְילִם בּיבְילִם בּיבְּילִם בּיבְילִם בּיבְּילִם בּיבְילִם בּיבְּילִם בּיבְּילִם בּיבְילִם בּיבְילִם בּיבְילִם בּיבְּילִם בּיבְילִם בּיבְּילִם בּיבְילִם בּיבְּילִם בּיבְּילִם בּיבְילַם בּיבְּילִם בּיבְּילַם בּיבְּילִם בּיבְּילִם בּיבְּילַם בּיבְּילַם בּיבְּילִם בּיבְּילַם בּיבְילַם בּיבְּילִם בּיבְּילִם בּיבְילִם בּיבְּילִם בּיבְּילִם בּיבְּילִם בּילְיבִּילְם בּיבְילִם בּיבְּילִם בּיבְילִּים בּיבְילִּם בּיבְּילִם בּיבְּילִם בּיבְילִּים בּיבְילִּים בּיבְּילִים בּיבְילִים בּיבְילִים בּיבְילִים בּיבְילְיבּילְים בּיבְילִים בּיבְילִים בּיבְילִּים בּיבְילִים בּיבְילִים בּיבְיבְיבְילִים בּיבּילִים בּיבְיבּיבְיבְיבּים בּיבּיבְיבּים בּיבּיבּים בּיבְיבּים בּיבּיבְיבּים בּיבְיבּים בּיבְיבּים בּיבּיבְיבּים בּיבְיבּים בּיבְיבִים בּיבּיבּים בּיבּיבְיבּים בּיבּיבּים בּיבּיבְיבּיבְיבּים בּיבּיבּים בּיבּיבּים בּיבּיבּים בּיבּיבּים בּיבּיבּים בּיבּיבּים בּיבּיבּים בּי

2. to tear in pieces, i. q. to plunder, to spoil, pr. of enemies Hab. 2, 9. Ps. 10, 3. Trop. in the formula synthem to be greedy after gain, spoken of those who rob and defraud others by extortion and oppression, Germ. Geld schneiden. Part. synthem Prov. 1, 19. 15, 27. Jer. 6, 13. 8, 10. Inf. Ez. 22, 27. Comp. 513, and A. Schult. Opp. min. p. 61.

Piel. אַבְּאַלְהְיְבְּאַלְהְיִ זְּנָאַלְהְי 1. to cut off; Is. 38, 12 מְהַלְּהְי הְבְּאַלִּהְי he (God) cutteth me off from the thrum, a metaphor drawn from a weaver, who, when his web is finished, cuts it off from the thrum by which it was fastened to the beam. Job 6, 9.

2. i. q. Kal n. 2, to plunder, to defraud any one, Ez. 22, 12.

3. to bring to an end, to finish, to complete, e. g. the temple Zech. 4, 9. Of God, who executes his judgment upon the wicked Is. 10, 12; or fulfils his promise Lam. 2, 17.—Hence

דְצְקְ m. in pause אַבְּקְ, c. suff. קּצְקּ. 1 spoil, plunder, prey, see the root no. 2; pr. of enemies Judg. 5, 19. Jer. 51, 18 Mic. 4, 18. Trop. of the rapine and extortion of kings and nobles who despoil a people, Jer. 22, 17. Ez. 22, 13. Hence

2. unjust gain, lucre, e. g. from bribes 1 Sam. 8, 3. Is. 33, 15; or by other unlawful means, Is. 57, 17. Also Ex. 18, 21 Prov. 28, 16. Is. 56, 11. Ez. 33, 31.

3. gain in general, profit; xxxrnu what profit? Gen. 37, 26. Job. 22, 3. Pa. 30, 10.

* الله نَصُّ to flow بَكُ to flow gradually, to trickle, e. g. water, وَضَفُوْم , أَضَاضَةٌ , بُضَاضَةٌ , بُضَاضَةٌ , بُضَاضَةٌ , بُضَاضَةٌ , بُضَاضَةٌ , بُضِيضَةٌ , بُضِيضَةً , بُعِيهِ.

† Land to swell; hence spoken of the foot as unshod, to become callous, to have callous spots or tumors, Deut. 8, 4. Neh. 9, 21. Sept. in Deut. well, ετνλώθησαν. Hence

P至平 m. dough, so called from its swelling, rising; but spoken also of that not yet fermented, Ex. 12, 34. 39. 2 Sam. 13, 8. Jer. 7, 18.

(stony region, high, Arab. فَالَّهُ الْهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللللّهُ الللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللللّهُ الللللّهُ الللللللللللللللللللللللل

* 1. to cut off. Syr. Pa. to shorten, to diminish, المحرفة diminished, small, low. Kindred roots are אָבֶב, בַּצֵב, see on the primary power of the syllables 12, ץם, אָדָן, under the roots נְּצָהָן; comp. also under בּרֵר I. 1.—Spoken mostly of the vintage of grapes, e. g. to gather grapes, to hold a vintage, c. acc. Lev. 25, 5. 11; of a vineyard Deut. 24, 21. Judg. 9, 27. Part. בוצר a vintager, grapegatherer, Jer. 6, 9; Plur. מצרים vintagers, metaph. of enemies preparing destruction, Jer. 49, 9. Obad. 5; comp. בצר רות Metaph. Ps. 76, 13 בצר רות 13. he cutteth off the spirit of princes, q. d. cuts down their pride, breaks their spirit.

2. to cut off access, i. q. to restrain, to prevent, see Niph. and nykl; also to make inaccessible. Hence Part. page.

walls Deut. 1, 28. 28, 52. Is. 2, 15; of a lofty impervious forest Zech. 11, 2 Keri; of fortified cities, strong, Num. 13, 28. Deut. 3, 5. Josh. 14, 12. 2 Sam. 20, 6. Is. 25, 2. Deut. 1, 28. Metaph. difficult to be understood, Jer. 33, 3.

3. to cut out, to break or dig out, e. g. metals, see nin.

NIPH. pass. of Kal no. 2, to be cut off or restrained from any one, to be inaccessible, difficult; c. בון Gen. 11, 6 חולה רבצר בוום כל אשר רושי לשור לה רבצר בוום כל אשר רושי לשור will be too hard for them, which they may purpose to do. Job 42, 2.

ገደች Job 36, 19, i. q. ንሂង q. v. no. 1. 1. ore of gold and silver. precious metals, in the rude state, as cut or dug out of the mines, from r. The in the sense of cutting or breaking Ps. 76, native gold or silver, تِبْرُ native gold or silver, not yet subjected to the fire and hammer, noun of unity, i. q. a piece or pari. q. عبر II, تبر i. q. تبر i. q. تبر to break; VIII, to be cut off, broken off; comp. Germ. brechen as a technical word in mining.—Job 22, 24 מירה על-עפר TIE cast upon the earth the precious ore, parall. with gold of Ophir in the other hemistich. Plur. v. 25 וְחָרָה שַׁצַּר בְּצִּכֶּרף and the Almighty shall be thy precious ores, parall. with הוצמה קפש. also בָּבֶר, in pause בָּבֶּר Job 36, 19, id.--This satisfactory explanation of an obscure word we owe to Abulwalid; see more in Thesaur. p. 230. Winer ad Sim. Lex. prefers the signif. a piece, particle of native gold or silver, from the notion of cutting off, comparing تِبْرَةً piece of gold. But the notion of piece, particle, in this word, does not come from the root, but from the circumstance that ذَهَتْ is a noun of unity. So from تِبْرَةَ gold, comes قَنَعَبَةُ a particle or bit of gold; from يَبْنَ straw, قُبْنَةً a bit of straw, chaff; although these feminine forms do not always thus imply a part of particle.

2. Bezer, pr. n. a) A Levitical city of refuge in the tribe of Reuben, Deut. 4, 43. Josh. 20, 8. 21, 36. Vulg. Bosor. b) m. 1 Chr. 7, 37.

זְּעָשְׁ f. 1. a fold, sheep-fold, Mic. 2, 12; so called from the idea of restraining, see r. אַבָּ no. 2; comp. אֹבְיָע from אֹבָע. Chald. אַבִּיאשׁם an enclosure, stall.

2. Pr. a fortress, strong-hold, i. q. מְבְּדֵי ; hence pr. n. Bozrah, one of the chief cities of the Edomites, Is. 34, 6. 63, 1. Jer. 49, 13. 22. Am. 1, 12; comp. Gen. 36, 33. There can scarcely be a doubt that it was the same with el-Busaire.

(such) dimin. from such Busrah) a village and castle in Arabia Petræa south-east of the Dead Sea; see Bibl. Res. in Palest. II. p. 570. I formerly held that Bozrah of the Edomites was identical with Bozrah of Auranitis or Hauran; see Comm. ad Is. l. c. Burckhardt's Travels in Syria etc. p. 226 sq. Yet I cannot but assent to the reasons urged to the contrary by Raumer, Hitzig, and Robinson l. c.

יוֹן m. a fortress, strong-hold, Zech. 9, 12. R. אָבָר no. 2.

קבר. א בינית no. 2) a cutting off of rain, drought, Jer. 17,8; Sept. מֹלְּפָסְלָּת. Plur. הַּבְּבְּי Jer. 14, 1; comp. Lehrg. p. 600.—Some refer hither the word אַבָּי Ps. 9, 10. 10, 1; but בְּ is there a prefix.

n. (r. ΡΕΞ) 1. a bottle, so called from the gurgling or bubbling sound made in emptying; 1 K. 14, 3. Jer. 19, 1. 10. Syr. Σ, and Gr. βόμ βυλος, βομβύλη, also from the sound. Comp. Maltese bakbŷka, under r. ΡΕΞ.

2. Bakbuk, pr. n. m. Ezra 2, 51. Neh. 7, 53.

TPPP (emptying i. e. wasting of Jehovah) Bakbukiah, pr. n. m. Neh. 11. 12. 9. 25.

ንዶዶዶ (perh. i. q. ንጥ ዶዶዶዶ wasting of the mount) *Bakbakkar*, pr. n. m. 1 Chr. 9. 15.

'' ፡ i.q. ነነ፡፡ ፡ አ., Bukki, pr.n.m. a) Num. 34, 22. b) ነ Chr. 5, 31 [6, 5]. 6 36 [51]. 해가면 (wasting from Jehovah) Bukkiah, pr. n. m. 1 Chr. 25, 4. 13.

קרע m. plur. בְּקִינָם, clefts, fissures, breaches, Am. 6, 11. Is. 22, 9. R. בָּקַי.

* בַּקַעָם fut. רָבַקַי, inf. c. suff. בָּקַעָם. 1. to cleave asunder, to rend, to divide. Kindred are 559, Syr. . The signification of cleaving and opening, as proceeding from a blow or violence (see and inherent in the syllables pa, is found also in the kindred roots הַבֶּר, בְּבֶר, בַּבָּר. Spec. to cleave wood Ecc. 10, 9; to divide the sea, spoken of God, Ex. 14, 16; to rip up women with child Am. 1, 13; to rend or wound the shoulder Ez. 29, 7. Of a city, to rend its walls, to break open, to take by storm, to subdue; 2 Chr. 32, 1 ניאמר and thought to subdue these לבקבם אלרי cities to himself. 21, 17.—With 1, to cleave into or through any thing, to break through, 2 Sam. 23, 16. 1 Chr. 11,

2. to cleave, to lay open any thing shut, so that what is enclosed may be set free and break forth. Is. 48, 21 he clave the rock, the waters gushed forth. Judg. 15, 19.—Prægn. and constr. with acc. of the thing bursting forth; Ps. 74, 15 בְּבֶּדְ נָבֵּיִדְל thou didst cleave (and make burst forth) fountains and torrents. Comp. Niphal, Pi. no. 3, and Gr. ὑήγνυσι δάκουα, πηγάς, to shed tears, to send forth fountains.

3. to cleave eggs, spoken of a fowl, i. e. to hatch, Is. 34, 15.

NIPH. 1. Pass. of Kal no. 1, to be cleft asunder; intrans. to be divided, to open itself, e. g. the earth Num. 16, 31. Zech. 14, 4. Also to be rent, ruptured, Job 26, 8. 32, 19. 2 Chr. 25, 12; to be broken in upon, to be taken by storm, as a city 2 K. 25, 4. Jer. 52, 7.

2. Pass. of Kal no 2, to be opened, as fountains Gen. 7, 11. Spoken also of waters which break forth, Is. 35, 6. Prov. 3. 20; so the light Is. 58, 8. Comp. synon. בָּבָר, רְבָּבָּד, in which the idea of cleaving, rending, is also transferred to the thing bursting forth.

3. Pass. of Kal no. 3, to be hatched, to break fo th from an egg, as the viper's brood Is. 59. 5.

4. to be rent, hyperbol. for to be shaken to tremble, e. g. the earth, 1 K. 1, 40.

Piel ፻፵፯, fut. ፻፵፯, 1. i. q. Kal no. 1, to cleave, as wood Gen. 22, 3, a rock Ps. 78, 15; to rip up women with child, 2 K. 8, 12. 15, 16.

2. to rend, to tear in pieces, as wild beasts, i. q. 579, Hos. 13, 8. 2 K. 2, 24.

3. i. q. Kal no. 2, to open, to cause to break forth, e. g. waters from a rock Job 28, 10; torrents Hab. 3, 9, comp. in Kal Ps. 74, 15; a wind Ez. 13, 11. 13.

4. i. q. Kal no. 3, to hatch eggs, Is. 59, 5.

PUAL FRE to be cleft, rent, Josh. 9, 4;
to be ripped up Hos. 14, 1 [13, 16]; of a
city, i. q. Niph. to be broken into, to be
taken by storm, Ez. 26, 10.

HIPH. 1. i. q. Kal no. 1, to rend or break open a city, i. e. to take it by storm, to subdue, Is. 7, 6.

2. With by, to cleave or break through to any one, 2 K. 3, 26. Comp. in Kal no. 1 ult.

HOPH. SPAR pass. of Hiph. no. 1, to be broken open, taken, as a city, Jer. 39. 2.

HITHPA. to be cleft, rent, Josh. 9, 13. Mic. 1, 4.

Deriv. בְּקרב, and the three here following.

ንሮቹ m. a part, half; spec. half a shekel, Gen. 24, 22. Ex. 38, 26.

בּקְרָאָ Chald. Dan. 3, 1, i. q. Heb.

תקבית, f. (r. בושב) plur. היושם, a val ley, pr. a cleft of the mountains; opp. to mountains Deut. 8, 7, 11, 11. Ps. 104, 8; to hills Is. 41, 18. Often also for a low plain, a wide plain, level country, Sept. nediov, e.g. that in which Babylon was situated, Gen. 11, 2; comp. Ez. 3, 23. 37, 1. 2. קלבנין valley or plain of Lebanon, lying at the foot of Hermon and Anti-Lebanon around the sources of the Jordan, Josh. 11, 17. 12, 7; not the valley between Lebanon and Anti-Lebanon, the Cœlesyria of Strabo, and el-Būkā'a البقاع of the Arabs. Other plains take their names from adjacent cities. as מָּבָּדֶר בְּקַבֶּר 2 Chr. 35, 22; יְרֵחוֹ בֹּקְצַר אָיֵן Deut. 34, 3; בָּקִדּר Am. 1, 5; see in אָנֶן, מְנְהּוֹן no. 1. a.—Syr. id بَقْعَةٌ and بُقْعَةٌ .بَقِيعٌ Arab. مَمْحِدُاً

*PP= 1. to pour out, to empty, sc. a. vessel, bottle, see סقدة . Arab. نقنة enomatopoetic from the sound of a bot-غلفل in being emptied; like Pers. gulgul, Engl. to gurgle, to bubble. In the Maltese dialect, bakbak is to boil, as water, like Arab. بغبغ, بعبع; bokka, a bubble in water; bakbyka, bekbyka, a battle. Comp. also zaz, zaza, paa.-Trop. a) to empty of inhabitants, to depopulate a land Is. 24.1; to spoil, to pillage a people, Nah. 2. 3. b) Jer. 19, 7 שקחר אחדבה יהידה I will empty out, pour out, the counsel of Judah, i. e. will make them without counsel. Niph. Is. 19, 3.

2. Intrans. to be poured out, i. q. to spread wide, spoken of luxurant growth and foliage. Hos. 10, 1 pp is a spreading vine; Sept. αμπελος εὐκληματούσα, Vulg. frondosa.

Nien. בְּבָי, infinit. בְיֹבִיק, fut. בְיֹבִי,

1. Pass. of Kal no. 1. a, Is. 24, 3.

2. Pass. of Kal no. 1. b. Is. 19, 3 בְּלֵחְה רְהַוֹּ מִצְרָיִם מְתַּרְיּלָּה for mithin bim, i. e. Egypt shall be wholly deprived of spirit understanding. The form בָּלָחִה for הַּבָּעָה, see Lehrg. p. 372.

Po. ppin i. q. Kal 1. a, to empty a land, to depopulate, Jer. 51, 2.

Deriv. בַּקְבַּרְק. and pr. names בָּקבּרְק. בָּקּיָרוּ, בָּקִי, בָּקִירוּ, בָּקִי.

to cleave, to divide, to lay open, kindr. with r. >> . The notion of cleaving, laying open, is in this root transferred to signify:

1. to cleave the soil, to plough, Lat. arare, comp. מְּקְרָּם, הְּתְּרָּם, Hence בְּיִבֶּים, armentum qs. aramentum, cattle.

2. to burst forth, to break forth, as light, see FPA Kal and Niph. no. 3. Hence PPA morning.

3. to search into, to inquire; Syr. to search, to examine, fine and search, inquisition. Also in the tense to look at, to inspect; so in

Piei. בַּקַר 1. to search, to inspect carefully, to take note of any thing, with Lev. 13, 36; לְּבִיר (comp. בּין ח. 1)

Lev. 27, 33. With $\stackrel{1}{\sim}$, to kok at with pleasure, to behold with admiration, to admire, Ps. 27. 4. Comp. $\stackrel{1}{\sim}$ B. 4. a.

2. to look after, to take care of, c. acc. Ez. 34, 11. 12.

3. to look at mentally, to consider, to think upon, 2 K. 16, 15. Prov. 20, 25.

4. to take note of any one, to animadvert. i. e. to punish; comp. מקנה.

The derivatives all follow.

TPP Chald. in PE. not used.

PA. ገይች, plur. ጓጉይች, fut. ጉይች, inf. ከግይች, to search, to inquire, to examine Ezra 4, 15. 19. 6, 1; c. > 7. 14.

ITHPA. pass. Ezra 5, 17.

기구구 comm. gend. m. Ex. 21, 37; £ Job 1, 14.

1. a beere, Lat. bos, male or female, ox or cow, so called as used for ploughing; see r. P.A. no. 1. So according to Varro de L. L. 4. 19, Lat. armentum for

aramentum; and Arab. , according to Damiri so called as cleaving the ground with a plough; see Bochart Hieroz. I. 280; or according to Ewald from the cloven hoofs, Gramm. § 358.—Plur. Am. 6, 12. Neh. 10, 37. 2 Chr. 4, 3. Elsewhere always

2. Collect. oxen, cattle, herd of neat id. and noun of unity بَقَرُّ id. and an ox. Syr. أُحُمزُاً an ox. herd, pr. of oxen, but in a wider sense also of other herds and flocks. Comp. בּוֹקר.—So נְצֹבּי אבקר sheep and oxen. flocks and herds, Gen. 12, 16. 13. 5. 20. 14. Deut. 32, 14 קבאר בְּקָר milk of kine. It is joined: a) With numerals, opp. an ox, etc. comp. מֹשׁ and צֹאֹי Ex. 21, 37 [22, 1] if a man steal an ox (שיר)... בַּקר... ישור החם בשין five oren shall he restore for the one. Num. 7, 3 שנר עשר בַּקר שׁנַיִם v. 17 בּקר. b) With verbe and adjectives plural; 2 Sam. 6.6 קבקר קבקי for the o.ren were restive. 1 K. 5. 3. Also with fem. where kine are understood, Job 1, 14. Gen. 33, 13.-מגל בּוֹ־בַּקר a young calf Lev. 9,2; בַּנֹלת בּהֶר Is. 7, 21. and simpl. בּוֹדַבָּקר Gen. 18, 7. 8, a calf. Of the figures of oxen 1 K. 7, 29.

Hence the denom. מוקר.

אר הוא הוא הוא פורים 1. morning, the dawn, or even before light, Ruth 3, 14; pr. day-break, from the breaking forth of the light; see r. רבין no. 2. Arab. בין id. comp. r. בין no. 1.—So בין the morning light 2 Sam. 23, 4. Acc. as adv. in the morning, early, (like

Arab. (בּבֹּלְיָר,) Ps. 5, 4; oftener בּמוֹץ Gen. 19, 27, and poet. בּלַלְיָר Ps. 30, 6. 59, 17; which elsewhere is also בַּלַלְיָר Deut. 16, 4. Ps. 130, 6. Distributively בַּלֹקר בַּלֹקר Ex. 16, 21. 30, 7. 36, 3. Lev. 6, 5; בְּלַקר בַּלֹקר בַּלֹקר Ps. 73, 14. 101, 8. Is. 33, 2. Lam. 3, 23; בַּלְּרָרִם Job 7, 18; all signifying every morning.—Metaph. morning, q. d. dawn of prosperity, happiness. Job 11, 17.

2. Spec. the next morning, Ex. 29, 34. Lev. 19. 13. 22, 30. Num. 9, 12, Judg. 6, 31 הַבְּיב לוֹ דּנְבִי עַרֹּב לוֹ דִּנְבִי עַרִּב לוֹ דִּנְבִי עַרִּב עַרִּב עַרִּב עַרִּבְּי עַרִּב עַרְּב עַרְיִּב עַרְּב עַרְיִּב עַרְּב עַרְּיב עַרְּיִּב עַרְּיִּב עַרְּיִּב עַרְּיִּב עַרְּיב עַרְּיִּב עַרְּיִּב עַּיִּב עַרְּיִּב עַרְּיִּב עַרְּיִיב עַרְּיִּיב עַרְּיִּב עַרְיִּב עַרְּיִּב עַרְּיִּב עַרְיִּב עַרְיִּיב עַרְיִּב עַרְיִּיב עַרְיִיב עַרְיִיב עַרְיִיב עַרְיִיב עַרְיִיב עַרְיִיב עַרְיִיב עַרְיִיב עַרְיּיב עַרְיּיב עַרְיִיב עַרְיּיב עַרְיּיב עַרְיב עִבְּיב עַרְיב עַרְיב עַרְיב עַרְיב עַרְיב עּבְּיב עְרָב עּבְּיב עַרְיב עַרְיב עַרְיב עַרְיב עבּיב עַרְיב עַרְיב עבּיב ע

기구크 f. (Kamets impure, pr. Inf. Aram. in Paēl) a looking after, care, Ez. 34, 12. R. 구글 Pi. no. 2.

רָקְלּקְר, animadversion, i. e. punishment, chastisement, Lev. 19, 20. R. אָבָּקָר, no. 4.

in Kal not used, to seek, to search, (see Pi.) corresponding to Arab.

Chald. will to inquire into, to scrutinize, which is kindr. with went.

The primary idea seems to be that of touching. feeling out; Syr. Land a touching; comp. wwn to feel out, went to seek pr. by feeling.

PIEL שְּבָּא 1. to seek, to search for, to inquire after; absol. 2 K. 2, 17; acc. of pers. or thing Gen. 37, 15. 16. 1 Sam. 10, 14. With אַ, to search or inquire into any thing, Job 10. 6; different is Gen. 43. 30 מוֹלָבְּבֶּבְיֵּדְ he sought where to weep. i. e. a place where. Sometimes to dat. commodi זֹיל, 1 Sam. 28, 7. Lam. 1. 19; hence, with this dat. to seek out

for oneself, i. q. to choose, 1 Sam. 13, 14 Is. 40, 20; comp. Ez. 22, 30.—Spec. a) to seek the face, presence, of a king, i. e. to go to him, to wish to see him, 1 K 10, 24; also to supplicate his favour b) to seek the face of Je-Prov. 29, 26. hovah, pr. to turn unto him, to draw near to him, espec, with prayer and supplication, 2 Sam. 12, 16. Ps. 24, 6. 27, 8. 105, 4; or to inquire of him, to seek a response, 2 Sam. 21, 1; or in order to appease his anger, Hos. 5, 15. The same c) חוחידות שבש Ex. 33, 7. 2 Chr. Opp. אַצָּא to find God, i. e. to be 20, 4. heard by him, Deut. 4, 29. Is. 65, 1. רַהְלַשִר יְחֹנָת they who seek Jehovah, his worshippers, Ps. 40, 17. 69, 7. 105, 3. Is. 51. 1. Comp. 한그렇 no. 2.

2. to seek, to strive after, to try to gain, e. g. the priesthood Num. 16, 10, falsehood Ps. 4, 3, love Prov. 17, 9; rarely with ל Prov. 18, 1. So שׁ מַשׁ מַשׁ to seek the life of any one, to plot against him, Ex. 4, 19. 1 Sam. 20, 1. 22, 23. 23, 15. 2 Sam. 4, 8. 16, 11; once in a good sense, to seek to preserve one's life, Prov. 29, 10; comp. דַרָשׁ לְנָמָשׁ Ps. 142, 5. Also 'a רָבָח to seek the hurt of any one, to strive to do him harm or to destroy him, 1 Sam. 24, 10. Ps. 71, 13. 24. ወይን id. 1 Sam. 25, 26. With inf. c. to seek to do any thing, e. g. 1 Sam. 19, 2 מָבָקָשׁ שָׁאוּל אָבִר לַחֲמִיתַהְ Saul my futher seeketh to kill thee. Ex. 2, 15. 4, 24; inf. simpl. Jer. 26, 21.

4. to seek from any one, i. e. to ask, to request, with pe of pers. Ezra 8, 21. Dan. 1, 8; also acc. of thing Esth. 2, 15. With be to entreat for any one, to supplicate for, Esth. 4, 8. 7, 7.

5. to inquire of any one, to interrogate, c. אָם Dan. 1, 20.

Pual to be sought Ez. 26, 21. Jer. 50. 20. Esth. 2, 23.—Hence

নাট্টুই f. (Kamets impure) request, entreaty, Esth. 5, 3. 7. 8. Ezra 7 6.

I. The m. c. suff. The a son, from the idea of begetting, being born, see r. MTR no. 3, and Niph. no. 2; the common word for son in the Chaldee, but in Hebrew only poetic. Twice, Prov. 31, 2. Ps. 2, 12 נשקר בר kiss the son sc. of Jehovah, the king; comp. v. 7, and 12 Is. 9, Others here take I in the sense of chosen or pure (from בַּרַ, see בַּ no. II), and suppose the king to be saluted by the title of the chosen, the pure, i. q. דְּדָרָבּ יחקר ; but this is less satisfactory.

ער. און מון. adj. from ה. אין ביר און.

1. chosen, beloved. Cant. 6, 9 בְּרָה חָדיא she is the beloved of her mother, her mother's delight.

2. pure, clear. Cant. 6, 10 fair as the moon, הַבְּחָבְ כּוֹבְמוֹ clear as the sun, i. e. of purest brightness. Metaph. in a moral #nse: בַּר לַבָּב pure in heart, Ps. 24, 4. 73, 1. See r. הַרַ no. 3. b.

3. clean, i. e. empty, of a stall or barn, Prov. 14, 4.

III. 72 m. Am. 5, 11. 8, 6, Ps. 72, 16; elsewhere 3, subst. R. 32.

1. corn, grain, pr. that which has been cleansed, winnowed, (comp. Jer. 4, 11,) and is stored up in garners or sold, Gen. 41, 35. 49. Prov. 11, 26. Joel 2, 24. Once of grain standing in the fields, Ps. 65,

wheat; corresponding is بُرِّم wheat; also Lat. far, whence farina.

2. the open fields, country, Job 39, 4. Bee Chald. בי II.

I. The Chald. m. c. suff. ATA Dan. 5, 22. Plur. בָּרָ, see in בָּן p. 139.

1. a son. Dan. 6, 1. בר־אַלְהִין son of the gods Dan. 3, 25.

2. a grandson, descendant, Ezra 5, 1; comp. Zech. 1, 1.

II. 74 Chald. m. emph. #74, the open field, campus, pr. campus purus Liv. 24. 14; i. e. the open country without woods or villages, Dan. 2, 38. 4, 18. 22. 29.—

campus, the open id. صُزَّة id. Syr. الْمُرَّة id.

שברים see בַּרַים.

I. The a pit, see The.

II. שוֹם m. (r. בָּרָר) once אוֹם Job 9, 30.

1. cle nness, pureness, mostly with

רַרָּיִם Pa. 18, 21. 25, or קַּרָּם Job 9, 30, 22, 30, i. c. cleanness of hands, metaph. for innocence. Once is simple in the same sense, 2 Sam. 22, 25.

2. That which cleanses, salt of lye, vegetable salt, alkali, e. g. potash or soda, i. q. בררת q. v. Job 9, 30. The ancients made use of alkali, both as mingled with oil instead of soap for washing, Job 9, 30; and also in smelting metals to make them melt and flow more readily and purely Is. 1, 25.

* NJD fut. NJT? 1. pr. to cut, to cut out, to carve, to form by cutting or carv-

ing, see Piel. Arab. Final Ye and fut. I, to cut out, to cut or pare down, to plane and polish. For the notion of breaking, cutting, separating, which is inherent in the radical syllable T, see under פַּרַד. The same belongs also to the softer syllable בר; comp. בָּרָה, בָּרָר, שָׁרָה , בְּרֵשׁ to scatter, בָּרָה pr. to break; also קיב, , נית, .

2. to form, to create, to produce. Comp.

to smooth, to polish, then o form to create; also Germ. schaffen, Dan. skabe, which is of the same stock with Germ. schaben, Belg. schaeven, Eng. to shave. Arab. آبَرُق id. ورجع creator. Syr.

Chald. آجره, هياً id.—Spoken of the creation of the heavens and the earth Gen. 1, 1; of men Gen. 1, 27. 5, 1. 2. 6, 7; spec. of Israel Is. 43, 1. 15. Jer. 31, 22 בָּאָרֶץ הַלְּיָה הָאָרֶץ Jehovah hath created a new thing in the earth, a wo man shall protect a man; comp. Num 6, 30. Is. 65, 18 אַז־יָרוּשָׁלַיָם behold, I create Jerusalem u rejoicing, i. e. cause her to rejoice. Part. in Plur. majest. thy creator Ecc. 12, 1.—In Gen. 2. 3 is read: בַּרָא לַנְעַשוֹּה which he created in making, i. e. which he made in creating. As to the construction, comp. the formulas דְּנְבְּרֵל לַכְּשׁוֹת, חַרַבַ לַבַּשוֹת.

3. to beget, to bring forth, whence >≥ son; see Niph. no. 2. Chald. Ithpe. genitus est.

4. to feed, to eat, to grow fat, from the idea of cutting up food; hence Hiph. to fatten, and adj. בריא iattened, fat. Comp. no. 2. Kindred roots are גָּלָם to be filled with food, פֿרָב and בֹּלָם to be fat, אָבָּע to be well-fed, אַבְּרָא i. q. אַבְּא fattened, fat, and Gr. βρόω (βιβρώσκω), whence βορά, Lat. vorare.

NIPH. 1. to be created Gen. 2, 4. 5, 2; to be made, done, Ex. 34, 10.

2. Pass. of Kal no. 3, to be born Ez. 21, 35 [30]. 28, 13. Ps. 104, 30.

Piel אַרַבּ 1. to cut. to cut down, e.g. with a sword Ex. 23, 47; wood, a forest with an axe, Josh. 17, 15 get thee up to the forest שָּׁלְ לְּבָּרְאָרָן לְּבָּרְ מַעָּר מַלְ לְּבָּרְ מַעָּר מַעְר מְעְר מְעְי מְעְר מְעְי מְעְר מְעְי מ

2. to form, to fashion, to make, i. q. בַּצר, Ez. 21, 24 [19].

HIPH. causat. of Kal no. 4, to feed, to fatten. to make fat, 1 Sam. 2, 29.

Deriv. בָּרִיאָה, בְּרִיאָה, and pr. n. בְּרָיאָה,

בּרְאִר , בּּרָא, see בּרְהִילָּי, p. 129.

קרארן בּלְאָרָן Berodach Baladan, pr. n. of a king of Babylon, 2 K. 20, 12; called also Merodach Baladan Is. 39, 1. This latter orthography seems to be more ancient, and accords better with the etymology; see in בּאָרָה.

בְּרָאּיָה (whom Jehovah created) Beraiah, pr. n. m. 1 Chr. 8, 21.

m. plur. fowls, which are said to be fattened for the table of Solomon, 1 K. 5, 3 [4, 23]. Kimchi understands capons; but more prob. with the Targum of Jerus. geese, so called from the pureness and whiteness of their plumage; from r. בְּרַבָּה no. 3.

* The pr. to strew, to scatter, to sprinkle, comp. The and The ; hence to scatter hail, to hail, Is. 32, 19. Eth NLR, Syr. [25 hail; Arab. 35 hail; to be cold, to hail; but the signif. of cold is secondary, and derived from

Deriy . בַרַד—בַּרָד

rhat of hail.

רָדְ m. hail, Ex. 9, 18 sq. 10, 5 sq. Ps. 18, 13. 14. 78, 47. 48. אַרְנֵי בֶּרֶר hail-stones, i. q. hail; see

קרבים, pr. strewed or sprinkled with spots, spotted puebald, spoken of goats Gen. 31, 10. 12; of horses Zech. 6, 3. 6. So Lat. sparsus albo pelles, Virg. Ecl. 2. 41. It differs from יף; in Gen. l. c. in that the latter denotes smaller spots, speckled.—

Arab.

Arab.

party-coloured garment; by transp.

Conj. II, to be spotted, piebald, spoken of sheep. Syr.

a leopard, panther, so called from his spots; and from this source have doubtless come also Gr. and Lat. πάφδος, pardus. From the above Arabic word comes the Fr. broder, Engl. to broider.

(hail) Bered, pr. n. a) A place in the desert of Shur, Gen. 16, 14; comp. v. 7. b) m. 1 Chr. 7, 20.

to cut, to cut asunder; comp. Arab. לְּבָּרָא, to cut, to cut asunder; comp. Arab. לְבָּרָא final Waw, to cut out or off, also בְּרָרִא no
1. Hence בְּרָרִא covenant, so called from cutting in two or dividing the victims.

2. to eat, i. q. אֶרֶבְּ no. 4, from the idea of cutting up food; like אָנָה no. 3, and many verbs of cutting in Arabic, see Thesaur. p. 238. Comp. βρόω, βιβρώσκω —2 Sam. 12, 17 בְּרָה לַחָם, i. q. אָבָל, see אָבָל, no. 1. c. 2 Sam. 13, 6. 10.

3. to select, to choose out, likewise from the idea of cutting out and separating. see ברוּ לַכֵּם אִרשׁ no. 2. 1 Sam. 17, 8 בְּרוּ לַכֵּם אָרשׁ choose you out a man.

Piel inf. הרות i. q. Kal no. 2. Lam. 4, 10.

HIPH. causat. of Kal no. 2, to cause to eat, to give to eat, with two acc. 2 Sam. 3, 35. 13, 5.

Deriv. בְּרִית, בְּרִיָּת, בִּרִית, בְּרִית.

n. a) The friend and companion of the prophet Jeremiah, to whom the apocryphal book of the same name is ascribed, Jer. 32, 12-16. 36, 4 sq. 43. 3-6. 45, 1. 2. b) Neh. 3, 20. 10, 7. c) Neh. 11, 5.

m. plur. Ez. 27, 24, va riegated stuffs, damask cloths, in which threads

of various colours are woven together in figures, etc. comp. r. وقرق no. 2. So Kimchi correctly. Arab. بريم a thread or cord of two colours, مبرم stuff woven of such threads.

m. plur. ברושים 1. a cypress, a tall and fruit or cone-bearing tree. Is. 55, 13. Hos. 14, 9; constituting along with the cedar, with which it is often joined, the glory of Lebanon, Is. 14, 8. 37, 24. 60, 13. Zech. 11, 2 comp. v. 1. Its wood, like that of the cedar, was employed for the floors and ceilings of the temple, 1 K. 5, 22. 24. 6, 15. 34. 2 Chr. 2, 7. 3, 5; also for the decks and sheathing of ships Ez. 27, 5; for spears Nah. 2, 4; and for musical instruments 2 Sam. 6, 5. Once by Syriasm called aria Cant. 1, 17.—That the cypress and not the fir-tree is to be understood, is apparent from the nature of the case, as well as from the authority of ancient interpreters; although this name may perhaps also have comprehended other trees of the pine genus; see more in Thesaur. p. 246. As to its etymology, the name seems to come from the idea of cutting up into boards, planks, etc. see r. שַׁרָשׁ. The cypress is not now indigenous on Lebanon, while the species of pine known as the Pinus bruttia is found in large tracts; Schubert Reise ins Morgenl. III. p. 347, 353. Hence, if an inference may be drawn from the present Flora to that of ancient times, the was probably not the cypress, but the pine.—R.

2. Any thing made of cypress [or pine], e. g. a) a lance Nah. 2, 4. b) a musical instrument, 2 Sam. 6, 5.

קרוֹת m. plur. קרוֹת a cypress [or pine] i. q. ering q. v. a form tending to Aramaism, Cant. 1, 17. R. תַּבָּת.

הַרְרָח f. food, Ps. 69, 22. R. הָּבָּרָה no. 2.

Ez. 47, 16, and ברוֹנְאַד 2 Sam. 8, 8, (my wells, for בַּצְּרוֹנְתְּי 2.) Berothah, Berothai. pr. n. of a city rich in brass, brmeriy subject to the kings of Zobah, and situated in the northern extremity of Palestine. Some suppose it to be i. q. Berytus. Beirût, a maritime city of Phenicia; but from Ez. l. c. it would seem

not to have been situated on the coast but rather in the neighbourhood of Hamath. See Rosenm. Bibl. Geogr. I. ii p. 292. Bibl. Res. in Palest. III. p. 441 sq. In the parallel passage 1 Chr. 18, 8 it is 72 q. v.

* רַבְּ obsol. root, Chald. and Talmud to transfix, to pierce; also אָנְיָא a hole wound, made by piercing.—Hence quadrilit. בְּרָנָל and דְּנָוֹל in next art.

קרורת (perh. יוֹיף well of olives) Birzaith, pr. n. prob. fem. 1 Chr. 7, 31 Keri. But Chethibh has קרורת (holes, wounds, r. בְּיִר (birzoth.

שַרְּדֶלָּ m. Deut. 19, 5, iron, a quadril. from Chald. יבָּין to transfix, with b added; comp. בְּרָיִל from בַּרְיָל from בַּרְיָל from בַּרְיָל. Chald. בַּרְיָל and בַּרְיָל Syr. בּרָין. Chald. בַּרְיָל and בַּרְיָל Syr. בּרִין. Chald. בּרָיָל בַּרִיל בַּרִין from בַּרְיִל הַיּל Syr. בּרִין. Chald. בּרִין בּרִין בּרִין פּרָל בּרִיל בּרִין בּרִין בּרִין בּרִין מּבְּרִיל בּרִין בּרִין מּבְּרִיל בּרִין בּרִין מּבְּרִיל בּרִין בַּרִין בַרִין בַּרִין בַרִין בַרִין בַּרִין בַרִין בַּרִין בַּרִין בַּרִין בַרִין בַּרִין בַּרִין בַּרִין בַרִין בַּרִין בַּרִין בַּרִין בַרִין בַּרִין בּרִין בּרִ

בְּרֵילָבְּ (iron, of iron, unless perh. we compare Talmud. בְּרִילִּבְּ herdsman, בְּרִילִּבְּי princes.) Barzillai, pr. n. a) A Gileadite distinguished for his hopitality and liberality towards David. 2 Sam. 17, 27. 19, 32-39. 1 K. 2. 7. b) A Meholathite, father of Adriel, 2 Sam. 21, 8. c) Ezra 2, 61.

לנית בירת בירת 1. to pass through, to reach across, as a bar or bolt; prob. pr. to cut through, to break through; comp. אָבָרָהָ and for the signif of cutting and breaking which belongs to verbe beginning with בּרָה בּירָה בִּירָה בִירָה בִּירָה בִירָה בִּירָה בִירָה בִּירַה בִירָה בִירָה בִירָה בִירָה בִירָה בִירָה בִירָה בִירָה בִּירַה בִירָה בִּירָה בִירָה בִּירָה בִירָה בִּירָה בִירָה בִירְה בִּירָה בִּירָה בִּירָה בִּירָה בִירָה בִּירָה בִּירָה בִּירְה בִּירָה בִּירָה בִּירָה בִּירָה בִּירָה בִּירָה בִּירָה בִּירְה בִּיר בְּירְה בִּירְה בִּירְה בִּירְה בִּירְה בִּירְה בִּירְה בִּירְה בּירְה בִּירְה בִּירְי בִּירְי בִּירְי בְּירְי בִּירְי בִּירְי בִּירְי בִּירְי בִּירְי בִּירְי בִּירְי בְּירְי בִּירְי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּייִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיי בְיי בְּיִי בְּיי בְּיי בְּיִי בְּיי בְּיי בְּיי בְּיִי בְּיי בְּיִי בְּייִּי בְּיי בְּיי בְּיי בְּיי בְּיי בְּיי בְּיי בְּיי בְּיי בְּייִי בְּיי בְּיי בְּיי ב

2. to break away, to flee; Arab. بَرَخ to depart, to slip away, to escape into a desert place, إبن بَريم the son of fligh

a gazelle. -Absol. Gen. 31,22.27. 1 Sam. 19, 18; acc. of place whither, 1 Sam. 27, 4; also > Neh. 13, 10, 33 Num. 24, 11; with p of place whence 1 Sam. 20, 1. The person from whom one flies is preceded by מְּמֵנֵי Gen. 16, 8. 35, 1. 7, י קובי Jon. 1, 3, פון Is. 48, 20, קבר from one's hand 1. e. his power Job 27, 22, from with 1 K. 11, 23.—It differs from קמלט to escape, e.g. 1 Sam. 19, 12 וַיַּלֶהְ וַיָּכֶרָת וַיִּשְּלֵט and he departed, and fled, and escaped.-To the imperat. is sometimes added the dat. קַרַת־לָּךְ q.d. in Engl. get thee away, flee, Gen. 27, 43. Num. 24, 11. Am. 7, 12. Comp. Fr. s'enfuir.

Note. In one passage, Ex. 14, 5, Michaelis and others assign to The the

signif. of Arab. to turn the left side or to the left. But this is needless, for it might well be said of a people, whom Pharaoh had expected to return after three days, but who were now preparing to pass into Arabia, that they fled.

HIPH. 1. i. q. Kal no. 1, Ex. 26, 28.
2. to make flee, to put to flight, Job 41,
20. Also to chase away, Neh. 13, 28.

Deriv. בְּרָיחַ, and

ול. Is. 27, 1. Job 26, 13, and בְּרִתוּם plur. בָּרִתִּים Is. 43, 14; for בָּרִתִּים, after the form בַּבָּרָת.

- 1. One who flies, a fugitive, Is. 43, 14. Also fixing, the fleet, as a poetical epithet for the serpent, Is. 27, 1; likewise a constellation Job 26, 13.
 - 2. Bariah, pr. n. m. 1 Chr. 3, 22.

בַּרְרָוֹמִי see in בַּרְיָוֹמִי.

קָּבְּרָי (i. q. בְּאַרָי q. d. fontanus) Beri, pr. n. m. 1 Chr. 7, 36.

adj. fatted, fat, see r. אָרֶדְּאָ no. 4;

of men Judg. 3, 17. Dan. 1, 15; of kine Gen. 41, 2. 4. 18. 20; of ears of grain ib v. 5. 7, comp. בְּלֵּכִי of food Hab. 1, 16. Fem. בְּלֵכִי collect. the fatlings, the fat flock or herd, Zech. 11, 16. Ez. 34, 3.

קריאָדה f. (r. אֹרָבּי) a creation, thing created or performed of God, espec. new and unheard of, Num. 16, 30. Comp. Jer. 31, 22.

בּרְיָת f. food, 2 Sam. 13, 5. 7. 10. R. בָּרָיָת no. 2.

בּנִת see בַּנִיתַ

קריתים m. plur. בְּרִיתִים, from r. בְּרַיתַּ no. 1.

1. a bar, cross-bar, which passed from one side of the tabernacle to the other through rings attached to each board and thus held the boards together; so called from passing through, as Lat. transtrum for transitrum. Ex. 26, 26 eq. 35, 11. 36, 31 sq. Num. 3, 36. 4, 31.

2. a bar, bolt, for fastening a gate or door, Judg. 16, 3. Neh. 3, 3 sq. al. In Jon. 2, 7 the bars of the earth are the bars of the gate which leads into the deep recesses of the earth, i.e. into Sheol, i. q. בַּדְּי שָׁאוֹל Job 17, 16.—Metaph. bars, bolts, for princes, as aiding to protect and defend a state (comp. ቫይ Hos. 11, o); Is. 15, 5 בְּרִחֶיהָ עֵד צֹעֵר his princes flee unto Zoar. Jerome, rectes ejus. Yet perhaps such an ellipsis of the verb to flee is here too harsh, especially as there has been no previous mention of flight; and I would prefer therefore with Chald. Saad. Kimchi, to render בררחרה his fugitives ; whether we read it בריחים, or derive from בְּרִחֵים with Kamets pure, after the form אַטִּיר.

pr. name of a place or district in the north of Palestine, 2 Sam. 20, 14.—R.

pr. n. m. a) A son of Ephraim; 1 Chr. 7, 23 and he called his name Beriah בביתו because a gift was unto his house; so at least Michaelis Suppl. 224. Better it would seem: because evil, calamity, was unto his house; בּיִרָּשִׁן being for דְּיָבֶּין being for שִּׁי with Beth pleonastic, see בְּ lett. C; comp. v. 21. 22. Sept. oss ev κακοῖς ἐγένετο ἐν οἴκφ μου. Vulg. co quod in malis domus ejus ortus esset. b

Gen. 46, 17. c) 1 Chr. 8, 13. d) 1 Chr. 23. 10.—Patronym. from b, בְּרִינֶּי Betite Num. 26, 44.

בריח (r. ברה) 1. a covenant, league, usually referred to the cutting in pieces of the victims which were sacrificed on concluding a solemn covenant, and between the parts of which the contracting parties were accustomed to pass; see in r. בַּרַח and Gen. 15, 9 sq. But the idea suggested by Lee (Heb. Lex. h. v.) deserves attention, viz. that בּרָיה is strictly nothing more than an eating together, banquet, from no. 2; since among Orientals to eat together is almost the same as to make a covenant of friendship. The Hebrews too were accustomed to eat together when entering into a covenant, see Gen. 31, 54; and in this way we obtain an explanation of ברית מַלַח covenant (an eating?) of salt, see דְּלָם. -Spoken of a league between nations or tribes Josh. 9, 6 sq. or between private persons and friends 1 Sam. 18, 3, 23, 18; of the matrimonial covenant Mal. 2, 14. ואושר Gen. 14, 13. and בּצַלֵּר בריה מ' בררה Obad. 7, possessors or men of a covenant, i. e. confederate with any one. צל בְּרָית V. 4, בַּעָל בָּרָית v. 4, בַּעָל בָּרָית v. 4, god or guardian of covenants; see in > 3 no. 5. a.—The verbs employed to express the making and sanctioning of a cove-מות , נחן , הַקִּים , עַרַח 2 Sam. 23,5, פָבִר בְּ , בּוֹא בְ Deut. 29. 11, all which see in their order. Those which denote its violation, are : שָׁשָר בָּ, מָוָב , חְלֵל , חֲמָר. The covenant of any one is the covenant made by or with him, Lev. 26, 45. Deut. 4, 31; בְּרִיח רָהוֹה the covenant entered into with Jehovah Deut. 4, 23. 29, 24. al. Spec. and very freq. spoken of the covenant instituted between God and Abraham Gen. c. 15, c. 17; confirmed with Moses Ex. 24, 7. 8. 34, 27. Deut. 5, 2; to be renewed and ennobled in after times through the intervention of prophets and the Messiah, Is. 42, 6. 49, 8. Mal. 3, 1; comp. Jer. 31, 33. The land promised and given to the people of Israel by this covenant is called אָרֶץ תַּבְּרָרת the covenant land Ez. 30, 5; and the people itself, בַּרִית כְדֵשׁ the holy covenant (people) Pan. 11, 28, 30. בַּלָאַהָ הַבָּרִים

the messenger of the (new) covenant μεσίτης, i. e. the Messiah, Mal. 3, 1.

2. Elsewhere it signifies also the condition of God's covenant with Israel, viz. a) the covenant promise of God, Is. 59, b) Oftener the precepts of God which are to be observed by Israel. th. divine law, i. q. חירה. Hence היוחא שרון ברית יהוח ; Deut. 9, 9. 15 הַבְּרִית and ארון הבריה the ark of the covenant or law, i. e. in which the tables of the law were preserved; see אָרון. 80 TIN the words of the covenant or law Jer. 11,2–8. 34, 18. Ex. 34, 28 דְּבֶרֵי תָּבָּרָית the words of the covenant or law, the ten commandments. TDD חברית the book of the law. spoken both of its earliest beginnings. Ex. 24, 7; and also of the whole collection of laws, 2 K. 23, 2. 21. 2 Chr. 34, 30.—For a covenant of salt, see in הלם.

3. Ellipt. a) i. q. מְלַאָּהְ הַבּּרָרת the mes senger of the (new) covenant, its interpre ter. median, i. e. the introducer of a new law and new dispensation, the Messiah. Is. 42, 6, 49, 8; comp. Mal. 3, 1. b) i. q. אוח בריח the sign of the corenant, i. e. cir cumcision, Gen. 17, 10. 13; comp. v. 11

f. pr. that which cleanses, any thing used for cleansing and scouring: from adj. ending Fig. Spec. salt of lye, regetable salt, alkali, (that from minerals is called קר q. v.) obtained from the ashes of various plants of a saltish or alkaline nature, Arab. وَأَشْنَانُ أَشْنَانُ nature, Arab. Salsola Kali Linn. The ancients made use of this along with oil for washing and scouring garments instead of soap, Jer. 2. 22; and also in refining metals, Mal. 3, 2.—See more on the various names and uses of these plants, in Bochart Hieroz. II. p. 43 sq. Celsius Hierob. I. 449 sq. C. B. Michaelis Epist ad Fr. Hoffmannum de herba Borith, Halæ 1728. J. Beckmann Beyträge zur

* רְבְרָהְ fut. יְבְרָהְ 1. to bend the knee to kneel; Arab. آبَرُکُ Ethiop. ۱۲۹۸, Syr. عنب , id. The primary notion is that of breaking down, comp. PJD; and for the connection of these two ideas,

Geschichte d. Erfindd. IV. p. 10 sq.

שפע under בְּלְבֶּרָהְ, בָּלֶּבְיּלְ.—2 Chr. 6, 13 בִּלְבְּרָּלְּרוּ and he kneeled down upon his knees; comp. Dan. 6. 11. Ps. 95. 6 Oh come... בְּלְבֶּרְהִ בְּשִׁרנוּ Let us kneel before Jehovah our maker. See Hiph. and בַּלְבֶּרְהָ knee.

2. to invoke God, to bless; often in Piel, but in Kal only Part. pass. בְּרבּה adored, blessed, Sept. εὐλογημέτος, εὐλογητός. The fuller detail in respect to בְּרבּה (inf. absol. for בְּרבּה after the forms בַּרבּה (יִמוֹר בִּנוֹא Gen. 28, 6. 1 Sam. 13, 10. 2 Sam. 8. 10. 1 Chr. 18, 10, are more correctly referred to Piel.

NIPH. reflex. i. q. Hithpa. to bless oneself. Gen. 12, 3. 18, 18. 28, 14. See fully in Hithpa.

PIEL 172, once 772 Num. 23, 20; fut. 1727, 7727, with a distinctive accent 17277.

- 1. Spoken in respect to God, to invoke, to bless God, i. e. to celebrate, to praise, to adore, which is done with bended knees; see 2 Chr. 6, 13. Ps. 95, 6. Dan. 6, 11, etc. Arab. برک Conj. V, to bless, to praise; VI, God is praised with reverential mind. -Constr. c. acc. (like yorunsisir tura Matt. 17, 14,) Ps. 104, 1. 26, 12. 34, 2. 63, 5. 66, 8. 103, 1. 2. 104, 35; rarely c. > 1 Chr. 29, 20. So Part. passive of Kal, ביוה אַלחים, blessed be Jehovah. i. e. praised, adored, Ex. 18, 10. 1 Sam. 25, 32. 39. Ps. 28, 6. 31, 22. 41, 14.—Job 2, 9 בְּרָהְ צֵּלֹחִים נָאָים bless God and die, i. e. bless and praise God as thou wilt, yet thou must now die; thy piety towards God is in vain. The language is that of an impious woman. For this use of two imperatives, one of which is concessive, while the other affirms promises, threatens, see Heb. Gram. § 127. 2. b.-More to bless the name of בַּרַהְ שֵׁם יְהוֹיָת (like קרא בשם בי Deut. 10, 8. 21, 5.— Once of the invocation of idols Is. 66, 3; also of self-praise, Ps. 49, 19.
- 2. Of men towards men, to bless, pr. to invoke blessings upon any one in the name of God, בּיִבִּיבִּ Ps. 129 8. 1 Chr. 16, 2. Arab. בִּיבִּיב, Ethiop. חברת, id. —Gen. 27, 27. 28. Spoken of the vows and prayers of a dying parent in behalf of his family his last blessing. Gen

- 27, 4. 7. 10. 48, 9; of a priest for a perple, Lev. 9, 22. 23. Num. 6, 13; of one or more tribes for others, Deut. 27, 12 Constr. usually with acc. rarely > Neh. 11, 2.—Once of the consecration of a sacrifice, 1 Sam. 9, 13.
- 3. God too is said to bless men and other created things, Gen. 1, 22. 9. 1. Often implying also the effect of the divine favour and blessing, i. q. to prosper, to make prosperous; Gen. 12, 2 יַאֶבֶרֶכָהָ וואנהלח שמה I will bless thee, and I will make thy name great. v. 3. 17, 16. 22, 17. 24. 1. 30, 27. Constr. with two acc. of pers. and of that in or with which one is blessed of God, Deut. 12, 7. 15, 14; or 2 of thing, Gen. 24, 1. Ps. 29, 11. Where a blessing is invoked upon any one from God, the formula is: בַּרוּהָ אָתָּח לָרחוָת blessed be thou of Jehovah 1 Sam. 15, 13; Ruth 2, 20; comp. Gen. 14, 19. Judg. 17, 2. הרוה יחוד blessed of Jehovah Gen. 24, 31. 26, 29. Num. 24, 9.—God is also said to bless inanimate things, i. q. to cause them to prosper, thrive, be abundant, Ex. 23, 25. Job 1, 10. Ps. 65, 11. 132, 15. Prov. 3, 33. of the consecration of the Sabbath, Gen.
- 4. Of men, to bless, i. q. to salute, to greet, implying the wish or invocation of every good, 1 Sam. 15, 13; comp. دَنُوγْνη ὑμῖν, Arab. السلام عليك. (This of course is more emphatic than the mode of salutation which merely asks after one's welfare, שָׁצֵל לִשֶׁלוֹם לָ, see שָׁלוֹם.) Prov. 27, 14, 2 K. 4, 29, 1 Sam. 25, 14 comp. v. 6. Spoken of a person who comes to any one, Gen. 47, 7. 2 Sam. 6 20; of one who departs and bids farewell, Gen. 47, 10. 1 K. 8, 66; also of those present who salute a person on coming, 1 Sam. 13, 10; or bid farewell to those departing, Gen. 24, 60. 28, 1. Josh. 22, 6. 7.
- 5. In the sense of invoking evil, 1. q. to curse, to invoke a curse from God, to wish destruction to any one; comp. Job 31, 30. This is one of the class of intermediate verbs, verba media, like Arab ابترك, Ethiop. חكا , to bless and to curse; بعلى VIII, to supplicate, also to wish one ill; see more in Thesaur. p. 241.—Spoken strictly only of men bu

transferred also to curses and impious words uttered against God, 1 K. 21, 10. Ps. 10, 3. Job 1, 5. 11. 2, 5.—Some interpreters, as Schultens, are not fully satisfied that the sense of cursing belongs to this verb; they therefore derive from the idea of bidding farewell (see no. 4) a signif to deny, to renounce, which they apply in the passages above cited; comp. Gr. zalpeiv iav, zalpeiv opatien. But the signif of cursing is supported both by the words in 1 K. 21, 10, and by the analogy of the kindred languages as above exhibited.

PUAL 172 , part. 7727, 1. Pass. of Pi. no. 1, to be blessed, i. e. adored, praised, sc. God, Job 1, 21.

2. Pass. of Pi. no. 3, to be blessed, i. e. prospered of God, with אין of the thing with which; Deut. 33. 13 רְבָּהְ הַשְׁבֶּיה וְבִּי blessed of Jehovah be his land with the precious gifts of heaven etc. Comp. בְּרַבְּהְ בָּרַ וְבִי וֹבִי וֹבִי וֹבִי וֹבִי . The prep. אוֹבְּרִבְּי בְּרַבְּי בִּרְ בַּרַבְּי בְּרַבְּי בִּרְ has here the same force as elsewhere after verbs of abundance. Ex. 16. 32.

HIPH. יְבְרֵיךְ causat. of Kal no. 1, to make kneel down, e. g. camels, in order to rest and drink, Gen. 24, 11. Arab. أَبْرُكُ id. Eth. አብረክ, Syr. أَبْرُكُ id.

See אַרֶרָה also אַרֶרָה p. 10.

HITHPA. התברה reflex. of Pi. no. 2, to bless oneself, Deut. 29, 18. Constr. with 2: a) Of God as invoked in blessing oneself. comp. ברה בשם כי . Is. 65, 16 he that חַפָּהַבֶּרָ בָּאָרָץ יִהְבָּרַהְ בַּאלֹחֵר אָפֵּן he blesseth himself in the land, shall bless himself in (by) the true God. Jer. 4, 2. b) Of a person or people whose happiness one invokes for himself, comp. Gen. 48, 20. Ps. 72, 17 spoken of the king there celebrated: יָתְבַּרְכוּ בוֹ כַּל־גוֹיִם in (by) him shall all nations bless themselves, they shall call him blessed. In a similar manner is to be explained the formula occurring with slight variation five times in the book of Genesis: יְהַאָבֶר הָוַרְבֵּף כָל־גּוֹרֵר הָאָבֵץ and in thy seed shall all the nations of the earth bless themselves, i. e. they shall invoke for themselves the lot of Israel, Gen. 22, 18, 26, 4, comp. 28, 14 where Niph. is read for Hithpael; also 12, 3. '8, 18, where for নৃহুনুই is read নৃষ্, i2.

So Jarchi, Le Clerc, and others.—Bu many interpreters, as I also formerly prefer to follow the Sept. and Chald. (comp. Gal. 3, 8,) and explain this passively: and in thy seed shall all the nations of the earth be blessed, i. e. prospered, be brought by them to the knowledge and worship of the true God. See Jahn Archæol. II. ii. § 163 note. But the analogy of the other examples in which I TILL INTERPRETATION.

The derivatives follow, except the pr. names בָּבְרָבְיִהּ, בְּרִבְּיָהְיּ, comp. בַּבְרַבְּיָה.

12 Chald. 1. i. q. Heb. no. 1, to fall upon the knees, to kneel down, sc. in prayer to God Dan. 6, 11.

2. to bless; Part. pass. בְּרִהְ i. q. Heb

PA. 37% for comm. 37%, to bless God, to praise, to adore, with 5 Dan. 2, 19. 4
31. Part. pass. Dan. 2, 20.

אָרָהָ a knee, once in sing. Is. 40, 23. Syr. בּפֹּפֹם, Ethiop. ACA. id. Chald. transp. אַרָעוּבָא.

Dual בּרְבֵּר, constr. בּרְבֵּר, knees, the knees, spoken not only of two but also of many, for the plural. בְּלַבְּרָבְּרָם all knees, every knee, Ez. 7, 17. 21, 12. בְּרָבִּרִּם waters reaching to the knees Ez 47, 4. בַּרְבַּרָב בּעָבָרִב בּעָבָרִב בּרָבָרָב בּעָבָרִב בּעָבָרָב בּעָבְרַב בּעָב בּעָבְרַב בּעָבְרַב בּעָבְרַב בּעָבְרַב בּעָבְרַב בּעָבְרַב בּעָבְרַב בּעָב בּעָבְרַב בּעַבְּיב בּעַבְּיב בּעַבְּיב בּעַבְּעַב בּעָב בּעָבְרַב בּעַבְּיב בּעבִּיב בּעַבְּיב בּעבִּיב בּעבִיב בּעבִּיב בּעבִיב בּעבִּיב בּעבִּיב בעברב בעביב בעברב בעבר

गुञ्च Chald. id. Dan. 6, 11.

שְׁרֵכְאֵל (whom God hath blessed) Barachel, pr. n. of the father of Elihu, Job 32, 2. 6.

קָּרָבֶּה f. once בְּרְכָּחִר Gen. 27, 38, constr. בְּרָכָּחִר, plur. בְּרָכָּחִר. R. בְּרָכַּח.

2. Concr. i. q. an object of blessing, one blessed of God, one prosperous and happy. Gen. 12, 2 בְּרָבָוֹח לָצָר Ps. 21, 7 הְיֵהְה בְּרָכִוֹח thou dost make him most blessed forever. Collect. Zech. 8, 13.

3. a gift, present, as signifying kindness and good-will, usually offered with congratulations and good wishes, Gen. 33, 11. 1 Sam. 25, 27. 30, 26. 2 K. 5, 15. אַבָּיבָּ the liberal soul, i. e. a munificent man, Prov. 11, 25. Syr. בּבּיבֹ , Eth. በረብት, id.

4. i. q. טָלום, peace, 2 K. 18, 31 צְשׁהּ אָתְר מּתְּרָם, make ye peace with me. Is. 36, 16.

5. Berachah, pr. n. a) A valley in the desert near Tekoa, 2 Chr. 20, 26. Still called Wady Bereikat, near the village Bereikat; see Bibl. Res. in Palest. II. p. 189. Biblioth. Sacr. 1843, p. 43. b) m. 1 Chr. 12, 3.

שְּׁבֶּרֶכְיָה (whom Jehovah hath blessed, for הְּבֶּרֶבְה Berechiah, Barachiah, pr. n. m. a) A son of Zerubbabel 1 Chr. 3, 20. b) ib 9, 16. c) Neh. 3, 4. 30. ל. See בַּרֶבְהָה a.

called also the old pool Is. 22, 11; and

the lower pool Is. 22, 9. See Bibl. Res.

m Palest. I. p. 483-87.

קרניהו (id.) Bereckiah Barackiah pr. n. m. a) The father of the prophe Zechariah, Zech. 1,7; but it v. 1 בָּרְבָיָהוּ b) 1 Chr. 3, 24. c) 2 Chr. 28, 12.

a root not used in the verb pr. onomatopoetic, i. q. βρέμω, βριμάσμας, Lat. fremo, Germ. brummen, summen, Engl. to hum, to buzz. In Arabic ± is spoken:

1. Of the noise and murmuring of morose and discontented men, to murmur, to grumble; whence in 1 Pet. 4, 9 for Gr. γογγυσμός the Arabic version has τος; comp. also τος to be disdainful, proud, pr. to be peevish, morose.

2. Of the sound made in spinning and twisting a thread, to hum, to buzz; and hence Conj. II, IV, to twist threads together, e. g. of different colours. Hence Heb.

3. Like other verbs of twisting and binding, (see אָם, בְּוַהָ,) this is also transferred to the idea of firmness,

strength, as to make firm; comp. Lat. firmus. Hence perhaps

Dh. Chald. pr. adv. of affirmation, yea, truly, certainly, as in the Targume and Syr. בָּבָּב; but in the O. T. it is every where adversative, but, yet, nevertheless, Dan. 2, 28. 4, 12. 5, 17. Ezra 5, 13. Comp. בַּבָּב no. 2.—The possible derivation of this word from r. בַּבָּב is denied by some; who however do not suggest any other. Kindred perhaps with Chald. בַּבְּרַבּ אַבְּרָבּ see יַאַבּ, אַבּרָּב.

בּרְנַעַ see בַּרְנַעַ

* בְּלֵלְ obsol. root, Arab. נים to excel; Conj. V, to give spontaneously.— Hence pr. n. בַּרִינָה.

וּבְּרִעָּה 1 Chr. 7, 23. see in בִּרִינָה.

בֶּרֶע (for בֶּוֹרֵנֵע, see ב p. 109) *Bera*, pr. n. of a king of Sodom, Gen. 14, 2.

* كِتِّا to lighten, to send forth lightning, as God, once Ps. 144, 6. Arub. Syr. عَزِفَ, Syr. بَرَق

fulsit, አብረቅ fulminavit. Deriv. בְּרָמָנִים, and m. l. lightning, Syr. Arab.

lightnings, Ps. 144, 6. 2 Sam. 22, 15.

Ezra 1, 13. Plur. בַּרְקִים Job 38, 35.

Ps. 18, 15. 77, 19. al. Trop. of the brightness or glittering of a sword, Ez. 21, 15. 33. Deut. 32, 41 בַּרְקַ חַרְבָּדְּ the lightning of my sword i. e. my glittering sword. Nah. 3, 3. Hab. 3, 11; comp. Zech. 9, 14.—Hence

2. Poet. for a glittering moord, Job 20, 25.

3. Barak, pr. n. of a leader of the Israelites, who with the aid of Deborah, obtained a great victory over the Canaanites, Judg. 4, 6 sq. 5, 1. 12. 15. He is called Barak i. e. thunderbolt, Lat. fulmen (Cic. pro Balb. 15), as among the Carthaginians Hamilcar was called Barcas.

דְרַק, see בְּיֵרָב, p. 141. g.

p. 109; from Arab. נְּרֶרְקִּיֹם to paint with colours; or from the quadril. id.) Barkos, pr. n. m. Ezra 2, 53. Neh. 7, 55.

m. plur. i. q. מוֹרְצִּים. Judg. 8, 7. 16. The bottom or the rollers were set with jagged iron or stone, prob. flint-stone so common in Palestine, Gr. תעקנינה fire-stone; see Bibl. Res. in Palest. III. p. 143.—This name is perhaps derived from an obsol. form לְּבָּי lightening, giving out light, which prob. denoted flint, firestone, תעפנינה; comp. stony ground, perh. pr. abounding in flint-stone, as is the case with a great part of Palestine and Arabia. Hence Sing. בּרַבָּרַב a threshing-sledge of flint, Plur.

ΓΡΡΕ f. Ex. 28, 17, and ΓΡΡΕ (Lehrg. p 467) Ez. 28, 13, a species of gem, so called from its glittering, sparkling, from r. PPE. Sept. Vulg. and Josephus render it smaragdus, emerald, which Braun also advocates, de Vest. Sacerdott. p. 517 sq. appealing to the Greek form μά- μαγδος, σμάφαγδος, which seems to come from the Heb. word. And not unaptly; since also Gr. μαφαγή, σμαφαγή, with their derivatives, which have the signif.

of noise, thunder, correspond als to the Heb. PTE; while µáquyðos, as the name of a gem, would come from the notion of brightness, sparkling, which is primary in this root.

ירים, praet. 1 pers. קרוֹתי Ez. 20, 38, inf. c. suff. בְּיִם בָּיִם Ecc. 3, 18 after the form שְׁלָּה from נְּיָבּהְ Kindr. ure בּיִבּה, הַיִּבּה.

1. to separate, to sever out. Ez. 20, 38 ביותר מבם תשורות I will separate from among you the rebellious. Arab. בֹּי

Conj. VIII, to stand separate from others.

2. to select, to choose out, comp. רְבָּיב,

1. Chr. 9, 22 קרור כלשערים לשערים all those chosen for porters, as porters. 16,

41. Also select, chosen, choice, 1 Chr. 7,

40; animals Neh. 5, 18.

3. to separate and remore filth, impurity, i. q. to cleanse, to purge, to purify, e. g. a) An arrow from rust, to polish to make bright and sharp. Is. 49, 2. See Hiph. Arab. יש to cut or pare down to point a weapon. b) In a moral sense, of words and actions, to cleanse, to purify. Part. pass. Zeph. 3, 9 אין ביירון. Part. pass. Zeph. 3, 9 אין ביירון ביירון. ביירון ביירון

4. to search out, to examine, to prove, which is done by separating and distinguishing, comp. אבור no. 3. Ecc. 3, 18 בוּרָבָּיּ; corresp. to inf. בּוּרָבָּיּרָ Ecc. 9, 1.

See المتّبَرّ scrutatus est إسْتَبَرُ mid. Waw, exploravit.

5. to be clean, clear, i. e. empty, see adj. בי II. no. 3. and Chald. בי II.

Niph. יְבֶר reflex. to purify oneself, to be clean, sc. for the performance of a sacred office, Is. 52, 11. Part. יְבֶר pure

e. upright, pious, Ps. 18, 27. 2 Sam. 22, 27. See Kal no. 3. b.

PIEL to cleanse, to purify, morally, Dan. 11, 35.

HIPH. to cleanse, to clean, e. g. arrows, to make bright and sharp Jer. 51, 11, see Kal no. 3. a. Also grain in the threshing-floor, Jer. 4, 11.

HITHPA. 1. to purify oneself, sc. from the filth of idolatry and sin, to be purified, to reform, Dan. 12, 10; comp. 11, 35.

2. to show oneself pure, i. e. just, upright, benignant, spoken of God, comp. in Kal no. 3. b. Ps. 18, 27 פּבּם נָבֶּר with the pure thou wilt show thyself pure. The form בְּבָר 2 Sam. 22, 27, is for הְבָּבַר in Ps. l. c. see Lehrg. p. 374.

Deriv. בַּרָבָּרִים בָּרִית , בֹּר, דַּבְרִים בָּרָים.

* שֹׁבְ obsol. root, prob. i. q. Arab. נְבָיָא to cut, to cut in, see under r. בְּיָבְ; whence Arab. בְּיִבִי axe.—Hence בִּיִבּיבּ

אַרְשֵׁע (i. q. בְּוֹרְטֵע son of wickedness, see ב־ p. 109,) Birsha, pr. n. of a king of Gomorrah Gen. 14, 2.

* בְּבְשׁ obsol. root, prob. to cut, to hew; see בְּבִשׁ Hence בְּבִשׁ cypress or pine.

ע (cool, cold, comp. Arab. ישת V, to be cool, e. g. water,) every where with art חַבְּשִׁיֹם q. d. the cold, Besor, pr. n. of a torrent emptying itself into the Mediterranean near Gaza, 1 Sam. 30, 9. 10. 21.

1. glad קַשְׂרָה (r. פָּשֶׂר, and קָשׂרָה (r. פָּשֶׂר, 1. glad tidings, good news, 2 Sam. 18, 22. 25. 2 K. 7, 9; once with פּיבָה added, 2 Sam. 18, 27.

2. reward for good tidings, 2 Sam. 4,10.

* Dung obsol. root, to have a good smell, to be fragrant. Chald. et Syr. Dung, id. but oftener genr. to be sweet, pleasant. Comp. UND.

Deriv. the pr. names בְּבְשֶׁם, בְּבְשֶׁם; also the three following:

D번국 or D번국 (Kamets impure) m. balsam, balsam-plant, frequent in the gardens of the Hebrews, Cant. 5, 1.

a fragrant shrub, similar بَشَامُ a fragrant shrub, similar o the balsam-plant; also with Lam

inserted quadril. אָלְשׁוֹם, פָּלְשׁוֹם, אָלְשׁוֹם, βάλσαμος, balsam, balsam-plant or tree Chald. and Talmud. בַּבְּרָכְבִיוֹן also צַבּּרְכְבִיוֹן being changed into r.

and Dipi m. both in Ex. 30, 23.

1. aromatic odour, fragrance, espec. as diffused by spices; Syr. בְּשַׁה spice Is. 3, 24. בַּשָּׁה spicy cinnamon, aromatic, Ex. l. c. Plur. Cant. 4, 16.

2. spice itself, spicery, 1 K. 10, 10. Ex. 35, 28. Ez. 27, 22. Plur. בְּשָׁמִים spices, aromatics, Ex. 25, 6. 35, 8. בְּשָׁמִים mountains bearing spices, spice mountains, Cant. 8, 14.

3. i. q. Þiða, balsum-plant Cant. 5 13. 6, 2.

মানুদ্দির (fragrant) Basemath, pr. n. f. a) A wife of Esau, spoken of as a Hittite Gen. 26, 34, and also as a daughter of Ishmael Gen. 36, 3.4. 13. b) A daughter of Solomon, 1 K. 4, 15.

to be cheerful, joyful, espec. on account of good news; mid. A and Conj. II, to cheer by good news, with acc. of pers. and of thing. The primary idea seems to be that of fairness, beauty, perh. ruddiness or brightness, see big; whence fair, beautiful; since the coun tenance is made fairer by cheerfulness and joy; (comp. Did good, fair, joyful;

as vice versa it is deformed by sternness and anger. Hence بَشَرَةً , بَشَرُ the human skin, الله flesh, in both which is the seat of beauty.

to be fair;) לחר cheek, from r. לחר

peace 52, 7, of victory 1 Sam. 3, 9 Ps. | 68, 12.

2. Rarely in a more general sense of any messenger, to bear tidings, 2 Sam. 18, 20. 26; even of evil, 1 Sam. 4, 17. Hence twice more definitely בַּשֵּׁר בוב 1 K. 1, 42. Is. 52, 7.

HITHFA. to receive good tidings, 2 Sam. 18, 31. Arab. Conj. I, mid. E, and Conj. IV, VIII, X.

Deriv. בשורה, and

m. once plur. בְּשֵׁרִים Prov. 14, 30. 1. flesh; for the etymology see in r. בְּשֵׂרָא Kal. Syr. בְּשֵׁרָ, Chald. בְּסֶרָא and he بَشَرَة and بَشَر the skin, but metaph. the human race, which comes from the idea of flesh.-Spoken: a) Of the flesh of the living body, both of men and beasts, Gen. 41, 2. 19. Job 33, 21. 15. Once, it would seem, for the skin, (comp. Arab.) Ps. 102, 6 דַבקה עַצִּכָּר my bones cleave to my skin, as denoting extreme emaciation. b) Of the flesh of cattle for eating, meat, Ex. 16, 12. Lev. 7, 19. Num. 11, 4. 13. So Job 31, 31 in praise of his hospitality: where is one who פר יחון מִבְשׁרוֹ לֹא נִשְׂבֵּג is not satiated with his meat? i. e. his feasts. - Also

2. Meton. flesh, i. q. the body, the whole body, opp. בַּבָּיַר, Is. 10, 18. Job 14, 22. Prov. 14, 30 דְיֵבֶּי בְּלֵבְ מֵיְרָם לֵב מֵיְרָם the life of the body is a quiet heart. Sometimes with the accessory notion of frailty and proneness to sin, (comp. Matt. 26, 41,) Ecc. 2, 3. 5, 5.

3. Spoken of all living creatures; as all flesh, i. e. all animate beings, men and animals, Gen. 6, 13. 17. 19. 7, 15. 16. 21. 8, 17; all animals Gen. 9, 17. Spec. all men, the human race, mankind, Gen. 6, 12. Ps. 65, 3. 145, 21. Is. 40, 5. 6. Very often as opp. to God and the divine Spirit, (הָרוּהָ צֵּלֹהָרם, הַרוּהָ, בּוּהָ צֵּלֹהָרם) with the accessory notion of weakness, frailty, mortality, Gen. 6, 3. Job 10, 4 הַבִּינֵר בָּטָּר לָהְ hast thou eyes of flesh? i. e. mortal eyes, dull, not clear-sighted. Is. 31, 3 the Egyptians are men, and not gods; בְּשֵׁר וְלֹא רוּחַ their horses are flesh, and not spirit, i. e. not endowed with a divine spirit. Ps. 56, 5. 78, 39. Jer. 17, 5; comp. 2 Cor. 10, 4. In N. T.

σὰςξ καὶ αἶμα are in like manner opp. to God and his Spirit, Matt. 16, 17. Ga! 1, 16.

4. בְּבְּמֵר וּבְּשֵׁרְ. my bone and my flesh i.e. my relative, blood-relation, Gen. 29 14. Judg. 9, 2. 2 Sam. 5, 1. 19, 13. 14 comp. Gen. 2, 23. Also simpl. בַּיְבָּיִנְי וּבְּאָרָ. Spoken of any other person, a fellow-mortal, Ir 58, 7. Comp. בַּבְּיִבָּי.

5. By euphemism i. q. pudenda viri, comp. Gr. סשׁוּם, Gen. 17, 11 sq. Lev. 15, 2. 3. 7. 19. Also מַבֶּר צָרְרָה flesh of nakedness Ex. 28, 42.

רשׁבּי Chald. i. q. Heb. flesh, Dan. 7. 5; in stat. emphat. אָדְיָבּי, spoken of mankind, mortals, Dan. 2, 11. אָדְיבָּים all flesh, all living creatures, men and animals, Dan. 4, 9 [12].

בשורת see בשירה.

* ਹੈ ਹੁੜ੍ਹੇ or ਹੈ ਹੁੜ੍ਹੇ to be cooked, ripened, i. e.

1. By fire, to be boiled, seethed, Ez. 24, 5.

2. In the sun's heat, to ripen, to be ripe, e. g. a harvest, Joel 4, 13 [3, 13].

Syr. בּשׁל, Chald. בְּשׁל, Eth. הֹחֹת to be cooked, to be ripe. In the same manner the ideas of cooking and ripening are united in other verbs; as in Arab. בּשׁל, Pers. בּשׁל and בַּשׁל bukhten and pukhten, to which nearly corre sponds Germ. backen, Engl. to bake; Gr. הוֹחִוש, הוֹססש, Lat. coquitur uva, rindemia, Virg. Georg. 2. 522, i. q.

PIEL causat. of Kal no. 1, to cook, i. e to seethe, to boil, espec. flesh, Ex. 16, 23. 29, 31. 1 K. 19, 21; other kinds of food Num. 11, 8. 2 Sam. 13, 8. 2 K. 4, 38. 6, 29.

PUAL pass. of Pi. Ex. 12, 9. Lev. 6, 21 HIPH. causat. of Kal no. 2, to ripen. to bring to maturity, Gen. 40, 10; see under ১৯৮%.

Deriv. מְבַשְׁלוֹת and

Germ. die Traube kocht.

m. Ex. 12, 9, בְּשֵׁלָה f. Num. 6, 19, the boiled, the sodden.

בּוְשְׁלֶם (for בּוְשִׁלֶם son of peace, see in ב p. 109) Bishlam, pr. n. of a Persian officer in Palestine Ezra 4, 7

י חלים not used in Hebrew; Arub.

g ight and level soil, soft sand.
Hence pr. n. יבשון and

プリラ (light sandy soil) often with art. שְׁבְּשׁׁן, Bashan, pr. n. of the northern part of the country beyond Jordan; bounded on the northwest by the region adjacent to Mount Hermon 1 Chr. 5, 23; on the south by the Jabbok and mountains of Gilead; and extending on the east as far as to Salchah (Sülkhad) Deut. 3, 10. 13. Josh. 12, 4. It was taken by the Israelites from Og, king of the Amorites; and given with a part of Gilead to the half tribe of Manasseh, Num. 21, 33. 32, 33. It is often celebrated for its groves of oaks, Is. 2, 13. Ez. 27, 6. Zech. 11, 2; and for its rich pastures and fat cattle and flocks, Deut. 32, 14. Ps. 22, 13. Am. 4, 1. Ez. 39, 18. [Though comparatively a level region, yet there are high mountains in its southwestern part, Ps. 68, 76.—R.] Chald. هُدُمِيْت, Syr. حَدْمِيْر, Gr. in Josephus and Ptolemy Bararala, Batanæa, Arab. الثنية el-Bethenyeh; see Bibl. Res. in Palest. III. App. p. 158. n. 5.

אָבָּשְׁנָה f. (r. בּיבֹּים) shame, Hos. 10, 6. Nouns ending in the syllable אָזָ, אָזָ, appended to the root, are found also in Chaldee, see art. אָשִׁרְנָּא; and more frequently in Ethiopic, see Ludolf Gram. Æthiop. p. 90. It is analogous to the ending]...

*בְּשֵׁים once read in Po. בְּשֵׁים for בְּשִׁים to tread down, to trample upon, c. לא Am. 5, 11. For the interchange of and w, see under lett. b.

ช่นั่ว a spurious root, whence some derive the form ช่นั่ว Pil. of the verb ซ่ำว, q. v.

1. shame, confusion, often with פָּנִים f. c. suff. יְבְּיִשְׁבְּ, בַּיְשְׁבָּ, בַּיְשְׁבָּ, בּיִשְׁבָּ, בּיִשְׁבָּ, 1. shame, confusion, often with פָּנִים added, where Engl. Vers. confusion of face, Jer. 7, 19. Ps. 44, 16. Dan. 9, 7. 8. So רְּשָׁב שְׁבָּי Job 8. 22. Ps. 35, 26, and רְּשָׁב שְׁבָּי Ps. 109, 29, to be clothed with shame, to be covered with confusion.

2. shame, i. e. disgrace, ignominy, Is.

54, 4. 61, 7. Hab. 2, 10. Mic. 1, 11 רְּיָדְיּלָ רְיָּיִם in nakedness and shame; others having thy shame (pudenda) naked.

3. an idol, which only disappoints the hopes of its worshippers, and puts them to shame and disgrace, Jer. 3, 24. 11, 3. Hos. 9, 10.

I. רְאַ הַּ (contr. from רְּיָבְ for רְּיָאָ, r. רְּיָבְּ) c. suff. רְּיִבְּ from רְיָבָּ; Plur. רִיבּאָ, constr. רְיִבָּ as fr. a Sing. רְיָב, comp. בְּיִר sons.

The word And daughter, like 12, is employed also by the Hebrews in wider senses:

2. a grand-daughter, and genr. a female descendant. So בנות רשראל daughters of Israel for the Hebrew women, Judg. 11, 40; בְּנִירן מְנַצֵּן daughters of Canaan, the Canaanitish women, espec. maidens, Gen. 28, 8; and so with the name of a particular people, בנות תַּבְּלִישׁתְּים 2 Sam. 1, 20; הַבְּלִשׁתְּים my countrywomen Ez. 13, 17. So also בנית Ps. 48, 12, where some incorrectly understand the towns of Judah; since the small places around a city are called the daughters of that city, and not of the district. In this passage the daughters i. e. women of Judah (no. 5) are put in antith. with Zion, i. e. the sons or men of Zion, and thus both together according to the laws of parallelism designate the inhabitants of Zion and the rest of Judah of both sexes. Comp. Is. 4, 4.

3. a maiden, young woman, comp. בון no. 3; Gr. לייני מיני אוילים, Fr. fille. Gen. 30 13. Cant. 2, 2, 6, 9. Judg. 12, 9. Is. 32, 9. Poet. בים דוניים daughter of women, a maiden, Dan. 11, 17.

4. an adopted daughter, foster-daughter, Esth. 2, 7. 15.—Also a female pupil disciple, comp. 12 no. 5; here in reference to a god, i. q. female worshipper

Mul. 2, 11 בְּחִראֵל נַכְּר the daughter of a strunge god.

5. With a genit. of place, espec. of a city or country, F2 denotes a native of that place, one born and brought up there, a female inhabitant, espec. of youthful age; e. g. בנית ירוללים Cant. 2, 7. 3, 5. 5, 8. 16 ; ציון ציון וו. 3, 16. 17. 4, 4; בנות הארץ Gen. 34, 1.—By a peculiar idiom of the Hebrew and Syriac tongues, the word na daughter, like other feminines (comp. Lehrg. p. 477. Heb. Gram. § 105. 3. d.) is used by the poets as a collective, for בנים sons; comp. בת בְּדִּדְּל Mic. 4, 14 for בָּנֵר נְדִדּר 2 Chr. 25, 13; and then the daughter of a city. country, people, is put poetically for its inhabitants. E. g. בח־ציר for בנר ציר the Tyrians Ps. 45, 13; מדירונשלים Is. 37, 22; בּת־צִיהן Is. 16, 1. 52, 2. Jer. 4, 31; בת־אַדֹם Lam. 4, 22; בַּה־מָצְרָיִם Jer. 46, 11. 19, 24; בח־עמי ז Is. 23, 10 בח־עמי ז Is. 23, 10 i. q. בנר עפר my countrymen Is. 22, 4. Jer. 4, 11. 9, 6. So also in Syriac, he daughter of Abraham, for the sons or descendants of Abraham, the Hebrews; see Comment. on Is. 1, 8. Hence has arisen the προσωποποιία so common to the Hebrew poets, by which the whole body of inhabitants in a place is personified as a female, (Is. 23, 12 sq. 47, 1 sq. 54, 1 sq. Lam. 1, 1 sq.) and thus the daughter of a land is also said to be i. e. thou בתולה בתרצירון as virgin, daughter of Sidon, st. constr. instead of apposition, Is. 23, 12; ב׳ בת־בַבל Is. 47, 1, ב' בַּת־יָתוּרָת Lam. 1, 15, ב' בַּתּדְעָבֶי ב' Jer. 46, 11. ב' בַּתּדְיָצְרֵיכ Jer. 14, 17. But as the name of a people is often transferred to designate its land. and vice versa, (Lehrg.p. 469,) so this use of na, which strictly designates inhabitants, is transferred by the poets to the city or country itself. Thus בת־ציון i. q. the city Jerusalem Is. 1, 8, 10, 32; Ps. 137, 8; and so we find even בובל בת־בַּבְּר בַּתְיבָבִי inhabitant of the daughter of Babylon, i. e. inhabitants, dwellers in Babylon, Zech. 2,11. Jer. 46,19. 48,18.

o. With genit. of time, as denoting a female who has lived during that time; e. g. אַלְּהִים שְׁנִים the daughter of zinet; y:ars, i. e. ninety years old, Gen. 17, 17 Comp. אַב no. 7.

7. Trop. the daughter of any thing is that which is dependent on, connected with, or distinguished for that thing; comp. בְּבַּי no. 8. Thus the daughters of a city are the small towns and villages lying around it and dependent on its jurisdiction, Num. 21, 25. 32. 32. 42. Josh. 17, 11. Judg. 11, 26. So בַּבְּיבֵי daughter of the eye, i. e. the pupil, Ps. 17, 8, see in אַרָּבְי also בַּבְּיבִי fire eye, i. e. the pupil, Ps. 17, 8, see in אַרְּבָּי also בַּבְּיבִי fire eye, i. e. the pupil, Ps. 17, 8, see in אַרְבָּי also בַּבְּיבִי a wicked woman, 1 Sam. 1, 16; בּבִי בַּבְּי (ivory) the daughter of cedarwood, i. e. inlaid in cedar, Ez. 27, 6.

8. Once of animals, in the phrase אַרָּהְיִה, daughters of the ostrich, i. q. the ostrich, see under בַּבְּרָה. Comp. בְּבָּרָה no. 10.

9. Poet. daughters of a tree, for its boughs, branches; Gen. 49, 22 אַבְּרָה צַבְּרָה tis daughters mount over the wall, i. e. the branches of the fruitful tree to which Joseph is compared; see אַבָּר.

10. In a few feminine proper names

a) מְרַדְבָּרִם (daughter of many) Bath-rabbim, pr. n. of a gate in Heshbon, Cant. 7, 5 [4].

b) אַזְּבְּיָרְאָם (daughter of the oath) Bath-sheba, pr. n. of the wife of Uriah, defiled by David, and then taken as his wife after the murder of her husband; known also as the mother of Solomon. 2 Sam. c. 11, c. 12. 1 K. 1, 15 sq. Called also אַזְּבָּיִרְ Bath-shua, 1 Chr. 3.5.

c) רְּדְיּבְ (daughter i. e. worshipper of Jehovah) Bithiah, pr. n. f. 1 Chr. 4, 18.

II. רֹבָּי (r. רַּחָבְּי no. 1) plur. בְּתִּים, comm. gend. m. Ez. 45, 10. f. Is. 5. 10, bath, a measure of liquids, as of wine and oil, equal to the ephah (רְבָּיָא q. v.) in dry measure, i. e. about 8½ gallons. Ten baths made one homer (רְבָּיִר, see Ez. 45, 11. 14), 1 K. 7, 26. 38. 2 Chr. 2, 9. 4, 5. Ez. 45, 10 sq. Is. 5, 10.

בות Chald. i. q. Hebr. no. II. Plur. Ezra 7, 22.

לְּבֶּילְיתְהוּ (r. רְּחָבְּי no. 2) desolation; spoken of a vineyard Is. 5, 6 הְּבָּילִיתוּ קְּבָּילִית I will make it a desolation, pr. a cutting off, consumption; Vulg. ponameam desertam. The grammarlans have not been consistent in respect to this and the preceding form הַבְּילִי, they ought both to have been pointed with the same vowels.

לתראל (i. q. מרגאל אם man of God,) the father of Laban and Rebecca, Gen. 22, 22. 23. 24, 15. 24. 47. 50. 25, 20. 28, 2. 5.

2. Of a place, (from יָבָּי i. q. בַּבְּּבְּּ pr. abode of God,) belonging to the tribe of Simeon, 1 Chr. 4, 30; written by contraction יְבְּי in Josh. 19, 4. In the same list of cities in Josh. 15, 30, we find instead of it יְבָּי בִּי See Reland Palæstina p. 152, 153.

. no. 2 בתרל see in בתרל

קרה היה f. (r. הַבְּק q. v.) 1. a virgin, pure and unspotted; Arab. בְּבְּרָה, Syr. אָבָרָה, id. Gen. 24, 16 הְּבְּרָה לֹא רְרָבָּה מָט הַ, id. Gen. 24, 16 הַבְּרָה לֹא רְרָבָּה מָט הַ and the maiden ... was a virgin, neither had any man known her. 2 Sam. 13, 2. 18. הַבְּרָה בְּתִּה בְּבַרָּה הַמְּלָה מַט מַּבְּרָה הַמּנְלָה הַמְּלָה מַט מַבְּרָה הַמּנְלָה הַמְּלָה מַט מַבְּרָה הַמּנְלָה הַמְּלָה מַט מַבְּרָה הַמּנְלָה הַמְּלָה מַט מַבְּרָה הַמְּלָה מַט מַבְּרָה הַמְּלָה הַמְּלָה מַט מַבְּרָה הַמְּלָה הַמְּלָה מַט מַבְּרָה הַמְּלָה הַמְּלְּה הַבְּיִּבְּיִּה הַמְּלְּה הָבְּיִּה הַמְּלְּה הָּתְּלְּה הַבְּיִּבְּיִם בְּבְּרָח בְּתְּלְּה הָבְּיִים הַּתְּלְּבְּיִים הַיְּבְּיִבְּיִים בְּבְּרָח הַבְּבְּרָח בְּתְּלְּבְּיִה הַבְּבְּרָח הַבְּבְּרָח בְּבְּרָח בְּבְּרָח בְּבְּרָח בְּבְּרָח בְּבְּרָח בְּבְּרָח בְּבְּרָח בְּבְּרָח בְּבְּבָּר הְבִּבְּרָח בְּבְּרָח בְּבְּרָח בְּבְּרָח בְּבְּרָח בְּבְּבְּיִים הַיִּבְּיִים הַיִּבְּיִים הַיִּים הְבִּיּים הַיִּבְּיִים הַיִּבְּיִים הַיִּבְּיִים הַיִּבְּיִים הַיִּבְּיִים הַיִּבְּיִים הַיִּבְּיִים הַיִּבְּיִים הַיִּבְיִים הַיִּבְיּים הַיִּבְּיִים הַיִּבְּיִים הַיִּבְיּים הַיִּבְּיִים הַיִּבְיּים הַיִּבְיּים הּבּיּים הּבּיבְיּים הְיִיבְיּים הְיִיבְיּים הְיִיבְיּים הַיּבְיּים הְיּבְיּים הְיִיבְיּים הַיּבְיּבְיּים הַיּבְיּבְיּבְיּים הְיִיבְּיִים הְיִבְּיִים הְיִבְּיִים בְּיִבְיּים הְיִבְיּים הְיִיבְיּבְיּים הּיבְּיבְיּבְיּים הּיִבְיּים הְיִבְּיִים הְיּבְיּבְיּים הּיבּים הּיבְיבְיּים הּיבְּיבְיּים הּיבְיבְּים הּיבְיבְּיבְים בּיּבְיבְיּבְיּים בּיִיבְיּבְיּבְיּים בּיּבְיבְּים בּיּבְיּים בּיבְיבְיּים בּיּבְיּים בּיּבְיבְיּבְיּים הּיבְּיבְיּים בּיּבְיבְּיבְיּים בּיבְיבְיּים הּיבְיבְיּים בּיבְיבְיבְיּים הּיבְיבְיבְיּים בּיבְיבְיבְיּים הּיבְיבְיּים הּיבְיבְיּבְיּים הּיבְיבְיּים הּיב

2. a virgin just married, a young pouse Joel 1, 8. Sept. νύμφη. So Lat. virgo Virg. Ecl. 6. 47. Æn. 1. 493; puella Georg. 4. 458; also Arab. γίτgin.

3. By a προσωποποία common to the Hebrews, in which cities or countries are personified as females, the same are also called virgins, see the examples cited in בחבלה ישׂירָאל Somitted, simpl. בחבלה ישׂירָאל virgin of Israel, i.e. the Israelitish people, Jer. 18, 13. 31, 4. 21. Am. 5, 2. Chald. Vers. correctly בְּיִלְשֶׁל יִבְּיִלְשֵׁל cœtus Israelis.—Hence

תרלים m. plur. 1. virginity. Lev. 21, 13 הַחְילִיהָ בְּרוּלִיהָ וְבָּח וְבָּה וּבְּא אָה וּ בּרוּלִיה וְבָּח וּבֹּא he shall take a wife in her virginity, who is a virgin. Judg. 11, 37. Ez. 23, 3 בַּרֵי their virgin breasts.

2. signs, tokens of virginity, (comp.

the bed-clothes stained with blood on the wedding-night, Deut. 22, 14 sq. Comp. Leo Afric. p. 325. Niebuhr's Descript. of Arabia p. 35 sq. Germ. Michaelis Mosaisches Recht II. § 92.

קרָתְּיָם see בּתְבָּוּ I. no. 10. c. בְּתִים plur. houses, see בְּתִים plur. houses,

יבּתל, whence אַבּתל virgin. Arab. יבּתל is to separate, i. q. יבּתל; hence בְּתַל second from intercourse with men. But it may be worth inquiry, whether יבּת is not i. q. יבּתל to ripen; whence אַבָּתל one ripe, mature. Comp. אַבָּלָבָּת.

* רְבַּיְ in Kal not used; once in Piei Ez. 16, 40 הַרְבְּרִבְּיְתָם and they shall cut (hew) thee in pieces with their swords; Sept. κατασφάξουπί σε, Vulg.

to cleave بَتُكُ to cleave asunder, to cut in pieces, to cut off; Ethiop. **\Omega T'\Omega** to break.

לתב"ל to cut in two or in pieces, to divide, as victims in sacrifice, so in Kal and Piel, Gen. 15, 10. Arab. בָּבֹר to cut off, to break off. Kindred roots are בָּבִר, סִדֹע, בָּבַר, Deriv. בַּבָּר, בָּבַר, בַּבָּר.

קֿתַר Chald. after, for בָּאָתָר; see art. p. 105.

בּתְרֵי m. (r. בְּתְרֵי, c. suff. בְּתְרֵי, plur constr. בְּתָר.

1. a piece, part of a victim as cut up, Gen. 15, 10. Jer. 34, 19.

קררון m. (r. קרון) pr. section, i. e. a region cut up with mountains and valleys; or better, a valley cutting into mountains, i. q. a craggy valley, mountain gorge, defile, κοίλωμα, like ὑνγάς from ὑηγνίω. 2 Sam. 2, 29. Comp. הַבָּ no. 2.—Others take it as the pr. n. of some particular valley or region; but this would make little difference, since even then it mus

have been derived from the nature of the place.

* الْبَتْ الْبَالَةُ بَالَى obsol. root, Arab. بَتَابَ I, IV, to rut, to cut off, to break off, comp. under r. بَتَاتُ something broken off, fnished, destroyed, قُتُنَّ and الْبَتَّةُ whol-

ly, entirely. In Hebrew it seems to have signified:

- 1. to cut or mark out, to define, and hence to measure; whence ra II, as a measure of liquids.
- 2. to cut off any thing, to make an end of, to lay wholly waste, i. q. אָבָּי, whence רְבָּבָּ, רְבָבָּ,

7

Rimel, בְּבֶּבֹל, the third letter of the Hebrew alphabet; as a numeral denoting 3. Its name differs only in form from בְּבָּב camel; and its figure in Phenician inscriptions (Λ, Λ,) bears a certain resemblance to the camel's hump or neck; see Monumen. Phæn. p. 22.

As the softest of the palatal letters (בְּיבִי) except Yod, it is often interchanged: a) With the harder palatals and p, both in the Hebrew itself, and in the corresponding forms of the kindred dialects; e. g. מָּבִי, מְּבִירָּי, a heap of sheaves; בְּיבִי, הַבּיָל, a heap of sheaves; בְּיבִיל, a heap of sheaves; בְּיבִיל, a sulphur; בְּיבָל, and בַּיבָל, בְּיבַי, הַבּיבָל, to collect, to heap up; בִּיבָל, calix of flowers; בִּיבַל, and בַּיבַל, בַּיבָי, מָבִיר, an almond-tree.

b) More rarely with the gutturals; as , e. g. נְבֵּג , נְבֵע , Chald. נְבֵּע , to burst forth; יְבָע , Arab. בֹּנְי to provoke; also הֹנָם , young of birds; comp. הַוֹּהַי .

እሷ m. adj. for ከዚ፮ (r. ከዚ፮) elated, i. e. kaughty, proud, Is. 16, 6.

 2. Metaph. to be exalted, majestic glorious, spoken of God, Ex. 15, 1. 21.—Hence in the derivatives also:

3. to be eminent, excellent, splendid; see deriv. אַצוֹן no. 2.

4. to be elated, i. e. haughty, proud; see deriv. אַנָּה no. 2. בַּאַר and נָאָר no. 3.

Syr. Pa. It to decorate, to make splendid, magnificent; Ethpa. to boast oneself; It, Lind decorated, elegant, magnificent. In the signif. of pride it corresponds with Gr. $\gamma a i \omega$.

Deriv. אָזָ, חָזָאַ I, and those here fo. lowing.

adj. 1. lifted up, high, lofty Is. 2, 12. Job 40, 11. 12 בְּאָדּה look upon every high thing and bring it low.

2. elated, i. e. proud, haughty, Jer. 48, 29. Plur. אַרִּם the proud, often with the accessory notion of impiety, ungodliness; as elsewhere gentleness and humility include also the idea of piety, see אַנִי. Ps. 94, 2. 140, 6. Prov. 15, 25. 16, 19. Sept. ὑπερήφανοι, ὑβρισταί.

নিষ্ট্র f. pride, haughtiness, Prov. 8, 13.

majesty of God) Geuel pr. n. m. Num. 13, 15.

אָבָּאָ f. (r. נְּאָד, pr. elevation, exaltation; hence

- 1. majesty, glory, as of God, Deut. 33 26. Ps. 68, 35.
- 2. ornament, excellency, splendour, 'Job 41, 7. Deut. 33, 29.
- 3. pride, haughtiness; Ps. 73, 6 בְּלֵּכְתְּמֵּׁ נַצְּּעְּהְ וּלַבְּאָרָה therefore pride surroundeth them like a neck-chain, i. e. clothes their neck, as being the seat of pride. Ps. 31

170

24. Prov. 14, 3. Is. 9, 8. 13, 3. 11. 16, 6. Trop. of the sea, Ps. 46, 4 the mountains tremble through its pride, i.e. its proud swelling or heaving.

m. plur. (r. גַּצֵּל, after the form , קדומים , עשוקים) redemptions, redemp the year of my שנת נאבלר Is. 63, 4 שנת נאבלי redemption, i. e. in which I will redeem my people. So Sept. Vulg. Syr. Usually: the year of my redeemed.

ן m. (r. אָּגָּה) constr. אָנָאָד, once plur. באונים Ez. 16, 56; pr. elevation, exaltation; hence

1. majesty, grandeur, e. g. of God, Ex. 15, 7. Is. 2, 10. 19. 21. 24, 14 בָּגָאוֹן רֵר צַּחַלֹּגּ they shout for the majesty of Jehovah. Job 37, 4 קול גאונו the voice of his majesty, i. e. thunder. 40, 10 פַרָה־נָא נָאוֹן deck thyself now with majesty and grandeur. Mic. 5, 3.

2. ornament, excellence, splendour, Is. 4, 2. 60, 15 I will make thee שוון עולם a perpetual excellency, glory. 13,19 הְּמָאֵרָה the glorious ornament of the Chaldeans, i. e. the city of Babylon. 14, 11. Ps. 47, 5 גאון רַעקב the excellency, ornament, of Jacob, q. d. the pride of Jacob, the Holy Land; also of God, Am. 8. the excellency, pride, of Jordan, poet. for its green and shady banks, clothed with willows, tamarisks, and cane, in which lions make their covert, Jer. 12, 5. 49, 19. 50, 44. Zech. 11, 3. Comp. Jerome on Zech. l. c. Relandi Palæstina p. 274.

3. i. q. נְצֵּוֶה no. 3, pride, haughtiness; Prov. 16, 18 pride goeth before a fall. נצון רַכְּכֹב the haughtiness of Jacob Am. 6, 8. Nah. 2, 3. Job 35, 12. Is. 13, 11. 16, 6. Hos. 5, 5. Ascribed also to waves, Job 38, 11; see in אַנָּח no. 3. Comp. no. 4.

האלא f. (r. אַנָּאַה) Teere impure.

1. a lifting up, any thing high. Is. 9, אַ פְּטֵין ר a column of smoke.

2. majesty of God, Ps. 3, 1.

3. ornament, excellency, splendour, Is. 28, 1. 3. Concr. Is. 12, 5.

4. haughtiness, pride, Ps. 17, 10. Trop. of the sea, Ps. 89, 10; comp. in מַּצְּבָּ no. 3.

adj. (r. נְּאָה) proud, haughty, Ps. 123, 4 Cheth. In Keri נָאֵר רוֹנְים the proud oppressors.

ralleys, see Mil.

* I. יְנְאֵל fut. אָלְ 1. to redeem, us ransom, e. g. a field or farm sold, by paying back the price, Lev. 25, 25. Ruth 4, 4.6; any thing consecrated to God, Lev. 27, 13. 15. 19. 20. 31; a slave Lev 25, 48. 49. Part. غين redeemer, one who redeems a field, Lev. 25, 26.-Trop. and very often spoken of God as redeeming and delivering men and espec. Israel, e. g. from the bondage of Egypt Ex. 6, 6; from the Babylonian exile Is. 43, 1. 44, 22. 48, 20. 49, 7. al. Constr. with קר Ps. 72, 14; פיד Ps. 106, 10. Part. pass. נְאָלֵרם, the redeemed of Jehovah, Is. 35, 9. 51, 10. Part. act. Job 19, 25 אַנִי רַדַּעָּתִּי וּאֵלִי חַי I know that my redeemer liveth, i. e. God himself, who will deliver me from these calamities.—Job 3, 5 in curses upon his natal day: רָגַאֵלָהוּ חֹטָּהָן וצלמוח let darkness and death-shade redeem it for themselves, i. e. recover it, again take possession of it.

באל

2. With Di, to redeem blood, i. e. to avenge bloodshed, to demand or inflict punishment for blood; found only in Part. לאל חַדָּם the avenger of blood, Num. 35, 19 sq. Deut. 19, 6. 12. Josh. 20, 3. 2 Sam. 14, 11; without and id. Num. 35, 12.

3. As the right of redemption (no. 1) and the duty of blood-revenge (no. 2) belonged to the nearest relative, hence נאֵל denotes a blood relative, kinsman, Num. 5, 8. Lev. 25, 25. Ruth 3, 12. With the art. the Goël, the next of kin, nearest kinsman, Ruth 4, 1. 6. 8; comp. 3. 9. The one next after him is called מוֹאַל Ruth 2, 20, comp. 4, 4. Plur. פֿוֹאַל blood-relatives, kinsmen, 1 K. 16, 11.-So to Heb. האיל i. e. blood-relative, cor-

avenger of blood, ثَايِرٌ avenger of blood, and 5 a friend, kinsman, also a protector, avenger.

4. Since also by the Mosaic law, when a man died without children, it was the duty of the next of kin to marry his widow and raise up children in his name, (see וָבֶם, יַבֶּם,) the verb אָאַל was also transferred to denote this right and duty of relationship, and is then denom. from is. E.g. Ruth 3, 13, where Boaz says: אָס־רָנָאָלַהְ טוֹב רָנָאָל וָאָס־לֹא יַרָשּׂץ ילנאַלָה וּנְאַלִּפִר אַנֹּבִי if he will perjorm

171

NIPH. pass of Kal no. 1, to be redeemed, ransomed, e. g. a field or farm Lev. 25, 30; things consecrated Lev. 27, 20. 27. 28. 33; a slave Lev. 25, 54.—Reflex. to redeem oneself Lev. 25, 49.

Deriv. בְּצָבֶל and pr. n. בְּצָבֶל, and pr. n. בְּצָבֶל.

* II. אָבְהַבְּעָּל, a verb of the later Hebrew, in Kal not used, to be defiled, polluted, unclean, i. q. Chald. אָבָאָל, וְאַבְּעָל, Ithpe. אָבָאָל to be polluted.

PIEL > to defile, to pollute, Mal. 1,7.
PUAL 1. to be polluted. Part. > polluted, unclean, of food Mal. 1, 7. 12.

2. to be pronounced unclean, i. e. to be removed as polluted from the priesthood, Ezra 2,62. Neh. 7,64. Comp. Syr. to cast away, to reject, and to high.

Niph. אָבְאַל Zeph. 3, 1, and יְבָאַל Is. 59, 3. Lam. 4, 14, to be defiled, polluted. The latter form is similar to the Arabic passive Conj. VII أنْقُبُلُ

Hiph. to soil, to stain, as a garment with blood, Is. 63, 3. The form אָּגְאַלְּהִי for יִּבְאַלְּהִי is by Syriasm.

HITHPA. to defile oneself, e. g. with unclean food, Dan. 1, 8.—Hence

plur. constr. נְאָלֵר, defilement, pollution, Neh. 13, 29.

ווי 1. redemption, repurchase of a field or farm, Lev. 25, 24. Ruth 4, 7.—Hence a) i. q. right of redemption, fully רְשִׁאָבוּה שַּׁבְּיִּה בַּיִּיִּה בַּיִּיִּה בַּיִּיִּה בַּיִּיִּה בַּיִּבְּיִּה Lev. 25, 29. 31. 48. בּיִּיִּה רַיִּיִּבְּיִּה perpetual right of redemption, in perpetuity, Lev. 25, 32. b) With gen. of pers. a field to be redeemed by any one as next of kin, Ruth 4. 6. c) price of redemption, Lev. 25, 26. 51. 52.

2. relationship, kindred. Ez. 11, 15 בַּאָלַחָּה thy relatives, thy kindred. See r. בַּאַב I. 3.

m. (r. בָּבָּה no. 1) c. suff. אָנָה, plur pra and rink, see no. 5, 6; pr. something gibbous, convex, arched; hence

1. the back, e. g. of animals Ez 10, 12; also of men, Ps. 129, 3 בַּבְּרָ הַרְשׁרּ the ploughers ploughed upon my back, i. e. they made deep furrows on my back with their blows.

2. the boss of a shield or buckler, i. e. the exterior convex part; comp. Arab.

shield, and Fr. bouclier from boucle. So in the proverbial expression, Job 15, 26 יְבָּיִי הַנְּיִי הַנְיִי הַנְיי הַנְיִי הַנְיי הַיְּבְּי הַבְּיִי הַיְּבְּי הְבִּיי הַיְּבְּי הְבִּיי הְיבְּי הְבִּיי הְבִּיי הְבִּיי הְבִּיי הְבִּיי הְבִּיי הְבִּיי הְבְּיי הְבִּיי הְבִּיי הְבִּיי הְבִּיי הְבִּיי הְבִּיי הְבִּיי הְבְּיִי הְבִּיי הְבִּיי הְבִּיי הְבִּיי הְבִּיי הְבְּיִי הְבִּיי הְבִּיי הְבְּיִי הְבִּיי הְבִּיי הְבִּיי הְבִּיי הְבִּיי הְבְּיי הְבִּיי הְבְּיי הְבִּיי הְבְּיי הְבְּיי הְבִּיי הְבְּיי הְבִּיי הְבְּיי הְבִּיי הְבְּיי הְבְייִי הְבְּיי הְבְייְיי הְבְּייִי הְבְייי הְבְייִי הְבְּייְיי הְבְּיי הְבְּיי הְיִייְיי הְבְּייְייְיְייְיי הְבְּייְייְייְייְייְייי הְבְּייי הְבְּייְייְייי הְבְּייי הְבְּייי הְבְיייְייי הְבְייי הְבְּייי הְבְייי הְבְייי הְייִייי הְבְייי הְיייי הְבְּייי הְיייי הְבְייי הְיייי הְבְייי הְבְייי הְבְייי הְבְייי הְבְייי הְבְייי הְבְייי הְיייי הְבְייי הְבְייי הְבְייי הְבְייי הְבְייי הְבְייי הְבְיייי הְבְייי הְבְיייי הְבְיייי הְבְייי הְבְיייי הְבְייי הְבְייי הְבְייי הְבְיייי הְבְיייי הְבְייי הְבְיייי הְבְיייי הְבְיי

3. a bulwark, intrenchment, strong-hold. Job 13, 12 מַבְּרְבָּתְּלְבָּת bulwarks of clay are your bulwarks; here spoken of weak and futile arguments behind which his opponents intrench themselves; comp. Is. 41, 21. So Arab.

4. a vault, fornix, spec. of a brothel, arched cell, in which harlots prostituted themselves, Ez. 16, 24. 31, 39. Sept. οἔκημα πορνικόν, πορνεῖον. So Lat. fornix Juven. 3. 156.

5. the rim of a wheel, the circum, ference, felloes. Plur. אַבּדים 1 K. 7, 33; דּיִבּע Ez. 1, 18.

6. an eye-brow, q. d. arch of the eye,
Plur. risk Lev. 14, 9. Arab. the bone which the eye-brow covers.

7. the back, i. e. upper part, top of an altar, Ez. 43, 13. Sept. τὸ ὕψος τοῦ ૭υσωστηφίου. So Gr. νῶτος for the surface of the sea, of the land, etc. The same is ΤΞΙΤΕΊ ¼ Ex. 30, 3. 37, 26; so that one might doubt whether it ought not to be so read in Ez. l. c.

קבים plur. נְבִים 2 K. 25, 12 Cheth. •••• r. ביז no. 3.

I. בַּב m. (r. בַּבּב 1. a board, from the idea of cutting; plur. בַּבְּב 1 K. 6, 9. 2. a well, cistern; plur. בַּבְּב Jer. 14, 3. 2 K. 3. 16.

II. בָּרָר (for נָּבֶּר, r. תְּבֶּר) a locust, plur. Is. 33, 4. Sept. מֹמְעוֹלּה Is. 33, 4. Sept. מֹמְעוֹלּה

□ Gob, pr. n. see ⊃11.

בּב Chald. (r. בְּבָּג no. 2) emph. אָבָּג, a pit, den, in which lions were kept, Dan. 6, 8 sq. In Targg. for Heb. אָבָר. Syr. בּבר, בּבר, Eth. אָבר, id.

*** obsol. root, i. q. Arab. final Waw and Ye, to gather together. to collect, e. g. waters into a reservoir, tribute; IV, to gather together, to collect.—Hence

እርያ m. 1. a reservoir, cistern, Is. 30, 14. Vulg. fovea.

2. a marsh, pool, Ez. 47, 11.

* 그그 a verb of twofold signification, one its own, the other derived.

1. Pr. to be curved, hollow, or also to be gibbous, convex, in the manner of an arch, vault; hence בוֹ q. v. something gibbous, the back, etc. The same primary idea lies also in the kindred roots, as בּוֹלֵ , בְּיִלְּ, whence בּוֹלֵי, בְּיַלְּ, whence בּוֹלֵי, בְּיַלְּ, whence בּוֹלֵי, בְּיַלְּ, whence בּוֹלָי, בְּיַלְּ, whence בּוֹלָי, בְּיַלִּ, בּיַלְּ, בּיַלַ, בּיַלָּ, corresponding are also Lat. gibbus, Engl. gibbous, Germ. Giebel, Gipfel. Comp. also the roots בּיַלָּ, בְּיַלָּ, בְּיַבָּ, בְּיַבָּ, בְּיַבָּ, בְּיַבָּ,

2. The other signif. is borrowed from בָּבֶּב, to cut in, to dig; Arab. בָּבְּי, to cut, to cut or hew out; comp. בִּבֹּי mid. Waw and Ye id. Conj. VIII, to dig a well. Hence Chald. בוֹ a well or pit.

obsol. root, i. q Arab. أَجَابُ to come forth out of the ground, to creep forth, as a serpent from his hole; whence أَا اللهُ اللهُ

* הְבְּיָה inf. הַבְּיּ, once הְבְּהָ Zeph. 11; fut. הַבְּי, 3 plur. fcm. irregular בּנֶדְיּנָה Ez. 16, 50.

1. to be high, lofty, tall; comp. in all

no. 1. E. g. a tree Ez. 19, 11, the heavens Ps. 103, 11; a man Sam. 10, 23.

2. to be elevated, exalted, to a higher degree of dignity and glory, Is. 52, 13. Job 36, 7.

3. אבל הובל one's heart lifts itself up, is lifted up, elated:
a) In a good sense, i. q. to take courage, 2 Chr. 17, 6 רְּבָבֵּי רְּהִוֹיָם and his heart was encouraged in the ways of Jehovah.
b) In a bad sense, to be lifted up in pride, to be provd, haughty, Ps. 131, 1. Prov. 18, 12. 2 Chr. 26, 16.—Hence

4. Of a person himself, to be proud haughty, Is. 3, 16. Jer. 13, 15.

Deriv. the four following, and pr. n.

i. q. בָּבָה adj. high, lofty, proud, only in constr. בְּבָה צֵרנֵה Ps. 101,5; בְּבָה Prov. 16,5; בְּבָה בַּתּרַה Ecc. 7, 8.

adj. once בְּבֹרַתְּ Ps. 138, 6; consti. בְּבֹרָת 1 Sam. 16, 7, comp. גָּבָה, ; גָּבָה.

1. high, lofty, tall, e. g. a tree Ez. 17, 24; a tower Is. 2, 15; a mountain Gen. 7, 19. Is. 57, 7; a man 1 Sam. 9, 2. Trop. powerful Ecc. 5, 7. Subst. height, tallness, 1 Sam. 16, 7.

2. proud, haughty, Is. 5, 15. 1 Sam. 2, 3.

2. majesty, grandeur, Job 40, 10.

3. pride, hrughtiness, Jer 48, 29; more

fully בַּ בְּבָּוֹא 2 Chr. 26, 16; בְּיִבְּיִּ בְּבַּ Prov. 16, 18; בְּיִבְּיִּ בְּבַּ Ps. 10, 4. This latter expression is also very frequent in Arabic, see Thesaur. p. 257.

f. (r. ====) pride, haughtiness, Is. 2, 11. 17.

בּבּּלֹל m. (r. נְבַבֹּל c. suff. נְבַּבּלֹּר, נְּבַבּלֹר p'ur. בִּבּיּלִים.

3. a margin, edge, e. g. of an altar, Ez. 43, 13. 17.

בּבְּרִים f. (r. בְּבָּיִם a border, margin. Is. 28, 25 בְּבְּיִם מְּבְּיִם מְּבְּיִם מְּבְּיִם מְּבְּיִם מְּבְּיִם מְּבְּיִם מְּבְּיִם מְּבְּיִם מְּבִּים מְּבְּיִם מְּבִּים מְּבְּיִם מְּבְּיִם מְּבִּים מְּבִּים מְּבִּים מְּבִּים מְּבִּים מְּבִּים מְּבְּיִם מְּבִּים מְּבִּים מְּבִּים מְּבִּים מְּבִּים מְּבִּים מְּבְּיבִים מְּבִּים מְבִּים מְבְּיבִים מְבְּיבְים מְבְּיבִים מְבְּיבִים מְבְּיבְים מְבְּים מְבְּיבְים מְבְּיבְים מְבְּיבְים מְבְּיבְים מְבְּיבְים מְבְּים מְבְּיבְים מְבְּיבְים מְבְּים מְבְּיבְים מְבְּים מְבְּים מְבְּים מְבְּיבְים מְבְּים בּיבְּים מְבְּים בּיבְּים בּיבְים מְבְּים בּיבְּים מְבְּים מְבְּים בּיבּים בּיבּים מְבְּים בּים בּיבְּים מְבּים בּיבּים מְבּים בּיבּים מְבְּים בְּים בּיּבְים מְבְּים בּיבּים מְבְּים בּיבְּים מְבְּים בּיבּים בּיבְּים בּיבְּים בּיבּים בּ

adj. (r. בָּבר, 1. strong, mighty, valiant; spoken of a hunter, Gen. 10, 9; mostly of an impetuous warrior, champion, hero, 2 Sam. 17, 10. Ps. 33, 16. 45, 4. מַלְהָ נְבוֹר a mighty king, impetuous, i. e. Alexander the Great, Dan. 11. 3. אַל גָּבוֹר the mighty hero Is. 9, 5. 10, 21, comp. Ez. 32, 11. Gen. 6, 4 תְּמָּח these were הַנְּבֹרִים אֲשֶׁר מֵעוֹלָם אֵנְשֵׁי רְאָם the mighty men, heroes, who of old were men of renown. Prov. 30, 30 the lion is mighty among the beasts. Also genr. a warrior, Jer. 51, 30. Ps. 120, 4. 127, 4; a mighty man of valour, valiant warrior, Judg. 6, 12. 11, 1. 1 Sam. 9, 1; plur. גבוני חַלָּרם 1 Chr. 7, 5. 11. 40. So פו God Ps. 24, 8 הוָה בור יְהוֹה היה היה היה היהי

אברר מלחמה בין Jehorah strong and mighty Jehorah mighty in battle. Deut. 10, 17 Jer. 32. 18. Neh. 9, 32. Ironically. Is. 5, 22 אברר מלחמה בין אישריחל למסוג לפסוג לפסוג שליים של שליים של

2. Like Engl. warrior, put for a leader in war, war-chief. Is. 3, 2 מַבּוֹר וְאָרִים the war-chief and the soldier; comp. Ez. 39, 20. The same is prob. to be understood of those who are called יוִר בַּבּוֹר 2 Sam. 23, 8. 1 K. 1. 8. 1 Chr. 11, 26. 29, 24. Genr. of any chief, prefect; 1 Chr. 9, 26 מַבְּרֵים the chiefs of the porters.

3. In a bad sense, violent, an oppressor, tyrant, Ps. 52, 3. So Arab.

4. Poet. a man, i. q. נֶּבֶר 2 Sum. 23, 26. In the parall. Ps. 18, 26 is גְּבָר.

1. strength. Ecc. 9, 16 בְּבְרָח f. (ר.בְּר 10, 17 Appy land! יובר than strength. 10, 17 O happy land! whose princes eat in due season בְּבִּרְח יְלֵא בַּיִּחְי for strength and no for drunkenness, i. e. in order to strengthen the body. Plur. Ps. 90, 10 our years are seventy years קאברות שׁבִּיִּר שְׁנָּר מִּיִּר מִיִּלְּא בַּיִּח and if by reason of strength they be cighty years, etc. Job 41, 4 [12]

2. Spec. valour, streng.h, might, sc. for war, Judg. 8, 21. Is. 36, 5; ascribed also to the horse, Job 39, 19. Once trop. of the bold and intrepid spirit of a prophet, Mic. 3, 8. Sometimes as concr. might, for mighty deeds; 1 K. 15, 23 and the rest of all the acts of Asa רְבֶּלְ־אָשֶׁר בָּשֶׁר בָּשֶּׁר בָּשֶּׁר בָּשֶּׁר בָּשֶׁר בָּשֶּׁר בָּשֶּׁר בָּשֶּׁר בָּשֶׁר בָּשֶׁר בָּשֶׁר בָּשֶּׁר בָּשֶׁר בָּשֶּׁר בָּשֶּׁר בָּשֶּׁר בָּשֶּׁר בָּשֶּׁר בָּשֶׁר בָּשֶּׁר בָּשִׁר בָּשֶׁר בָּשֶׁר בָּשִׁר בָּשֶׁר בַּשְׁר בָּשֶׁר בָּשֶׁר בָּשֶׁר בָּשֶׁר בָּשֶׁר בָּשֶּׁר בָּשֶּׁר בָּשֶּׁר בָּשֶׁר בָּשֶּׁר בָּשֶׁר בָּשֶׁר בָּשֶׁר בָּשֶׁר בְּשֶׁר בְשִׁר בְשִׁר Also concr. for בְּשִׁרְבִּים mighty men, heroes, Is. 3, 25.

3. power, might, Is. 30, 15; espec. of God, Ps. 21, 14. 54, 3. 66, 7. 71, 18. 89, 14. Plur. הַּוֹח הְּהֹנִה mighty acts, wonders of Jehovah, Deut. 3, 24. Ps. 106 3 Job 26, 14.

4. victory, Ex. 32, 18; comp. the verb in Ex. 17, 11.

לבוּרָה Chald. emph. בּבוּרְהָא, power, might, of God, Dan. 2, 20.

i. q. אַבָּה, to be high; spec. of stature and of the forehead. So Chald. Tone who is too tall; Arab. בְּבָּה one who has a high broad forehead, Lat. fronto, בְּבָּה forehead. Hence the two following:

m. adj. one who has the forehead too high, fronto, since nouns of the form bup denote blemishes of the body; hence, bald in front. forehead-bald, Lev. 13, 41. Sept. araqualarros. Opp. 122 i. e. bald behind.

התושש f. (ר. תְּבָּה) baldness in front, a bald forehead, Lev. 13, 42. 43. Trop. bareness, a threadbare spot on the outer or right side of cloth, Lev. 13, 55. Opp. התַשְּׁה baldness behind, also a threadbare spot on the wrong side of cloth.

i. q. Syr. المجال tax-gatherer) (abbai, pr. n. m. Neh. 11, 8.

ברם (cisterns Jer. 14, 3, or locusts Is. 33, 4) Gebim, pr. n. of a small place a short distance north of Jerusalem, Is. 10, 31.

הַבְּינָה (r. בָּבְּי no. 3) curdled milk. cheese, Job 10, 10. Arab. וע בוער IV to curdle milk; V, to be curdled, coagulated; בְּיִנָּה, בִּינָה, Ethiop. ? בּינָה, פּינָה, cheese.

m. (r. בְּבֵּל m. (r. בְּבָּל m. (r. בְּבָּל m. (r. בְּבָּל m. (r. 34, 2 sq. So soul, of a large size, Gen. 44, 2 sq. So soul or goblet of wine Jer. 35, 5, distinguished from the mine was poured from the larger goblet.

2. cup, calix of flowers, as an ornament of the sacred candelabra, Ex. 25, 31 sq. 37, 17.19. Comp. Arab. size calix of flowers, and Heb. nype cup, calix.

m. (ד. בְּבַר master, lord, from the notion of might and power, Gen. 27, 29. 37.

הבירה f. (fem. of preced.) a mistress, every where for a queen, e. g. the king's

consort, 1 K. 11,19. 2 K. 10,13; the king's mother, 1 K. 15, 13. 2 Chr. 15, 16.

דָּבְיּלְאָרָה m. (r. שֹבְאָ) pr. ice, see שְׁבְּאָבָּה Trop. for crystal, which resembles ice, and was in fact supposed to be ice, Plin. H. N. 37. 2; comp. Gr. κρύσταλλος and Eth. ሕ-በវ: በረም hail-stones, also crystal.—Once, Job 28, 18.

1. to twist, to wreathe, as a cord or rope, wreathen work; kindr. בְּבָּלְּהָּתְּ בְּבָּלְהִּתְּ, comp. also בַּבָּלְ a rope. Hence בְּבָּלְתְּ, וְבְּבְּלְתְּ, וְבְּבְּלְתְּ, אַבְּלְתְּ, אַבְּלְתְּ, with which boundaries are measured and then for a bound or limit itself; comp. Lat. finis and finis Engl. line i. q. cord and boundary. Therefrom the signif. boundary comes Arab.

2. Denom. from גביל, to bound, to limit, e. g. a) As a boundary, Josh. 18, 20 מולראותו and Jordan shall be its boundary. b) With acc. of boundary, to set, to determine; Deut. 19, 14 thou shalt not remove thy neighbour's boundary, אַבֶּיר בְּבִלוּ רָאִשֹׁיִרם which they of old time have established.

3. With ב, to border upon, also denom. from בָּבֵּבּל . Zech. 9, 2.

HIPH. to set bounds around any thing. Ex. 19, 23 יְּבֶבֶּל אָת־יְּדֶיִּק set bounds around the mountain. v. 12 יְּבֶבֶּל אָת־יְדָיִק and set bounds to the people round about.

Deriv. see in Kal no. 1.

לְבִּל (i. q. בְּבֹל Jebel, mountain, see r. בְּבֹל no. 1,) Gebal, pr. n. of a Phenician city between Tripolis and Beirat, situated on a hill, and inhabited by seamen and builders, Ez. 27, 9; comp. 1 K. 5, 32 [18]. Strabo XVI. p. 755 Casaub. It was called by the Greeks Βύβλος, see Strab. Ptol. Steph. Byz. rarely Βίβλος. The Arabs still call it אַבָּל בּבּל Jebeil, i. e. little mountain.—Gentile n. בְּבַל מּבּל Giblite, plur. בְּבַל מַבּל 1 K. 5, 32 [18].

לְּבֶל m. (mountain, see in r. בְּבָּיֹ no. 1,) Gebal Ps. 83, 8, i. e. Gebalene, pr. n. of the mountainous tract inhabited by the Edomites, extending from the Dead Sea

wutnwards to Petra, and still called by the Arabs جبال Ebtal. In Judith 3, 1 Lat. Vers. and also in the writings of the Crusaders, it is called Syria Sobal; by Josephus, Euseb. and Steph. Byz. 1 ηβολίτις, 1 εβαληνή, Γάβαλα. See Bibl. Res. n Palest. II. p. 552.

י גבול eee בְּבְל

f. (r. בְּבְלֵיהוֹ f. (r. בְּבָּלִיהוֹ f. (r. בְּבָּלִיהוֹ ed like cords, see the root Kal no. 1. Ex. 28, 22 and thou shall make upon the שרשות גַבְלָח מַצַשִׁח עַבֹח וַחַב breast-plate ning wreathed chains (i. e. like cords), praided or laced work of pure gold; Sept. well προσσούς συμπεπλεγμένους. Ex. 39.15. The same thing is expressed in Ex. 28, 14, and two chains of pure gold, שבלות הַעשה אחם מַנְשֵּה עבה wreathed (like cords) shalt thou make them, braided work; Sept. καταμεμιγμένα (έν αν-Devi). Most prob. we are to understand small chains made of gold threads or wire twisted or braided together like eords; and then בַּבְת מָבֶה is added by way of epexegesis.

2. Trop. of the body, to shrink together from fear, terror, Arab. جَبُنَ and جَبُنَ to be timid, fearful; Act. to terrify.

3. Of milk, to curdle, to coagulate; comp. Germ. die Milch erschrickt, i. e. curdles. Hence ברנה curdled milk, cheese.

m. adj. gibbous, hunch-backed, Lev. 21, 20. R. בָּבָן no. 1.

m. plur. (r. בְּבָּהָ no. 1) heights, summits, q. d. humps, hummocks of a mountain. Ps. 68, 16 תוריב בְּבָנִים מוֹר O mount of summits, mount of Bashan; and v. 17 קורים בְּבִנִים by apposit. ye mountains, summits, i. e. abounding n summits. — Comp. Talm. בְּבַנִינִים crown of the head, summit; Syr. בְּבַנִינִים summit of a mountain, arch of the eye-

brow; Arab. rough uneven country; also a cemetery, so called from the epulchral mounds, tumuli.

* אַבְּלָּ not found in the verb, kinds with the roots יַנְ נְּ נִי עִּ עִּ. עִּ. אַבְּי, רְבָּי, etc and signifying to be kigh, like a mountain, hill; and spec. to be arched, convex, round, like a cup, the top of the head, etc. see

Arab. if head chief, Gr. **sopaln, Lat. caput, capo, all which flow from the same primary source.

Deriv. בּוְבֶּנְיוּה, and the six here following.

기구 (hill) Geba Gaba, pr. n. of a Levitical city in Benjamin, Josh. 18, 24. 21, 17; situated on the northern border of the kingdom of Judah, 2 K. 23, 8. Zech. 14, 10. More fully ובל בניםן 1 Sam. 13, 16. 1 K. 15, 22. It was near to Gibeah (נְבְעָהוּ no. 2. a), towards the northeast, Is. 10, 29. Josh. 18, 24. 28. From these passages too it is evident that Geba and Gibeah could not have been the same place; although in Judg. 20, 10. 33, אַבֶּע is inaccurately put for נְבְעַה; comp. the context. [Now Jeb'a; see Bibl. Res. in Palest. II. p. 113, 114. Biblioth. Sac. 1844. p. 598 sq. —R.

እንጋች (hill) Gibea, pr. n. m. 1 Chr. 2, 49.

2. Meton. a city on a hill; comp. the termination dunum in the early names of cities in Germany, France, and Britain, which in Celtic signifies a hill, as Augustodunum, Cæsarodunum, Lugdunum, etc. Hence as pr. n. Gibeah:

a) מַנְי מַנִי בּרָבְּי מַנִיבְין 1 Sam. 13, 2. 15, מַנֵי מַנִיבְין 2 Sam. 23, 29, Gibeah of Benjamin; likewise called מַנְי מָשְׁאֵלּל Gibeah of Saul 1 Sam. 11, 4; בַּנִי מְאֵלְדִים 1 Sam. 10, 5, comp. 10; also אַמֹּוֹ לַנְּנִיעִין מַנְּבְּיִ מְאֵלְדִים 1 Gibeah, Hos. 5, 8. 9, 9. 10, 9; מַנְבַין 1 Sam. 10, 26, בַּנָיִין Josh. 18, 28

a city of Benjamin, the birthplace of Saul, noted for the atrocious crime committed by its inhabitants Judg. 19, 12 sq. 20, 4 sq. Like Bethel it seems to have been reckoned among the ancient sanctuaries of Palestine, 1 Sam. 10, 5. 6. [It lay on and around a high and sharp hill, now called Tuleil el-Ful, about three miles north of Jerusalem, near the great road; see Biblioth. Sac. 1844, p. 598 sq. Bibl. Res. in Palest. II. p. 144, 317. Joseph. B. J. 5. 2. 1.—R.] Gentile n. קבְּעָקִרְּרָּ Gibeathite 1 Chr. 12, 3.

b) נְבְעֵּח פִּרנְחָס Gibeah of Phinehas, in the mountains of Ephraim, Josh. 24, 33.

c) בּבְּעָּה Gibeah, a place in the tribe of Judah, Josh. 15, 57. Now called בָּבְּא Jeb'ah, a village southwest of Jerusalem near the foot of the mountains; see Bibl. Res. in Palest. II. p. 327.

לְּבְעִלוֹן (hill-city, i. e. built on a hill,) Gibeon, a large city of the Hivites Josh. 10, 2. 11, 19, afterwards belonging to Benjamin Josh. 18, 25. 21, 17; to be distinguished from the neighbouring cities Geba בַּבָּי, and Gibeah בְּבָּי, lying westward of both, and northwest of Jerusaiem; now called בּבִּיל el-Jib; see Bibl. Res. in Palest. II. p. 135–9. In the reigns of David and Solomon the sacred tabernacle was stationed here, 1 K. 3, 4. 5. 9, 2.—Gentile n. בַּבְּעִירָּי, 2 Sam. 21. 1 sq.

קביל quadril. m. the calix or corolla of flowers, i. q. בְּבְּילֵב calix with added, which sometimes seems to have the force of a diminutive, comp. בְּבְילֵב חַבְּילַ פָּרָ הַבְּילַ חַבְּילַ חַבְּילִ חַבְּילַ חַבְּילַ חַבְּילִ חַבְּילְ חַבְּילִי חַבְּילְ חַבְּילִ חַבְּילִ חַבְּילִ חִבְּילִ חַבְּילִ חַבְּילִי חַבְּילִי חַבְּילִי חַבְּילִי חַבְּילְ חַבְּילְ חַבְּילְ חַבְּילְ חַבְּילְ חַבְּילִי חַבְּילִי חַבְּילִי חַבְּילְ חַבְּילְ חַבְּילְ בְּילְ בְּילִי בְּילִי בְּילִי בְּילְים בְּילִי בְּילִי בְּילְים בְּילִּים בְּילִי בְּילְים בְּילִי בְּילְים בְּילִּים בְּילְים בְּילְיבְילְים בְּילְים בְּיבְּילְים בְּילְים בְּילְים בְּיבְּיבְּיל בְּיבְיבְּיל בְּיבְּיבְּיל בְּיבְיל בְּיבְיל בְּילְים בְּילְים בְּילְים בְּילְים בְּיבְיל בְּיל בְּיבְיל בְּיל בּיבְיל בּיבְיל בְּיל בְּיבְיל בְּיבְיל בְּיבְיל בְּיל בְּיבְיל בְּיבְיל בְּיבְי

וּבְעַת see in בְּבְעַת no. 2. a.

* רְבָּבְ and בְּבָּל 2 Sam. 1, 23, fut. רְבָּב , to be or become strong, mighty, to prevail, The primary idea is that of binding, kindr. with בָּב ; like Arab. בִּב וֹּ

Piel to make strong, to strengthen, Zech. 10, 6. 12. Ecc. 10, 10 בְּרָלִים רְנַבֵּר he puts to more strength.

Hiph. 1. to make strong, to confirm. Dan. 9, 27 הְבָּבִים לְבָבִים he shall make a firm covenant with many.

2. Intrans. to prevail, pr. to exercise strength, comp. synon. הְחָמֵּיִר, מְחָמֵּיִר, מְחַמֵּיִר, and Lat. robur facere Hirt. Bell. Afr. 85. Ital. far forze.—Ps. 12, 5 ינְבָּרַר with our tongue will we prevail. Comp Is. 28, 15.

HITHPA. 1. to show oneself strong, to prevail, with 12 Is. 42, 13.

2. to conduct oneself proudly, insolently, insolently

Deriv. נְבִירָח, נְּבִירָח, נְּבִּירָח, מְבֹּיר, and those here following.

תַבֶּרִים m. plur. בֶּבֶר 1. a man, so called from his strength, i. q. איל ; found only in poetry except a few examples, Deut. 22, 5. 1 Chr. 24, 4. 26, 12, comp. ; but the usual word in Aramæan, يَّ يُعْرِد بَارْدِد 9 Ps. 34, 9. عَلَيْ ، إِدِّد הבחסחד happy the man who trusteth in him. 52, 9. 94, 12. al. לַּנְבָרִים, לָנְבָרִים, man by man, Josh. 7, 14. 17. 1 Chr. 23, 3. a) Opp. to woman, a man, male, Deut. 22, 5. Jer. 30, 6. 31, 22; and so even of a man-child just born, Job 3, 3 the night when it was said הָרָה נֶבֶר a man-child is conceived. Comp. מיש 1. a. b) Opp. to a wife, a husband, Prov. 6, 34. Sometimes put for manly vigour, might Is. 22, 17 behold Jehovah will cast thes out בָּבֶר with a manly cast, 1. e

mighty, violent. Job 38, 3. 40, 7. Ps. 88, 5. Comp. מיש 1. d. d) a man, mortal, opp. to God, comp. מיש 1. e. Job 4, 17. 10, 5. 14, 10. 14. e) a soldier, warrior, comp. מיש 1. l. Judg. 5, 30; comp. Jer. 41, 16 מישר מַלְּמֶר מַלְּמֶר.

2. i. q. צר'א no. 4, each, every one. Joel 2, 8 נְבֵּר בְּבְּכְּלְּחוֹ רַלַבּוּן they shall go every one in his path. Lam. 3, 39 in the second hemistich.

3. Geber, pr. n. m. 1 K. 4, 19, comp. 13.

ז בְּבֵר i. q. בְּבֶּר, a man, a form imitating the Chaldee, Ps. 18, 26. In the parallel passage 2 Sam. 22, 26 is גַּבּוֹר.

בְּבָּר Chald. id. a man, Dan. 2, 25. 5, 11. Plur. גְּבְרִילְא, נְּבְרִילָא, (as if from נְּבְרָלָא), men, Dan. 3, 8 sq. 6, 6 sq.

בְּבֶּר Chald. m. i. q. אָבּוֹר, plur. constr. נְבָּרֵיּ

1. a mighty man, hero, warrior, Dan. 3, 20.

2. Gibbar, pr. n. of a place, Ezra 2, 20; apparently for בְּלְּנוֹן, comp. Neh. 7, 25.

נבור see לבר.

נְּבְרֵיאֵל (man of God) Gabriel, one of the archangels, Dan. 8, 16. 9, 21. Comp. Luke 1, 19.

נְבְּרֶתְ from masc. נְבְּרֶתְ c. suff. בְּבְרֶתְ a mistress, opp. to a maid-servant, Gen. 16, 4. 8. 9. 2 K. 5, 3. Prov. 30, 23. מְבֶּלְתַח מָמְלֵכוֹת mistress of kingdoms Is. 47, 5.7.

* 🗓 not found in the verb, i. q.

Arab. אָבְישׁ and אַבְּלּגָּרִי to freeze, to congeal; whence אָלְגָּרִי and גָּרָישׁ and גַּרָּרִי But Chald. אַנְיָּדִי is to collect, to gather; hence pr. n. בַּנְבָּרִשׁ

The first in the territory of the Philistines in the territory of Dan, Josh. 19, 44. 21, 23. 1 K. 15, 27. It is called by Eusebius Γαβαθών τῶν Ἰλλοφύλων, by Josephus Γαβαθώ.

אַג, c. suff. אַג, with He parag. בָּגְי Josh. 2, 6, plur. אַגוּד.

1. a roof, the flat roof of an oriental house, Josh. 2, 6. 8. 1 Sam. 9, 25. 26. Prov. 21, 9. al. Spoken of the roof of a tower Judg. 9, 51; of a temple Judg. 16, 27.

2. the top, upper part of an altar, **Z** 30, 3. 37, 26.

ה (בְּרֵד: 1. coriander, the seed, so called from the little furrows or stripes on the grains, see r. בְּרָד: no. 1. Ex. 16, 31. Num. 11, 7. Sept. Vulg. κόριον, κορίανον, coriandrum; and so the other oriental interpreters, except the Chald. and Samar. This is also supported by the Carthaginian usage; comp. Dioscorid. 3. 64 Αλγύπτιοι σχιον, Αφφοι (i. e. the Carthaginians) γοίδ.

2. i. q. 71 no. 1, fortune, with the art. spec. the god Fortune, Gad, worshipped by the Babylonians and the Jewish exiles, Is. 65, 11. He is elsewhere called also Baal, Bel, בָּבל, i. e. the plane. Jupiter, stella Jovis, which was regarded throughout the east as the genius and giver of good fortune, and is hence called by the Arabs السعد الاكبر bona fortuna major; see more in art. 32. In the other hemistich in Is. l. c. is also mentioned פָּנָּר, prob. the planet Venus, which is called in the east bona fortuna minor, see in פִּרָּם. See more fully on these superstitions in Comment. on Is. II. p. 283 sq. 335 sq. Sept. well Τύχη, Vulg. Fortuna. Comp. בַּבל בָּר p. 147.

ק. 1. fortune, i. q. אַ no. 2, comp.
r. אַ no. 3. Arab. בֹּיב and Syr. וֹבְיל id. בֹּיב to be fortunate, to be rich,
continuate.—Gen. 30, 11 Cheth.
בּיב Sept. פּי זיצַא, in fortune, fortunately, Vulg. feliciter sc. hoc mihi accidit.

Keri בָּא בַּ fortune cometh.
2. Gad, pr. n. a) A son of Jacob, the name being prob. derived from good fortune, Gen. 30, 11; although another

אומיווי signification is alluded to in Gen. 49, 19. He was the head of the tribe of like name. whose territory lay in the mountains of Gilead, Deut. 3, 12. 16, between that of Manasseh and Reuben. Josh. 13, 24–28; comp. Num. 32, 34. 35. 36. Ez. 48, 27. 28. ביי the torrent of Gad, i. e. the Jabbok, not the Arnon, 2 Sam. 24, 5.—Gentile n. is בְּּבִי Gadite, (diff. from מַּבְּי the Gadites Deut. 3, 12. Josh. 22, 1. b) A prophe twho lived in the time of David, 1 Sam. 22, 5. 2 Sam. 24, 11 sq.

לְּבֶרְרָן Chald. see below in בְּוָבְרִין.

a quadril. Ethiop. guadguada to beat. pulsare; to thunder. Hence

לְּרְבֶּׁרְ (perh. thunder) Gidgad, whence יוֹרְ חַנְּרְבָּּרְ Hor-hagidgad Num. 33, 32, pr. n. of a station of the Israelites in the desert, i. q. אָרְבָּרָה Gudgodah Deut. 10,7. הַּבְּרָב see in בִּרְבָּרָה see in בִּרְבָּרָה .

fut. בְלֹד 1. to cut or hew, to cut in to make incisions, see Hithpo. Arab. to prune a vine, to cut cloth from the loom; comp. Chald. גּרָד. Kindred roots are נְּדָה, בָּדָה. This primary signification of cutting, hewing, is possessed in common with the syllable גד in common with sibilated 13, see 113; from which indeed it has arisen by dropping the sibilation; and both of them are only softened forms from the harder syllables קד, כם, כם, קד, חד, and dropping the sibilation דה, חץ קר, חד, חם, to all which belong the same idea of cutting; see the roots 173, חַרַר ,חַבִּץ ,חַבִּץ. In the Indo-European languages, comp. Lat. cædo, scindo, Gr. σχίζω for σχίδω, Pers. Ξως i. q. Engl. to cut.—Hence

2. to penetrate i. e. to break in upon any one, to press or crowd upon, i. q. ביד; c. בָּבָּר, Ps. 94, 21.—Hence מוֹל and Hithpo. no. 2.

3. From the notion of cutting off, deciding, comes also the signif. of lot, fate, fortune, comp. "13 no. 2; whence Heb. "2, "3, fortune.

HITHPO. 1. to cut oneself, to make incisions in the skin or flesh; e. g. in mourning Jer. 16. 6. 41. 5. 47. 5; or as

a part of idol worship, Deut. 14, 1. 1 K. 18, 28.

2. Reflex. of Kal no. 2, to press or crowd themselves together, sc. great numbers into one place, Jer. 5, 7. Mic. 4, 14.

Deriv. נְּדֹר, נְּדֹּר, aid pr. n. בְּדִּר, aid pr. n. מְנָּהֹי, בָּּהְיאֵל

לְּדֵל Chald. to cut or hew, to cut down, e. g. a tree, Imper. ביה Dan. 4, 11. 20. Comp. Heb. בַּיַד no. 1.

הַצָּר גַּנָּת eee בַּנָּת.

off, and hence to pluck, to crop, to tear off; comp. kindr. ... Hence a kid, so called from cropping; also

banks of a river, Josh. 3, 15. 4, 18. Is. 8, 7; so called as cut and torn away by the stream, comp. r. ΠΤΞ. Comp. ΠΤΞ. also ΠΤΞ., shore, from ΠΞ. to rub or wash away; μως bank, from το cut away, whence also το a kid comp. Gr. ἀχτή, ἀχή, from ἄγνιμι; ξημίν, ξαχία, from ξίγνιμι.—Chald. ΚΤΞΙ a wall, stone wall; also bank, shore, q. d. wall of the sea. Arab. Δ shore, coast, also from the notion of cutting.

מול m. plur. ברגדים and ברגדים.

1. an incision, cutting, from r. 1; e. g. in the skin Jer. 48, 37; in the soil, a furrow, Ps. 65, 11.

2. a troop, band of warriors, (pr. a cutting in,) so called from the figure as intended to cut or break in upon the enemy, like Lat. acies; used mostly of light-armed troops engaged in plundering and predatory incursions. Gen. 49 19 בְּרֹבְּר יְגִנְּרָבִּ Gad, troops shall press upon him, i. e. bands of wandering Arabs from the neighbouring desert. 2 K.5,2 the Syrians had made אַרָם רָצָאוּ נְרוּדִים an excursion in bands. 1 Sam. 30, 8. 15. 23. 2 Sam. 3, 22. בְּרַ חַגְּדִאר the sons of the troop, i. e. soldiers, 2 Chr. 25, 13; poet. בר פרהר Mic. 4, 14. Of a band of robbers Hos. 7, 1. 1 K. 11, 24. הור להודי יחוח the bands of Jehovah, his armies of angels, Job 25, 3; also hosts of calamities inflicted by him, Job 19, 12.—Syr. Fra a troop, band of soldiers.

m adj. (r. נְּדֵל) rarely defect. קְּדֵל , גְּדוֹל , גָּדוֹל , גָּדוֹל , thrice in Keri בְּדֶל Ps. 145, 8. Nah. 1, 3. Prov. 19, 19; fem. בְּדִלָּדוֹת , בְּדִלָּדוֹת .

1. great, in magnitude and extent, תַאָרָם תַּגַּרוֹל ; Num. 34, 6 הַיָּם תַּגַּרוֹל a large (tall) man among the Anakim Josh. 14, 15; in number and multitude, as ליי גַּרוֹל Gen. 12, 2; in intensity, as joy Neh. 8, 12, mourning Gen. 50, 10; in weight, importance, Gen 39, 9. Joel 2, 11. Also Gen. 29, 7 עוד ודים ברול it is yet great (high) day, i. e. much of the day yet remains; comp. French grand jour, Germ. hoch am Tage. Sept. ἔτι ἐστὶν ἡμίοα πολλή. Subst. the greatness of thine arm Ex. 15, 16. Plur. בדלהו great things, mighty deeds, espec. of God, Job 5, 9, 9, 10. 37, a) Of greater age, natu major. elder, eldest ; Gen. 10, 21 אָחִר רָקָּם the elder brother of Japhet. 27, 1 א בנו הַנְּדֹל his eldest son. v. 15. 42. b) great in power, dignity, rank, wealth, powerful, high, noble, Ex. 11, 3. 2 K. 5, 1. Joh 1, 3. יוכהן הערול the high priest Hag. 1, 1. 12. 14. Plur. וולים the great, i. e. men of rank and power, Prov. 18, 16 ; אַרֹלֵי הָעִיר 2 **K.** 10, 6. 11.

2. haughty, proud, insolent, comp. בְּרַלּ Hiph. Hithpa. no. 2. Ps. 12, 4 לְשׁוֹיךְ the longue speaking proud things, i. e. insolent, impious. Comp. Dan. 7, 8. 11. 20. 11, 36. Rev. 13, 5; also Gr. μέγα ἐἰπεῖν Od. 16. 243. ib. 22.

. נְּרָלָּח see בְּרַלְּח or בְּרַּלָּח

יוס פורק only in Plur. בּוּבְּפֶּרם Is. 43, 28. Zeph. 2, 8, and בּוּבְּפֶּרִם Is. 51, 7, reproaches, revilings. R. בְּיַבְּ

הרקת f. id. Ez. 5, 15.

וּלֵּדְ 1. a Gadite, patronym. from ; see זוּ no. 2. a.

2. Gadi, pr. n. m. 2 K. 15, 14.

בְּרָּל (fortunate, from בְּּר, הַּבְּּ) Gaddi, pr. n. m. Num. 13, 11.

تابع m. (r. ابتاباً) a kid, so called from its cropping the herbage, see the root.

Arah. خُلُخَ id. عبد a she-kid.—
Gen. 38, 23. Ex. 23, 19. Deut. 14, 21;
more fully تابع a kid of the goats

Gen. 38, 17. 20. Plur. זְּרָיִים 1 San. 10 3; בְּרָיִר נִיְּיִם Gen. 27, 9. 16.

(fortune of God, i. e sent from God) Gaddiel, pr. n. m. Num. 13, 10.

הַּדְּיָת or בְּדְיּתְיּר f. (ר. קּבְּה bank of sriver; Plur. בְּדִינְתִיר or בְּדִינְתִיר 1 Chr 12, 15 Cheth. In Keri אָרוֹתְיר, see תּיָבָּר subst.

קּדְיָה f. a she kid, plur. נְדִיהוּ Cant. 1 8. Comp. נְדִי

pr. twisted בְּדִילִים, pr. twisted threads, see r. גָּדִילָם no. 1. Chald. גְּדִילָא a thread, cord, Syr. בּדִילָא plaited locks

Arab. جَذِيلٌ a rein or halter of braide thongs. Hence

1. fringe, tassels, i. q. FX-X, worn by the Israelites on the corners of the outer garment, Deut. 22, 12.

2. festoms, on the capitals of columns, 1 K. 7, 17.

sheaves in the field, a shock or stack of grain, Ex. 22, 5. Judg. 15, 5. Job 5, 26. Syr. Chald. אָבָּי, אִשָּׁין id. Arab. espec. among the Moors, בּנֵישׁ, comp. בּנֵישׁ, to heap up.

2. a tomb, tumulus, sepulchral mound.

Job 21, 32. Comp. Arab. عُكُنُ فِي sepulchre.

1. to twist, to twist together, to bind together. like Arab. לא בעל to turn, to twist a cord, Chald. אַרָל, Syr. ער to twist, to twine; hence Heb. בּיִילִים twisted threads q. v. This primary signification is in the kindred dialects transferred, on the one hand to wrestling,

whence different to wrestle, also Ethiop. IRA to wrestle, to contend; and on the other to strength and force, like other verbs of twisting and binding, as han,

אָבֶר, תְּבֵל, whence בֿבֿר, תְּבֵל, strengtl., might. And from this again comes the intrans. signification alone current in Hebrew, viz.

2. to be or become great, to grow; once pract. E, בָּדֶל, Job 31, 18; fut. always רָנְבֶּל. (A trace of transitive power less

n the pr. n. בְּלְלָּהָה q. v.) Gen. 21, 8. 25, 27. 38, 14. Ex. 2, 10. 11. Job 31, 18 אַבּרָר בְּאָב he grew up to (with) me as with a father, i. e. the orphan, the suff. being here for the dative.—Trop. of wealth and power; Gen. 26, 13 ער פריבָרל until he became very great, i. e. very wealthy. 24, 35. 48, 19. 41, 40 only in the throne will I be greater than thou, i. e. as possessing royal dignity.

3. to be great in value, i. e. to be greatly valued, to be highly prized, 1 Sam. 26, 24; comp. v. 21. Also to be magnified, i. e. praised, extolled; Ps. 35, 27 יְרִּבְּיִל let Jehorah be magnified. 40, 17. 70, 5. 2 Sam. 7, 26.

PIEL בַּלֵּל Josh. 4, 14. Esth. 3, 1; at the end of a clause גַּלְּל Is. 49, 21; comp. Lehrg. § 93. n. 1. Heb. Gram. § 51. n. 1.

1. to make great, to cause to grow, to let grow, i. q. to nourish, to train; e. g. the hair Num. 6, 5; so the rain nourishes plants, trees, i. e. causes them to grow, Is. 44, 14. Ez. 31, 4; to bring up children 2 K. 10, 6. Is. 1, 2. 23, 4.—Trop. to make great, powerful, Josh. 3, 7. Esth. 3, 1. 5, 11. 10, 2. Gen. 12, 2.

2. Trans. of Kal no. 2, to value greatly, to prize highly. Job 7, 17 what is man אַבְּשְבָּאָר בּיִ that thou shouldst so greatly prize him? Hence to magnify, i. e. to praise, to extol, Ps. 69, 31; with \$ 34, 4.

PUAL pass. of Pi. no. 1, to be brought up, trained up, Part. Ps. 144, 12.

HIPH. 1. to make great, to increase, Gen. 19, 19. Is. 9, 2. 28, 29. הִּנְדֵּיל לַכַשׁוֹת pr. to make great in doing, i. e. to do great things, wonders, spoken of God, Joel 2, 21, and with לַבַשׂוֹת impl. 1 Sam. 12, 24; see also below. So with the ellipsis of a different infin. 1 Sam. 20, 41 and they both wept צר־הְגְהִיל הָוָד (sc. until David wept greatly, vehemently.—The like construction is also taken in a bad sense : הִּנְּדֵּרל מֵּח Obad. 12, הגדיל בַּפַּה Ez. 35, 13, pr. to make great the mouth, i. q. to speak great things, i. e. proudly, insolently. Also to do proud things, to act proudly, insolently, Joel 2, 20; and simpl. דונדיל Lam. 1, 9. Zeph. 2,8; with על Ps. 35, 26. 38, 17. 55, 13. Job 19, 5. Jer. 48, 26. 42. Comp. אַבָּר Hithpa.

2. to make high, to lift up. Ps. 41, 10. HITHPA.. 1. to show oneself great and

powerful, to magnify oneself, of God, Es 38, 23.

2. to magnify oneself m a bad sense i. e. to act proudly, insolently, c. > Is. 10, 15. Dan. 11, 36, 37.

Deriv. מְנְדֶּל , בְּדִילִים , and pr. n. מְנְדִּל , יְנְדֵּלְיָחוּ . The rest here follow.

m. part. or verbal adj. becoming great, growing up, 1 Sam. 2, 26. Gen 26, 13; great Ez. 16, 26.

יקל m. c. suff. גְּרָלוֹ, once אָרָלוֹ, Ps. 150 2. R. גַּרָל.

1. greatness, magnitude, Ez. 31, 7.

2. greatness, i. e. majesty, magnificence, as of a king Ez. 31, 2. 18; of God, Deut. 3, 24. 5. 21.

3. בְּלֶב לְכָב igreatness of heart, i. e. pride, insolence, Is. 9, 8. 10, 12.

לְבֵל (perh. too great, giant, after the form of adjectives expressing blemishes of the body, as מַבְּיִל, חַבְּיב, חַבָּים, וֹבְיב, חַבָּים, Giddel, pr. n. m. a) Ezra 2, 47. Neh. 7, 49. b) Ezra 2, 56. Neh. 7, 58.

ברול see ברל.

קרְלָה f. (r. בְּרַלָּהְ f. (r. בְּרַלְּהְ f. (the copies differ, see J. H. Mich. ad 2 Sam. 7, 23. 1 Chr. 17, 19) a word of the later Hebrew.

1. greatness, concr. great things, mighty deeds, espec. of God, 2 Sam. 7, 23. 1 Chr. 17, 19. Plur. אַרָּלוּתְּא 1 Chr. 17, 19. 21, also Ps. 145, 6 Chethibh.

2. greatness, i.e. majesty, magnificence, of God Ps. 145, 3; of a king, Esth. 1, 4. Ps. 71, 21.

(whom Jehovah hath made great or powerful, see r. בְּדַלְּהָה הּס. 2) Gedaliah, pr. n. m. a) Of the governor of Judea appointed by Nebuchadnezzar, 2 K. 25, 22 sq. Jer. 40, 5 sq. 41, 1 sq. called also בְּדֵלְיָה 39, 14. b) Ezra 10, 18. c) Zeph. 1, 1.

לְּרֶתְּהְ (id.) *Gedaliah*, pr. n. m. a) Jer. 38, 1. b) 1 Chr. 25, 3. 9. c) See בְּרֵלְהָם lett. a.

בּדְלְחֵל Giddalti, pr. n. of a son of Heman, 1 Chr. 25, 4. 29. R. גָּדַל Pi.

* אַבְּלְ fut. רְּבְּלֵיךְ 1. to cut or hew down to cut off, to fell trees, see Pual. Trop of persons slain, Is. 10, 33. Arab

to cut off the hands, nose, ears, mutilated. Kindr. is اَجْلُعُ see more under .-- Once of the beard as כל־וַכֵּן נְדוּצָת 15,2 sutoff in mourning, Is. 15,2 every beard is cut off, mutilated. In the corresponding passage Jer. 48, 37 is read ברינה clipped, which some 80 Mss. have also adopted in Is. l. c. though without goo I reason; since Jeremiah, in the manner of later writers, substitutes a more common word in the place of one less neval. See Comm. on Is. l. c. comp. Gesch. d. hebr. Sprache p. 37; see also above under שמיש p. 94.

2. to cut or break anuder, as a staff, Zech. 11, 10. 14. Trop. God is said to break the arm of any one 1 Sam. 2, 31, or the horn of any one Lam. 2, 3 (comp. Ps. 75, 11), i. q. to break his power, to take sway his stength. So also in Arabic.

Niph. to be cut off or down, Judg. 21, 6. Is. 14, 12. 22, 25. Also to be broken, e. g. horns Is. 48, 25, statues Ez. 6, 6.

PIEL 371, with distinct. accent 371, to cut or break asunder, to break in pieces, as bars, bolts, Is. 45, 2; horns, Ps. 75, 11; idols, images, Deut. 7, 5. 12, 3.

Pual to be cut down, as a tree Is. 9, 9. The derivatives all follow.

warrior, comp. Is. 10 33) Gideon, pr. n. of a warrior and judge of Israel, who delivered the nation from the bondage of Midian, Judg. c. 6-8. Sept. Iedsw.

בּרְעֹם (a cutting down) Gidom, pr. n. of a place in the tribe of Benjamin, Judg. 20, 45.

(id. after the form יְּדְלֵּיִר (id. after the form הַּדְלֵּיִר) Gideni, pr. n. m. Num. 1, 11. 2, 22.

to cut off, comp. under Ti; trop. to use cutting words, verbis proscindere. Hence

PIEL בְּבְּיֵל to reproach, to revile; Arab. Conj. II. Syr. Pa. id. So as to men, see בְּבִּילִּם; mostly of God, to blaspheme, 2 K. 19, 6. 22. Is. 37, 6. 23. Ps. 44, 17. So also by actions, by presumptuous and voluntary sins, with which men mock and contemn Jehovah, Num. 15, 30. Ez. 30, 27.

Deriv. נְּרִנְפֶת, בְּרִנְפָת.

to wall, to wall in or around also to build a wall. Arab. جدر id The primary idea is that of surrounding enclosing, e.g. with a wall, hedge, etc. comp. the kindr. roots חַבֶּר, חָבֶר, etc. and see under אַזַר p. 30. Comp. also דַּחַר, אָכַר. The same stock of roots is widely diffused likewise in the occidental languages, designating now that which encloses, and now the space enclosed. Compare in later Lat. cadarum, Ital. catarata, Germ. Gatter, Gitter; oftener with the letter r transposed, as Gr. roo-105, Lat. hortus, cors, chors, cohors, Germ. Garten, Engl. garden, also Germ. Gard i. e. a fortified enclosure, fortress, as ir the pr. n. Stuttgard, etc. Slavic goroci i. e. fortified city, comp. Russ. Novogorod, Engl. yard, etc. etc.—Part. מֹרָרִים ma. sons, Germ. Maurer, 2 K. 12, 13. Trop. a) אַדֵר גַּדַר עַל to build a wall around any one, i. e. to protect, to defend, Ez. 13, 5 comp. 22, 30. b) נַרַר בְּעָר מ' to wall up around any one, i. e. to obstruct his way shut him up, Lam. 3, 7. 9. Job 19, 8 Hos. 2, 8.

The derivatives all follow.

77 comm. gend. m. Ez. 42, 7; f. P. 62, 4.

1. a wall Ez. 13, 5; spec. wall of a vineyard Num. 22, 24. Is. 5, 5.

2. a walled place, enclosure, Ezra 9, 9.

Arab. جَدَّارُ, مَثَرُ, a wall of a house or enclosure, جَدِيرٌ

קל, m. 1. i. q. קדל, a wall of a court, garden, etc. twice in constr. state, Prov. 24, 31. Ez. 42, 10. Comp. Lehrg. p. 565.

2. Geder, pr. n. of a Canaanitish city, the residence of a king, Josh. 12, 13; perhaps the same with הַנְיָם.

in the mountains of Judah, Josh. 15, 58. Now called *Jedûr* on the brow of the mountains; see Bibl. Res. in Palest. II. p. 338. b) m. 1 Chr. 8, 31. 9, 37.

ן גְּדֶרת f. (r. בְּיְרוֹת, constr. גְּדֶרת, בְּיִרוֹת, בְּיִרוֹת, בְּיֵרוֹת, בְּיַרוֹת, בְּיַרוֹת, Ps. 89, 41.

1. a wall, as of a city Ps. 89, 41; otener of a vineyard Jer. 49 3. Nah. 2

17. It differs from a hedge, קשליכָה Is. 5, 5.

2. a place walled in, enclosure; hence i. q. Arab. جَمْرِيرَة, a fold for flocks and cattle, i. e. a stall in the open fields, open above and surrounded with a wall; fully אָלוּבָי sheep-folds Num. 32, 16. 24, 36. For such folds, comp. Hom. Od. 9. 195.

3. With art. קבּבְּרָה, Gederah, pr. n. of a city in the plain of Judah, Josh. 15, 36; perh. the same elsewhere called בַּרֵח בָּרַר. Comp. Pun. בּרֵח i. e. Gades in Spain, see Monumm. Phæn. p. 304 sq. also Γαδαφά a city of Peræa, Γαδαφηνός Matt. 8, 28. al.—The gentile n. is בַּרָחָר Gederathite . Chr. 12, 4.

קרות (folds) Josh. 15, 41, and with art. מְּבְּרִים 2 Chr. 28, 18, Gederoth, also a town in Judah. R. בּיַבּים.

נאים (two folds, comp. בְּרֵרוֹתֵים (dederothaim, pr. n. of a town in the plain of Judah, Josh. 15, 36. R. נְּבֵר.

קְּבֵּרִי gentile n. *Gederite*, from בְּּרֵת קָבָר, or from נָּדֶר q. v. 1 Chr. 27, 28.

* בַּלֵּלֵשׁ i. q. Chald. בְּלֵשׁ, to heap up. Hence בְּלִישׁ q. v.

של Ez. 47, 13, a corrupt reading for my, which stands in v. 15, and is also expressed in the Sept. Vulg. Chald. and Engl. Vers. So also in 14 Mss. See under ב.

deliver; Arab. בָּ to repulse. The Rabbins explain רמא by ה--Hence

i.e., a healing, cure of a wound. Prov. 17,22 בְּיִבְיב בַּיְהָוֹ בַּ מַבְּיִה בַּיְבָּיב בַּיְהָוֹ בַּ מַבְּיה בַּיִר בַּיִבר maketh a happy cure; comp. 16, 24. Sept. εὐεκτέν ποιέι.

to bow oneself down, to prostrate specif; spoken of Elisha as about

to raise the dead child, 2 K. 4, 34. 35 מַרֵּין מְלֵּיִין and he bowed himself upon him. Also 1 K. 18, 42 מַּרִּין and he bowed himself to the ground. This signif. is demanded by the context, and is also unanimously expressed by all the ancient versions and interpreters; except Chald. and Arab. in 2 K. The Syriac has the same word under the form בּּבִּין Ethpe. with which corresponds Chald. בְּבִין; the letters and being frequently interchanged; see examples under lett. 3.

m. (r. אַנְהָי נְּהָּי) c. suff. אָנָּהְי, the back; only in the phrase יְּבְּיִר בְּּוֹי נְבִּי נִבְּי נִבְּי נַבְּי to contemn, 1 K. 14, 9. Ez. 23, 35. Neh. 9, 26. Comp. יִוֹשְׁלִיךְ. So the Arabic נִינִי נְלַ שְׁבָּי, בִּשִּל נִשְׂבָּי.

וֹבֶּנֶת for בָּנָת m. (r. הָנָת, as בָּנָת for בָּנָת) constr. בָּנָת, c. suff. בָּנָר, בָּנִר,

1. the back, Prov. 10, 13. 19, 29. 26, 3 ls. 50, 6. 51, 23. יוֹשְלֵּיךְ אַחֲרֵי גֵּר Is. 38 lf, see in נַּרְי

2. Trop. the middle, midst; pr. the belly, see r. מַּוְדְּגֵּוּ Job 30, 5 מִּוְדְעֵּר וְּנְיִשׁ they are driven forth from the midst of men, from among men.

মটা see য Chald.

mid. Waw and Ye, to cleave, to cut; whence ي a board, plank.—Hence

2. to dig a well, like Arab. Conj. VIII. See 3 I. 2.

3. i. q. זְנֵב, to plough, to cleave the ground with a plough. Hence 2 K. 25 12 Cheth. גבים) ploughers; in Keri יוֹנְבִים.

I. בּבְּשׁ m. (r. בְּבָּשׁ q. v.) a locust, Nah. 3, 17. Plur. or collect. בְּבָּשׁ and בִּבְּשׁ and בִּבְּשׁ (for בִּבְּשׁ , Heb. Gram. § 86. 1. c) Am. 7, 1. Nah. 3, 17 בּבֹשׁ locust of locusts, denoting swarms of locusts. Chald. בּבֹשִׁ , בּבָשׁ, בּבָשׁ, plur. בּבֹשׁ , בּבָשׁ , בּבָשׁ , בּבָשׁ , בּבָשׁ , בּבָשׁ .

II. I's and I's pit, cistern, (r. I's no. 2,) Gob, pr. n. of a place otherwise unknown, where David fought with the Philistines, 2 Sam. 21, 18. 19; in 1 Chr. 20, 4 II.

לאם Gog, pr. n. a) The king of the land Magog, אָבֶץ וְדְּבָּוֹג 38, 2. 3. 14. 16. 18. 39, 1. 11; also of Meshech and Tubal, Ez. 38, 2. 3; who is described by the prophet Ezekiel as about to come with a vast army from the extreme north, 38, 15. 39, 2, after the exile, 38, 8. 12, in order to invade the Hely Land; where, however, he is to perish. See אָבָּיִג —In Rev. 20, 8 Γώγ, like Magog, seems to be the name of a region, and not of a king; as also in Arabic, . b) A Reubenite, 1 Chr. 5, 4.

* 775 i. q. 775 no. 2, to press or crowd upon any one, to invade, Gen. 49, 19. Hab. 3, 16.

a root not in use, having the same general force as בַּבָּי, i. e. to be rising, gibbous, like a back or belly. The derivatives follow partly the analogy of verbs בַּבָּי, as בַּבָּי, בַּבָּי, בְּבָּי, and partly that of verbs בּבָּי, as בַּבְּי, בּבָּי, בּבְּי, בּבְּי, and have partly the signif. of back, see בַּבָּי, and also that of belly, see בּבְּי, and also that of belly, see בּבְּי, and the word for body, see בּבְּי, and this idea is then transferred to the eignif. of a people, see בּבָּיה.

2 haughtiness, pride, Jer. 13, 17. Job33 7.

II. בָּרָה f. i. q. נְּיֵר, the body, Job 20, 25. See in r. הָּנָה.

Chald. pride, Dan. 4, 34.

* in kindr. with it, pr. to cut in pieces, to cut through; hence

1. to pass through, to pass over or away, i. q. Arab. בֹּלֹ mid. Waw, Syr. ה, to pass away, to fail. Ps. 90, 10 מֵרֹבֶנו חִישׁ וַנְנָאָם for it (life) soon passeth over, and we fly away.

2. Causat. to cause to pass through or over, to bring over. Num. 11, 31 there went forth a wind from Jehovah, נְיֵבֶּי and brought up quails from the sea; Sept. נְּצָּהְּנִּסְמִּפְּי, Vulg. detulit; Heb. intpp. and cut them off from the sea, comp. בַּבְּיבִי הַּבְּי [Also to bring or take out, e. g. an infant from the mother's womb; Ps. 71, 6 בַּבְּיבִי אִבִּי הַּבְּיִבְי אִבְּיִי hou didst take me out of my mother's bowels, where בּבְּיבִי הַבְּיבִי הַבְּיבִי הַבְּיבִי הַבְּיבִי בּבְּיבִי הַבְּיבִי בּבְּיבִי אַבְּיבִי בּבְּיבִי אַבְּיבִּי בּבְּיבִי אַבְּיבִי אַבְּיבִי בּבְּיבִי אַבְּיבִּי בּבְּיבִי אַבְּיבִי בּבְּיבִי בּבְּיבְי בּבְּיבְי בּבְּיבְי בּבְּיבְי בּבְּיבְי בּבְּיבְי בּבְּיבְי בּבְּיבְּי בּבְּיבְי בּבְּיבְי בּבְּיבְי בּבְּיבְי בּבְּיבְי בּבְּיבְּי בְּבִי בְּבְּיבִי בְּבְּיבִי בְּבְּיבִי בְּבְּיבְי בְּבְּיבְי בְּבְּיבְי בְּבְּיבְי בְּבְּיבְי בִּבְּיבְי בְּבְּיבְי בִּבְּיבְי בְּבְּיבְי בְּבְּיבְי בְּבְּיבְי בּבְּיבְי בּבְיבְי בּבְיבְי בּבְּיבְי בּבְיבְיבִי בּבְּיבְי בּבְּיבְי בּבְּיבְי בּבְּיבְי בּבְיבְי בּבְּיבְי בּבְיבּי בּבְיבְי בּבְּיבְי בּבְיבְיי בּבְיי בּבְּיבְי בּבְיבְיי בּבְיי בּבְיבְי בּבְּיבְי בּבְיבְיי בּבְיבְיי בּבְיבְיי בּבְיבְיי בּבְיבְיי בּבְיבִיי בּבְיבִי בּבְיבְיי בּבְייי בּבְיבְיי בּבְיבְיי בּבְיבְיי בּבְייי בּבְייי בּבְיבְיי בּבְייי בּבְיבִייי בּבְיבְייי בּבְיבְייי בּבְיבְייי בּבְיבְייי בּבְיבְייי בּבְיבְייי בּבְייי בּבְיבְייי בּבְיייי בּבְיבְייי בּבְייי בּבְיייי בּבְיבְייי בּבְיייי בּבְיייי בּבְיייי בּבְיייי בּבְיייי בּבְיייי בּבְיייי בּבְיייי בּבְייייי בּבְייייי בּבְייייי בּבְיייי בּבְיייי בּבְייייי בּבְייייי בּבְיייייי בּבְיייייי בּבְיייי

a dove or pigeon Gen. 15, 9; an eaglet Deut. 32, 11. So called from its peeping, see the root. Arab. לבני the young of doves and other birds of the same genus; Syr. transp.

(r. נְּלָח from נִּלָּק, perh. quarry,) Gozan, Gauzanitis, a region of Mesopotamia subject to the Assyrians 2 K. 19, 12. Is. 37, 12, situated on the river Chaboras 2 K. 17, 6. 18, 11. 1 Chr. 5, 26; whither a part of the ten tribes were carried away by Shalmaneser 2 K. 17, 6; Gr. Fav Caritic, Ptolem. 5, 18. Cellarius II. p. 603.—In 1 Chr. 5, 26 indeed, in the words דָּבָראָם לָחָלֶח וָחָבוֹר וָחָרָא the Chaboras is separated, the Chaboras from the river of Gozan by the word interposed; so that these might seem to be different streams. But thi is prob. to be attributed to a laxness of construction in the writer.

נית see גות.

m. (r. נְּרָה c. suff. 1 pers. once נּרָה Zeph. 2, 9; plur. בּוֹרָם constr. בּוֹרָב

sometimes in Cheth. ליים Ps. 79, 10. Gen. 25, 23.

1. a people, nation, pr. it would seem, body, corpus, see the root; and then transferred to a body politic or whole people; comp. Lat 'corpus reipublicæ, populi, civitatis' in Cicero and Livy. It is a general word, spoken of nations universally, and also of the Israelites, notwithstanding the doubts of some interpreters; e. g. Is. 1, 4. 9, 2. 26, 2. 49, 7. Gen. 35, 11. 12, 2. Ps. 33, 12.—The Plur. Dis is spoken spec. of nations other than Israel, foreign nations, Neh. 5, 8. Comp. אַרַם no. 1. a, espec. Jer. 32, 20; also אַרְצוֹת p. 90. Often with the accessory notion of hostile and barbarous, Ps. 2, 1. 8. 9, 6. 16. 20. 21. 10, 16. 59, 6. 9. 79, 6. 10. 106, 47; comp. זַרֶּים. Or also as profane, aliens from the true God, 1. e. Gentiles, heathen, (see below,) Jer. 31, 10. Ez. 23, 30. 30, 11. Ps. 135, 15. al. the circle of the Gentiles, Galilee of nations, see גליל. So איר הגורם isles of the Gentiles, comp. אר . Collect. אור for בּוֹרָם Is. 14, 32. Sometimes opp. to לָם, mich the Israelites usually applied to themselves; Is. 42,6 אַהָּרָה לָבָרָרת עם לאור בורם I will set thee as a covenant for the people and a light to the Gentiles, i. e. a teacher, enlightener, comp. v. 1. 49, 6. Deut. 26, 18. 19. 32, 43.-Very rarely found with a genit. or suff. גוֹר רָהוֹה Zeph. 2, 9; usually הָּהָר, עַבּר יָהוֹת, אָבָּר יָהוֹת, The LXX commonly render by by laos, Tim by Edros, Vulg. gens; whence also in N. T. τù έθη opp. ὁ λαὸς θεοῦ Ἰσραήλ Luke 2, 32.

2. Poet. of flights or troops of animals, Joel 1, 6. Zeph. 2, 14. Comp. Σ Prov. 30, 25. 26; Gr. ἔθνεα χηνῶν, γεράνων, μυτάων, μελισσάων, χοίρων, Hom. Il. 2. 87, 458, 469. Od. 14. 73; equorum gentes Virg. Geor. 4. 430.

3. Sometimes בּוֹרִים Gentiles approaches nearly to the nature of a proper name. Josh. 12, 23 בּוֹרִים לְּבְּלְּבֶּל the king of the Gentiles at Gilgal, where apparently, as afterwards in Galilee, Gentiles had settled down among the Hebrews. In Gen. 14, 1 it is uncertain where the בּוֹרִים are to be sought who joined in the war against Sodom; Le Clerc understands the people of Galilee, comparing £ בַּלְּרֵיל Is. 8, 23; perhaps comparing Gen.

10, 5 we might understand nations of the West. Not unaptly Interp. anon. βασιλεύς Παμφυλίας.

2. dead body, corpse, carcass, of men 1 Sam. 31, 10. 12. Nah. 3, 3; of animals Judg. 14, 8. 9.

ברל see ברל.

רלים f. 1. Part. act. sem. of the verb רְשְׁם no. 2; collect. exiles, company of exiles, captives, (comp. sing. רְשִׁם an exile 2 Sam. 15, 19,) Ezra 1, 11. 9, 4. Jer. 28, 6. Ez. 1, 1. 3, 11. 15. 11, 24. 25. al. Spoken also of those who have been in exile and returned, Ezra 10, 8. Arab.

2. Abstr. exile, captivity, emigration.

1 Chr. 5, 22 אַר בְּתְּבּוֹלְּתְּ until the exile.

בְּלֵר חַבּּוֹלָת equipment for exile, vessels

or baggage for wandering, Ez. 12, 7.

בְּבּוֹלְתְּ to go into exile, captivity, Jer.

29, 16. al. בְּבּוֹלְתְּ exiles, captives, also those who have been in captivity, Ezra 4.

1. 6, 19. 8, 35.

ולְיִלֹין (exile) Golan, pr. n. of a city of Bashan, afterwards belonging to Manasseh, and assigned as a city of refuge to the Levites, Deut. 4. 43. Josh. 20, 8. 21. 27 (where Cheth יַבְּלִין, 1 Chr. 6, 56. Josephus mentions both the city, which he calls Γανλάνη, B. J. 1. 4. 4, 8; and the adjacent region, Γανλαντις, Ant. 8. 2. 3. ib. 8. 13. 4; which latter he sometimes distinguishes from Bashan and places west of it on the Upper Jordan and Sea of Galilee, though elsewhere he includes it under Bashan. Its modern name is Jaulan. See Bibl. Res. in Palest. III. pp. 308, 312. App. 149, 162.

אָלְהָאָ m. (r. נְּמָץ) a pit, once Ecc 10, 8. Syr. לַבְּטֵּע, id. Chald. אַנְיְאָא אַרְאָדָא, the letter שונה being interchanged with c.—The root אונה has in Syr. and Chald. the signif. to dig. That a root not used; Syr. colour, Chald. 12 to colour, to dye. Hence

לְרְּיִה (coloured, dyed) Guni, pr. n. m. a) Gen. 46, 24; whence also patronym. of the same form, for גַּיִּבְּיִּה, Gumile, Num. 26, 48. b) 1 Chr. 5, 15.

ירביע inf. אַני and אַנּאָ, fut. רְבִּיע, to breathe out one's life, to expire, to die, Gen. 6, 17. 7, 21. Num. 17, 28; mostly poet. Job 3, 11. 10, 18. 13, 19. 14, 10. 27, 5 al. Sometimes with ראם Gen. 25, 8.

i. q. Arab. לכלי to be hollow, see in בָּבְּׁי no. 1; Conj. V, id. also to be, or be hid. within any thing; Conj. II, to shut, to close a door or gate, pr. to sause any thing to be or be hid within.

Hiph. to shut, e. g. a door, Neh. 7, 3. Hence

ה היקטי f. a body, i. e. dead body, corpse, so called from its hollowness, 1 Chr. 10, 12; i. q. ייים in the parall. passage 1 Sam. 31, 12. Arab. בُوْتُ a hollow, the belly, عُنْفُ dead body. Rabb. אַשׁשׁ body, person.

*I. The injury of the saids from the way, like her; then, to turn aside to any person or place, so in order to lodge or remain; and hence in common usage:

1. to sojourn, to dwell for a time, i. e. as a stranger or guest; e. g. of single persons Gen. 12, 10. 19, 9. 20, 1. Judg. 17, 7; also of a people Ex. 6, 4. Ps. 105, 23. Ezra 1, 4. Poet. of beasts, Is. 11, 6. With a of the land in which one sojourns Gen. 21, 23. 26, 3. 47, 4. The person or people with whom one sojourns is put with שַּׁל Gen. 32, 5; רַאַ Ex. 12, 48. Lev. 19, 33; 2 Is. 16.4; but poet. also in the accus. Ps. 120, 5 אוֹרָח־לָּר כָּר־גָרָחִר טַטָּהָ wo is me that I sojourn with Meshech, the ורן למח ינור צניות 17 Moschi. Judg. 5, 17 ירון למח ינור צניות and Dan, why abides he at the ships? i. e. why dwells he listless on the coast of the sea? as aptly Sept. Vulg. Luth. lob 19, וּבֵר בֵיתִר the sojourners in my souse, i. e. my servants, parall. with maids in the other hemistich. Ex. 3, 22 the sojourner in her house, Sept. σύσκηνος, Vulg. hospita ejus; others understand neighbours, from the Arabic usage. Is. 33, 14 שר דנור לנו אש who among אבלה מי־ינור לנו מיקדר עילם us shall dwell with devouring fire? who among us shall inhabit everlasting burnings? the language of sinners trembling for themselves in sight of destruction and overthrow from God, v. 12, 13. גור באוול ning to dwell in the tabernacle of Jehovah, i. e. to frequent the temple, to be as it were the guest of Jehovah, and by impl. under his care and protection, Pa. 15, 1. 61, 5, comp. 39, 13; also c. acc. Ps. 5, 5 לא יגרף דע nor shall the wicked dwell with thee; parall. God hath no جار .Arab pleasure in wickedness. Conj. III, to remain in a temple out of a sense of religious duty, also to receive under one's protection; جَارُ ٱللَّهِ guest of God, i. e. one who has sojourned in the sacred city.—Part. 3 a stranger, foreigner, to be distinguished from the verbal noun גָּ; whence Lev. 17, 12 the stranger that sojourneth among you. 18, 26. 19, 34. Fem. קרם Ex. 3, 22. Plur. בְּרָם strangers, nomades, Is. 5, 17.—Job 28, 4 in the description of a mine, בַּרֶץ נַחַל מֵיִם ng he breaketh a channel, shaft, from where men dwell, i. e. from the surface of the ground as the abode of man; here מַנִם אֲלָפר גַר שָׁם is for the fuller מַנִם גַר

i. q. afterwards তাঁমুত্ব. So with R. Levi

3. to gather themselves together, to be gathered together, a signification which it has in common with kindr. אָבֶּרר, אָבָּר, q. v. pr. to scrape together; see more in Thesaur. p. 274, where this meaning is vindicated against J. D. Michaelis. Ps. 56, 7 יְבָּבּרנּ רַבְּבַּרנּ they gather themselves

logether, they hide themselves, i. e. in troops they lurk in ambush. With אַבָּ and רְאַ against any one, Ps. 59, 4. Is. 54, 15. See Hithpal.—Once. it would seem, trans. i. q. Chald. and Syr. אַבָּרָג (Ps. 140, 3 רְּבָּירָג נְּעַלְתְּעִירִּץ, Ps. 140, 3 רְּבָּירָג נְעַלְתְּעִירָץ, Ps. 140, 3 רְּבָּירָג נְעַלְתְּעִירָץ, Ps. 140, 3 רְּבָּירָג נְעַלְתְּעִירָץ, they gather together wars, i. e. multiply wars, strifes.

HITHPAL. יְחְמּנֹרֶל 1. i. q. Kal no. 1, to sojourn, 1 K. 17, 20.

2. i. q. Kal no. 3, to gather themselves together. Hos. 7, 14 לֵּכְּרָבְּרָ וְחַרּוֹשׁ for corn and wine they assemble themselves, they rebel (turn away) against rie, i. e. they assemble to supplicate idols in behalf of the fertility of their fields.—For מְחַבְּרַר Jer. 30, 23, see under בַּבָּרַר.

* II. ነገጋ, a different root, perh. to suck; whence גוֹר, גוּדּר, a suckling, the sucking whelp of a lion. Comp. ሚገን, Ethiop. ዕዋል, a young ass; ነኔኔ a sucking child;

דוֹד m. (r. גוֹד II) a whelp, sc. of a lion, plur. בְּרָיוֹת Jer. 51, 38; וֹהְיִרוֹת Nah. 2, 13.

ת הרים 1. a whelp, cub, so called as still a suckling; see the root. Spec. of a lion's whelp, Ez. 19, 2. 3, 5. בּרִּרְבִּיר Gen. 49, 9. Deut. 33, 22. Different from יִבְּרְרָּה i. e. a young lion already weaned and beginning to seek prey for itself. Once of the whelp of the jackal (בִּין) Lam. 4, 3.—

Arab. جُرُو , جُرُو , خَرُو whelp of the lion and of the dog. Syr. أَعُدُو

2. Pr. n. בְּלֵחְ־עֵּרְ (ascent of the whelp or whelps) Maaleh-gur, a place near Ibleam, 2 K. 9, 27.

בּרֵל בַּעֵל (sojourn of Baal) Gur-Baal, pr. n. of a place in Arabia. prob. so called from a temple of Baal, 2 Chr. 26, 7.

m. (גְּרֵל יִי, plur. riֹדְלֹה pr. a small stone, calculus, κλῆρος, as used in tasting lots; hence

1. a lot, Lev. 16, 8 sq. To express the casting of lots the verbs used are יָנָהוֹן , הַשִּׁטְלֹיך , יְנַדִּד . יַנַדּר . יָנַדּר . יָנַדּר

which see; for the lot as cast, אָפָ Jou 1, 7. Ez. 24, 6; of the lot as shaken from the urn is said אַלָּהְ בּוֹרֶל פֵל Lev. 6, 9 and אָל, Num. 33, 54. Josh. 19 1 sq. That as to which the lot is consulted is put with אַל Ps. 22, 19, אָל 4, 3.

2. lot, that which falls to one by let, espec. a portion, inheritance. Judg. 1, 3 בְּלֵחְ אָתִר בְּנִרְלָּרְ come up with me into my lot, my portion. Is. 57, 6. Ps. 125, 3. Metaph. lot, portion, destiny, as assigned to men from God, Ps. 16, 5. Dan. 12, 13 מול בי בי בי מול and arise to thy lot in the end of days, in the Messiah's kingdom; comp. Rev. 20, 6.

* שֿוּם, מּרִשׁ , a clod, lump of earth or dust; once Job 7, 5 Keri לָבַשׁׁ בְּשֵּׁרָר רָבָּה יגיש פָּבֶר (Cheth. יניש שׁ body is clothed) און מיי with worms and lumps of dust i. e. they cover it, referring to the ashy skin of a sick person, which, as being also rough and scaly, has in a measure the appearance of being sprinkled over with lumps of dust. Sept. βώλακες γης, Vulg. sordes pulveris. The Talmudists also use this word for a clod, or mass like a clod, Mishna Tehor. 3. § 2. ib. 5. § 1. See more in Thes. p. 276. From it they then derive the denom. החגישש to wrestle. pr. to raise the dust in wrestling; see בּצֵּבַּק.—The etymology is very obscure. Simonis regards that and the as put for בְּשׁ, נְגִּרשׁ, from r. בָּשׁ to be

unclean, filthy, whence خَاسَةُ filth. Better perh. to assume a root نجس i. q. پرس ; whence also pr. n. يَدِسْ ;

זין m. (r. יווּגּין) plur. cstr. יווּגּין 1. a shearing, meton. wool shorn, a fleece. Deut. 18, 4 באין די איין the first of the fleece of thy sheep. Job 31, 20. Comp.

2. a mowing, e. g. a mown meadow, Ps. 72, 6. Am. 7, 1 אַבְּי בְּיִבּ the king's mowings, referring perhaps to some right of the Israelitish kings to exact the earliest grass.

m. Ezra 1, 8, a treasurer, the keeper of the royal treasures among the Persians; see in r. נְּנֵי Plur. Chald. בְּנַרִיךְ Ezra 7,21; and dropping the sibilation בְּנַרְירִן Dan. 3, 2.3. Corresponding

is Syr. أيْحَارُ, أَوْمَارُ, الْمُوارِ, Pers. كُنْجُوارُ, all which are compounded from المَارِيّة, and the Pers. syllable الله (والله Germ. bar in ehrbar, achtbar,) which seems to denote possession.

* Tip pr. to cut, l'ke na q. v. Spec.

1. to cut stone, to hew, to form by cutting or hewing; whence sign. Syr. Syr. with to cut off, to shear

where see.—R.] Arab. if to retribute, to repay, if retribution, punishment, reward.

Deriv. הַּיִּדָּה, and pr. n. מַּיִּדָּה, מָּיִּדָּה,

רָהָ f. (r. יוָבָּ) i. q. יוַ no. 1, a fleece, Judg. 6, 39. 40; more fully אַנָּין תַּעָּיָר v. 37. Arab. בּ

לְּיִלְּה, נְּלָה (r. תְּלֶּה, נְּלָה, מְּלָה, וְּלָּה, נְּלָה, וְּלָה, וְּלָה, וְלָּה, perh. quarry) Gizoh, pr. n. of a place otherwise unknown, whence is derived the gentile n. נְּלִירָּ, נְלֹה Gizonite, 1 Chr. 11,34. Comp. נְּלֹה from בְּלֹרָר, נְלֹה from שִׁרְלֹנָר, נְלֵּה מִינִים,

see preced. art.

* 112 to cut, e. g. grass, to mow, see the no. 2. Spec. to shear a flock, Gen. 31, 19. 38, 12. 1 Sam. 25, 4.7. Also of the hair, to shave the head in mourning Job 1, 20.

Mic. 1, 16. Syr. Chald. and Arab. id. Kindred roots, all having the primary idea of cutting, are אָנָה, אָנָה, אַנָּה, אַנַה, אַנָּה, אַנַה, אַנה, אַנַה, אַנה, אַנַה, אַנָּה, אַנְּה, אַנְּה, אַנְּה, אַנְּה, אַנְּה, אַנְּה, אַנְה, אַנְה, אַנְה, אַנְה, אַנְה, אַנְה, אַנ

NIPH. 1123, plur. Will, to be shorn, to be shaven, spoken of enemies, i. e. to be tut off, slain, Nah. 1, 12. Comp. as to the metaphor, Is. 7, 20.

Deriv. 13, 113, and

713 (shearer) Gazez, pr. n. of two men, 1 Chr. 2, 46. לְּלְּדְרָׁתְּ f. (r. יְּדְּיִן a cutting, hewing o stone; hence הַּבְּיֵי נְּיִדְּה hewn stones espec. squared, 1 K. 5, 31; and simply id. Is. 9, 9. 1 K. 6, 36. 7, 9. 11. 12 Ex. 20, 22.

* I. المجادة ألم kindr. with المجادة 1. to strip off, as skin from the flesh to flay, Mic. 3, 2. Arab. جَرِلُ of a beast of burden, to be galled, wounded, flayed. Hence

2. to pluck off or away, to tear away, to take by force, like Syr. transp. a) By open violence, 2 Sam. 23, 21 בַּינִל he plucked the אַת־הָחָנִית מִיָּד הַשְּׁצֵרִי spear out of the Egyptian's hand. 1 Chr. 11, 23. Job 24, 9 they tear the orphan from the mother's breast. Gen. 31, 31 I feared lest thou wouldst take by force thy daughters from me. Deut. 28, 31. Of the carrying off of women, Judg. 21, 23. דיה בַּם־הם רָגָוַלוּ מַימֵיר 19, Trop. Job 24, 19 מלג drought and heat carry of the snowwaters, i. e. absorb them, dry them up. b) Oftener by fraud or injustice of any kind, e.g. the property or possessions of others, to seize upon, to take by force, Job 20, 19. 24, 2. Mic. 2, 2. Espec. of the rich and powerful who seize upon the possessions of the poor by fraud and violence, Lev. 5, 23. Jer. 21, 12. 22, 3.

3. With acc. of pers. to strip, to spoil, to rob any one, Judg. 9, 25. Ps. 35, 10. Also by fraud and injustice, i. q. Pty, Lev. 19, 13. Prov. 22, 22. 28, 24. Part. pass. bath Deut. 28, 29.

NIPH. pass. to be taken away, e. g. sleep, Prov. 4, 16.

* II. جَزِل obsol. root. i. q. Arab. جَزِل to peep, as a young bird. Hence كَإِنْهِ.

אַלָּלְּשׁ m. robbery, concr. any thing taken by violence, plunder, Lev. 5, 21. Is. 61, 8. בַּיְלַ בְּיֵל Ez. 22, 29. R. בַּיָב I.

m. (r. אַנָּל I) a spoiling, violence violation, Ez. 18, 18. Ecc. 5, 7.

בּוֹלֶהוֹ (r. נְיִנְהְ I) constr. בְּוֹלֵהוֹ Is. 3, 14 a spoiling, violence; בְּוֹלָהוֹ Ez. 18, 7 בּוֹלָהוֹ בְּיִלָהוֹ בְּיִלְהוֹ בִּילִי בְּיִלְהוֹ בְּיִלְהוֹ בְיִלְהוֹ בִּילִי בְּיִלְהוֹ בְּיִלְהוֹ בְּיִלְהוֹ בְּיִלְהוֹ בִּיִלְהוֹ בִּילִי בְּיִלְהוֹ בִּילִי בְּיִלְהוֹ בִּילִי בְּיִלְהוֹ בְּיִלְהוֹ בִּילִי בְּיִלְהוֹ בִּילִי בְּיִלְהוֹ בִּילִי בְּילִי בְּיִלְהוֹ בִּילִי בְּילִי בְּילִים בְּילִי בְּילִים בְּילִּים בְּילִים בְּילִים בְּילִים בְּילִים בְּילִים בְּילִּים בְּילִים בְּילִים בְּילִים בְּילִים בְּילִּים בְּילִים בְּילִים בְּילִים בְּילְבְיבְּיבּים בְּיבּיבְּים בְּיבּים בְּיבְּיבְּים בְּיבּיבּ

obsol. root, to cut off, like Arab. בֹלֹבְ and בֹּלִב, whence בִּלֹב, whence בּלֹב, whence בּלֹב, in Heb. trop. to crop, to eat off, to devour, like kindr. בַּלְבָּם, בַּעַרָּם, בַּעַרָּם, בַּעַרָּם, בַּעַרָּם, בַּעַרָּם, בַּעַרָּם, בַּעַרָּם, בּעַרָּם, בּעַרָם, בּעַרָּם, בּעַרָּם, בּעַרָּם, בּעַרָּם, בּעַרָּם, בּעַרָּם, בּערָם, בּעַרָּם, בּעַרָּם, בּערָם, בערים, בערים

D n. a locust not yet winged, bruchus, Joel 1, 4, 2, 25. Am. 4, 9. Targ. κρητι a creeping locust; Syr. μανώς (exuens, detrahens) a locust without wings; Sept. κάμπη, Vulg. eruca. See Credner ad Joel. l. c.

D; (devouring) Gazzam, pr. n. m. Ezra 2, 48. Neh. 7, 51.

ל און הייל obsol. root, i. q. יוּבְּי no. 1, to cut down a tree. Comp. בנים Conj. II, and בינ I, II, to cut off; VIII, to cut wood from a tree.—Hence

The m. c. suff. is a, the trunk of a tree cut down, the stump, Job 14, 8. Then, genr. a trunk, stock, stem, Is. 11, 1; also of a tree just planted and taking root, Is. 40, 24. Arab. جُنْع trunk of the palm, Syr. المالات علم علم trunk, espec. a slender trunk.

* בְּוַר fut. רְּגְּיִר see no. 3, and רְגְּיִר see no. 4.

1. to cut, to cut in two, to divide, 1 K.
3, 25. 26. Ps. 136, 13. Arab. לכב to cut off, Syr. לב to cut away or around.

Comp. under the roots אַבָּד, Kindr. are also בּוַד, קבַּד, קבּד, and by transp. לַבַּד, קַבָּד, קַבָּד.

2. to cut down trees, wood, 2 K. 6, 4. See מַגְּזָרָת, and זְרָזָן axe, from kindr. וּבָּ.

3. to eat, to devour, from the notion of cutting up food, see בְּלָא no. 4, and הַבָּאָ no. 2. So Fut. O, Is. 9, 19, trop. of war and slaughter, parall. with בַּלָּא. Arab. to eat quickly, to slaughter, to kill.

5. Intrans. to be cut off, to fail. Hab.
 3, 17 אַיַר מִשְּׁכְלָה צֹאַן though the flock

fail from the fold; Sept. εξίλιπεν πρό βατα. Arab. spec. of failing water Niph. 1. pass. of Kal no. 4, to be demand Figh. 2.1

creed, Esth. 2, 1.

2. to be cut off, i. e. separated, excluded, 2 Chr. 26, 21 רְּלָהְיִה מְּבֵּיה יְתְּלָּה לִבְּיִה נְבָּוּר מִבְּיה לָבְיּה לַבְּיה לַבְּיִה לְבִּיה לְּבְיה לְּבְּיה לְבִּיה לְבִּיה לְבִּיה לְבִּיה לְבִּיה לְבִּיה לְבִיה לְבִּיה לְבִּיה לְבִּיה לְבִּיה לְבְּיה לְבְּיה לְבְּיה לְבִּיה לְבִּיה לְבְּיה לְבְּיה לְבִּיה לְבְּיה לְבְּיה לְבְּיה לְבְּיה לִּבְּיה לְבְּיה בּיבּיה לְבּיה בּיבּיה לְבִיה בְּיבּיה לְבִּיה בְּבְּיה בְּבְּיה בְּבְּיה בְּבְּיה בְּבְּיה בְּיה בּיבְּיה בּיה בּיבּיה בּבּיה בּבּיה בּיבּיה בּיבּיה בּיבּיה בּיבּיה בּיבּיה בּיבּיה בּבּיה בּבּיה בּבּיה בּבּיה בּבּיה בּבּיה בּבּיה בּבּיה בּבּיה בּבּיבּיה בּבּבּיה בּבּבּיה בּבּיב בּבּיבּיה בּבּבּיה בּבּבּיה ב

3. to be cut off, i. q. to perish, Lam. 3 54; c. dat. pleon. Ez. 37, 11 ישני לני גיין לני calamity, destruction

The derivatives follow, except מַּנְיֵרָה Chald. 1. i. q. Heb. no. 1, to out

to cut off; see Ithpe.

2. i. q. Heb. no. 4, to decide, to deter mine, to decree, spec. of fate, destiny. Part. plur. אַרָּיֹן: pr. deciders, determiners, put for the Chaldean astrologers, diviners, who by casting nativities from the place of the stars at one's birth, and by various arts of computing and divining, foretold the fortunes and destinies of individuals, (numeri Babylonii Hor. Carm. I. 11. 2.) Dan. 2, 27. 4, 4. 5, 7. 11. Comp. Chald. אַרָּיִבּיִּן decree, in Rabbinic spoken of the divine decree, fate; אָרִיבְּיִן the art of casting nativities, astrology; on which see Comment. on Is. II. p. 349.

ITHPE. to cut off or out, 3 præt. fem. בְּחְמְּנְיָהְ Dan. 2, 45; and in the Heb. manner בְּחָהְנָּהְיּת v. 34.

לְּלֶּהְ m. (ר. בְּוֹר 1. a piece, part, plur. קְּנָר pieces of victims Gen. 15, 17; parts of the sea as divided Ps. 136, 13.

2. Gezer, (prob. a steep place, precipice,) pr. n. a) A city anciently the seat of a Canaanitish king Josh. 10, 33. 12, 12; situated on the western border of Ephraim and assigned to the Levites Josh. 16, 3. 21, 21; although the ancient inhabitants were not expelled, Josh. 16, 10. Judg. 1, 29. It was destroyed by the Egyptians, and again rebuilt by Solumon, 1 K. 9, 15 sq. b) A place elsewhere called 24 Gob, 1 Chr. 29, 4; comp. 1 Sam. 21, 18.

into a desert land or tract. The same is expressed in v. 10. 21. 22 fin. by הַּיִבְּיִהְ. Sept. εἰς γῆν ἄβατον, Vulg. ir

erram solitariam. Lit. into a land eaten eff, cropped, naked, without herbage, see r. جَرْدُ بِهُ مِنْ اللهُ no. 3. So Arab. جُرْدُ بِهُ بِهُ عَلَيْهُ عَلِيهُ عَلَيْهُ عَلِيهُ عَلَيْهُ عَلِي عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهُ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ

וֹתָּזְּבְּ f. (r. בְּזַבְּ l. cut, i. e. form, figure of a man, the body; comp. בַּבָּבָּ from מַבָּב and Fr. taille. Lam. 4, 7.

Corresponding is Arab.

2. Pr. a place cut off, a separate place, prob. an area, enclosure, court, in the middle of which the temple was built, Ez. 41, 12-15. 42, 1. 10. 13.

1 Sam. 27, 8 Keri (Cheth. לבדיד 1 Sam. 27, 8 Keri (Cheth. קוֹדְיּבּי Gezrites, pr. n. of a people attacked by David while sojourning among the Philistines; prob. the inhabitants of the city Gezer, זָּבָּי.

m. (ד.ק"ה) the belly of reptiles, so called from its bent or curved form, Lev. 11, 42; of a serpent Gen. 3, 14. Comp. Germ. Bauch from beugen, bucken.

2 K. 4, 31. 5, 25, oftener '''''''' (valley of vision) Gehazi, pr. n. of the servant of Elisha, 2 K. 4, 12. 14. 25 sq. 5, 20 sq.

obsol. root, prob. i. q. Arab.

(b) and n being interchanged) to light a fire, to kindle; mid. Damm. to burn, to flame, whence a great fire burning fiercely, Gehenna; from the primary root Di, Dan.—Hence

בּתְּלֶּכְה f. plur. בְּתְלֵּכְה constr. בְּתְלֵּכְה f. plur. בְּתְלֵּכְה constr. בְּתְלֵּכְה f. plur. בְּתְלֵּכְה constr. בּתְלֵּכְה from בַּתְּב a black coal Prov. 26, 21. So Job 41. 13. Prov. 6. 28. Is. 44, 19; more fully בַּתְלֵּכְּה Lev. 16, 12. Poet. coals for lightnings, 2 Sam. 22, 9. 13. Hence put for punishments to be sent from God, Ps. 140, 11. Coals upon the head. a proverbial expression denoting something exceedingly troublesome, which causes the severest pains and torments; so Prov. 25, 21 if thine enemy be hungry, give him bread to eat; and if he be

thirsty, give him water to drink; 12 for so thou shalt heap coals of fire on his head, i. e. thou wilt overwhelm him with shame and remorse for his enmity towards thee; comp. Rom. 12, 20. In like manner the Arabs speak of coals of the heart, fire of the lirer, to denote burning care, anxiety, remorse, and shame. See the author's remarks on this expression in Rosenmaller's Repert. I. p. 140, and in the Lond. Class. Journ. no. LIV. p. 244.—Further, a coal, as being kept in order to preserve fire, is put for the last hope or scion of a race or family, like Gr. ζώπυρον, 2 Sam. 14, 7.

Gen. 22, 24; perh. appellat. i. q. having flaming eyes.

incline, to bend.—Hence jing.

oneself, to lurk, lurking-place. —

[lurking-place) Gahar, pr. n. m. Ezra 2, 47. Neh. 7, 49.

ניא see בר.

* Kan or Kan to flow together, as water.—Hence

X rarely X Zech. 14, 4, and X Zech. Is. 40, 4, without Aleph זָּל ; constr. אַדאַ and גראות; Plur. pr. גראות (גּרָאוֹת) 2 K. 2, 16. Ez. 6, 3 Chethib, but oftener transp. בּאֵרוֹת c. suff. בְּאַרוֹת Ez. 35, 8; comm. gend. (m. Zech. 14, 5. f. v. 4,) a valley, so called as the place where waters flow together; then a level region, low plain; Arab. اَجُ valley, level tract, المُعَلِيِّة valley, level tract, المُعَلِيِّة بِعَلَيْهِ valley, level tract, المُعَلِيّة بِعَلَيْهِ valley, level tract, المُعَلِيّة بِعَلَيْهِ بِعَلَيْهِ valley, level tract, المُعَلِيّة بِعَلَيْهِ المُعَلِيّة بِعَلَيْهِ المُعَلِّمُ المُعَلِمُ المُعَلِّمُ المُعِلِمُ المُعَلِّمُ المُعَلِّمُ المُعِلِّمُ المُعَلِّمُ المُعَلِّمُ المُعَلِّمُ المُعَلِّمُ المُعِلِّمُ المُعِلِّمُ المُعَلِّمُ المُعِلِمُ المُعَلِّمُ المُعَلِّمُ المُعِلِمُ المُعِلَمُ المُعِلَمُ المُعِلِمُ المُعِلِمُ المُعِلِمُ المُعِلِمُ المُعِلِمُ المُ together, valley, depressed tract.-It differs from נַחַל, which signifies a valley watered by a brook or torrent; also from and pay, which denote plains of greater extent; see Relandi Palæst. 348 sq. Hence it is spoken only of certain particular valleys; just as others are called בַּקְנָח, נַחַל. Thus

a) בי, ביא בֶּן־הָנֹם, Jer. 7, 32. 19, 2. 6.

בּר הַבָּר הַבָּר בִּר הַבָּר בִּר הַבָּר הַבָּר חַבָּר חַבָּר חַבָּר חַבָּר חַבָּר חַבָּר חַבָּר Josh. 15, 8, valley of Hinnom, of the sons of Hinnom, etc. on the south and west of Jerusalem, through which passed the southern boundary of Benjamin and the northern of Judah, Josh. 15, 8. 18. 16. It was noted for the human sacrifices here offered to Moloch, 2 K. Jer. II. cc. and was also called רְבָּה and צמר בֹּנְּכְעִייִר Jer. 2, 23. See Bibl. Res. in Palest. I. p. 382, 402 sq.

- בּר חַחְרָשׁים, with Art. בּר חַחְרָשׁים, with Art. בּר חַחְרָשׁים, valley of craftsmen (see מָרָשׁים) near Jerusalem, with a village of like name, 1 Chr. 4, 14. Neh. 11, 35.
- c) נֵּי רְּמְחֵדְיאֵל (valley which God hath opened) the valley of Jiphthah-el in the northern part of Zebulun, Josh. 19, 14. 27.
- d) אַרָּא מָלָח 2 Sam. 8, 13. Ps. 60, 2, the valley of salt, [prob. the very remarkable Valley of Salt a few miles southeast of Aleppo; see Russell's Nat. Hist. of Aleppo I. p. 55. Maundrell p. 213.—Another valley of salt, אַרָּ הַבְּּלַח, is mentioned 2 K. 14, 7, in the vicinity of the Dead Sea; see Bibl. Res. in Palest. II. p. 483.—R.
- e) בֵּר דְּבֹרְרִם the valley of the passengers, east of the sea of Galilee, Ez. 39, 11.
- f) בַּר חַשְּבֹּעִים the valley of Zeboim i. e. hyenas, in the tribe of Benjamin, 1 Sam. 13. 18.
- g) אַנְיָּא the valley of Zephathah in the plain of Judah, 2 Chr. 14, 9 [10]. Comp. the mod. es-Safeh, Bibl. Res. in Palest. II. p. 345.
- h) בַּוּלֵּא, with Art. רְּבַּלְּה, the valley, a place in Mount Pisgah, opposite to Bethpeor in the land of Moab, a station of the Israelites, Num. 21, 20. Deut. 3, 29. 4, 46.

י א a root not in use, signifying to bind, to tie together, to couple, like Arab. של mid. Ye Conj. II, to bind, to fetter, של a bond, fetter, thong; and with a guttural prefixed אָבִר אָבִר, אָבִר אָבִר, אָבִר אָבִר, אַבּר אָבִר, אָבִר אָבִר אַבּר. In the occidental languages comp. the roots gaden, gatten, i. e. to couple, whence Germ. Gatte, Gattung, Kette, Lat. catena, etc.—Hence

m. a nerve, sinew, tendon, Chald. אירש, Syr. [הירש, Gen. 32, 33. Plur. Ez. 37, 8. Job 10, 11. 40, 17. Trop Is. 48, 4 of a stiff-necked people: זיר a sinew of iron is thy neck.

* בְּרָחֵ and שׁׁם Mic. 4, 10, fut. רָנָרִחַ,

- 1. to break or burst forth, spoken of a fountain or stream of waters, Job 40, 23; of an infant breaking forth from the womb, Job 38, 8; of a warrior rushing forth to battle, Ez. 32, 2.—Syr. to break forth, as water or as an infant. Chald id and espec to break forth to battle.
- 2. Trans. to cause to break forth, to bring or draw forth; e. g. an infant from the mother's womb, Ps. 22, 10 מְּבִּי מְּבָּי וְשִׁי לְּבִּי מִּשְׁי for thou didst bring me forth out of the womb, where אוֹם is a less usual form of the participle, comp. Lehrg. p. 402. So of a mother, to bring forth, Mic. 4, 10.

Hiph. to break forth, to rush forth from a place of ambush, Part. קַּבְּיַת Judg. 20, 33.

Deriv. גַּרְחוֹן.

לְּחֵה or תְּיֹם Chald. Aph. to break forth, to rush forth, e. g. the winds, as if to battle, Dan. 7, 2. See the Heb. root no. 1.

לְּרָבּׁ (breaking forth sc. of a fountain) Giah, pr. n. of a place near Gibeon, 2 Sam. 2, 24.

pr. a stream, river, so called as breaking forth from fountains; comp. Job 40, 23. Corresponding is Arab. بَحْيَحُون, which is used by the Arabs before the names of several large Asiatic streams, as the Ganges, the Araxes, etc. In Heb. it is a pr. n. Gihon, e. g.

- 1. A fountain with a stream and pools on the west and southwest of Jerusalem, 1 K. 1, 33. 38. 2 Chr. 32, 30. 33, 14. See Bibl. Res. in Palest. I. p. 512.
- 2. The second of the four rivers of Paradise, which is said to flow around the land of win Cush, Gen. 2, 13. Some follow here the Arabic usage of the word mentioned above, and understand the Araxes; thus taking win a sense different from the usual one. On

the other hand, the constant testimony of the ancients is in favour of the Nile, as Sept. Jer. 2, 18. Ecclus. 24, 37. Joseph. Ant. 1. 1. 3. On this supposition, prob. the Ethiopian Nile is to be understood, which may be truly said to flow around Ethiopia. See Thesaur. p. 281 sq.

• قللذ عوة قرللد

* ברל מוד אין דיבל Prov. 23, 25 Cheth. fut. בְּבֶּל, apoc. בְּבֶּל; pr. to move in a circle, to revolve, whence deriv. בְּבָּל, comp. בְּבָּל ; also like Arab. בְּבָּל Waw, to dance in a circle, comp.

2. to tremble, to fear, which comes from the leaping or palpitation of the heart, see Job 37, 1. Ps. 29, 6; comp. the roots אַרָּיָם and שׁבְּיִב הַ So Gr. שׁבְּעִנְּיִנִינִי צִּמְּטָּ Æschyl. Choeph. 164, 1022; אַ צּמְעָלְּוֹם הּמֹלְ Æschyl. Choeph. 164, 1022; אַ צּמְעָלְּוֹם הּמֹלְ Æschyl. Choeph. 164, 1022; אַ צּמְעָלְוֹם הּמֹלְ Æschyl. Choeph. 164, 1022; אַ צּמְעָלְוֹם הּמֹלְ Æschyl. Choeph. 164, 1022; אַ צּמְעָלְוֹם הּמֹלְ בּרְיִנְילִּיִם וּמִּלְּוֹם הַ בּרְיִנְילִּים בּרְיִנְילִּים בּרְיִנְילִּים בּרְיִנְילִּים בּרְיִנְילִּים בּרְיִנְילִּים בּרְיִנְילִּים בּרְיִנְילִּים בּרְיִנְילִּים בּרְיִנְילִים בּרְירִים בְּלִירִים בּרְירִים בּרְיבּים בּרְירִים בּרְיים בּרְירִים בּרְייִים בּרְייִים בּרְירִים בּרְיּרִים בּרְיּים בּרְייִים בּרְייִים בּרְייִים בּרְייִים בּרְייִים בּרְייִים בּרְ

The derivatives follow.

אָבִרבַּיָל see בַּיִל

הרל א. 1. pr. a circle, circuit; hence an age, ævum, and meton. men of an age, generation, i. q. דור, comp. שִּׁשָּׁן the youths of your מָּבֶּירִ בְּיִלְּכָים וֹיִ נְּיִלְּכִים is one born in the same hour and under the same star with me.

2. exultation, rejoicing, gladness, Hos. 9, 1. Is. 16, 10. Jer. 48, 33.

f. i. q. ביל no. 2, exultation, re joicing, gladness, Ps. 65, 13. Is. 35, 2 יריקון rejoicing and shouting, i. e. st. constr. for the absol.

. נְלח eee in בּרלֹנְר

mid. Ye, prob. to boil up, to effervesce, whence عَالَيْ a boiling of the breast, from anger, hunger, thirst. Corresponding is Germ. gahren, in some dialects gohren, gichren. Hence

or אַ m. lime, so called from its effervescing when slacked, Is. 27, 9.

Arab. جَيَّارُ and unslacked lime.

ליך id. Dan. 5, 5. Comp. Targ. Is. 27, 9. Am. 2, 1.

a sojuurner, stranger, i. q. אַ q. v. 2 Chr. 2, 16. R. און I.

אניש see פיש.

ਪ੍ਰਿੰਡ (filthy, see ਲਾਂਬ) Geshan, pr. n. ra. 1 Chr. 2, 47.

לב m. (נְלֵל יִי plur. בַּלֹים 1. a heap of stones, Job 8, 17; mostly with שְּבָּיִרם added, Josh. 7, 26. Often of ruins Is. 25, 2. Plur. heaps, ruins, Jer. 9, 10 מְּרִירִר נְשִׁלִּים לְנַלִּים מְנַבְּים לְנַלִּים מְנַבְּים לְנַבְּים לְנַבְּים לְנַבְּים לְנַבְּים לְנַבְּים לְנַבְּים לִבְּלִים and I will make Jerusalem heaps, ruins. 51, 37.

2. a fountain, spring, so called from the rolling or welling up of the waters, Cant. 4, 12. See >> Niph. no. 1.—Plur. rolling waves, billows, Ps. 42, 8. 89, 10 107, 25. 29. Syr. L. a wave, billow.

sacred candelabra, so called from its round form, i. q. אַלָּה no. 2. Zech. 4, 8 R. كُوْم to roll.

ַּנְלָּת see בְּלָא.

* 그들록 obsol. root, softened from 그글, to scratch, to scrape, to shave; kindr.

Arab. خلف to scrape, to abrade, to shear wool. Hence

a razor.

לְבְּׁבְּׁלֵּ (boiling fountain, from בּּלְבּעָּקׁ (boiling fountain, from בּלְבִּעָּ ebullition, see r. בְּעָבּע Gilboa, pr. n. of a mountain or mountainous tract in

the tribe of Issachar, where Saul was defeated and slain by the Philistines. 1 Sam. 28, 4. 31, 1. 2 Sam. 1, 6. 21.— From the etymology it would seem to be strictly the name of a fountain (Tubania?) or of a village near a fountain; whence it was prob. transferred to the neighbouring mountain. A village called $\Gamma \epsilon \beta o \nu \dot{\epsilon}$ (r. $\Gamma \epsilon \lambda \beta o \nu \dot{\epsilon}$) is mentioned by Eusebius; and the same exists upon the mountain at the present day as Jelbon; see Bibl. Res. in Palest. III. p. 157, 170.

e. g. of a chariot, etc. Is. 5, 28. Ez. 10, 2. 6. 23, 24. 26, 10; of a well, for drawing water, Ecc. 12, 6.

2. a whirlwind, Ps. 77, 19. Ez. 10, 13. Syr. Hence

3. chaff, stubble, any thing driven round before a whirlwind. Ps. 83, 14 מבלבל לפני O my God, make them as the chaff, etc. Is. 17, 13 מבלבל לפני like stubble before the whirlwind; parall. אָלָה, באוֹם, chaff, dust, or the like, which is driven round by the wind; Arab.

לְבָּלֵבְ Chald. a wheel, Dan. 7, 9.

1. a wheel, Is. 28, 28. 2. With the art. בְּלְבָּל (circle, or according to Josh. 5, 9 a rolling away) Gilgal.

a) A place situated between Jericho and the Jordan, Josh. 4, 19. 20. 9, 6. 10, 6. 7. 14, 6. 15, 7; where Samuel and Saul offered sacrifices, 1 Sam. 10, 8. 11, 14. 15. 13, 4-9. 15, 21. 33; and where the prophets dwelt, 2 K. 4, 38, although idols were also worshipped there, Judg. 3, 19. Hos. 4, 15. 9, 15. Am. 5, 5. More fully בית הַבּלְבֶּל Neh. 12, 29. Gr. Γάλγαλα, 1 Macc. 9, 2. No trace of the name or site of Gilgal now remains; see Bibl. Res. in Palest. II. p. 287.

b) [A place or region near the western coast of Palestine, Deut. 11, 30. Josh. 12, 23. Euseb. and Jerome speak here of a Galgula, and the modern name Jiljuleh is still found; Bibl. Res. in Palest. III. p. 47.—R.

רְבְּלִבְּׁלָ, f. (r. לְּבָּלֵּבְּ) a skull, cranium, so called from its round form, 2 K. 9, 35. Also used like Lat. caput, Engl. head,

* לְבָּבְ obsol. root, signifying prob. to be smooth, polished. Kindr. are לָבָר, תְּבָר, תְבָר, עָבָר, עָבָר, עָבָר, עָבָר, עַבְּר, עַבְּרְיבָּר, עַבְּרָּר, עַבְּרָר, עַבְּרָר, עַבְּרָּר, עַבְּרָר, עַבְּרְרָר, עַבְּרָר, עַבְּרָר, עַבְּרָר, עַבְּרָר, עַבְּרָר, עַבְּרָר, עַבְּרָר, עַבְּרָר

m. c. suff. גְּלְדֵּר, the skin, i. e. the human skin, as smooth and naked, Job 16, 15. Arab. בָּלֶר, Syr. בִּלָרָ id.

ירֵבל fut. הַבְּלָּה conv. בְּבֶּל, pr. to be naked, and trans. to make naked; kindr. with r. הַבְּלָּה to be naked, bald, whence with a softer pronunciation הַבָּאָ, הַבָּא. It is applied espec. to the ear as uncovered by removing the hair, or to the face when the veil is removed. Comp. Arab. ב to put off a garment, to put off a veil and so uncover the face; metaph. to disclose any thing. Hence in Hebrew:

1. to make naked, to uncover; and then to disclose, to reveal; espec. in the phrase 'זוֹן to make bare or uncover the ear of any one by removing the overhanging locks, as is often done in whispering a secret to another; hence to tell to any one, to disclose, to show. 1 Sam. 20, 2 my father doeth nothing ... שׁת־אָזְנִר but that he telleth me. v. 12. 13. 9, 15. 22, 8. 17. Also in a slightly different sense spoken of God, Job 36, 10 he openeth their ear to discipline, to instruction, i. e. causes them to hear. v. 15. 36, 16. Hence trop. גַּלָד סוֹד to reveal a secret, Am. 3, 7. Prov. 20, 19. -Also ולה ספר to unfold or open a book, to unroll a volume. Jer. 32, 11. 14.

2. to make bare a land of its inhabitants, i. e. to migrate, to emigrate, (Arab and جلی id.) either voluntarily as 2 Sam. 15, 19; or involuntarily, i. e. to be

carried away captive, to go into captivity or exile, 2 K. 17, 23. 24, 14. 25, 21. Am. 1, 5. 6, 7. al. Spoken of inanimate things, Is. 24, 11 the joy of the land is banished, gone. Job 20, 28. Prov. 27, 25.

NIPH. 1. to be uncovered, made naked; Is. 47, 3 thy nakedness shall be uncovered. Ez. 13, 14. 16, 36. 23, 29. Also of removing a veil, Jer. 13, 22.

2. to be revealed, i. e. a) Of men and God, to discover oneself, to appear, as if a veil were removed, i. q. הַאָּרְיִ, with אַ Gen. 35, 7. 1 Sam. 14, 8. 11; comp. Is. 53, 1, where c. 💆. b) to be discovered, manifested, to come to light, spoken of what before was concealed, Is. 49, 9. Hos. 7, 1. c) to be uncovered, with \(\frac{1}{2} \) and \(\frac{1}{2} \), Is. 23, 1. 1 Sam. 3, 7.

3. to be carried away, removed, pass. of Hiph. Is. 38, 12.

PIEL i. q. Kal, but oftener in the literal and primary signification.

1. to make naked, to uncover, e.g. the feet Ruth 3, 4. 7; the foundations of a building Mic. 1, 6. Also with acc. of the veil or covering removed, Is. 22, 8, 47, 2. Nah. 3, 5. Job 41, 5.—Spec. a) nbs to uncover the nakedness of a woman, i. e. to have carnal intercourse with her, Lev. 18, 8 sq. 20, 17 sq. So to uncover the nakedness of a man is to have unlawful intercourse with his wife, Lev. 20, 11. 20. 21, as is explained by Lev. 18,8; and in the same sense is used the phrase to uncover one's skirt or coverlet, Deut. 23, 1. 27, 20. b) God is said to uncover the eyes of any one, i. e. to open the eyes, to discover secret things to mortal eyes, Num. 22, 31. Ps. 119, 18. opened as to the eyes, having בלגר ערנים the eyes open, spoken of a prophet. Num. 24, 4. 16.

2. Metaph. to reveal any thing hidden, Job 20, 27; a secret Prov. 11, 13; to betray a fugitive Is. 16, 3; to lay open, to make known, e. g. God his attributes Ps. 98, 2. Jer. 33, 6. So אַלָּה שָּלֵּה ' נַלָּה ' בַּלָּה ' עַלִּה' נַלְּה ' to uncover that which is upon any thing, to remove the veil from upon it, Lam. 2, 14. 4, 22.

PUAL to be uncovered, made naked. Nah. 2, 8 http://s. she is made naked, i. e. gnominiously, spoken of Nineveh.

HIPH. הַבְּלֵל and הַנְּלָה, fut. conv. וַבְּגַל,

to carry away captive, to carry into exile, 1 K. 15, 29. 17, 6. 11. 18, 11. al.

HOPH. pass. of Hiph. Esth. 2, 6. al. HITHP. 1. to uncover oneself, Gen. 9,

2. to disclose or reveal oneself, e.g. the heart, Prov. 18, 2.

Deriv. אָלֶּרוֹן, אָלָרוּת, and pr. ה. יְבְּלֵּר, גָּלְרֵת, גּוֹלָן.

בְּלָא, בְּלָא, Chald. to reveal, Dan. 2, 22, 28, 29.

APH. after the Heb. manner הַּלְּלֶּי, i. q Heb. Hiph. to carry away captive, to cause to migrate, Ezra 4, 10. 5, 12.

i. q. הלָהו q. v. exile, migration

ללה (after the form קרטור, קרטור, פּלָה, (בּלָה, אַרְטוּר, מּינוּר, רַּלְּה, אַרָּטוּר, וּבְּלָה, exile, r. רְּבָּלְה, (בְּלָה, pr. n. of a city in the mountains of Judah, Josh. 15, 51. 2 Sam. 15, 12.—Gentile n. בְּילוֹף, מִבּלוֹף Gilon-ite 2 Sam. l. c. from a form שׁרלני, משרלני from השרלני

ו בְּלֵה f. (r. נְלֵּלֵה) 1. a fountain, spring, i. q. בְּלַ no. 2. Plur. Josh. 15, 19. Judg. 1, 15.

3. a ball or globe, as an ornament on the tops or capitals of columns, 1 K. 7, 41. 2 Chr. 4, 12. 13.

דלרכות m. plur. (r. בָּלַבְּי note, lett. b) pr. trunks, logs, blocks, which are rolled, hence in derision, idols, Lev. 26, 30. Deut. 29, 16. al. So in various phrasea as דָּבָרְ הַּבְּלְּבְּיִר הַ to go after idols 1 K. 21, 26; עָבֵרְ הַבְּלְּבִּיר to go after idols 1 K. 21, 26; עָבֵר הַבְּלְּבִּיר idols 2 K. 17, 12. 21, 21; בְּיִבְּי בִּי to lift up the eyes unto idols Ez 18, 12 Often joined with other contemptuous names of idols, as שִּבְּרִבִּי בַּי 16, 36, בּבַר 13, 13; also very freq. in expressions in

which idol-worship is reprobated, as נְשְׁמָא בְּוֹלְהֹּלְים to pollute oneself with idols Ez. 20, 7; נְאָרָ אָתִרי נְלֹּהְלֵּרִם (6,9) נָאָרָ אָתרי 23. 37; etc.

קְּלְּדֹם m. (r. בְּלָבְּה) a covering, mantle, pallium, in which one is wrapped, Ez. 27, 24. Chald. בְּלִּרְמָא , בְּלַכּה , id.—Hence Gr. χλαμύς, χλανίς, χλαῖνα.

Josh. 21, 27 Cheth. i. q. גְּלֵּדְ q. v. אַנְּלָּדְ f. once בְּלֶדְ Obad. 20, with Kamets impure. R. תְּבָּבָּ

a carrying away, captivity, exile,
 K. 25, 27. Jer. 52, 31. Ez. 1, 2. 33, 21.

2. Collect. captives, exiles. בַּלְּהַתְּ בְּחַרְּבָּתְ the exiles of Judah, Jer. 24, 5. 28, 4. 29, 22. 40, 1. קוֹתְ spoken of Israel living in exile Is. 45, 13.

Chald. f. emph. בְּלְּהָחָא, captivity, exile. בְּלַהְחָא the exiles Dan. 2, 25. 5, 13. Ezra 6, 16. Syr. בַּבָּרָהָרָא.

* הֹבְּלֵי in Kal not used, pr. to be smooth, and hence to be bare, naked, comp. הֹבָּא; spec. to be bald, Arab.

to have a bald forehead. This is a softened root from the harsher nip; comp. by transpos. Phn. In the western languages correspond calvus, Slavic goly, holy, Germ. kahl; also gelu, glacies.

PIEL to make bare, bald; hence to share the head, Num. 6, 9. Deut. 21, 12; a person 1 Chr. 19, 4. Also to share off, to cut off the hair, see Pual; the beard 2 Sam. 10, 4. Once intrans. to shave oneself, the hair and beard, Gen. 41, 14. Metaph. to shave a land, i. e. to lay it waste with fire and sword, Is. 7, 20.—Chald. The to shave, to shear, The shaveling, spoken by the Rabbins of monks, like Bohem. holy.

Pual to be shaven, shorn, Judg. 16 17. 22.

HITHPA. 1. to shave oneself, Lev. 13, 33. 2. to shave or cut off from oneself, c. acc. Num. 6, 19. Comp. Lehrg. p. 284. d.

תּלְּיוֹן, m. (ר. תּלְּיוֹן, after the form בְּלְּיוֹן, תִּיְיוֹן, תִּיְיוֹן, מֹלְיוֹן, מֹלְיוֹן, a table, tablet, of wood, stone, or metal, on which to write or inscribe any thing, i. q. תַּלְּיִן, so called as being smooth, bare, naked, or empty; see the root. Is. 8, 1.—In Talmudic

is the empty margin of ז page or volume, roll.

PLUR. Εξέτε Is. 3, 23, mirrors, 1. e. tablets or plates, laminæ, of polisned metal, which were used by the Hebrew women as mirrors, Ex. 38, 8. Job 37, 18; and which were carried about by them in the manner of other nations, being mostly of a round form and furnished with a handle; see Comment. on Is. I. c. So Chald. Vulg. Kimchi in Comment. Abarbenel, Jarchi.—On the other hand, the LXX and Kimchi in Lex. understand transparent garments, διαφανή Λακονικά, as if making naked the body; comp. Schroeder de Vestitu mul. Heb. p. 311, 312.

י ה (גלל ה' m. (r. נְּלֵל ה') 1. Adj. rolling, turning, e. g. the leaves of a folding door, 1 K. 6, 34. Comp. Ez. 41, 24.

2. Subst. a ring, Esth. 1, 6. Cant. 5, 14 דְּרָינְ בְּלְבֵּלִ זְתָב בְּעְלָאִים בַּתְּרְשִׁים his hands are as gold rings set with gems of Turshish, i. e. the fingers when curved are like gold rings, and the nails dyed with henna or the like resemble gems.

3. a circle, circuit, region, i. q. בְּלֵּבְּרֹ חֲבּוֹרָם Spec. בְּלִבְּלְרֵבּוֹרָם Is. 8, 23 'the circle of the Gentiles,' i. e. Galilee; and צמי בּבּיְלִים אַבְּלִּלְּבְּוֹרָם Josh. 20, 7. 21, 32; דְּבְּלִּלְּבְּרִן (He parag.) 2 K. 15, 29; דְּבָּלִיל זְ K. 9, 11, i. e. the district with twenty small cities, in the tribe of Naphtali, around the city Kedesh (thrice called בְּבָּלִיל בְּבָּלִיל בְּבָּלְיל בְּבְּלִיל habited mostly by Gentiles, espec. by the neighbouring Phenicians. Sept. दें

ה בּלִילָה ה. i. q. בְּלִילָה ה. מ. מ. מ. מ. בּלִילה לות ביותו. הפוסים ה. אבל לות ביותות הפוסים הוא בְּלִילָה ביותות הפוסים משות לותות הפוסים הוא ביילות ביותות ב

(fountains) Gallim, pr. n. of a city of Benjamin, lying north of Jerusalem, 1 Sam. 25, 44. Is. 10, 30.

לְּלְכֵּת (exile, an exile) Goliath, a Philistine giant, slain by David in single combat, 1 Sam. 17, 4. 23. 21, 10. 22, 10 comp. Ecclus. 42, 5. On 1 Chr. 20. 5 see under art.

* בָּלֵל , 1 pers. גָּלָלוּ, but 3 plur. בָּלֵל Gen. 29, 3. 8; imp. 51, 511, once 51 18. 119,22; to roll, e. g. a stone Gen. 29, 3. 8. Metaph. with אָם נס to roll off or away from any one, e. g. reproach Josh. 5, 9. Ps. 119, 22; with אַל and אַל to roll from oneself to or upon another, Ps. 37, 5 511 יבל־יחוֹח בּרִבּף roll or devolve thy way upon Jehovah, i. e. commit all thy affairs נל צל־רָחוֹת מְעַמֶּיך 16, 3 קריתות מעמיר גל אל־רָחוֹת מינמיר אול commit unto Jehovah thy works, deeds. Ellipt. Ps. 22, 9, where the poet introduces his enemies as deriding his confidence in God and saying: גל אַל־רָחוֹחו רְּפַלְּבֶּהוּ [roli all upon Jehovah, rely upon him; let him deliver him; comp. a like change of person in v. 27.—R.] Or, 3 may be infin. put for the finite verb, he rolleth etc.

Note. The genuine force of this widely extended root, which imitates the sound of a globe, ball, or other round body rolling rapidly forwards, is expressed by the Germ. rollen, Engl. to roll, each onomatopoetic like the Hebrew word. Hence in the derivatives it is rea) To things round, rolling, revolving, as ڍڙڍڙ wheel, also a whirlwind, a ring, פְּלָּלֵה a roll, volume, בְּלָבֹּלָת a ring, בְּלָבֹּל a skull, נַלַל , נַלַל ball of dung, גַּלָל a bowl, reservoir. b) To things heavy, which are rolled along, and not carried; whence גַּל a heap of stones, גַּלּרָים logs, blocks, put for idols; كَامِ weight, a

large stone; Arab. حَكْلُ a heavy busic) Also spoken of rolling waves, like Germ. quellen, Engl. to well. whence i. q. Germ. Wellen, Engl. waves, בַּלֵּרֶם, בַּל billows .- From this most fertile monosyllabic stock have also flowed the triliteral roots צָּנֵל, Arab. פָּנֵל, whence בַּלָּה wagon, wain; and as increased at the end, בַּלַם to roll or wrap up, בלום, Lat. glomus, glomeravit, globus, Germ. Klumpen, Engl. clump. Other kindred roots in the Hebrew itself are: גיל to move in a circle; and, changing the palatal to a guttural, 3477, מיל, אול, הויל, q. v. Beside these, there is also a multitude of shoots branching off into the occidental languages, espec. he Greek; comp. xillo, xillo (Valck. ad Hd. t. 7. 155), xvlia, xvlivda (בלם),

πόλλοψ, πόλλαβος, πόλλιξ, πύλλος (comp xοῖλος), xόλλυρα a round cake (σω) also, the palatal being dropped or trunsferred to the end, illu, silu, siliu, siliu, siliu, ily, oblog, toulog, ileyyog, Elis and illoom, etc. Lat. volvo, later Lat. callus i. q. Fr. gallet, caillou (51), Germ. Galle, Gölle i. q. Quelle, quellen, rallen, walzen, onomat. kullern, Swed. kula, low Germ. Kaul, whence Kugel.-Where any thing is rolled along or revolves on a rough, stony, gravelly soil, so as to cause a harsh, grating, scraping sound, this is expressed by similar roots made harsh by the letter אַרָל, גַּרַל, as פַּרַר, גַּרַר, נַּרַל, the branches of which are no less widely diffused.

Niph. לְבָּל plur. 3 pers. יְבַּל 1. to be rolled, to roll along, as billows, Am. 5, 24.

2. to be rolled together, as a scroll, e. g the heavens, Is. 34, 4.

Hiph. fut. conv. לְיָבֶל , to roll, to roll away a stone, Gen. 29, 10.

POAL, to be rolled, e. g. in blood, to be stained with blood, Is. 9, 4.

HITHPO. id. 2 Sam. 20, 12. With \$2 to roll oneself upon any one, i. e. to rush or fall upon him, Gen. 43, 18.

Pilp. בְּלְבֵּל i. q. Kal no. 1, to roll, to roll down, Jer. 51, 25.

HITHPALP. דְּעְדְבּלְנֵל to roll oneself down upon an enemy, i. e. to rush or fall upon Job 30, 14.

Deriv. see in Note above.

אָלָּלְ m. 1. dung, ordure, so called from its globular form, i. q. אָבָּי ; see r. אָבָּי ; see r. אַבָּי ; אַבָּי ; see r. אַבָּי ; אַבָי ; אַבָּי ;

3. Galal, pr. n. m. perh. weighty worthy, like Arab. عُجُلُ. a) 1 Chr 9, 15. b) ib. v. 16. Neh. 11, 17.

לְּלֶל Chald. m. pr. a rolling then weight, magnitude, see r. בָּלָל note, lett

b. Ezra 5, 8 and 6, 4 אַבֶּן בְּלֶּלְ great or teavy stones, hewn stones, which must be rolled along, not carried.—So Talmud. אבן without אבן, spoken of a large stone, Buxt. Lex. p. 433.

הַלְּבֶּל m. i. q. בְּלֶב no. 1, dung, ordure of men; in Sing. once, Job 20, 7 רֹאבֵר , Chald. and Vulg. well, sicut stercus suum in æternum peribit. Comp. for this degrading figure of destruction, 1 K. 14, 10.—Plur. בְּלֵבִים balls of dung, dung, Zeph. 1, 17; spec. human ordure Ez. 4, 12. 15.

לְבֶּלֵי (perh. dungy) Gilalai, pr. n. m. Neh. 12, 36.

* בַּלְכֹּם fut. רְּבְלִכֹּם, to roll or wrap together, to fold, once 2 K. 2, 8. See r. בָּלָלָם Kal and note.

Deriv. בלום, and

m. pr. any thing rolled or wrapped together; hence an unformed mass, substance, not yet wrought, the parts of which are not yet unfolded nor developed; spoken of the embryo fætus, Ps. 139, 16.—Often in the Talmud for any thing not yet wrought, elaborated, perfected, see Chelim 12. § 6; also trop. of an unformed unlettered man, Pirke Aboth. 5. § 7.

quadril. not in use, formed om בְּלֶבֶּר, both which roots signify to be hard.—Hence

adj. quadrilit. hard, Arab. stony soil, comp. στερύος, sterilis; then of a woman, Is. 49, 21. Poet. of a night in which none are born, Job 3, 7. Trop. lean, famished, emaciated with hunger, Job 15, 34. 30, 3.

* > in Kal not used, Arab. Conj. III, to quarrel with any one, espec. in a game of dice, drinking, or in dividing an inheritance. So in Hebrew:

HITHPA. to become angry, to be irritated, to grow warm, sc. in strife. Prov. 20, 3 it is an honour to a man to cease from strife, בְּיִבְּלֵב רְיְבְּבַּלֵב but every fool becometh angry. With a of thing or cause, Prov. 18, 1.—Spoken also of strife itself as growing warm, Prov. 17, 14.

obsol. quadrilit. comp. Arab جَلْعَدُ hard, rough.—Hence

הלְּלֶּהְ Gilead, pr. n. 1. Of severa. men: a) A son of Machir and grandson of Manasseh, Num. 26, 29. 30 Patronym. בְּלֶבֶּהְ Gileadite, Judg. 11, 1 12, 4. b) Judg. 14, 1, 2, c) 1 Chr. 5, 14

12, 4. b) Judg. 14, 1. 2. c) 1 Chr. 5, 14 2. With the art. דְּוּלְגָּר, Gilead, Gileaditis, (pr. hard, stony region, or i. q. וַלְבֶּר hill of witness,) a district of Palestine beyond Jordan, strictly comprehending the mountainous region south of the river Jabbok, Gen. 31, 21-48. Cant. 4, 1; with a city of like name, Hos. 6.8, comp. Sept. Judg. 12, 7, apparently the same with רְמוֹת גּלְצֵר. Here is the highest part of the mountains east of the Jordan; and one ridge is still named Jebel Jel'ad or Jel'ad, from two ruined towns so called upon it; see Burckhardt's Travels in Syria, etc. p. 348. Bibl. Res. in Palest. II. p. 243, 306. III. App. p. 167. But the name Gilead was also employed in a wider sense, so as to include the whole mountainous tract between the Arnon and Bashan, inhabited by the tribes of Gad, Reuben, and part of Manasseh, now called البلقا and جبل عجلون, i. e. el-Belka and Jebel 'Ajlûn, Num. 32. 26. 29. 39. Deut. 3, 12. Josh. 12, 2. 5. 13, 10. 11. 30. Am. 3, 13. Hence put for the territory of the tribes of Gad and Reuben Ps. 60, 9. 108, 9; for the tribe of Gad Judg. 5, 17, comp. 5, 16; although too this usage is not constant, and in 1 Sam. 13, 7 the land of Gad and Gilead are joined.—Once it comprehends also Bashan, and extends to the northern extremity of Palestine, Deut. 34, 1.

בְּלְעֵּד (i. e. בַּלְעֵד heap of witness)

Galeed, pr. n. Gen. 31, 47. 48.

to sit down to lie down. Cant. 4, 1. 6, 5 thy locks are as a flock of goats אַבְּלְשׁוּ בַּחַר בִּלְבָּע which lie down upon Mount Gilead, i. e. upon its side, as if hanging from it, see אָם no. 3. h.—Jerome Cant. 4, 1 quæ ascen derunt. Sept. Complut. Cant. 6,5 ἀνέβησαν Comp.

בָּלֹרת see בָּלֶת.

Di Conj. (r. Doi) 1. Implying conjunction, together, at once; so in the

2. Implying accession, also, etiam, Gen. 3, 6. 22. 7, 3. 19, 21. 35. 30, 15. 35, 17. al. It is commonly put before the word to which it refers; but where a word is repeated for the sake of emphasis, its place is before the latter, e. g. with pronouns איז בם חיא she, she herself also, Gen. 20,5; בְּמִרוֹ נַבּם דּרָאָא in his mouth also, 2 Sam. 17, 5. Prov. 23, 15. Gen. 27, 34, comp. Lehrg. § 191. Heb. Gr. § 119, 3. With verbs, Gen. 46, 4 וְאֵלְכֶר אָעַלְהְ נָם and I will also come up with thee. 31, 15. 1 Sam. 1, 6. Sometimes at the beginning of a clause it refers not to the next word, but to another more remote, Prov. 20, 11. Repeated Di - Di alsoalso, i. q. both—and, Gen. 24, 25. 43, 8. Ex. 12, 31. Jer. 51, 12; thrice repeated Is. 48, 8; בַּם Gen. 24, 44.

3. Intensive, even, see [38] no. 1; Prov. 14, 20. 17, 26. Joel 3, 2. With a negative particle, not even, not so much as, Ps. 14, 3. 53, 4. 2 Sam. 17, 12. 13, comp. 72 C. 3. So [2] Gen. 6. 4.—Often it serves merely to give emphasis to the

owing word, and frequently cannot be rendered into English, q. d. yea, indeed, 1 Sam. 24, 12 אַרָּח בַּם רְאָח בַּם רַאָּח בַּם רַאָּח בּיִם רַאָּח בּיִם רַאָּח בּים רַאָּר אָרָה אָרָם רַאָּר בּאָר בּיִם רַאָּח בּים רַאָּר בּאָר בּאָר בּים רַאָּח בּים רַאַם רַאַר בּים רַשְּבָּם רְאָם רַאַר בּים רַאַר בּים רַשְּבָּם רַשְּבָּם רְאָם רַשְּבָּם רְאָם רַשְּבְּם רְאָם רַשְּבְּם רְאָם רְאָם רַשְּבְּם רְאָם רְאָם רַשְּבְּם רְאָם רְאָם רַשְּבְּם רְאָם רְאָבְיּבְיּיִים רְישְבְּיִים רְישְבְּיִים בּיוּבְיּים רְישְבְּיִים רְישְבְּיִים רְישְבְּיִים בּיוּישְיּבְיִ

* Kal not used, to absorb, to trink up, to swallow, i. q. Chald.

PIEL poet. of the horse swallowing as 17*

it were the ground in his eagerness and fleetness. Job 39, 24 בְּבָּא־צֵּרְץ he swalloweth the ground, q. d. he runs away with it.—The same metaphor is common in Arabic in the verb ב to drink, to take a draught, as التهم الأرض; see Schultens ad h. l. and Bochart Hieroz. I. p. 142-148.

HIPH. to let swallow, to give to drink, Gen. 24, 17.—Hence

m. a bulrush, spec. the Egyptian papyrus, papyrus nilotica, paper-reed, so called from its porous nature as absorbing moisture; comp. bibula papyrus Lucan. 4. 136.—Job 8, 11. Is. 35, 7. The Egyptians made from it garments, shoes, baskets, vessels of various kinds, and especially boats or skiffs, Plin. H. N. 13. 21-26. So Ex. 2, 3 xps nam an ark or skiff of papyrus. Is. 18, 2.

to cut off, to amputate; Ethiop. 10 R, transp. 121, 221. Hence is derived 121 a cut, i. e. a rod, staff, and then cubit. The same verb is transferred to brave warriors, who cut down the enemy

like trees; whence Arab. בְּבְׁל and Syr. Aph. to be bold, brave, fierce, of a soldier.
—Hence

m. (r. דְּבָּיִ q. v.) pr. a cut, i. c. a staff, rod, as being cut from a tree; Zab. בירבי a staff, rod, the letter ש being inserted, and ז and ש interchanged; Chald. מַנְיְבִייִּ דְּאָ. Then a cubit, the measure of a cubit, Judg. 3, 16.—Syr.

m. plur. Ez. 27, 11 brave soldiers, fierce warriors, Jerome bellatores. This word has given rise to endless conjectures among interpreters; see Thesaur. p. 292.

לְּבְרֵּל (weaned) Gamul, pr. n. m 1 Chr. 24, 17. Comp. בֵּרַת נְּטֵּרֶל.

שלהל m. (r. נְּבֶּל) 1. act, work, deed, whether good or evil, q. d. desert; more fully בְּבֵּל בְּבִּיב Judg. 9, 16. Prov. 12, 14. Is. 3, 11; in a good sense, benefit, Ps. 103, 2. Hence בְּבִּלְּב נְבִּלְּב נְבִּלְּב נְבִּלְּב נְבִּלְּב נְבִּלְּב לְבָּרָל וֹ to render to any one his desert, to repay his doings, works; Ps. 28, 4 בַּבְּלֶם לָבָּדָם Prov

12, 14; c. פֿעַם בּסדּל לְ Se. 94, 2. Sc שַׁל אַל לַּטְּלָ d. Ps. 137, 8. Prov. 19, 17, c. עַל Joel

2 recompense, retribution., Is. 35, 4.

ז בְּטַרּלָה f. (r. בְּטֵבְ 1. i. q הְשֵׁבְ no. 1. Is. 59, 18; some copies read plur. בְּטָרִלָּה. 2. i. q. בְּטָבְיה no. 2, 2 Sam. 19, 37.

* الْمِيَّةِ obsol. root, prob. i. q. الْمِيِّةِ to cut off; whence Arab. مُونِيِّةِ acute-minded, sagacious, and عبية sycamore, from the idea of cutting, see

הַלְּחָדוֹין, place fertile in sycamores) Gimzo, pr. n. of a place in the plain of Judea, 2 Chr. 28, 18. Now Jimzu, a village east of Lydda; see Bibl. Res. in Palest. III. p. 56, 57.

2: to do good to any one, to benefit; Prov. 11, 17 שֵׁלֵ נְמְשׁׁוֹ he doeth good unto himself. With צָל Ps. 13, 6. 116, 7. 119, 17. 142, 8.

3. to reward, to render, to recompense to any one good or evil; c. acc. Ps. 18, 21 לַבְּלֵיִי וְהַוֹּהְ בְּצִּרְּחָ

the Lord rewarded me according to my righteousness. With 52 Chr. 20, 11. Ps. 103, 10; 5 Deut. 32, 6, unless by a diff. division of the words הול החוד is here acc. of person.

Deriv. מְנְמִּוּל , נְמִוּלָח , נְמִוּל, and pr. n. נְמִלְיאֵל .

II. 1. to wean a child, Is. 28, 9 where בְּלָּהֵים is added. Is. 11, 8. 1 K. 11, 20 Hos. 1, 8.—Hence pr. n. נְּמָהָּר.

2. to ripen fruit, to make ripe, Num. 17, 23. Intrans. to ripen, to become ripe, Is. 18, 5.

NIPH. pass. of no. II. 1, Gen. 21, 8. I Sam. 1, 22.

Nore. The primary signification of

this verb, and the origin and connection of the other senses, are illustrated by A Schultens (ad Prov. 3, 30) by comparing Arab. غيل pr. to cover with fomentations so as to produce warmth and heat, to cherish: which idea of warming and cherishing he supposes is then transa) To the ripening of fruit; b) To a child as weaned; c) To benefits done to any one, by which we as it were cherish him; and also even to evils which we bring upon any one. But can refer only to the significations in no. II; while for those in no. I, we may compare عيل, Arab. عيل, to labour, to do.

plur. בְּמַלִּים, comm. gend. a camel, male or female, Gen. 32, 16. al.—
This word is found in all the Semitic languages; also not only in Greek und Latin, but likewise in Egyptian, אבנוסדא, factions, and in Sanscrit under the form kramela, kramelaka. If the origin of the word is to be sought in the Semitic languages, אָם is prob. bearer, carrier, from בּבָּיל to bear.

ונמולה see בְּמְלָה.

(camel-driver, or camel-rider) Gemalli, pr. n. m. Num. 13, 12.

(reward or benefit of God) בְּּמְלִיאֵל (famaliel, pr. n. m. Num. 1, 10. 2, 20. 7,55.

* Dep a root not used, i. q. dep q. v. to congregate, to conjoin, to heap up; comp. Arab. fo to heap up, to increase, also intrans. to be heaped up, to be much.—Hence be and deput.

* 723 a root not used in Hebrew, to dig, see Y 131.

1. to bring to an end, to complete, to perfect. Ps. 57, 3 אַבּיר God who will complete for me, i. e. will do all for me, will maintain my cause; c. בְּבָּר Ps. 138, 8.

2. Intrans. to come to an end, to cease, to fail, Ps. 7, 10. 12, 2. 77, 9.—In the Aramæan dialects this verb is very frequent in both significations.

קבר Chald. id. Part. pass. גְּבָּיר, perfect, complete, finished, in skill or learning, Ezra 7, 12.

Gomer, pr. n. 1. A northern people sprung from Japheth, Gen. 10, 2; from which Togarmah or the Armenians are said to be descended. Gen. 10, 3; and who are mentioned along with Togarmah in the armies of Gog, Ez. 38, 6. Most prob. we are to understand the Cimmerians, Kiuuigioi, inhabiting the Chersonesus of Taurica and the adjacent regions as far as the mouths of the Tanais and the Ister, and celebrated for their incursions into Asia Minor in the sixth century before Christ; see Herodot. I. 6, 15, 103. IV. 1, 11, 12. The Arabs call this people by transpos. , whence the modern Krim, Crimea, i. e. the Taurican Chersonesus; also the Cimmerian sea, for the Euxine. Wahl compares Gamir, the Armenian name for Cappadocia; Altes and neues Asien I. p. 274.

2. The wife of the prophet Hosea, a harlot, Hos. 1, 3. Perh. appell. 1. q.

לְּבֵוֹיְהָיּ (whom Jehovah has perfected) Gemariah, pr. n. m. Jer. 29, 3.

(id.) Gemariah, pr. n. of a man of rank in the time of Jeremiah, Jer. 36, 10-12.

* בְּבָּלָ fut. בִּיְבְי 1. to steal, to take by stealth, secretly. This verb would seem strictly to be a denom. from Arab.

side, latus, Chald. 1, and hence to signify pr. to put aside privily; comp. Sanscr. parçuaka thief, from parçua side; and so Arab. in has several significations drawn from the idea of

side, as fregit latus, duxit a latere. Ir Heb. with acc. of thing, Gen. 31, 19. 30 32; acc. of pers. 2 Sam. 19, 42. Deut 24, 7. Job 21, 18 אַבְּהַיּ סוֹמָשׁ and as chaff which the storm stealeth (carrieth) away. 17, 20. Part. pass. fem. with YoJ parag. יוֹבְהַיִּר Gen. 31, 39.

2. to deceive, like Gr. אוחדני. Gen. 31, 27 יחנני אחד and didst deceive me. Espec. with בל, pr. to deceive the heart or mind of any one, as אוחדני צייסי Hom. Il. 14. 217. Gen. 31, 20 ייבנב יפסי and Jacob deceived Laban. v. 26. See L. de Dieu ad Gen. l. c.

NIPH. pass. of no. 1, Ex. 22, 11.

PIEL i. q. Kal. 1. to steal, Jer. 23, 30.
2. With 3, to deceire, 2 Sam. 15, 6.
PUAL pass. i. q. to steal intrans. Job 4,

12 אַלֵּר דְּבֶּר דְגְּנָנִנּ an oracle stole secretly upon me. Inf. absol. בוֹנָ Gen. 40, 15.

HITHPA. to do by stealth, with inf. and ל, 2 Sam. 19, 4 אייר שיים ביים ביים מחוא מלבוא הדיר and the people that day gat them by stealth into the city. Syr.

Deriv. the three following:

m. a thief, Ex. 22, 1. 6. 7.

f. a thest, thing stolen, Ex. 22, 3.

לְּבֶבְּׁתְ (theft) Genubath, pr. n. m. 1 K. 11, 20.

16; Plur. 1913 Am. 4, 9. 9, 14; a grove, where idolatrous rites were performed, Is. 1, 29. 65, 3. 66. 17. R. 123.

f. id. chiefly in the later Hebrew, Esth. 1, 5. 7, 7. 8. Cant. 6, 11. R. pa.

* לְבָּיְ obsol. root, i. q. Arab. בּיִבְ and Chald. יְבְּיֵן, to hide, to hoard, to lay up in store. Kindred roots are בֹּיִנָ בָּיַל , كִיֹנִ נְיַנִים , and transp. בִּינָה , בִּינָה .—Hence

קירם plur. constr. גְּנְיִר 1. treasures. Esth. 3, 9. 4, 7.

2. chests, treasure-chests, in which precious goods or wares are stored, Ez. 27, 24.

Chald. plur. m. treasures, Ezra 6, 1. בְּרָזִיק house of treasures, treasury, Ezra 5, 17. 7, 20. Comp. בַּנְיָבָּא.

m. plur. גְּנְזַבְּ־ם, tre asury of the temple, 1 Chr. 28, 11. The ending קּבָּ

קּב, occurs also in other Chaldee words, as קּבָּן, בַּאָלָּן; Lehrg. p. 516. R. עַנָּיָר.

אבל to cover, to cover over. i. q. Arab. בְּלֵי ; kindr. בְּשָׁ, דְּשָׁ. Trop. to protect, everywhere of God as protecting men, c. בְּלֵי , like other verbs of covering, see בְּלִי דְּתְּבֶּרְר מִי , 20, נוֹיִתְר עֵלִּיתְּבֶּרְר מִי , 20, נוֹיִתְר עֵלִיתְּבֶּרְר מִי , 20, נוֹיִתְ מַלִּיתְּבֶּרְר מִּלִּיתְּבֶּרְר מִּיתְּבֶּרְר מִּלִּיתְבְּּרִר מִי , 20, נוֹיִתְ מַלִּיתְבְּּרִר מִּלִיתְבְּּרִר מִּלְיתְבְּּרִר מִּלְיתְבִּרְר מִּלְיתְבִּרְר מִּבְּרְר מִּבְּרְר מִּבְּרְר מִּבְּרְר מִּבְּרְר מִּבְּרְר מִּבְּר מִּבְּרְר מִּבְּרְר מִבְּרְר מִבְּרְר מִבְּרְר מִבְּרְר מִבְּרְרְיִבְּרְר מִבְּרְר מִבְּרְר מִבְּרְר מִבְּרְר מִבְּר מִבְּרְר מִבְּר מִבְּבְּר מִבְּר מִבְּרְיתְבְּר מִבְּר מִבְּר מִבְּר מִבְּר מִבְּר מִבְּר מִבְּר מִבְּר מִבְּיר מִבְּיר מִּבְּיר מִבְּיר מִבְּיר מִבְּיר מִבְּיר מִבְּיר מִבְּיר מִבְּיר מִּבְּיר מִבְּיר מִבְּיר מִבְּיר מִבְּיר מִבְּיי מְבְּיר מְבְייִי מְבְּיר מִּבְּיי מְבְּיי מְבְּיִי מְבְּיִּי מְבְּיִי מְבְּיי מְבְּיי מְבְּיִי מְבְּיִי מְבְּיִי מְבְּיּי מְבְּיִי מְבְּיּי מִבְּיי מִבְּיי מִבְּיי מְבְּיִי מְבְּיי מְבְּיִי מְבְּיִי מְיִּיִי מְיִבְּיִי מְבְּיִי מְבְּיִי מְבְּיִי מְבְּיּי מְבְּיִי מְבְייִי מְבְּיִי מְבְּיּי מְבְּיבְּי מְבְּיִי מְבְּיי מְבְּיִי מְבְיי מְבְּיי מִבְּיי מְבְּי מְבְּיי מְבְּייִי מְבְּיי מְבְּיי מְבְּיים מְבְּיי מְבְּיי מְבְּיי מְבְּיי מְבְּיים מְּבְיי מְבְּיי מְבְיים בְּיים מְבְּייִים בְּייִים מְּייִים מְּבְיי מְבְּיי מְבְייִים בְּיי

Hiph. fut. יְבֶי i. q. Kal, c. צַל Is. 31, 5. Zech. 9, 15; with בְּצֵר Zech. 12, 8, see יַבָּר no. 1. a.

Deriv. מְּנָּמֶּת , מָבֵּן , זְּנָּמֶת , זַּנָּח , גַּּרְעָת , and pr. n. מְּנָּמֶת , בְּנָת ,

קְּבְּיִהְיֹנְ (gardener) Ginnethon, pr. n. m. Neh. 10, 7. 12, 6. In v. 4 is the corrupted reading יבוארי

Talm. id. Syr. Lto cry out, to exclaim. Corresponding is Gr. γοάω, Sanscr. and Zend. gau-s, Pers. J., kau, gau, ox or cow, Lat. ceva cow, Columel. 6. 24 fin. Teut. Ko, Kuh, Engl. cow, so called from their lowing. See Grimm's Deutsche Gramm. III. p. 327.—Hence

לְּכָה (lowing) Goak, with He local הֹבָּה, Goath, pr. n. of a place near Jerusalem, Jer. 31, 39.

to abhor, to reject with loathing, to cast away. Chald. Ithpe. to be polluted, impure, unclean, see אָשָׁ II; whence too the signif. of loathing, abhorring may be derived, i. q. to hold as polluted, unclean, comp. בּיִלִי —Often in the phrase אַר בְּעָלִי בַּעָּשׁר אַר amy soul abhore any thing, Lev. 26, 11. 15. 30. 43; c. בְּעָלִי בִּעָּשׁר אַר 14, 19; also without בַּעָלָי Lev. 26, 44. Ez. 16, 45.

NIPH. to be cast away. 2 Sam. 1, 21 בירם for there was cast away the shield of the mighty; Vulg. ibi enim abjectus est clypeus heroum; Sept. אפססעט לוסאר.

Hiph. i. q. Kal, Job 21, 10 שׁוֹרוֹ עַבֵּר his cow breedeth and casteth not, i. e. does not suffer abortion; Vulg. bos sorum concepit, et non abortivit; and so Aqu. Symni. Sept. But Saadias, Kim-

chi, and others, his bull gendereth (prelets pass in, so membrum genitale) and suffereth not to cast his seed. See in P. Pi.—Hence the two following:

(loathing) Gaal, pr. n. m. Judg. 9, 26. 28. 30.

בּנְעֵל נְפְשָׁהְ a loathing. Ez. 16, 5 בְּנַעֵּל נַפְּעָּה with loathing of thy soul, i. e. so that thou didst loathe thyself, i. q. בְּנָבֶלְהָ Not, as some suppose, with loathing of thy life

יְּבְעֵר fut. יְּבְעֵר, to rebuke, to reprove, to chide, e. g. as a father his son, c. אָ Gen. 37, 10 יִּבְעֵר מוֹ אָבִרוּ and his father rebuked him. Ruth. 2, 16. Jer. 29, 27. Syr. בֹּי id. Ethiop. 20% to cry out.

Kindred is Arab. جار to low, to ask with a loud voice, to supplicate with wailing and lamentation.—Often spoken of God as rebuking his enemies, constr. with 3 or accus. Is. 17, 13. 54, 9. Ps. 9, 6. 68, 31. 119, 21. Espec. as thereby restraining and deterring them from their wicked purposes; Zech. 3, 2 יִנְצֵר יְחוֹּח בָּהְ חַשָּׁטִן the Lord rebuke thee, Satan! i. e. restrain thee, deter thee. Mal. 3, 11 נַּצַרָהִר לָבֶם באבל I will rebuke (restrain) for your sakes the devourer, i. e. voracious and hurtful animals. 2, 3 הַנָּר גֹצַר לֶכָם אַתר שברב behold, I will rebuke your seed, i.e. will restrain it from coming into your garners, will deny you the usual harvest. Spoken also of the sea as dried up at God's rebuke, Ps. 106, 9. Nah. 1, 4.

Deriv. פּנְעֶרָת and

הַּלְּכָּהְ f. constr. רְּבְּרֵה, rebuke, reproof, Prov.13, 1. 17, 10. Ecc. 7, 5. Is. 30, 17. Spoken of the rebuke of God upon his enemies, by which they are destroyed, Ps. 76, 7. 80, 17; also as eausing the sea to become dry, Ps. 104, 7. Is. 50, 2.

pr. to push, to thrust, to shake by a sudden impulse. Syr. to push with the horns, to butt; and in the passive conjugations, to be shaken, to be moved violently to and fro, to quake. So Heb. once in Kal, Ps. 18, 8 אַרָאָדָי then the earth shook and trembled. In the parall. passage 2 Sam. 22, 8 Keri, Hithpael is read, which is more frequent in this signification; while in Ps. l. c. the writer seems to have employed Kal

ntrans. for the sake of paronemasia in the words מַּרְצָּט , מִרְצָּט.

PUAL מֹצְהׁ id. Job 34, 20 בּיָּ מְּלְּהְיּ יְבְּיֵבְיּהְ the people shall be moved and pass away, i. e. shall be troubled, shall reel and perish.

HITHPA. to be moved, shaken, to quake, of the earth Ps. 18, 8 and 2 Sam. 22, 8 fin. Of waves, to be agitated, to toss themselves, Jer. 5, 22. 46, 7. 8.

HITHPO. to stagger, to reel, as one drunken, Jer. 26, 16.—Hence

יים (a shaking, earthquake) Gaash, pr. n. of a hill among the mountains of Ephraim, Josh. 24, 30. Judg. 2, 9. Hence ביים the valleys of Gaash, around that hill, 2 Sam. 23, 30. 1 Chr. 11, 32.

one puny عثم (i. q. Arab. جعثم one puny and thin) Gatam pr. n. m. of a son of Eliphaz, Gen. 36, 11. 16.

אָשָׁ m. (ר. אַפָּגָ) 1. the back, i. q. אַנָּ hence שֵׁל נַּפֵּי upon the back of i. q. simpl. upon, like Chald. על נַבּּדָּ Prov. 9, 3.

2. the body; hence is pr. with his body, i. e. by himself, alone, without wife and children, Ex. 21, 3.4. Sept. woros.

קְּנֶתְ Chald. a wing, plur. בְּמִּירִ Dan. 7, 4.
5. Syr. בְּיִרָּ, comp. Heb. אֲנָמָיִי It seems to come from Heb. אָנָמָי, whence הְנַהְ, הְנָהְ, and thence בַּוֹבְּי , הְנָהְ

a root not used, i. q. 121 to be bent, curved, arched; hence Arab. the eye-lashes, also a young and pendulous shoot, vine-branch, so called from its bending. See more on this root in Thesaur. p. 298.—Hence

קַּמִרִים, c. suff. אָמָרִים, plur. בְּמִרִים, comm. gender, (rarely m. Hos. 10, 1. 2 K. 4, 39,) a young and pendulous shoot; hence a plant having such shoots, espec. a vine, grape-vine (comp. salix i.q. દ્રાહ, pr. a rod, switch), which where greater accuracy is required, as in laws, is called fully בְּיִרִין Num. 6, 4. Judg. 13, 14. Rarely spoken of other similar plants, as בְּיִרִין בְּעָּבְּיִ בְּעָּבְּיִ בְּעָּבְּיִ בְּעָּבְּיִ בְּעָבְּיִ בְּעִבְּיִ בְּעָבְּיִ בְּעָבְּיִ בְּעָבְּיִ בְּעָבְּיִ בְּעָבְּי בְּעָבְּיִ בְּעָבְּיִ בְּעָבְּיִ בְּעָבְּיִ בְּעִבְּיִ בְּעָבְּיִ בְּעָבְּיִ בְּעָבְּיִבְּיִ בְּעָבְיִ בְּעָבְּיִ בְּעָבְּיִ בְּעָבְּיִי בְּעָבְּיִי בְּעָבְּיִי בְּעָבְּיִי בְּעָבְּיִי בְּעָבְּיִי בְּעָבְיִי בְּעָבְייִ בְּעָבְיִי בְּעָבְיִי בְּעָבְיִי בְּעָבְיִי בְּעַבְיִי בְּעָבְיִי בְּעָבְיִי בְּעָבְייִ בְּעִבְּיִי בְּעִבְּיִי בְּעִבְּיִי בְּעִבְיי בְּעִבְּיִי בְּעִבְּיִי בְּעִבְּיִי בְּעִבְּיִי בְּעִבְּיי בְּעִבְּיִי בְּעִבְּי בְּעִבְּיי בְּעִבְּיִי בְּעִבְּיי בְּעבְייִבְיי בְּעִבְייִבְיי בְּעבִיי בְּעבְיי בְּעבִיי בְּעבְיי בְעבִיי בְּעבִיי בְּעבִיי בְעבִיי בְעִיבְי בְעבִיי בְּעבִי בְּעבִי בְּעבִיי בְּעבִי בְּעבִיי בְּעבִיי בְּעבִיי בְּעבִי בְעבִיי בְּעבִיי בְּעבִי בְּעבִיי בְּעבִיי בְעבִיי בְּעבִיי בְּעבְיי בְעבִּי בְּעבְיי בְּעבִּי בְּעבִיי בְּעבִיי בְעבִּי בְּעבִיי בְעבִּי בְּעבִי בְּעבִיי בְּעבִיי בְּעבִּי בְּעבִיי בְּעבִיי בְּעבִּיי בְעבִּיי בְּעבִיי בְּעבִיי בְּעבִיי בְּעבִיי בְּעבִּי בְּעבִיי בְּעבְּי בְּעבִיי בְּעבְּי בְּעבִיי בְּעבִיי בְּעבִיי בְּעבְיי בְּעבְּיבְּעבְּי בְּעבִיי בְּעבִיי בְּעבְּיבְּעבְּי בְּעבִיי בְּעבְּבְעבִיי בְּעבְּיבְּעבְּי בְּעבִיי בְּעבְּיי בְּעבְּיי בְּעבִיי בְּעבְּיי בְּעבִיי בְּעבְּעבְּיי בְּעבְּיי בְּעבִיי בְּעבְּיי בְּעבְּיי בְּעבְּעבְיי בְּעבְיי בְּעבְּיי בְעבְּיבְעבְיי בְּעבְייבְיי בְּעבְּיי בְּעבְּיי בְּעבְּיי בְּעבְייי בְּעבְייי בְּעבְייי בְּעבְייבְּעבְּיי בְעבְּיבְּעבְייבְּעבְיי בְּעבְייבְּעבְיי בְעבְּי

ble and generous disposition, Jer. 5 21 comp. Is. 5, 2; and vice versa a strang vine, a vine of Sodom, stands for men a ignoble and degenerate character, Jer 2, 21. Deut. 32, 32. With the latter comp. also the apples of Sodom, Joseph B. J. 4. 8. 4.

* চুট্টু obsol. root, i. q. ২নুঃ, to be cureed, gibbous, consex. Hence নঃ, চান্দ্রন্থ,

and منته obsol. root, prob. i. q. عنه and to cover, to cover over.—Hence the two following:

hence "pi "zz pr. pitch wood, resinous wood, such as the wood of the pine. fir cypress, cedar, and other trees of like kind, which are used in ship-building; see ""pi. Among modern interpreters, Bochart in Phaleg. I. 4, and Celsius in Hierob. I. 328, not unaptly understand the cypress-tree, *vnáquess, cupressus; appealing not without reason to the similar letters and sound.

transferred also to other combustible substances, spec. brimstone, sulphur. Gen. 19, 24. Deut. 29, 22. Is. 30, 33. 34, 9. Jeb 18, 15. Syr. Linea and Linea,

Arab. كَبْرِيتْ whence كَبْرِيتْ to smear with sulphur; Chald. אנּקּרִיהָא, נָּקּרִיהָא, מּיְרִיהָא, id.

קֿלָ, f. אָרָים, plur. פָּרִים, Part. of r. אוּ I. 1, q. v. p. 185.

The man living out of his own country, a man living out of his own country, Gen. 15, 13. Ex. 2, 22. 18, 3. 22, 20. al. Often joined with the synon. שליים a stranger (comp. Michaelis in Mos. Recht II. § 38) Gen. 23, 4; opp. אַיִּרְיִם a native Ex. 12, 19.—With suff. אָרָבּוּ יוֹבְּי, thy or his sojourner, stranger, i. e. living in thy or his land, (not in thy house,) Ex. 20, 10. Deut. 5, 14. 24, 14. 31, 12

الله lime, see الله الله

lion's whelp, see 74.

a) A son of Benjamin Gen. 46, 21. b) Judg. 3, 15. e) 1 Chr. 8, 7. d) 8. 3. 5 e) 2 Sam. 16, 5.

obsol. root, pr. to scratch, to scrape, a signif. found also in several other verbs beginning with ז, imitating the sound of scratching, scraping; see בָּרַ, בָּרַב, בָּרַב, בָּרַב, בָּרַב, בַּרַב, בַּרַב, בַּרַב, בַּרַב, בּרַב, בּרַב, also afterwards to the idea of roughness,

see בָּלֵּ, בְּּלֵּהְ. Arab. בָּלֹּ to be scabby, mangy, בָּלֹּ the scab, mange, Syr. leprosy; comp. Germ. Kratze, kratzen, Engl. with sibilant to scratch, the scratches, scurf, scurvy.—Hence בָּלָבּ, pr. n. בַּבַּבּ.

m. scab, scurf, scurvy, perh. of a malignant kind, Deut. 28, 27; concr. scabbed, scurvy, Lev. 21, 20. 22, 22. Sept. ψώρα ἀγρία, Vulg. scabies jugis.

for David's chief warriors, 2 Sam. 23, 38. 1 Chr. 11, 40. b) A hill near Jerusalem, Jer. 31, 39.

בְּרְבֵּרִים, m. (r. בְּרְבֵּרִים, no. 5) plur. בַּרְבָּרִים a berry, from its round and rolling form, Is. 17, 6.—In the Mishna id. Arab.

plur. f. (r. בְּרַבְּרִוֹרְאָ no. 3) the throat, gullet, (comp. Lat. gurges, Germ. Gurgel, Engl. gargle,) i. q. בְּרָבִּין; spoken every where of the external throat, neck, Prov. 1, 9. 3, 3. 22. 6, 21.—A Sing. ברגרת is read in the Mishna, Cholin 2. 4. ib. 3. 3.

* בּוְבַּשׁׁ obsol. quadril. Chald. אַהָשָּׁשׁ clay, loam, lump of earth, Syr. איי בּיִשְׁשׁׁ Arab. בּרָבִשׁ black mud. Hence

soil) a Girgashite, collect. Girgashites, a Canaanitish tribe, whose residence is not distinctly specified in the O. Test. Gen. 10, 16. 15, 21. Josh. 24, 11. Sept. and Josephus Ant. 1. 6. 2 Γεργεσαΐος. Euseb. in Onom. s. v. Γεργασεί affirms that they dwelt beyond Jordan.

י וֹבְּדְּי in Kal not used, Arab. Aram. to grate, to scrape, to scratch, nomatopoetic; comp. קרנה, קרנה, אָרָנה, אָרָנה, אַרַנה, אַמּמְמֹיִנה, בּוֹבְנֵיה, אַמּמְמֹיִנה, בּוֹבֵנְיה, אַמּמְמֹיִנה, בּוֹבֵנְיה, אַמּמְמֹיִנה, בּוֹבֵנְיה, and from the occidental languages, grat-

tare, gratler, to grate, to scratch, kratzen Comp. in נַבְּב

HITHPA. to scrape oneself, e. g. with a shell or sherd to allay an itching, Job 2, 8

from the notion of grating, scraping comp. roots beginning with is; spec. of roughness of the throat, i. q. iii no. 3; whence iiii throat. Thence transferred to harshness, moroseness, proneness to anger, Arab. Sie to give way to anger, IV to provoke, e. g. a dog; Aram. IV to provoke, e. g. a dog; Aram. it to irritate. Comp. Germ. kratzig, griesgrāmig, spoken of a morose person.

Piel. חַבָּי to excite, to stir up strife. Prov. 15, 18 בְּיִה מְּדִיה מְּדִּי מְשִׁר מְּבִּיה מִינוֹ a wrathful man stirreth up strife. 28, 25. 29, 22.

HITHPA. pr. to excite oneself, to be stirred up to anger, strife, battle, etc Hence

1. to be irritated, angry. Prov. 28, 4 בְּבּל הַלְּבִּי חוֹרֶח רְתְּבְּרּ בְּכּ לשׁרֶבִי חוֹרֶח רְתְּבְרּ נְּכִּל they who keep the law are angry with them sc. the wicked. Dan. 11, 10 init.

2. to contend with, to make war upon; c. בְּ, Deut. 2, 5. 19 בַּלְהְתְּלֶּבְּרָח וְצֵּלִּהְתְּלֶּבְּרָח וְצֵּלִּהְתְּלֶּבְּרָח וּצֵּלְּהְתְּלְּבְּרָח וּצֵּלְבְּרָח וּצֵּלְבְּרָח וּצְּלָבְּרִח with in battle, v. 9. 24. תְּקְנְּרָח בִּירֹבְּיִח נְינִבְּיה to contend with in battle, v. 9. 24. בּירוֹיִם to contend with Jehovah, to wage war against him, Jer. 50, 24. 2 K. 14, 10 בְּרִבְּיִה וּבְּיִבְּיה וּבְּיִבְּיה וּבְּיִבְּיה וּבְּיִבְּיה וֹיִבְּיִבְּיה וֹיִבְּיִבְּיה וֹיִבְּיִבְיה וֹיִבְּיִבְיה וֹיִבְּיִבְיה to battle. Absol. Dan. 11, 10 בְּרִבְּיִה מוֹיִבְּיִבְיה מוֹיִבְּיִבְיה מוֹיִבְּיִבְיה מוֹיִבְּיִבְיה מוֹיִבְּיִבְיה מוֹיִבְיבְיה מוֹיִבְּיבְיה מוֹיִבְּיבְיה מוֹיִבְּיבְיה מוֹיִבְיבְיה מוֹיִבְיבְיה מוֹיִבְיבְיה מוֹיִבְיבְיה מוֹיִבְיבְיה מוֹיִבְיבְיה מוֹיִבְיבְיה מוֹיִבְיבְיה מוֹיִבְיבְיבְיה מוֹיִבְיבְיה מוֹיִבְיבְיבְיה מוֹיִבְיבְיה מוֹיִבְיבְיה מוֹיִבְיבְיה מוֹיִבְיבְיה מוֹיִבְיבְיה מוֹיִבְיבְיה מוֹיִבְיבְיבְיה מוֹיִבְיבְיה מוֹיִבְיבְיה מוֹין בּיבְיבְיבְיה מוֹיִבְיבְיבְיה מוֹיִבְיה מוֹיִבְיבְיבְיה מוֹיִבְּיבְיה מוֹיִבְיבְיה שׁרְיבִּיבְיה עוֹיִבְּיִר שְׁרִבְּיבְּיה עוֹיִים מוֹיִבְּיבְיה עוֹיִבְּיִר בְּבְּיבְּיה עוֹיִבְּיִר בְּבְּיבְּיה עוֹיִבְּיה עוֹיִבְּיה שׁרְיבִּיבְּיה עוֹיִים מוֹים מוּים מוֹים מוֹים מוֹים מוֹים מוֹים מוֹים מוֹים מוּים מוֹים מוֹים מוֹים מוֹים מוֹים מוֹים

Deriv. נְרוֹן, חִנְרָח.

הַרָּה f. (r. בְּרָה no. 4) 1. rumination, hence the cud, the food which ruminating animals bring up and chew over again,

Arab. בּבּׁי. Of a ruminating animal is said: הָפָּלָח נָרָח to bring up the cud, i. q. to chew the cud, Lev. 11, 3 sq. Deut. 14, 6. 7; also בָּרַר נַּרָח Lev. 11, 7.

2. a grain, berry, i. q. מְרֵבֵּר used as the smallest weight and coin of the Hebrews, a gerah, equivalent to the twentieth part of a shekel, Ex. 30, 13. Lev 27, 25. Num. 3, 47. 18, 16. Sept. Vulg δβολος, obolus. So called either from a

granule of lead (as Gr. ößolog according to Aristotle is from the figure of a spit or needle, Chald. אָדָא a little stone, obolus); or because in weighing small things the Hebrews used grains or kernels either of barley (comp. Engl. barleycorn), or perhaps the seeds of the carob tree, ceratonia siliqua, like the Greeks and Romans. But it must be remembered, that the Mosaic gerah, which is 1312 Paris grains, is equal to 4 or 5 beans of the carob, and according to the Rabbins to 16 grains of barley.—Of

a like origin are Arab. حَبِّع grain, ber-دانق carob bean, Pers. خُرُوبَة (العربية) i.q. دانع وانك, all of which refer also to small weights.

יורן m. (r. ברון) constr. גרון, the throat, so called as giving forth rough, harsh, hoarse sounds; see the root, also זְּנֵר no. 3, הרברות, comp. Ps. 69, 4. Spoken of as the instrument of speech, Ps. 115, 7. 149, 6. 5, 10 קבר פתוּח גרֹנִם their throat is an open sepulchre, i. e. they utter smooth speeches, while like an open sepulchre they meditate destruction. Is. 58, 1 קרא בנרון cry with the throat, i. e. with open throat, aloud, with full voice coming from the throat and breast; while vice versa one who speaks low uses only the lips and tongue. 1 Sam. 1, 13.—Of the external throat, the neck; Is. 3, 16 נטויות ברון with outstretched throat or neck, i. e. tossing back the head. Ez. 16, 11.

f. place of sojourning, habitation, encampment, Jer. 41. 17. R. 741 I. 1.

* יַּבְּיָּ in Kal not used, i. q. יָּבָּיָ q. v. Arab. ; to cut, to cut off, to separate ; also to devour, whence Samar. Ang locust. Comp. in ??3.

NIPH. i. q. 417 Niph. no. 2. Ps. 31, 23 נגרופר ביניה I am cut off from before thine eyes, excluded from thy sight or presence; comp. לְנָזֶר Ps. 88, 6. But 14 Mss. in Ps. 31 read also נגזרחר.

The derivatives follow.

lwelling in a shorn or desert land, comp. Arab. sterile land,) Girzite æ Gerizite, pr. n. of a tribe in the vicinity

of the Philistines, attacked and subdued by David, 1 Sam. 27, 8 Chethibh. In Keri נורר q. v.

חר נריים always הריים Mount (ie rizim, one of the mountains of Ephru m situated over against Mount Ebal, Deut. 11, 29, 27, 12. Josh. 8, 33; and over Shechem Jos. Ant. 4. 8. 44; on which after the exile a temple was built by the Samaritans as the seat of their nationa worship; see Joseph. Ant. 11. 7. 2. ib 11. 8. 2, 4, 6. On the reading of the Samar. Codex Deut. 27, 4, see the author's Comment. de Pent. Sam. p. 61.-As to the etymology, דר בּרָנִים seems to be pr. Mount of the Gerizites, see וְּרִאַ; so called prob. from some colony or settlement of that people which anciently dwelt there; just as the Amalekites their neighbours also gave name to another mountain in the same tribe, דור הופטלקר Judg. 12, 15. Now called Jebel et-Tur. overhanging Nabulus; see Bibl. Res. in Palest. III. p. 97 sq.

m. (r. נַבָּד) an axe, for cutting or chopping wood, Deut. 19, 5. 20, 19. Is. 10, 15; for hewing stone, 1 K. 6, 7.—Kindred words are کُوْزِیْنَ کَوْزِیْنَ کَوْزِیْنَ کَوْزِیْنَ کَوْزِیْنَ کَوْزِیْمْ کِوْزِیْمْ کِوْزِیْمْ کِوْزِیْمْ

* ספסל פֿבָר obsol. root, softened from פֿבָר, (as חַרֵל from חַרֵל to burn,) pr. to be rough, espec. of a rough, gravelly, gritty soil, in which the foot partially sinks with a grating sound; comp. Arab. a gravelly place, جَرَل gravel, grit. Hence Heb. בוֹרֵל pr. a small stone, lapillus, then lot. Gr. transp. KAnPos, Lat. GLaRea; also Arab. جُول to be stony, gravelly, Camoos p. 1412, derived from the noun جُولُ q. v. above.
Deriv. ביל and

rough, morose, stern, com: Gern grollig, grillig, from the same stock Prov. 19, 19 Cheth. הָרֶל־חָם stern in anger, i. e. rough, harsh, angry. Al the versions express the Keri נרל חמה which however is too feeble.

נורל see ברל.

pr. to cut off or away, as Syr.

c. dat. to cut off for any thing, i. q. to reserve, to keep, to lay up. Zeph. 3, 3

אַבּל they lay up nothing for the morrow; Sept. well oiz שׁבּלוֹת comp.

Vulg. non relinquebant ad mane. Comp.

אַבּל Gen. 27, 36; also הַבּּל Koran 11.87.

PIEL בְּבָשׁ denom. from בְּבָּט, to gnaw, crush, craunch bones. Num. 24, 8 he shall devour the nations his enemies, מְבָּעִם יְּבְּעָם מְחַבְּיִם יְּנְבְּעַם יְּבָּעַם מְחַבְּיִם יְּנְבְּעַם מְּבָּעַם מְּבָּעַם מְּבָּעַם מְּבָּעַם מְּבָּעַם מְּבָּעַם מְבָּעַם מְּבָּעַם מְבָּעַם מְבָּעַם מְבָּעַם מְבָּעַם מְבָּעַם מְבָּעַם מְבָּעַם מְבָּעָם מְבְּעָבִים מְבָּעָבִים מְבָּבָּעַם מוֹ thou shalt craunch the sherds thereof, i. e. hyperbol. thou shalt lick it out clean, lest a single drop be left therein.

m. 1. a bone, i. q. מַּבְּטָּ, but rarer and only poetic, Prov. 17, 22. 25, 15. Plur. Job 40, 18. Syr. Chald. מַּבְּטָּ, Sam. בּיִּטְּ, Sam. בּיִּטְּ, Sam. בּיִטְּ, sam. בּיִטָּ, sam. בּיִטָּ, sam. בּיִטָּ, sam. בּיִטָּ, sam. בּיִטָּ, and even בּיִטָּ itself.

בית, and even באין itself.

2. the body, as in Arabic. Gen. 49, 14
בין an ass of body, well-bodied, i. e. strong, stout; Vulg. asinus fortis.

So also Arab. ביל בים a horse of body, large bodied, ביל a strong ass. The same is expressed by a special adj.

3. the very bone, substance, of any thing, i. q. self, ipse, like בַּצָּיט. 2 K. 9. 13 then took every man his garment and spread them under him (Jehu) אַל־בָּרָם upon the steps themselves, the very steps.

□73 Chald. a bone, Dan. 6, 25.

לְּלְיִי (bony) *Garmi*, pr. n. m. 1 Chr. **4**, 19.

* [] obsol. root, Arab. خرق to make smooth, level, to wipe or sweep off; kindr. with and other roots beginning with .—Hence

m. (but fem. Jer. 51, 33) c. suff גריר, He parag. גריה Mic. 4, 12; Plur וברנות Joel 2, 24, constr. ברנות Hos. 9, 1 a place made level, an area. Arab. . id.—Spoken مِجْرَنْ , جَرِينْ , جَرْنْ a) Of the area or open place around the gates of cities, called also להוב, 1 K. 22, 10. 2 Chr. 18, 9. b) Mostly of the area on which grain is trodden out or threshed in the open field, a threshingfloor, Ruth 3, 2 sq. Judg. 6, 37. al. מְּבַּאַמִּה the produce of the threshing-floor. i.e. grain, Num. 18, 30. אַרְבּוֹרָן id. Is. 21, 10 בּרְבָּרִנְי my son (grain) of the threshing-floor, i. e. my country, my people! now broken and trodden down, as grain upon a threshing-floor; parall. מַּדָשָׁחַרּ my threshing. Comp. Mic. 4, 12, 13. Meton. for the grain itself, Job 39, 12.

ית בולים pr. to break in pieces by scraping, grating, rubbing; and genr. to grate, to break in coarse pieces, to crush; comp. בְּבָּהְ, So Syr. בְּבָּהְ, comp. Heb. בְּרָבָּה, whence הַרָּבְּיִם grits, groats, Germ. Gries, Grütze.
—In O. T. once intrans. Ps. 119, 20 בּרַבְּהְּ my soul is broken, crushed, for longing.

Hiph. to break in pieces, to crush. Lam. 3, 16 מַנְיְלֵי בְּיִלְיִלְ בְּיִלְיִלְ בְּיִלְילִי בְּיִלְילִי בְּילִילְילִי בְּילִילְילִי בְּילִילְילִי בְּילִילְילִי בְּילִילִי הַּילִילִי וּשִׁנִי he hath broken my teeth with gravel-stones, trop. for a state of calamity and wretchedness. See below in בַּילִילי הַילִי בּילִילי בּילִילי וּשְׁלֵילי וּשְׁלִילִי בּילִילי וּשְׁלִילִי בּילִילי וּשְׁלִילִי בּילִילי וּשְׁלִילִי בּילִילי וּשְׁלִילִי בּילִילי בּילִילי וּשְׁלִילִי בּילִילי בּילִילי וּשְׁלִילִי בּילִילי בּילִילי בּילִילי בּילִילי בּילִילי בּילִילי בּילִילי בּילִילי בּיליי בּילילי בּילילים בּילים בּילילים בּילים בּיל

יְּבְרֵע fut. רְּבְרֵע, pr. to scratch, to scrape, like many verbs beginning with ג, see in בָּרַר, בָּרַב.—Hence

1. to scrape off, to share off the beard. like Syr. 1. Jer. 48, 37; also Is. 15, 2 in some Mss. see under 11. Corresponding is Gr. 11. Germ. 11. Scheeren, Eng. to shear.—Then

2. Genr. to take away, to detract, to withhold; kindr. מַזְּפְכָּרְ and intrans. careo. Jer. 26, 2 קבר דְּבֶּר thou shalt not withhold aught therefrom; with אַל דְּבֶר בְּרָ בְּרָ בְּרָ וֹשְׁה job 36, 7. Often אָל בִּרֶ בִּי וֹשְׁ is i. q. to take away (aught) from any thing, the accus. of the part taken away being omitted comp. opp. קבר חוסרת no. 2. Deut. 4, 2. 13 1. Ex. 5, 8. 19. Ecc. 3, 14. Hence c. acc. to diminish, pr. to take away or with

hold from, Ex. 21, 10. Ez. 16, 27. Job 15, 1 לְּבֵּרָ שֵׁרְחִוּ לְּבֵּרָ שֵׁרְחִוּ לְבַּרָּ שֵּׁלְ and withholdest prayer (adoration) before God. With אָ to take to or for oneself, i. e. to reserve, to keep, to lay up for oneself, comp. בַּבָּרַ חַבָּרָ נַחְבָּרַ מָּרָטְ Job 15, 8 hast thou listened in the council of Jehovah, הְבָרֵב שֵּלְיךְ תְּבְּעָחוֹ and dost thou reserve all wisdom to thyself? Similar is the Arabic usage, in which בּבָּרַ מִּבְּיִב מִּבְּיִב מִּבְּיַב מִּבְּיִב מִּבְּיִב מִּבְּיִב מִבְּיִב מִּבְּיִב מִּבְּיִב מִּבְּיִב מִּבְּיִב מִּבְּיִב מִּבְּיִב מִּבְּיִב מִּבְּיִב מִּבְּיִב מִּבְּיב מִבְּיב מִּבְּיב מִבְּיב מִּיב מִבְּיב מִּיב מִבְּיב מִבְּיב מִבְּיב מִּיב מִּיב מִיב מִבְּיב מִבְּיב מִבְּיב מִבְּיב מִבְּיב מִּבְּיב מִבְּיב מִבְּיב מִבְּיב מִבְּיב מִבְּיב מִּבְּיב מִבְּיב מִבְּיב מִּבְּיב מִבְּיב מִבְּיבְיב מִבְּיב מִּיב מִּיב מִּיב מִבְּיב מִּיב מִבְּיב מִבְּים מִבְּיב מִבְּים מִבְּים מִבְּים מִבְּים מִבְּים מִבְּים מִבְּים מִבְּים מִּבְּים מִּבְּיב מִבְּים מִּבְּים מִּבְּים מִּבְּים מִבְּים מִבְּים מִּבְּים מִּבְּים מִבְּים מִבְּים מִּבְּים מִּבְּים מִבְּים מִּבְּים מִבְּים מִּבְּים מִּבְיבְים מִּבְּים מִּבְּים מִּבְּים מִבְּים מִבְּיב מִּבְּים מִּבְּים מִבְּים מִבְּים מִבְּים מִבְּים מִבְּים מִבְּים מִבְּים מִּבְים מִּבְּים מִבְּים מִּבְּים מִבְּים מִבְּים מִבְּים מִבְּים מִבְּים מִבְּים מְבְּים מִבְּים מִבְּים מִבְּים מִבְּים מִבְּי מִבְיים מְּיִּב מְיבְּים מְבְּים מְבְּים מְבְּים מְיבְים מְבְּים מְבְ

Piel i. q. Kal no. 2, to take to oneself, to attract; Job 36, 27 פר רְנָרֵצ נִשְּפַרִישִרים when (God) attracteth, draweth upwards, the drops of water.

Niph. 1. Pass. of Kal no. 2, to be taken away, withheld; construed so that the thing to be taken away is either expressly mentioned, Num. 27, 4. 36, 3; or else it is implied, הַרֶּב טָּן it (something) is taken away from a thing, i. q. to be diminished, Num. 36, 3 fin. Ex. 5, 11. Lev 27, 18.—Hence

2 to be put back, to be made less of, Num. 9, 7.

Deriv. מגרעות.

1. to snatch or hurry away, to drag off, to pluck off; comp. Engl. to grab, to gripe. There is something onomatopoetic in this root, both in the letters 73, which include the notion of scraping, grating, see under r. בָּרַב ; and also in the syllable an, comp. Lat. rapere, Germ. raffen. Arab. 🛶 to scrape away, to clear off, e.g. mire with a shovel; Conj. II, to carry off, to wear away, as a stream a part of its bank; جُون , جُون , a shore eaten away by a stream. Ethiop. 124 a drag-net, which sweeps all before it. Chald. and Talmud. to sweep; Syr. of water sweeping away whatever it meets.-Once in O. T. Judg. 5, 21 the river Kishon swept נחל קרשון נרפס them away; Sept. Eéovoer, Vulg. traxit cadavera eotum.

2. to grasp, to gripe, whence אָגרוֹף the fist. See also מֵנְרָשָׁה.

an onomatopoetic root, expressing the idea of grating, scraping, dragging, sawing, and other similar rough and harsh sounds, such as are produced in the throat; comp. Gr. saupe, sapon, compon, Lat. sario, sarrio, serro, verro, gar-

rio, Germ. zerren, sch trren, sch@ren, scheuern, kehren, Eng. to grate, to scrape, to scour, to drag, to saw; comp. also צָּבֶּרָ no. 1, בּיִבָּי. Spec.

1. to drag or sweep away, Hab. ., 15. Prov. 21, 7. See Hithpo. Syr. and Arab. id.

2. to saw, to cut with a saw; whence קוברים a saw. See Poal. In Syr. and Arab. this signif. belongs to the kindred form נגר.

3. Lat. gargarizare, to gargle, to gurgle, to give forth harsh or gurgling sounds from the throat. Comp. Arab. , , , which denote various guttural or gurgling sounds as made either by a liquid or by the voice; also Germ. schlarfen. schnarren, schnarchen. gurgeln, Gr. yaqyaqi'çw, Fr. gargariser, Eng. to gurgle, to guggle, to gulp. Hence right throat.

4. to ruminate, to chew the cud; pr. to bring up again through the gullet, sc. the food in order to chew it over; which is usually attended with a gurgling noise. So fut. The Lev. 11, 7. Arab. IV and VIII; Syr. Hall. This form may be either in Kal by Chaldaism, or in Niphal; as also the Syriac and Arabic languages express this idea by passive or reflexive forms, pr. to ruminate with oneself.

5. Sometimes this verb remits something of its roughness of signification, and expresses the softer sound to roll, which elsewhere pertains to the kindr. אַבָּי . So Ethiop. אַאַרְעָר to roll oneself, Syr. בּיִב וֹ i. q. בּיִב מֹ a chariot, and in O. T. מַרְעַר מָּרַר a berry, which latter form is read in the Talmud. Comp. קַּרֶר , תַּרֶר, , תַּרֶר, , תַּרֶר.

NIPH. 1. to be dragged or scraped together, collected, spoken of wealth, riches; comp. kindr. [18], which also is used of wealth scraped together and collected from every quarter.—So doubtless Part. plur. [19] after the Chaldee form Job 20, 28, i. e. gathered riches, i. q. [19] in the other hemistich. The whole verse may then be rendered: The increase of his house shall depart, his riches shall depart in the day of his anger

2. to ruminate, see in Kal no. 4.

POAL to be sawed, to be cut with a saw 1 K. 7, 9. Comp. Kal no. 2.

HITHPO. i. q. Kal no. 1, spoken of a whirlwind sweeping all before it, Jer. 30, 23.

Deriv. מַּנְרִיר , מְנֵרָת , גַּרְגִּרוֹת , בַּרָת q. v.

לְּכֶּר (according to Simonis, a sojourn, lodging-place, from r. גיד i. q. גיד , comp. Gen. 20, 1; perh. also water-pots, Arab.

לבלול) Gerar, pr. n. of a city, anciently the residence of a Philistine king, and in the time of the patriarchs subject to king Abimelech, Gen. 20, 1. 26, 1. בַּוֹל valley of Gerar Gen. 26, 17.

* בַּרַשׁ i. q. נָרָס q. v.—Hence

בּרָשׁי c. suff. בּרְשׁי, something crushed, broken, pounded, Lev. 2, 14. 16.

off or away, as in Chald. Spec.

1. to drive or cast out, to expel, as a people from a land, Ex. 34, 11; but this signif. is more usual in Piel. Spoken of inanimate things, Is. 57, 20 the wicked are like the troubled sea when it cannot rest, יביי יביי יביי שלים whose waters cast up mire and dirt, mud.—Also to put away a wife, to divorce; Part. pass. ברשות one put away, divorced, Lev. 21, 7. 14. 22, 13. Num. 30, 10. Ez. 44, 22.

2. to plunder, to pillage, to spoil, Ez. 36, 5 לְמַצּוֹ מִגְרָשָׁהּ לָבִּוּ to spoil it (the land) as a prey, booty; here שָּבְיּ is infin. after the Aramæan form.

3. to drive out, i. e. to put forth fruit, see שָׁבָּה.

4. to drive to pasture, e. g. cattle, see

PUAL TIM pass. of Piel, Ex. 12, 39.

NIPH. 1. to be driven or cast out, Jon.
2, 5.

2. to be carried off, swept away, by the violence of waters. Am. 8, 8 הַנְּבְשָׁה בְּצְבֵיִם it shall be swept away and drowned as with the flood of Egypt.

3. to be driven, agitated, tossed, e. g the sea. Is. 57, 20 לְם נִנְּרֶשׁ the tossed sca troubled.

Deriv. שָּנְרָשׁ and those here following

m. pr. what is put forth, protruded; hence produce, product. Deut. 33, 14 בְּרָשׁׁ רְרָחִים the produce, products of the months, that which each month produces from the earth. Comp. r. מַּבָשׁ no. 3.

নাট্ট্ৰে a driving out, expulsion; spec. of a person from his possessions, extention, exaction, Ez. 45, 9. R. তাৰু.

ווייק (expulsion) pr. n. Gershon, a son of Levi and the founder of the Levitical family of the Gershonites, Gen. 40, 11. Ex. 6, 16. Num. 3, 17 sq. Once בּרְשׁׁיִּבּ a y. v. lett. b. Hence patronym. בּרְשׁׁיִּב a Gershonite, and collect. Gershonites, Num. 3, 23. 26, 57.

קרשׁרֹן (expulsion i. q. בְּרְשׁרֹן) pr n. Gershom. a) A son of Moses and Zipporah, Ex. 2, 22. 18, 3. In the first of these passages there is an allusion to the etymology of the name, as if it were for שׁב i. q. שׁב a soyourner there

(comp. ເລີ້ i. q. घర్ల); and hence the LXX. in order the more clearly to express this etymology, write it Γηρσάμ. b) A son of Levi, 1 Chr. 6, 1; elsewhere called אַרָּשׁוֹן q. v. c) Judg. 18, 30. d) Ezra 8, 2.

אבירים, Syr. (a bridge, Arab. בייבין), Syr. (a bridge, Arab.), Syr. (a subject to king Tolmai, whose daughter David married, 2 Sam. 3, 3. 13, 37. 15, 8. From 1 Chr. 2, 23, we may gather that Geshur is to be sought in the neighbourhood of Gilead, and that its inhabitants are not to be distinguished from the בייבים; see the next arucle.

a) Of a people dwelling at the foot of Mount Hermon, near Maachah, on the north of Bashan and Argob; included indeed within the boundaries of the Holy Land, but not subject to the Hebrews Deut. 3, 14. Josh. 12, 5. 13, 13. 1 Chr. 2. 23; comp. אמון [Perh. near the present bridge in that quarter over the Jordan, called Jist Benat Ya'kob; see Burckh. Syr. p. 315. Bibl. Res. in Palest III. p. 361.—R. b) Of a people in the

seighbourhood of the Philistines, Josh. 13, 2. 1 Sam. 27, 8.

* DOD in Kal not used, to rain, espec. with violence, to pour.

Pual Ez. 22, 24; see in 101.

HIPH. to cause to rain, Jer. 14, 22.— Hence the two following:

2. Geshem, pr. n. m. Neh. 2, 19. 6, 1. 2; written also হুলুই Gashmu Neh. 6, 6.

ברול ברול K. 18, 45, משם גרול Ez. 13, 11.

13.

Dប៉ុន c. suff. កច្ចបង្គ Ez. 22, 24, rain. But it is better to write without Mappik, កច្ចបង្គ for កច្ចបង្គ Pual of ចំបង្គ, is rained upon, Vulg. compluta est. R. ចំបង្គ.

لَّ الْبُوْعِ Chald. c. suff. ਸ਼ਹੂਖ਼ , דְּוֹתִשֶּׁ , the body, Dan. 4, 30. 5, 21.—Syr. كُمْمُرُ, Arab. جُسُمُ and خُشُرَانُ id. See in تِدِرَة

ন্ত্ৰখুই Gashmu, pr. n. see in চণ্টুই no. 2.

pr. n. Goshen. 1. A region of Egypt where the Hebrews dwelt from the time of Jacob until Moses, i.e. during four hundred and thirty years, Gen. 45, 10. 46, 28. 34. 47, 27. 50, 8. Ex. 9, 26. As the name of this region is mentioned by none of the Greek geographers, interpreters and modern geographers have differed widely in respect to its site. But it seems well ascertained, that Goshen was the name given to that part of Lower Egypt lying east of the Pelusian branch of the Nile, between Heliopolis and the extremity of the Sinus Heroopolitanus or Gulf of Suez. This opinion is supported: a) By several passages of the O. Test. which indicate the same not obscurely; e. g. Gen. 46, 29. Ex. 13, 17. 1 Chr. 7, 21. b) By the authority of the LXX, who render was by From 'Αραβίας Gen. 45, 10, and 'Ηρώων πόλις έν γη Ραμεσση 46, 28. Other opinions are reviewed in Thesaur. p. 307. See Bibl. Res. in Palest. p. 76 sq.

A city with the neighbouring dis-

trict in the mountains of Judah Josh. 10 41. 11, 16. 15, 51.

* দুটা obsol. root, Syr. & testroke, to caress, to flatter. Hence

m. Neh. 11, 21.

bridge, to build a bridge, pr. to join, comp. שְׁבְּיִה also to be bold, daring; since the building of a bridge, espec. in war or over a rapid stream, requires boldness and energy. Syr. יוֹם id.—Hence

* DUD, only in PIEL, to feel, i. e. to seek by feeling, to grope for, c. acc. Is. 59, 10.—Arab. Aram. and id. but mostly trop. to examine, to explore. Kindr. is DUD.

הַבָּּלָ, after the form בָּנָת, after the form בָּנָת, הַבְּיָר, וּנְנֵית plur. בּיִח. plur. בּיִח.

1. a press, wine-press, or rather trough, rat, in which the grapes were trodden with the feet, and from which the juice flowed off into a lower vat placed near בְּבָי, שׁתּסֹלֹיִים. Joel 4, 13. רַבַּ דְּבָי to tread the wine-press Neh. 13, 15. Lam. 1, 15.

2. Gath, pr. n. of one of the chief cities of the Philistines, the birth-place of Goliath, Josh. 13, 2. 1 Sam. 6, 17. 21, 11. 1 K. 2, 39. 40.—Hence patronym. Fig. Gitti'e.

3. בֹּת הַמֶּר (wine-press of the well) Gath-hepher, a city of Zebulun, with He loc. הַמָּה Josh. 19, 13; the birth-place of the prophet Jonah, 2 K. 14, 25.

בְּמֵיֹן (press of the pomegranate)
 Gath-rimmon, a city of the tribe of Dan,
 Josh. 19, 45.

174 Gittite, gentile n. from 174 no. 2, 2 Sam. 6, 10. 11. 15, 18. For הקרת see in its place.

n. of a city in Benjamin, Neh. 11, 33.

קּהָרָת, a stringed instrument of music, Ps. 8, 1. 81, 1. 84, 1. So called from הַּגָּיָר, for יְנָנֶיָרְ (r. נְנֵיֵרְ) 'music of stringed instruments;' hence similar to, if not identical with יְנִייִר q. v. See Redslob

de voc. היהוּג, Lips. 1831. 8.—The usual derivation from הוֹג a city or wine-press is less probable.

Gen. 10, 23, Gether, pr. n. of at Aramean region, otherwise sholly unknown-

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Daleth, ry, the fourth letter of the Hebrew alphabet; as a numeral denoting 4. The name signifies a door, and the most ancient form of the letter (\(\Delta \)) obviously imitated the triangular door of a tent.

In sound Daleth is kindred: a) To the harder dentals, as ש, ה, with which it is often interchanged; see בָּבַר, בָּבַר בָּבָר Rarely it passes over also into אַ בָּר בָּר , בּבר , see בַּר , and lett. י no. 2. b) To the sibilant i, see below under lett. t.

אָלָּק Chald. i. q. Heb. הו and האיז, this, fem. and neut. hæc, hoc; elsewhere קּיִּק, רְּחִיק. Dan. 4, 27. 5, 5 אָלָּה this upon that, together.—In the Targg. written with ה demonstrat. אָזָה, אָקָה; Syr. וְיָהּגּ

דֹאָלָ, to melt away; hence to pine away, to languish. This signif. of melting or pining away is widely extended in the kindred verbs, as אָלָה, אָרָה, אַדָּה, אַדְּה, אַדְה, אַדְּה, אַבָּה, אַבְּה, אַבָּה, אַבּה, אַבָּה, אַבְּבּה, אַבּה, אַבּה, אַבּה, אַבָּה, אַבָּה, אַבָּה, אַבְּה, אַבְּה, אַבְּהָּה, אַבְי

Deriv. the two following:

ንሮችን f. terror, dread, from the idea of melting away, becoming weak, comp. ውር፡፡ Niph. Job. 41, 14, 22.

קאָבוֹן m. (r. אַדְּאָבוֹן constr. אָבְּבוֹן, a pining. languor. faintness of spirit, שָּשֶׁא, Deut. 38, 65. Comp. Jer. 31, 25.

אָלָּק, a fish, Neh. 13, 16. Since Kamets in this word (signifying a fish, and not a fisherman) is pure, as roming from יָּדְיָ, the letter א which the Masora notes as being omitted in very

many Mss. is here a mater lectionis redundane, as in פָלָאכִים 2 Sam. 11, 1.

לאַל fut. דְּאֵב, to be anxious, to fear, to be afraid, not found in the kindred dialects. Absol. Jer. 17, 8; c. acc. Jer. 38, 19. Is. 57, 11; אָן Jer. 42, 16. Also with b of pers. for whom one fears 1 Sam. 9, 5. 10, 2; and אָן of that from or on account of which one fears, Ps. 38, 19.

Deriv. the two following:

וליאל (fearful) Doeg, pr. n. of an Edomite, the chief of Saul's herdsmen, 1 Sam. 21, 8. 22, 9. Ps. 52. 2.—In Chethibh 1 Sam. 22, 18. 22, it is written אַיָּבּא, after the Syrian pronunciation.

ন্ট্ৰ্, f. i. q. নৃষ্ণ্, fear, dread, anxiety, Ez. 4, 16. 12, 18. 19. Prov. 12, 25. Ascribed also to the sea as agitated, Jer. 49, 23. R. মুন্

יִּדְאָּד fut. יִּדְאָּד, apoc. and conv. אַרָּדָּא Ps. 18, 11, to fty, to dart, Sanscr. dt id. Spoken of the rapid flight of birds of prey, Deut. 28, 49. Jer. 48, 40. 49, 22. Trop. of the Deity, Ps. 18, 11 בַּיִבָּא and did fly upon the wings of the wind.—For 2 K. 17, 21, see

Deriv. Tra and

TNO. f. only Lev. 11, 14, a species of ravenous bird, having a rapid flight, Sept. γύψ, Vulg. milvus. Comp. Bochart Hieroz. II. p. 191.—In the parall. passage Deut. 14, 13 is read ΓΝΟ, by an error of the copyists.

יִרְאֵלָה see דָּאֵל

זאלד see אוד no. 3.

בין and און masc. epicæn. (ר. אבין) ש bear, so called from its slow gait; 1 Sam 17, 34. 36. 37. 2 Sam. 17, 8. Prov. 17, 12 Hos. 13, 8 שׁמֵּבֵּל a bear berewed of her whelps. Plur. בְּבַיִּבְּיִל bears, she-bears

2K. 2, 24. Arab. بُرُجُّة, bear, shebear.

27 Chald. id. Dan. 7, 5.

ביל a root not in use, i. q. Arab. לَبِي to rest, to be quiet, kindr. with r. קיב q. v. A vestige of this root appears in the pr. n. מִירְבָא Medeba, i. e. waters of quiet.—Hence

אביה m. rest, quiet, i. e. a condition of rest; once Deut. 33, 25 אביה דָּדְבָּאָר as thy days, so shall thy rest be, i. e. as long as thy life endures, so long shall thy condition of rest continue, i. e. thy prosperity. Vulg. senectus tua; but old age cannot well be put in antithesis with life.

* 1. pr. to go softly and slowly, to creep along, an onomatopoetic root like Germ. tappen, Fr. tapper, comp. Engl. to tap, to step. Similar is אָבָּט, spoken of a light and quick gait, which we express by the verb to trip, Germ. dim. trippeln; comp. also אַכָּט whence אָבָּט, Gr. στείβω. In the signif. of treading the Semitic languages have by transp. pat, see under r. בות.—Hence בין a bear.

- 2. to creep about, as a slanderer, talebearer; then i. q. to slander, to disparage, whence הָלַבָּׁל ; comp. רָבִיל and הָלַבָּּה .
- 3. Of liquids, to flow softly, e. g. wine Cant. 7, 10; for which passage see in art. ਪ੍ਰਾਲ੍ਹੇ adj.

i. (r. 그그국 no. 2) slander, evil report, e. g. הוצרא דבה to bring out an evil report, to spread a slander, Num. 14, 36. Prov. 10, 18. The genitive which follows is either active, i. e. of the slanderer, as Ps. 31, 14 בָּר רָבָּת רָבָּת פָּר פֹּר מַנְיָם for I hear the slander of many. Jer. 20, 10; or also passive, i. e. of the person slandered, as Num. 13, 32. 14, 37. Gen. 37, 2. Prov. 25, 10 וְדָבֶּחָהְ לֹא חָשׁוּב and let thine infamy (ill report) turn not away, i. e. not depart from thee.—Arab. كَبُوبٌ a secret detractor, one who spreads slanders. Syr. [report, rumor, and [to spread a report. Chald. hav reproach, contumely.

וליקדין f. (r. בּיִרָּים, no. 2) 1. a bee, Is. 7
18; plur. בְּיִרִים Judg. 14, 18. Ps. 118
12.—Syr. בּיִרָּים a bee, wasp. Arab
6. בּירַ collect a swarm of bees, waspa,
comp. Lat. examen, qs. exagimen, ah
exagendo; like agmen, qs. agimen, ah
agendo; comp. r. בַּירָ no. 2. But in
Heb. this word is a noun of unity from
an obsol. form בִּירָ i. q. وَدِرْ .

2. Deborah, pr. n. f. a) A prophetess, Judg. 4, 4. 5. 5, 1. b) Rebecca's nurse, Gen. 35, 8.

* רְבֵּיִ Chald. to sacrifice, to offer sacrifice, i. q. Heb. רְבִי Ezra 6, 3.— Hence papa altar, and

הְבְּחִין Chald. plur. דְּבְחִין, a sacrifice Ezra 6, 3.

הריך m. (r. הַבָּה no. 3) 1. the inner sanctuary, adytum, of the Mosaic tabernacle and of Solomon's temple, also called בְּיִשִּׁי שִׁיִדְּי holy of holies, 1 K. 6, 5. 19–22. 8, 6. 8. 2 Chr. 3, 16. 4, 20. 5, 7. 9. Aquil. Symm. χηματιστήριον, Vulg. oraculum, from בְּיִדְּי to speak; but more prob. it is pr. pars postica, the hinder part, i. e. the western side; see in אַרוֹר no. 2. See Iken, in Dissert. philol. theol. P. I. p. 214.

2. Debir, pr. n. a) A royal city of the Canaanites Josh. 12, 13; afterwards within the limits of Judah, lying on the mountains not far from Hebron, Josh. 11, 21. 15, 49; and assigned to the priests 21, 14. Called also קַרְיֵח סָבָּי q.v. b) A town of the Gadites, Josh. 13, 26. c) A king of the Eglonites, Josh. 10, 3.

* 기구기 Chald. obsol. root, prob. i. q. piţ to cleave, to adhere; trans. to join together; see 기루기기.

* عَالَى to press together, espec. into a round mass; kindr. اِيرَة . Hence Arab. فَبُلُقٌ , دُبَالُ ball of dung (comp. اِيرْخ

تُلْبُغُ , وَبُلُغٌ , لِأَنْ , dung, يُلِغُ , وَبُلُغٌ buccella rotunda.—Hence

קְּבֵלִים, f. constr. רְּבָלִים, plur. בְּלֵּכִים, round cakes of dried figs pressed together into a mass, 1 Sam. 25, 18. 1 Chr. 12, 40; with מְאַנִים added 2 K. 20, 7. Gr. תמלמא, from Aram. בְּבַלְּהָא, dropping the Daleth. See Celsii Hierobot. T. II. p. 377–79.

קּבְּלָּהְ Ez. 6, 14, doubtless a corruption of the text for בְּבָלִה *Riblah*, a city in the northern part of Palestine, q. v.

רְבְּלֵיִם (double-cake?) Diblaim, pr. n. of the father-in-law of Hosea, Hos. 1, 3.

רְבְּלֶתְיֹם (twin cakes, prob. so called from the shape of the city) Diblathaim Num. 33, 46, and בֵּרִי בְּבְלָתִים Jer. 48, 22, pr. n. of a city of Moab. Jerome in Onomast. sub v. Jassa: "et usque hodie ostenditur inter Medabam et Deblatai."

יַרְבַּק and Pבַוּן, fut. רָרָבַּן, inf. דְּבָּק, 1. to cleave, to adhere, spec. with firmness as with glue, to be glued, to stick fast. Arab. زَبقَ, Syr. فَبقَ, id. Construed c. > Job 19, 20, 5% Jer. 13, 11, 5 Ps. 102, 6. Lam. 4. 4 דבק לשון יונק אל־ in the tongue of the suckling cleaveth to his palate, for thirst, dryness. Ps. 22, 16. The same expression is also used of one who is silent from reverence and awe, Job 29, 10. Ps. 137, 6; comp. Hiph. Ez. **3**, **26**. Also Deut. 13, 18 let nothing cleave to your hands, i. e. take nothing covertly. Job 31, 7.—Trop. to cleave to a person, i. e. to follow, to adhere to him, Ruth 2, 8. 21; c. 2 v. 23. Hence to be attached or devoted to any one, to hang upon, to love him, Gr. κολλᾶσθαι τινί, e. g. a wife, a king, God, with A and > Deut. 10, 20. 11, 22. 2 Sam. 20, 2. 1 K. 11, 2. Josh. 23, 12. Gen. 2, 24. 34, 3; with אַחֶבֶר, Ps. 63, 9 אַחֶבֶר אַחָבָר, בּקַח נָפָשׁר אַחָבָר my soul cleaveth unto thee, is wholly devoted unto thee.

2. to attach oneself to any thing, i. e. to come upon, to overtake, to befall, with acc. or בְּרֵרְיִם פַּפּרָרְיִם פָּפּר. 19, 19. Deut. 28, 60. Jer. 42, 16 מַבְרַרְבָּם there (famine) shall overtake you. befall you.

Comp. Hiph. no. 3. Synon. with משרג no. 1, see in נְטֵיג.

PUAL pass. to be glued together, to cleave fast together, to cleave, Job 38, 38. 41, 9.

HIPH. 1. Causat. of Kal no. 1, to cause to cleave, to make adhere, Ez. 3, 26. 29, 4. Jer. 13, 11.

2. to follow close, to pursue, with acc. Judg. 18, 22. 2 Sam. 1, 6; with אֲדֶרֶי Judg. 20, 45 בַּיְרֶבִּים אַדְרָי and they pursued hard after him. 1 Sam. 14, 22. 31, 2.

3. to overtake, comp. Kal no. 2, Gen. 31, 23. Judg. 20, 42. Also causat. to let overtake, to cause to come upon, Deut. 28, 21.

HOPH. to be made to adhere, i. e. to cleave fast, Ps. 22, 16.

The derivatives all follow.

P27 Chald. id. Dan. 2, 43.

P=7 verbal adj. cleaving, adhering, 2 K. 3, 3. Prov. 18, 24.

P== m. 1. a soldering, welding of metals, Is. 41, 7.

2. Plur. דְּבָקרם 1 K. 22, 34. 2 Chr. 18, 33, prob. joints of a coat of mail; so Chald. — Others understand armpits, comp. Chald. בְּיִבְּבֶּן יִרְהָּ. Jer. 38, 12 Targ.

* "] mostly to speak; a root of various significations, some of which in Heb. are found only in derivatives, although in the kindred languages they still appear in the verb itself. E. g.

1. to set in a row, to range in order; comp. יְברַאָּ. Hence

2. to lead, to guide, to drive, spec. flocks and herds to pasture, see בְּבֶּר, הֹבְרָה; also to govern, to rule a people, Chald. and Syr. בְּבָר, to lead,

to rule, Arab. ذَبَرَ; further, to reduce to order, to subdue, see Hiph. and comp.

Arab. פָּבֹילָ swarm of bees, examen, q. d. flock or herd of bees, also אַבּוֹרָהוּ a bee, q. v.—Hence as a shepherd who guides or drives his flock also follows it, there arises also the sense:

3. to follow, to be behind, like Arab. دُبُرُ whence كَبُرُ the hinder part, وَبَرَ

aindmost, last; Heb. דְּבִּיר inner sanctuary of the temple.—Hence also

4. to approach from behind, i. e. to waylay, to plot against, to destroy, comp. app.

Hence کَبْرٌ, ڐ۪ڎ۪, پَوْۃ, destruction, death, pestilence.

5. From the primary idea of ranging in order, connecting, comes also the most freq. signification of this verb, to speak, pr. to set in order words; comp. sermo and dissero à serendo, and Gr. stow to connect and to speak. In Kal found in Part. act. מלום Ex. 6, 29. Num. 32, 27. 36, 5. Ps. 5, 7. 15, 2. 28, 3. al. Part. pass. אַבְּרָ Prov. 25. 11. Inf. c. suff. אַבְּרָךְּ Ps. 51, 6.—Far more freq. is

Piel דְבֵר at the end of a clause, elsewhere דְבֵּר; fut. דְבֵּר.

1. to speak, diff. from אָמֶד to say (q. v. no. 1), as also Germ. reden and sagen, Gr. laker and liyer, Lat. loqui and dicere, Aram. מַלֵּל and אַמֶּר. Construed: a) Absol. e. g. Job 11,5 מַר־רָחַן אֵלוֹתָ דָּבֶּר Oh that God would speak. 33, 2. Num. 12, 2. Ez. 3, 18. al. Sometimes emphat. i. q. to speak well, eloquently, Ex. 4, 14 יָרַעָּחִר כִּר דָבֵּר וְדַבֵּר וּאָא. Jer. 1, 6. Often with added. see examples under מסר no. 1. b) With the acc. of that which one speaks, utters, as דָבֶר צָּדֶק, שָּרָא, פֿוָב, to speak or utter justice, deceit, falsehood, etc. Ps. 101, 7. Is. 45, 19. 59, 3. Dan. 11, 27. דְּבֶּר דָּכָר to talk a talking, i. e. much and idly, Is. 58, 13. to speak words, i. q. Lat. verba dedit, Hos. 10, 3. Ex. 6, 29 דבר אל־ פַרְעֹת אַז כָּל־אָשֶׁר אָנִי דֹבֵר אֲלֶיהְ speak thou unto Pharaoh all that I speak unto thee. 24, 7 הנה נדנה מל אשרדה בר יהוח נדנה all that Jehovah hath spoken will we do. Jer. 1, 17. Dan. 10, 11. Jon. 3, 2. Rarely, it is immediately followed by is to be לאמר the words spoken, and mentally supplied. Gen. 41, 17. Ex. 32, 7 מורדבר יחור אל־משה להי and Jehovah spake unto Moses Go, etc. 1 K. 21, 5. 2 K. 1, 7. 9. Ez. 40, 4. Dan. 2, 4.

The person to or with whom one speaks, is put mostly after the particles by Gen. 8, 15. 19, 14. 1 K. 21, 6; and by Judg. 14, 7; but also after DF Gen. 21, 29. Deut. 5, 4; TH (DH) Gen. 23, 8. 42, 30, by Jer. 6, 10; TH Ex. 6, 12. Also a TH to speak to or with, is used of God

as making a revelation, communication מח oracle; Zech. 1. 9 ישלאה ההבר בר the angel who spake with me. v. 14, 2 2. 7. 4, 1. 4. 55. Hab. ? 1. Jer. 31, 20 Num. 12, 6. 8. Once c. acc. to speak to to address, Gen. 37, 4, comp. liyeur turá. -To speak of any person or thing is put with acc. as Liyeur zira. Ruth 4, 1 bair לבר אַשׁר הָבֶּר־מֹעָז the kinsman came by of whom Boaz spake. Gen. 19, 21. 23, 16; with אָ, 1 Sam. 19, 3 אָנר אָרֶבֶּר בָּהָ and I will speak of thee to my father (v. 1), by Job 42, 7; by 1 K. 2, 19, the latter espec. of what God speaks or promises to any one (see below in lett. a) 1 K. 2, 4. Dan. 9, 12. Jer. 25, 13. 42, 19.—To speak against any one, with ליב (pr. to assail with reproaches) Ps. 109, 20. Jer. 29, 32. Deut. 13, 6; with 3 (see ב B. 4. b) Num. 21, 7 ברנו ביהות א קבן we have spoken against Jehovah and against thee. Job 19, 18. Ps. 50, 20. 78, 19. But דְבֵּר בּ is also to speak through or by any one, to use one as an interpreter (see 3 B. 2. c) Num. 12, 2. 2 Sam. 23, 2. 1 K. 22, 28.

Spec. to speak is also used in various senses according to the context: i. q. to promise, Deut. 19, 8. Jon. 3, 10; with acc. of thing Beut. 6, 3; with 3x and of pers. see above; also of evil, to threaten, Ex. 32, 14. Jer. 25, 13. i. q. to command, to prescribe, comp. אמר no. 3; with אַל Ex. 1, 17. 23, 22; to warn, to admonish, 1 Sam. 25, 17. c) to utter a song, i. q. to sing, Judg. 5. 12; comp. Arab. قال and Gr. ἔπος i. q. song. to speak for a woman, i. e. to ask her in marriage, with 5 Judg. 14, 7; \$ 1 Sam. 25, 39. Comp. Arab. خطب and Pual -Further to be noted are also the following phrases: e) בַּבֶּר צַל־לֶב מֹ to speak to one's heart, i. e. to speak kindly with any one, espec. to comfort, to console; comp. Gr. παραμυθέσμαι, Lat. alloquium. Gen. 34, 3. 50, 21. Ruth 2, 13. 2 Sam. 19. 8. 2 Chr. 30, 22. 32, 6. to speak to one's own הַבַּר אַל־, צַל־לְבוֹ heart, with oneself. Gen. 24, 45. 1 Sam. 1, 13 מְרַבַּרָה עַל־לְבָּה she spoke in her heart. Also בלבו , כם לבו , Ecc. 1, 16. 2 g) אָדָבר טוב, טובה על, oi 15. Ps. 15, 2. God. to speak good concerning any one to pr "ise good, Num. 10, 29. 1 Sam.

25, 30. Jer. 18, 20. Also דָבֶר רָצָח עֵל to speak evil concerning any one, to determine evil, 1 K. 22, 23. Jer. 11, 17. 19, 15. 26, 19. 35, 14; with by 36, 31. In a somewhat different sense, Esth. 7, 9 מַרדָּכֵר אָשֵׁר דִּבָּר־טוֹב מַל־חַמְּלֵהְ Mordecai, who had spoken good for the king, i. e. given him good information, comp. 6, 2. h) דָבֶּר שוֹבוֹח אַת to speak kindly with any one, 2 K. 25, 28. Jer. 12, 6; also דְבֵר שָׁלוֹם עם to speak peace with any one, i. e. kindly, friendly, Ps. 28, 3; אָב Jer. 9, 7; with אַ to speak peace unto, i. e. to announce or promise welfare, happiness, Ps. 85, 9; c. 3 Ps. 122, 8 i. e. I will now pray אַרַבּרָח־נָּא שָׁלום בָּךְ for thy peace, prosperity; c. > Esth. 10, מובר שלום לבל־זַרְעוֹ 3 and spake for the peace, prosperity, of all his race. So absol. Ps. 35, 20. וּהָבֵּר מִשְׁשָּט אָח (נו ז to speak a judgment i. e. to pronounce sentence upon ; see in បច្ចុប្បុក្

In former editions, like A. Note. Schultens (Opp. min. p. 124. al.) I have ascribed further to the verb קבר in Pi. the significations to waylay, to plot against, also to destroy; comp. קבֶּר and Arab. على c. على motitus est in aliquem. But the three passages usually cited, do not necessarily make out this sense. Thus Gen. 34, 13 וַרְדַבֶּרוּ and they spake so, i. e. בַּכְּרָבֶּה deceitfully, as before. Ps. 127, 5 they shall not be ashamed when they shall talk with the enemies within the gate, i. e. when they combat with enemies; corresponding to the Gr. phrase συλλαλεῖν τινί Is. 7,5 Alex. and Engl. 'to have something to say to any one,' sc. in fight; comp. also Heb. הַתְרָאַה 2 K. 14, 8, and see Comm. in Jes. I. p. 280. More difficult is 2 Chr. 22, 10 and Athaliah arose וַהְּדַבֶּר אָת־כָּל־זָרֵע הַשְּמְלַכָּה, in parall. 2 K. 11, 1 נְתְאַבֵּל; here Sept. απώλεσε, Vulg. interfecit. But it can be rendered: and she talked with them i. e. made war upon them, comp. Ps. 127, 5; or it may be ellipt. for וַחַלַבֵּר מִשְׁשָּׁנִים i. e. pronounced sentence upon them.

Pual pass. Ps. 87, 3 כְּבֶּרוֹת מְרָבֶּר glorious things are spoken of thee, i. e. decreed of God. Cant. 8, 8 בּיוֹם שֶׁיִּרֶבּר שָׁשְׁ when she shall be spoken for, i. e. asked in marriage. See in Piel. lett. d. Niph. recipr. of Piel, to speak one with another, to converse, Mal. 3, 16; c. Ez 33, 30. Ps. 119, 23; 59 Mal. 3, 13.

Hiph. to subdue, see in Kal no. 2. Ps 18,48 קַּמְּרֶם מְּחְמֵּר שָׁנְיּרֵם מִּחְמֵר who subdueth the nations under me. Ps. 47, 4.

Hithp. 1. Pass. part. fem. אָבּבָּרָיָק what one has spoken. So with Jarchi would I interpret Deut.33,3 לְּשֵׁא מִבְּבְּרִיךְה they(Israel)receive what thou hast spoken. i e. thy words, precepts.

2. Recipr. to speak with, to converse with, Part. קדמר Num. 7, 89. 2 Sam. 4 13. Ez. 2, 2.

The derivatives follow, except הְּבְּיֹרָתְּ, בְּּבִירָתְּ, בְּבִירָתְּ, בְּבִירָתְ.

1. a word, verbum, lóyos, יים דַּבָּר m. 2 K. 18, 36. Job 2, 13. Gen. 44, 18. Collect. words, speech, discourse, Job 15, 3. קבר שפחים lip-talk, vain words, Is. 36, 5. בוֹן דָּבֶר skilled in discourse, fluent. 1 Sam. 16, 18. Often in plur. Gen. 29, 13 מל־תְבְּבַרִים תְאֵלֵח all these words. 34. 18. Ex. 4, 28. 18, 19. 19, 7. 8. 20, 1. 24, 3. al. אַרָשׁ, בַּגָל הְבַרִים, a man of words, fluent. eloquent, Ex. 4, 10. 24, 14.—Spec. a promise, 1 K. 2, 4. 8, 20. 12, 16. Ps. 33, 4. 56, 5; comp. Gr. τελείν ἔπος, Engl. 'to give one's word.' b) precept, command. mandate, comp. r. דָבֶר Pi. lett. b. דְבֶר Pi. lett. b. מלכורת a royal mandate, Esth. 1, 19. Josh. 1, 13. 1 Sam. 17, 29 מַלֹא דָבֶר חוּא was there not a command? Is. 8, 10. Ex. 34, 28 בשרה the ten commandments, the decalogue. 1 Chr. 26, 32. 2 Chr. 29, 15. a saying, sentence, maxim, as of a wise man; Plur. Ecc. 1, 1 דְּבֶרֶ קְחֶלֶם. Prov. 4, 4.20, 30, 1. 31, 1; espec. an oracle, effatum of the deity, Num. 23, 5. 16; comp. נהר דבר הוח אל and the word, oracle, of Jehovah came to any one, Jer. 1, 4, 11, 2, 1, 13, 8, Ez. 3, 16, 6, 1. 7, 1. 11, 14; c. 5 1 Chr. 22, 8. Job 4, 12 אַלֵּר דָּנְבַר יִּנְבַּב a word, oracle, stole upon me, i. e. a divine communication. Collect. oracles, Hos. 1, 1. Mic. 1, 1. Joel 1, 1. d) counsel, advice given, 2 Sam. 17, 6. e) report, rumor, 1 K. 10, 6. With genit. the report of any thing is what is to be reported of that thing, what is to be said of it; Job 41, 4 [12] I will not conceal ... the report of his strength, i. e what is to be said concerning his strength 1 K. 9, 15. Deut. 15, 2. 19, 4. Or we migh

also render, the measure, manner of his strength, comp. מבנים no. 1.

2. thing, matter, affair, business; pr. thing spoken of, subject of discourse; comp. λόγος in Passow, A. no. 11, ἔπος, ψημα from ψέω, Germ. Sache from sagen. The same signif. word and thing are united in Aram. τὸς, μλο, τημη,

Arab. أمر and حُطْب .—E. g. تبت عبت this thing, Gen. 20, 10. 21, 11. 26; -5 חצברים הצבה all these things Gen. 20, 8. קּבֶּר הַהָּח Gen. 18, 25. 32, 20. 44, 7, and 24, 28. 39, 17. 19, i. e. in this manner, so. אַקור הַוּיִבְרִים הַשָּׁבֶּה (LXX μετά τὰ ψήματα ταυτα) after these things, afterwards, Gen. 15, 1. 22, 1. 39, 7. דְבְרֵי שָׁלֹשׁה the things of Solomon, i.e. his acts, deeds, 1 K. 11, 41. דברי ודכרי daily affairs, i. e. course of events, chronicles, 1 Chr. 27, 24. Esth. 6, 1. Also דבר יום מיומי daily matter, hence דבר יום the daily task in its day, i. e. day by day, every day, Ex. 5, 13. 19. 16, 4. Lev. 23, 37. 1 K. 8, 59; בּרָבֵר יוֹם בְּרוֹם 2 Chr. 8, 13, and לְּרְבֵּר יוֹם בּיוֹם v. 14. 31, 16. Often pleonast. like Gr. χρῆμα, 1 Sam. 10, 2 אָבִיך אַת־דָּבְרֵי הַאָּלוֹית thy father hath left the matter of the asses, i. c. has done thinking of the asses. Ps. iniquities בְּבֶר מָלֹנוֹת גַבְרה מַנְּד זֹיִי iniquities prevail over me. Ps. 105, 27. 145, 5.-Hence

a) cause, in a forensic sense, suit at law. Ex. 18, 16 בְּרֶבְּ בְּרֶבְ לְּרָב דְּבָר fthey have a cause, suit. v. 22. 22, 8. בַּלְבְּבֶּר in every suit of trespass, fraud, etc. 24, 14 בְּבָרִב מָשׁ one who has causes. Fully בַּבְּרַבְּיִב 2 Chr. 19, 6.

3. a cause, reason, Josh. 5, 4. Hence בּל דְּבֵּר because of, for the sake of, Gen. 12, 17. 20, 11. 43, 18. Ps. 45, 5; על דְבַרָר id. Deut. 4, 21. Jer. 7, 22. 14, 1. יבל דְּבַר before a verb, because that, because, Deut. 22, 24, 23, 5, 2 Sam. 13, 22, Со บุก กาวจุ no. 3.

לב, m. plur. בְּבָּרָים Hos. 13, 14 pr destruction, death, like Arab. בֹּי, אפר זיין, no. 4. Hence plague, pestilence. comp. בְּבָּיָן often with the art. בְּבָּיִן (Heb. Gr. § 107. n. 1) Lev. 26, 25. Deut. 28, 21. 2 Sam. 24, 13. 1 K. 8, 37; murrain among beasts Ex. 3, 9. Sept. mostly & áraros, comp. Ecclus. 39, 29.

m. (r. בְּרָבֶּר, no. 2) i. q. מְרָבֶּר, a pasture, whither flocks and herds are driven; Mic. 2, 12. Is. 5, 17.—Syr. בְּרָבּ

field, tilled field. وَعِزْ Arab. إَحِزْ

plur. f. (r. בְּרַרוֹת no. 2) pr. drifts, i. e. floats, rafts, as driven by the sea, 1 K. 5, 23 [9]. Sept. σχεδίαι.

a form assumed in Deut. 33, 3. But see r. דָבֶּרָה Hithp. no. 1.

קבר f. i. q. דְּבְרָה, but mostly in the later Hebrew.

2. i. q. דְּבֶּק no. 2. a, cause, suit at law, Job 5, 8.

3. i. q. הְבְּק no. 3, cause, reason; hence מֵל בְּּבְרָת because of Ecc. 3, 18. 8, 2. מֵל בְּבְרָת מָּל for this cause that, to the end that, Ecc. 7, 14.

הְבְּרָהְ Chald. f. a cause, reason. Dan. 2, 30 בְּבְרֵח־בְּד for this cause that, to the end that.

רְּבְּיִי (perh. eloquent) Dibri, pr. n. m. Lev. 24, 11.

וְבְּבְרַת Josh. 21, 28; with art. 19, 12; Daberath, pr. n. of a town in Issachar; prob. now Debûrieh at the foot of Mount Tabor; see Bibl. Res. in Palest. III. p. 210.

* **Day a root not in use, prob. i. q. diwe, Lat. depso, to knead, to make soft by kneading, working over, etc. Kindr. are was, was, perh. who to be fat.—Hence the two following.

m. c. suff. דְּבָשׁׁי , honey, so called as being glutinous, like a kneaded mass

Arab. ڍُعْمَّا, Syr. ڍُمْتُ, id. Maltese dibsi yellow, i.e. honey-coloured. There is now in the Semitic languages no verb from which this noun can be derived; in Greek however there is derived from this word the verb τιθαιβώσσω to make honey, Od. 13. 106.—Spec.

1. honey of bees, Lev. 2, 11. 1 Sam. 14, 26. 27. 29. 43. Prov. 16, 24. 24, 13. al. Spoken of wild honey, i.e. from wild bees, Deut. 32, 13. Ps. 81, 17 שמשרי ביי אינו אינור honey from the rocks I will satisfy thee

2. honey of grapes, syrup, i. e. the newly expressed juice of grapes, must, boiled down to the half or third part, Gr. έψημα, Lat. sapa, defrutum, Ital. musto cotto. At the present day this syrup is in common use in Palestine under the Arabic name دبس dibs, and is exported espec. from the district of Hebron into Egypt; see Russell's Nat. Hist. of Aleppo, I. p. 82. Bibl. Res. in Palest. II. pp. 442, 453.—Gen. 43, 11. Ez. 27, 17. Often joined with milk, as the spontaneous products of nature; and hence the frequent phrase: a land flowing with milk and honey, Ex. 3, 8, 17, 13, 5, 33, 3, Lev. 20, 24. Num. 13, 27. Honey and milk are put also for pleasant discourse, Cant. 4, 11.

ר לְּבֶּבֶּי f. 1. the hump of a camel, Is. 30, 6. This signif: is sufficiently certain from the context, and is expressed by the Chald. Syr. Vulg. but the etymology has long exercised the ingenuity of interpreters. Perhaps so called from the softness of the flesh or fat of which the hump is composed; it being a mere mass of fat, soft and yielding to the touch; comp. r. שבוד. See Burckh. Notes on the Bedouins II. p. 82 sq.

2. Dabbasheth, pr. n. of a place, Josh. 19, 11.

לְּדֶּלְ m. (ר. רְּבֶּלְ a fish, so called as multiplying abundantly (comp. נבּרְ , Jon. 2, 1. 11. Plur. בְּרָכִּים, constr. בְּרָבְּי, Gen. 9, 2. Num. 11, 22. 1 K. 5, 13. Hence comes the denom. verb אוד to fish. The form אָדָּג see in its order.

רָּיָל, constr. יְּבָּא, fem. of the preceding, sish, Deut. 4, 18. Jon. 2, 2; mostly col-

ect. fish, (comp. 1, 26. 28 Ex. 7, 18. 21. Num. 11, 5. Ez. 29, 4. 5

to cover over by numbers, to multiply, to be increased; once Gen. 48, 16.

Deriv. דָּגוֹן, דָּנָח, דָּגוֹן.

[12] (pr. little fish; then in endearment and worship, 'dear little fich; comp. on this use of diminutives in sacred things, J. Grimm's Deutsche Gram. III. p. 665,) Dagon, pr. n. of an idol of the Philistines worshipped at Gaza and Ashdod, Judg. 16, 23 sq. 1 Sam. 5, 1; having a human head and arms, but the rest of the body like a fish; see 1 Sam. 5, 2 sq. espec. v. 4. Judg. 16, 23. 1 Chr. 10, 10; comp. 1 Macc. 10, 83. 11, 4.-Similar was the figure of Derceto, worshipped at Askelon under the like form of a fish; comp. Diod. Sic. 2. 4, aut of τὸ μέν πρόσωπον ἔχει γυναικός, τὸ δὲ ἄλλο σῶμα πᾶν ἰχθύος. See on the worship of fishes in this region, Selden de Diis Syris II. 3. Creuzer Symbol. II. § 12. Movers Phænizier I. p. 590.

* بحجل perh. i. q. Arab. دجل to cover, to cover over; then also to act covertly. to deceive, comp. בַּנַר . Hence בַּנַל a flag, banner, standard, pr. a covering, like Germ. Fahne from πηνος, pannus.-The signif. of glittering, shining, which I formerly ascribed to this root, with Nanninga Diss. Lugd. II. 916, and Muntinghe ad Ps. 20, 6, now seems to me hardly susceptible of proof.—From the noun אָלֵל is then again derived the denom. sense of לְּבֶל, to set up a banner, to erect a standard; Ps. 20, 6 בָּשֵׁם אֱלֹחֵרנה in honour of our God will we set up our banners; comp. the formulas יָרָא בְשֵׁם יָר and קָרָא בְשֵׁם יָר. Sept. μεγαλυνθησόμεθα, reading or conjecturing נגדל. Muntinghe (l. c.) from his etymological conjecture, gloriabimur, exultabimus. Part. pass. לול lifted up as a banner, i. e. conspicuous, distinguished, spoken of a noble youth, Cant. 5, 10.

NIPH. to be furnished with banners, Cant. 6. 4. 10 στι στι στι terrible as ar army with banners; Symm. ώς τάγματα παρεμβολών. The virgin is here represented as victorious and triumphant over hearts. Comp. the similar figure draws

rom an army in c. 2, 4; the same is very common in Arabian poets.

קיבלים . plur, דְּבָלִים constr. דְּבָלִים, a flag, banner, standard, i. e. of a larger kind, serving for three tribes together; the smaller flags being called הוהא. Num. 1, 52. 2, 2. 3. 10. 18. 25. 10, 14. 55. Cant. 2, 4 יִרְבָּלִי נְבֶלִי אַרְּבָּר , בּיִרְיִם his banner over me is love.

ben, to multiply, to increase. Hence

קְּדֶּן, corn, grain, pr. as covering the ground, increase; Gen. 27, 28. 37. Num. 18, 27. Deut. 28, 51. Meton. for bread Lam. 2, 12.—Samar. דנן, דנן, id.

לְבֵּר, like Chald. דְּבַר, to brood, to sit upon, as a bird her eggs or young. Jer. 17, 11 לְבֵּר וְלָהֵּי רְבָּר וְלָהִי רְבָּר וְלְהִי רְבְּר וְלְהִי רְבְּר וְלְהִי רְבְּר וְלְהִי רְבְּר וְלְהִי רְבְּר וְבְּי רְבְּי רְבְיי רְבְּי רְבְּי רְבְיי רְבְיי רְבְּי רְבְיי רְבְּי רְבִּי רְבְיי רְבִּי רְבְיי רְבִּי רְבִי רְבִּי רְבְיי רְבִּי רְבְיי רְבִּי רְבִּי רְבִי רְבִּי רְבִּי רְבִּי רְבִי רְבִּי רְבִי רְבִּי רְבִּי רְבִּי רְבְּי רְבִי רְבִּי רְבִי רְבִּי רְבִי רְבִּי רְבִי רְבִּי רְבִי רְבִּי רְבִּי רְבִי רְבִּי רְבִי רְבִּי רְבִי רְבִי רְבִּי רְבִי רְבִּי רְבִי רְבִּי רְבִּי רְבִי רְבִּי רְבִי רְבִּי רְבִי רְבִי רְבִּי רְבִי רְבִּי רְבִּי רְבִּי רְבִי רְבִּי רְבִי רְבִי רְבִיי רְבִי רְבִּי רְבִי רְבִּי רְבִי רְבִי רְבִיי רְבִי רְבִּי רְבְּי רְבִּי רְבִיי רְבִּי רְבִּי רְבִיי רְבִּי רְבִּי רְבִיי רְבְּיי רְבִּי רְבִיי רְבִּי רְבִיי רְבִּיי רְבִיי רְבִּיי רְבִּיי רְבִּיי רְבִּיי רְבִּיי רְבִיי רְבִּיי רְבִּיי רְבִיי רְבִּיי רְבִּיי רְבִּיי רְבִּיי רְבִּיי רְבִיי רְבִּיי רְבִיי רְבִיי רְבִּיי רְבִּיי רְבִיי רְבִּיי רְבִיי רְבִיי רְבִיי רְבִּיי רְבִיי רְבְייי רְבִיי רְבִיי רְבִיי רְבִיי רְבִיי רְבִיי רְבִיי רְבִיי רְבְייי רְבִייי רְבִיי רְבִייי רְבִייי רְבִייי רְבְייי רְבִּיי רְבִייי רְבִּיי רְבִייי רְבְייי רְבִייי רְבְייי רְבְיייי רְבְייי רְבְייי רְבְיייי רְבְייי רְבְייי רְבְּייי רְבְיייי רְייי רְבְיייי רְיייי רְבְייי רְבִייי רְיייי רְבְיייי רְבְיייי רְבְיייי רְבְיייי רְבְיייי רְבְייי רְבְייי

י ה (תוד i. q. קוד , קוד , q. v. breast, pap, found only in the Dual, constr. דָּדָי, c. suff. דָּדָי, breasts, paps, Ez. 23, 3. 8. 21. Prov. 5, 19.

to go slowly, softly. Talmud.

HITHP. הַּבְּהַה for הַּבְּהַח, Is. 38, 15 וֹתְלַבְּּבְּת בָּלְ־שֵׁנִהְתְּיִ I will go softly all my years, i. e. submissively, comp. הַלְּבְּבְּת בָּלִר שְׁנִרְתְּיִ וֹנִי I K. 21, 27; q. d. I will walk humbly and submissively all my life, I will never cease to mourn.—Hence spoken of a slow and solemn procession, Ps. 42, 5 slow and solemn procession, Ps. 42, 5 in slow procession) to the house of God; here the suffix בּ הֵ וֹנִי נְּלָּהִרִם נִּ הַ בְּיַרִּה עְּלָּהִרם נִי וֹנִי וְּלַבְּיִרם נִי וֹנִי וְּלָבִירִם נִי וֹנִי וּנְיִי וְּלֵבְיִרִם נִי וֹנִי וְּלֵבְיִרם נִי וֹנִי וְלַבְּיִרם נִי וֹנִי וְלֵבְיִם נִי וְלֵּבְיִם נִי וֹנִי וְלֵבְיִם נִי וֹנִי וְלֵבְיִם נִי וְלֵּבְּיִם נִי וֹנִי וְלֵבְיִם נִי וֹנִי וְלֵבְּיִם נִים וֹנִי וְלֵּבְּיִם נִי וֹנִי וְלֵבְיִים נִי וֹנִים נִי וֹנִי וְלְּבְּיִבְּים נִי וֹנִי וְלֵבְּיִם נִי וֹנִי בְּיִבְּיִם נִייִם וְּבְּיִבְּיִּם נִי וּנְיִים נְיִנִים נְיִים וְּבְּיִם נְיִים וְּבְּיִבְּים נִינְים בְּיִבְּים נִינְים בְּיִבְּים נִינְים בְּיִבְּיִם נִינִים בְּיִבְּים נְיִים וְּבְּיִים בְּיִים וְּבְּיִים נִייִם וְּבִּים נְיִים וְּבִּים נְיִים וְּבְּיִים נִייִּם נְּבְּים נְיִים וְּבְּיִים נִינִים נְיִים וְּבְּיִים נְיִים וְּבְּיִים נִינִים נְיִים וְּבִּים נִינִים נְיִים וְּבְּים נִינִים נְיִים וְּבְּים נִינִים נִייִים נְיִים נְיִים נְּיִים נְּבְּים נִייִים נְּיִים נְּיִים נִייִים נִייִים נִייִים נְיִים נְיִים בְּיִים נְּיִים בְּיִים נִּים נִייִים וְּיִים נְּיִים נְיִים נְּיִים נְיִים נְּיִים נְיִים נְיִים נְיִים נְיִים נְּיִים נְיִים נְייִים נְּיִים נְייִים נְייִים נְייִים נְּיים נְייִים נְּים נְייִים נְיּים נְייִים נְיים נְיים נְייִים נְייִים נְיים נְייִים נְּיִים נְייִּים נְּיים נְייִים נְייִים נְיים נְייִים נְייִים

קְּדָּרָן Dedan, pr. n. 1. A people with a region of like name, descended from Raamah, Gen. 10, 7. Ez. 27, 15. Raamah, רְצָּבָּין. Sept. Piyµa, is to be sought

on the shore of the Persian Gull' (see 1977) no. 2), and so also Dedan; in which, with Bochart (Phal. IV. 6) and J. D. Michælis, we recognise Deden, an island of the Persian Gulf, called by the Syrians ; see Assemani Biblioth. Orient. III. ii. p. 560, 564, 744. Most of the islands of this gulf were anciently occupied by colonies of the Phenicians; see Heeren's Ideen I. 2. p. 227, 419.

2. A people of northern Arabia, descended from Keturah, Gen. 25, 3, adjacent to the Edomites Jer. 49, 8. 25, 23. Ez. 25, 13; and also following traffic, Is. 21, 13. According to Eusebius and Jerome, they dwelt not far from the city Phæno; prob. a colony of the former (no. 1), or vice versa.

m. plur. Dodanim Gen. 10, 4, pr. n. of a people descended from Javan, i. e. from the Greeks. It is usually referred to the inhabitants of Dodona in Epirus; but possibly דְרָנִים may be for thus softened into a vowel, see Monumm. Phænic. p. 432. Still we must not overlook the reading דְרָנִים Rodanim, the Rhodians, which is expressed by the Samar. Sept. and by the Heb. text itself in 1 Chr. 1, 7. See in דְּרָנִים חַיִּים.

קְּתָבֶּל Chald. m. emph. קְּתָבּל Chald. m. emph. קּתָבּל, קּתָבּל, i. q. Heb. מַּתְבָּר Dan. 2, 32. 3, 1. 5. 7.—Hence

Plur. Dahi, Dehavites, pr. n. of a people from which a colony was led out into Samaria, Ezra 4, 9. Most prob. the daos Hdot. 1. 125. (i. e. perh. pagani, villagers, from Pers. אם deh, dih, a village.) a Persian tribe near the Caspian Sea, sometimes enumerated with the Scythians, Strab. XI. p. 580. Plin. H. N. VI. 17.

* בּוֹלְייִ in Kal not used, prob. to be dumb, to be struck dumb, like בּוֹלְייִם, an idea which is also kindred to stupor, astonishment, as in בּיִלָּים, אִיבָּהָים, Arab. בּילִים, is to come upon suddenly, pr. to confound, to amaze, בּילִים, stupified, stupid, בּילִים, sudden calamity, pr astounding, stupifying.

Niph. part. וְּדְנָשׁ struck dumb, astonished, by sudden calamity, Jer. 14, 9.

i. q. איד , pr. to move in a circle, and espec. swiftly; comp. also אַדַר Hence

1. to more swiftly, to press on rapidly, to course, spoken of a horse and his rider, Nah. 3, 2; pr. to run, course, prance in a circle, as is usual with horses in breaking and exercise. See the noun ning.

2. to revolve in a circle; then to endure, to last. Hence קוֹדֶר also

לְּחָרֶת f. rapid course of a horse, Judg. 5, 22. See Bochart Hieroz. P. I. p. 97. בּוֹל i. q. בֹּיֹל q. v. a bear.

* 그러 i. q. 그릇 q. v. to pine away, to languish. Not used in Kal.

HIPH. causat. to cause to pine away, to consume, Lev. 26, 16.

Deriv. pr. n. זיבון.

and דרג a secondary root, denom. from אָ, to fish. Jer. 16, 16 וְיִרגִּים and they shall fish them.

Deriv. אָלָג and אָלָג fisher.

m. a fisher, a fisherman, Ez. 47, 10 and Jer. 16, 16 Cheth.

דוֹנְהְי f. (r. אָדְּא) a fishing, fishery; hence היבות היבות הואים fishing-hooks, harpoons. Am. 4, 2 he will take you away with hooks, tariff and your posterity with fishing-hooks, a figure taken from animals which are tamed by putting hooks and rings in their noses; comp. Is. 37, 29. Why fishing-hooks are here mentioned, may be understood from Ez. 29, 4. Job 40, 26; comp. Oedmann Verm. Sammll. aus d. Naturkunde V. 5. The larger fishes when taken were again let down into the water, suspended by a ring or hook in their nostrils.

דוֹה m. c. suff. defect. הדֹה, הְּדֹה, etc.
1. love, chiefly as between the sexes, enly in Plur. הְדִים, loves, caresses, endearments, Cant. 1, 2, 4, 4, 10. Ez. 16, 8, 23,

17 לְּכֶח נְרְנֶה bed of love. Prov. 7, 18 לְכֶח נְרְנֶה הֹיִרם come, let us drink our file of love.

2. Concr. object of love, one beloved comp. 25, 25, 25, love and one beloved, a lover, friend; rypp acquaintance, also an acquaintance; Engl. my love, my first love, etc.—Cant. 1, 13. 14. 16. 2, 3. 8. 9. 10. 16. 17.

3. a friend, Is. 5, 1. Spec. an uncle, the father's brother, Syr. אָרָיִי צְּמִי לְּבָּׁמְיִּשְׁ called the friend of the family, as also Chald. אַרַיבְּאָן friend, then uncle; comp. אַרְבִּיבְּאַ חְּבִּיבְּאָן friend, then uncle; comp. אַרְבִיבְּאַ חְּבִיבְּאָ friend, for a relative, Lat. amita aunt, friend, for a relative, Lat. amita aunt, qs. amata. Lev. 10, 4. 20, 20. 1 Sam. 10, 14. 15, 16. Esth. 2, 15. Jer. 32, 7. 8. 9; in v. 12 it seems to be put for בַּרְבִּיִּדְיִּרָּיִ nv. 12 it seems to be put for uncle's son.

יה הד m. 1. a boiler, pot, see r. דְּיִרִים no.
1. Job 41, 11. 1 Sam. 2, 14. Plur. דְּיִרִים 2 Chr. 35, 13.—Syr. אָיָרִים pot, kettle, Samar. דְיִרִים pots.

2. a basket, Jer. 24, 2. Ps. 81, 7. I ar. בדרים 2 K. 10, 7.

TIJ, also TIJ in Chrop fl. a. Nehem. Zech. and rarely in the carlier books, Hos. 3, 5. Am. 6, 5. 9, 11, (beloved. verbal adj. from יווי i. q. דיד no. 2) David, pr. n. of the son of Jesse, the second king of the Israelites, r. 1055-1015 B. C. renowned for his warlike achievements as well as for his sacred songs. The account of his life is chiefly contained in the books of Samuel, from 1 Sam. c. 16 to the end of the second book; also 1 Chr. c. 12-30.—By meton David is put for בו־פוֹד spoken of the Messiah, the son of David, Ez. 34, 23. 24 37,24; elsewhere also i. q. בְּנֵר דָוָד, Hos 3, 5. ערר דוד the city of David i. e. Zion 1 K. 3, 1. 8, 1. 9, 24. Is. 22, 9 בַּרֹח בָּוֹד the house of David, i. e. the palace or citadel of his race, Is. 22, 22; elsewhere his family, posterity, Is. 7, 2. 13. Jer. 21 12.

היֹנְדוֹה f. aunt, father's sister, Ex. 6, 20; also an uncle's wife, Lev. 18, 14. 20, 20

ילדן (for ילדן amatory) Dodo, pr. n. m. a) 1 Chr. 11, 12. 2 Sam. 23, 9 Ker. b) Judg. 20, 1. c) 2 Sam. 23, 24. 1 Chr 11, 26.

לינים (for אוֹנְינָה love of Jehovah)

Dodavah, pr. n. m. 2 Chr. 20, 37.

יוֹדֵי 2 Sam. 23, 9 Cheth. See יוֹדָי a.

adj. with Chald. ending -- i. q. --, from r. דדד. In Sing. not used; Plur. דדקאים.

- 1. Pr. boiling; hence a boiler, pol, i. q. 701 no. 1; then a basket, Jer. 24, 1.
- 2. loving, amatory, from r. 773 no. 2; plur. love-apples, Gen. 30, 14 sq. i. e. the apples of the mandragora, Atropa mandragora Linn. a plant similar to the telladonna, with a root like a beet, white and reddish fragrant blossoms Cant. 7, 14. and with vellow apples also fragrant, which ripen from May to July. To these apples the Orientals to this day ascribe the power of exciting to venery; comp. Gen. l. c. See Dioscorid. 4. 76, Mardoaγόρας... οἱ δὲ Κιρχαίαν καλούσι, ἐπειδή θοκεί ή ψίζα φίλτρων είναι ποιητική..... καὶ παρ' αὐτὰ (φύλλα) μηλα, οὔοις (ΒΟΤbis) έμφερη, ώχρα, εὐώδη, έν οἰς καὶ καρπός, ώππες ἀπίου. Schulz Leitungen des Höchsten, V. p. 197. D'Herbelot Biblioth. Oriental. p. 17. Sept. μηλα μαν-שׁבְרוּוִדן which denotes the same; comp. Arab. يبروس, and see Sprengel Hist. Rei herbariæ I. p. 215, ed. 2. Tuch Comm. in Gen. l. c.

i.q. IN q.v. to be languid, faint, wewell, Arab. 50 and s 5 for 50; spoken espec. of women in their monthly courses. Lev. 12, 2 the uncleanness of her being sick, i. e. of her courses, comp. 15, 33.

2. to be sick at heart, sad; see ning no. 2.

Deriv. מַיְנֶת, דְּיָּב, דְּנַר, הָנֶת, בּיָרָת.

קרה f. הְּדָה, adj. 1. languid, faint, suck, spec. of women in the menses, Lev. 15, 33 הְּנָה בְּנִבְּהָה 20, 18. Hence הָּוֹה 30, 22 a menstruous cloth, i. e. polluted with menstrual blood.

2. sick at heart, sad, Lam. 5, 17; afficted, unhappy, Lam. 1, 13. Syr. [o? to grieve, to be unhappy; Aph. to affict, to make unhappy. Lo? afflicted, wretchel; Loo? affliction, misery.

to thrust away, to cast off; Arab. وَأَنَ to render abject; also intrans. to be abject, vile; VI, to project.

HIPH. חַיִּיהַ 1. to thrust away, to cast out, Jer. 51, 34.

2. to wash away, to cleanse, e. g. an altar, 2 Chr. 4, 6. Ez. 40, 38; blood-guiltiness Is. 4, 4.

m. (r. אָנֵי after the form קְׁנָתּל) constr. קְּנָתּל,

1. languor, sickness, Ps. 41, 4.

וְדְּיָּ m. (after the form מְּשֶׁל m. (after the form מְשֶׁל m. (after the form בְּשָׁל m. (after the form בְּשָׁר m. 1, 23. at heart, Is. 1, 5. Jer. 8, 18. Lam. 1, 23. R. מְּשָׁר m. מִּשְׁר m. (after the form מְשׁרָה m. (after the form מִשְׁרָה m. (after the form מְשׁרָה m. (after the form מְשׁרָה m. (after the form מְשְׁרָה m. (after the form מִשְׁרָה m. (after the form m. (after the for

אור see דורד.

§ 77. n. 2.

Deriv. מּדֹבֵה a mortar.

* নৃণ্য i. q. নৃত্যু, to pound, to beat in a mortar, to bray, Num. 11, 8. Chald. নুষ্য, Arab. ঐঠ, id.

f. Lev. 11, 19. Deut. 14, 18, a species of unclean bird, according to Sept. Vulg. Saad. the hoopoe, Lat. upupa; according to the Targum gallus montanus, mountain-cock, a species of large grouse, Tetrao urogallus. Perh. compounded from קשה, סבוב, gallus, and מבים, one > being dropped.

The ending n- is for n-, see Heb. Gr.

* Did obsol. root, i. q. by no. 1, to be dumb, silent, still. Arab. A to be still, quiet, to remain; II, to quiet, to allay.—Hence the three following nouns.

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היבְּיִה f. 1. silence, land of silence, poet. for Sheol, the region of the dead, Ps. 94, 17. 115, 17.

2. Dum. h, pr. n. of a tribe and district of Ishmaelites in Arabia, Gen. 25, 14. Is. 21, 11. Prob. the same called at this day كرمة الخالل Stony Dumah, and Syrian Dumah, situated on the confines of the Syrian desert and Arabia, with a fortified castle, marked on D'Anville's map under lat. 29°, 30′, long. 58°; the Δουμαίθα, of Ptolemy. See Abulfeda ed. Paris, p. 82. Edrisi par Jaubert I. p. 355. Niebuhr Arabien p. 344.

הרְּתְּיָהְ f. 1. Adj. fem. (from an obsol. masc. אָלֹהְי silent, mute; Ps. 62, 2 אָלָהִים בּוּמְיָהְ נַמְּשֶׁה my soul is silent unto God, i. e. trusts in him. R. בּוּם

2. Subst. silence, and adv. silently, Ps. 39, 3; quiet, remission of pain, Ps. 22, 3; trust, confidence in God, Ps. 65, 2 מוֹרָ דְּבְּיִבְּיִחְ חִהֹּלִּהְ לַּבְּּרְ רַּבְּּיִבְּיִחְ חִהֹלִים to thee (belongeth) confidence and praise.

בּרָן (r. בּאָד) 1. Subst. dumbness, silence, Hab. 2, 19 בּיֶּדְן the dumb stone, silent, lifeless. Or it could be taken here adverbially, comp. בּיִּדְּן

2. Adv. silently, in silence, Is. 47, 5. Lam. 3, 26 it is good that one wait פְּדֹּבְּטָם sven in silence, quietly.

קרְּבֶּעְשֶׁלְ pr. n. 2 K. 16, 10, a rare form in Hebrew, but usual in Syriac for שְׁבָּעָדְּק or pu̞בְּרָבְיָשְׁלַ, Damascus.

mid. Waw כות: prob. i. q. בון ייי intrans. to be low, depressed, humble; whence perh. דרן trans. to subject to oneself, to rule, to judge. Kindred is q. v. whence צֵּרוֹן lord, master. Once Gen. 6, 3 לא־יָרוֹן רוּחִר בָאָרָם לְעוֹלָם my spirit shall not be made low in man for ever, i. e. the higher and divine nature shall not for ever be humiliated in the lower, shall not ever descend from heaven and dwell in flesh upon the earth; comp. v. 1. 2. Others here take as i. q. דְּדֹן, thus: my spirit shall not rule in man for ever.-Most of the anthe sense of remaining and dwelling; Sept. οὐ μη καταμείνη το πνευμά μου κ. τ. λ. Vulg. non permanebit; Syr. Arab. shall not well. This is best udapted to the context; whether they regarded the spirit as the ruling and therefore induciling principle in man, or perhaps read יָלְבּוֹן; comp. יְלַבּוֹן μένω Judg. 19, 9.

ארן Job 19, 29 Keri, i. q. דין Cheth. judgment.

דּוֹלֶגְל Ps. 97, 5, and דּוֹלֶג m. wax, Ps 22, 15. 68, 3. Mich. 1, 4. R. אַזָּק q. v.

לְּבֶּנְיִּ מְּדְּנִץ אְּצְבְּיוֹ to leap. to skip, to dance; Job 41, 14 [22] אָבְּיוֹ מְדְּנִץ אְּצְבְּוֹ before him danceth terror. So the trepidation of terror is compared to skipping, dancing, in Ps. 29, 6. Corresponding is Arab. שׁבָּי mid. Waw and Ye, see Schult. ad l. c. Syr. יָסִי in N. T. for σκιστῶν, Chald. γτη, whence אָדָיִ caprea, Lacon. δίζα. Kindred roots are אַדְּיֵבָּיִּ

* Pii obsol. root, Chald. and Syr. to look around, to keep a look-out. Chald. ip Dan. 2, 35, see in r. ppi.—Hence pii.

1. i. q. Arab. ארס ליים ליים וו. i. q. Arab. ארס ליים ליים וויים וויים

2. to remain, to dwell, like Chald. 788, Ps. 84, 11. This sense comes perhaps from the circumstance that the primitive dwellings were usually erected in a circle (Simonis); or better, the signif. of moving round, turning oneself, is transferred to the idea of moving about in a place, Lat. versari; comp. 788, 788.

ההר Chald. to dwell, Dan. 4, 9. 18. Part. קברין, Keri שְּרִרין Dan. 2, 38. 3, 31. 6, 26. Deriv. קִרִיר, מְדֹרָי, מְדֹרָי, מְדִּרָּה,

הדר m. 1. a circle, Arab. 3° 5. Is. 29, 3 מַרְּדְּרָּרְ as a circle, i. e. round about. 2. a ball, Is. 22, 18.

3. a round pile of wood or bones for burning, Ez. 24, 5; comp. מְדִּיְרָה v. 9.

and in m. 1. an age, generation of men, q. d. the revolving period or circle of the years of human life, from r

time, from تارة no. 1. Comp. Arab. to go round; also other words signifying time, see under mix. sponding to the letter is دَهْرٌ time, age, middle Waw and He being interchan-פור חלה ודור A בור חלה ודור 1,4 ged, see lett. ח.—Ecc. 1,4 KI one generation goeth, and another generation cometh. Deut. 23, 3. 4. 9 the third, the tenth, דור פשירי, דור שלישי generation. Job 42, 16. Judg. 2, 10 777 מחר another generation. Num. 32, 13 until all the generation בר־הוֹם בַּל־רַהְרוֹר was consumed. דר ודר generation and generation, every generation, many generations, alages, for ever, Ps. 61, 7. Joel 2, 2 לר־שָׁנְר דֹר וַדֹר to the years of many generations, all future time. Ps. 45, 18 through all generations, all coming ages. So לדר דר unto all generations, all future ages, Ex. 3, 15. Joel 4, 20; לדר נדר Ps. 10, 6. 33, 11. 49, 12; simpl. להור id. Ps. 22, 31. 71, 18. בר הר בלר הר ; 100, 5. Is. 13, 20 נדר Ex. 17, 16 Elsewhere also of past ages or generations, Deut. 32, 7. Is. 58, 12. 60, 15; בָּדֹר נדר Ps. 90, 1. Comp. Plur. below. With genit. or suff. the generation of any one, i. e. the men of his age, his contemporaries, Is. 53, 8. Gen. 6, 9 הַּמִים חָיָה Noah was upright among his generation.—The Hebrews, as we do. seem commonly to have reckoned the duration of a generation at from thirty to forty years, comp. Job 42, 16; but in the times of the patriarchs it was reckoned at a hundred years, see Gen. 15, 16, comp. v. 13 and Ex. 12, 40. So among the Romans the word seculum originally signified an age or generation of men, and was later transferred to denote a century; see Censorin. de Die natali c. 17.— Dropping the notion of an age, הוֹר signifies also a race, class of men, e. g. of the righteous Ps. 14, 5. 24, 6. 73, 15. 112, 2; of the wicked Deut. 32, 5 הור ב וּמַחַלָּחֹל a deceitful and perverse generation, race. v. 20. Jer. 7, 29 הר עברחו the generation of his wrath, i. c. against which God is angry.

PLUE. with two forms in this sense, בירום and דרום, both mase. Job 42. 16. The former occurs thrice in the phrase ages of tiges, generations of

generations, signifying perpetuity, eternity, everlasting, Ps. 72, 5. 102, 25. ls. 51 8. The latter is very frequent for future ages, generations to come, posterity, Lev. 23, 43 בְּלֵבֶּלֶן רֵדְעָּה רֹרְתַּרְכֶּם 22, 3 Num. 9, 10 לְכֶּם אוֹ לְרֹרְתַּרְכֶּם 22, 3 of you or your posterity. 15, 14. Espec. in the legislative formula בילם לְרֹרְתַיְּכָם perpetual law for your posterity, Lev. 3. 17. 23, 14. 31. 41; comp. Gen. 17, 7. 9. 12. Ex. 12, 14. 17. 16, 32. 33.

2. a dwelling, habitation, Arab. בֿוֹלָ Is. 38, 12. Ps. 49, 20 דּוֹר אֲבוֹתְרוֹ the dwelling of his fathers, i. e. their sepulchre.

3. Dor, pr. n. of the city of a Canaanitish king, Judg. 1, 27; written also אלא (האֹם בוּלֹים בּוֹלִים בּוֹלְים בּוֹלִים בּוֹלִים בּילִים בּילים בּילִים בּילִים בּילִים בּילִים בּילִים בּילִּים בּילִים בּילים בּילִים בּילִים בּילִים בּילִים בּילִים בּילִים בּילִים בּילים בּילִים בּילִים בּילִים בּילִים בּילִים בּילִים בְּילִים בְּילִי

להות Chald. pr. n. Dura, a town, it would seem, in Babylonia. Dan. 3, 1 page the plain or valley of Dura; comp. בקצח ירוח, בקצח בירון, בירו

* שׁלֹם Mic. 4, 13, and שׁלֹם Mic. 4, 13, and שׁלֹם Deut. 25, 4, softened from מַלָּם q. v.

1. to beat, to bruise in pieces, espec. by treading; comp. Engl. to dash. Hence to tread, to trample, to crush, Job 39, 15. Hab. 3, 12; enemies, Mic. 4, 13. 2 K. 13, 7.

ילוֹט to trample the earth, to trample upon enemies, to tread out grain. Syr id. Comp. בין id. Comp.

Nips. ਹਾਂਤ, inf. constr. ਹਾਂਤਾ, pass. of Kal no. 1. Is. 25, 10.

Hoph. pass. of Kal no. 2. Is. 28, 27. Deriv. מָּדְשָּׁה, הַּרְשׁוֹן, הַּיְּשׁה.

টানা Chald. i. q. Heb. no. 1, Dan. 7, 23.

PUAL præt. 1711, to be thrust down, made to fall, Ps. 36, 13.

Deriv. מִּדְתָּח, מְּחָד, and

רְחָלָה Chald. f. plur. בַּחָלָן, a concubine,

* יְּבְּקְּיִ i. q. הְּדְּק, to thrust; whence fut. Niph. זְבְּיִדְ Jer. 23, 12. But by simply writing it אַבְּיִר, it may be referred to הְּבָּיִ

m. (r. nm) in Pause m, a thrust, push, so as to fall; hence a fall, falling, Ps. 56, 14. 116, 8.

i. q. Heb. אַבּוֹלְי, pr. to creep along hesitatingly and timidly. Corresponding is Syr. יו to fear, Arab. יו to flee, to get away, pr. to steal away, to withdraw wovertly.—Constr. c. בול (comp. אַבּוֹלְי

(מְשְּׁנֵי Dan. 5, 19. Part לְּחָבֶּר fearful terrible, Dan. 2, 31. 7, 7.

Pa. לְּחֵל to terrify, Dan. 1, 2.

* الله not in use, Arab. الله moke, and trop. of a smoky, tawny colour. Hence probably

m. Arab. ; Ez. 4, 9, the holcus dochna of Linn. a species of millet of which several kinds are cultivated in Italy, Syria, and Egypt, and used partly as green fodder, and partly for the grain; which is of a dark smoky colour, and is employed for bread, pottage, etc. The ancient versions render it milium, i. q. Panicum Italicum Linn. panic-grass; see Celsii Hierob. I. 453 sq.

under r. הקד. Part. pass. impelled, hastened, Esth. 3, 15. 8, 14.

NIPH. STIP to urge oneself, to hasten, 2 Chr. 26, 20. Esth. 6, 12.

Deriv. מַּדְתַּמוֹת.

as is done in a great crowd, Joel 2, 8. Arab. Δου to repulse, to drive away, rejected. Aram. Δων. Ρατ. ΡΠ, i. q. Heb. Comp. Gr. διώχω.—Part. ΡΠ, oppressor of a people, Judg. 2, 18.

्रें , constr. न्यू , c. suff. नृत्यु , नृत्यु , नृत्यु ,

1. Subst. sufficiency, quantum sufficit, enough; and hence as Adv. enough. The form is as if from a verb i. q.

which according to Simonis is equivalent to

Arab. اَدَى to be much. Or one might also conjecture that זיין is put for אָץ; but this is quite uncertain.—Esth. 1, 18 וּכְרֵי and there will be enough of contempt and strife. Mal. 3, 10 I will pour you out a blessing עד בלר דַר until there is not enough, i. e. until my abundance shall be exhausted; hence, as this can never be, the sense is: perpetually, for ever; comp. Ps. 72, 6.—The genitive or suffix which follows mostly designates the person or thing to or for whom any thing is sufficient. Prov. 25 16 אַשָּׁיִּם what is sufficient for thee, pr. thy quantum sufficit. Ex. 36, 7 Des sufficient for them. Obad. 5. Jer. 49, 9. Lev. 5, >

- 2. To the construct , the prepositions , , , , , are often prefixed, with which it then forms new compound prepositions; in all of which, however, the notion of sufficiency and abundance is more or less preserved.
- b) שַּבֶּי id. according to the abundance or multitude of, comp. 79 no. 2. g. Hence with inf. as often as, whenever; 1 Sam. 18,30 נֵרָהִר מְבֵּר צֵאנְתם and it came to page, as often as they went out, made an excur-מוסה; comp. 1, 7. 1 K. 14,28 וַרָּתָר מָדֶּר בּוֹא מבלה and it was so, as often as the king went, etc. Is. 28, 19. Jer. 31, 20. 2 K. 4, 8. Also before a finite verb, where suppl. מַבּר אַרְעֵּר Jer. 20, 8 מַבָּר אַרָעָר as often as I speak. In like manner before a noun, where there is an ellipsis, as מַרַר הֹוָשׁ בּחָרְשׁוּ Is. 66, 23, i. e. as often as the newmoon cometh in its new-moon, i. q. in its time, every month; and so קַּרָי שָׁנָה בְּשֶׁנָה from year to year, every year, 1 Sam. 7, 16. Zech. 14, 16.
- c) בְּדֵר a) according to the abundance or multitude of, i. q. פהר and פהר comp. A. 6; hence as often as, Job 39, 25 בַרֵי שׁוֹפֶּר as often as the trumpet sc. is β) to sufficiency for any one, sounded. (comp. ₹ B. 4,) i. e. uatil he have enough, i. q. for any one, usually where there is mention of food; Nah. 2, 13 בַּרַי גֹרוֹחָיו for his whelps, comp. in the other hemistich ללבאחרו. Hab. 2, 13 the nations lahour בַּרֵר אָשׁ for the fire (i. e. they only become food for the fire), yea, the nations labour בָּדֵי רִיק for nothing, in vain. Jer. 51, 58, where the same words are read.

Thald. A) Pron relat. who, which, what, that; qui, qua, quod; i. q. Heb. right. This form of the relative comes from the demonstr. ry, Arab. 3, 63, 19*

which latter is often rendered lord, mas ter, possessor; e. g. בי possessor of two horns, bicornis; but still it is nothing more than a pronoun, and in the Tayitic dialect is used for the relnt. So plur. אול הוא and אול commonly lords, masters, but pr. i. q. אול הוא מווי ליי הוא מווי הוא מווי ליי הוא מווי הוא מווי

- 1. It is often put for he who, that which, Dan. 2, 23; more fully אָדָר pp. 28. 43. Comp. אָדָר no. 1.
- 2. Often it is merely a sign of relation, comp. איי היי הוא no. 2. איי של where Ez. 6, 1. איי של whose dwelling Dan. 2 11. די אניין Dan. 7, 17.
- 3. Also as a sign of the Genitive, comp.
 שלינא די בילגא הי בילגא הי בילגא הי מילגא no. 3; e. g. אילי די בילגא no. 3; e. g. אילי די בילגא no. 3; e. g. אילינא הי בילגא no. 3; e. g. אילינא הי בילגא no. 2 ווווי בילגא Dan. 2 וווי בילגא Dan. 2, 10; or c. suff. pleon. חווי בילגי וווי בילגי ווווי בילגי וווי בילגי ווווי בילגי וווי בילגי
- 4. In the verbose manner of the Chaldee, it is sometimes redundant before the prepositions אָן, וְבְּלֶא דִי בִירוּשֵׁלָם. e.g. דִיבְלֶא דִי בִירוּשֵׁלָה the temple (which is) in Jerusalem Dan. 5, 2. בְּיבְרֵי בְּעָרִי the palace (which is) in Media Ez. 6, 2. Dan. 6. 14; espec. Dan. 2, 34, comp. Esth. 1, 12 with v. 15.
- B) It also passes over into a relat. Conjunction, like Heb. The lett. B, and then signifies:
- 1. that, Dan. 2, 23; because that, since, 4, 15. יון Dan. 2, 9, i. q. Heb. מֵר אָם, but if; Theodot. well tar our.
 - 2. that, so that, ut, Dan. 2, 16. 47.
- 3. Put before words directly quoted or spoken, like אָרָה, מינו. Dan. 2, 25 and said unto him, בַרְ I have found a man, etc. v. 37. 5, 7. 6, 6. 14.
- C) With Prefixes. 1. יְּבְיּשׁ i.q. יְּבְשָׁבָּק, as soon as, when, comp. מַּאָשֶׁר no. 3. Dan. 3, 7. 5, 20. 6, 11. 15.
- 2. קרדי from what time, after, Dan. 4, 23. Ez. 5, 12.
 - no. 2 קבל no. פל קבל דר (3)

(of gold, i. e. a place rich in gold, comp. under Chald. In no. 1) Dizahab, pr. n. of a place in the desert of Sinai, apparently so called from the presence of gold, Deut. 1, 1. Now called Dahab, on the western shore of the Elanitic gulf, abounding in palms; see Burckhardt's Travels in Syria, etc. p. 523. Bibl. Res. in Palest. I. p. 217 and Map. II. p. 600. n.—Sept. Καταχρύσεα, comp. Euseb. et Hieron. in Onom. h. v.

קרבון (a pining, wasting, r. ארבון pr. n. Dibon.

1. A city in the borders of Moab, on the northern bank of the Arnon, rebuilt by the Gadites Num. 32, 34; hence called Dibon-Gad, Num. 33, 45; afterwards assigned to Reuben, Josh. 13, 9. 17; and ut last again occupied by the Moabites, Is. 15, 2. Jer. 48, 18. 22. At the present lay it is called Dhiban; see Burcklardt's Travels in Syria, etc. p. 372.—Ince by an interchange of the letters und it is written in Syria, for the sake of narmonizing with the word of Is. 15, 9.

2. A city in the tribe of Judah, Neh. 11, 25; also written דְּיִמִינָת Josh. 15, 22.

to fish, see איז .--Hence

m. a fisher, fisherman, Is. 19 8 and Jer. 16, 16 Keri.

י ביין a root not in use and doubtful:

I. Perh. i. q. Chald. יין to be dark,
dusky; hence יין ink.

II. to be enough, sufficient, much; see

יה (ר. הידון , after the form בְּלֹי ink, Jer. 36, 18. Aram. אָרָה, וְבִּרּנְחָא, Arab. פֿבּלּגּׁ ink-stand.

חס. 1, 2. דיבון no. 1, 2.

יְרֵין, fut, יְרִין, præt. יְדָּי. 1. to rule, to govern; pr. as it would seem, to subjugate, to subject to oneself, causat. of r. פון ס. v. as 'f for יְדִין .—Constr. c. acc.

1 Sam. 2, 10. Zech. 3, 7 thm shalt then rule my house. Gen. 6, 3, see in r. 74.

2. to judge, i. q. তচ্ছ , but more frequent in poetic style. The ideas of ruling and judging are closely allied not only in Oriental practice and polity, but also in their languages; comp. তচ্ছ, also

چا بات عدا Gen. 49, 16 حکم and حکم Dan shall judge his people. Often of God as judging the nations, Ps. 7, 9, 9, 9, 50, 4. 72, 2. 96, 10. Is. 3, 13.—Spec. to judge any one is i. q. a) to condemn, to punish the guilty, Gr. zarazelveiv, Gen. 15, 14. Job 36, 31; c. 2 Ps. 110, 6. to protect the cause of any one, to defend his right, to see that he obtains justice, spoken of a just judge, espec. of God Prov. 31, 9 דרן ענר יאַבְיוֹן defend the cause of the poor and needy. Gen. 30, 6 דְּנַנֵּי לחרם God hath judged me, hath protected my cause. Ps. 54, 3 וּבַגְבוּרֶתָק חדרנני and in thy might defend me, i. e. protect and avenge me. More fully Jer. 5, 28. 22, 16 דָּן דְּין־עָנִי וְאֵבִיוֹן he judgeth the cause of the poor and needy. 30, 13.

3. With שַ , to contend with any one, pr. before a judge, as in Niph. Ecc. 6, 10
Niph. אוֹם recipr. to contend together. pr. before a judge, to strive together, 2 Sam. 19, 10. Comp. synom. בששי to judge; III, IV to strive together.

Deriv. פְּדִינֶת , מְדָינָת , מְדְינָת , and pr. n. בְּדִינֶת , מְדֶן ; also those here following:

and דון Chald. id. part. Ezra 7, 25.

m. 1. judgment, Ps. 76, 9. דרן m. 1. judgment-seat, tribunal, Prov. 20, 8 .-Spec. a) a judgment-seat, tribunal, Is. 10, 2. b) a cause, right, which is brought for judgment; Deut. 17, 8 בין הין לְדִין between cause and cause, i. e. between the rights of the parties. Prov 29, 7. פַּטֵּוֹה דִירן Ps. 140, 13, i. q. אָדְ אָירן to judge or protect the cause of any one. c) wrong, guilt, as being judged; Job 36, 17 and fillest thou up the guilt of the wicked, guilt and punishment take hold on each other. d) sentence of a judge Ps. 76, 9. e) right, justice; Esth. 1, 13 all who knew law and justice.

à. controversy, strife, Prov. 22, 10; see r 7 no. 3, and Niph.

Tr Chald. m. 1. judgment, and meton. tribunal, i. e. the judges; comp. ريوان Divan, the highest tribunal. Dan. 7, 10

יחב the judges were seated. v. 26.

3. justice, right, righteousness, Dan. 4, אַרְחָתַה דִּין 34 his ways are righteousness, i. e. just. upright. Dan. 7, 22 וְדִינָא מחל until justice was יְהַב לְקַבְּרְשֵׁר בֶּלְרוֹנְין rendered to the saints of the Most High. 3. punishment, Ezra 7, 26.

m. (r. דָּין) 1. a judge, 1 Sam. 24, 16.

2. a defender, advocate, Ps. 68, 6. Chald. Ezra 7, 25.

(judged, acquitted) Dinah, pr. n. of the daughter of Jacob, Gen. 30, 21. 34, 1 sq.

Chald. m. plur. Dinaites, pr. n. of an Assyrian people transferred to Samaria, Ezra 4, 9.

1 Chr. 1, 6, a various reading for רְּבְּשֵׁח in the parallel passage Gen. 10, 3. But many Mss. have רִימַח also in 1 Chr. l. c. and so Sept. and Vulg. Riphat. See רימת.

m. (r. א דָּדֶּק Chald. and Syr. q. v.) pr. a watch-tower, specula; then genr. a tower, erected by besiegers to overlook and harass a city ; i. q. בַּחַן and Syr. Mostly collect. 2 K. 25, 1. Jer. 52, 4. Ez. 4, 2. 17, 17. 21, 27. 26, 8. Freq. בָּנָה דָּרָם; once בָּנָה דָבַב 26, 8.— J. D. Michaelis understands a wall or line of circumvallation, Sept. in 2 K. περίτειχος, and this I have formerly followed; but see Rosenm. ad Ez. 4, 2, and also Barhebr. p. 206, 'exstruxit turrim Lois ad speculandum.

* ம் i. q. कं व q. v. to tread out grain, to thresh. Hence

m. threshing-time, Lev. 26, 5.

m. 1. A species of antelope, so called from its leaping, springing; from r. 1047 pr. to tread, but prob. also i. q. ץאז to leap, to spring, whence Aram. יָבּל, וְדִּיבָּא; caprea, pygarg; comp. Bechart Hieroz. II. p. 270, ibique Ro-

senm.—Deut. 14, 5. Sept. πύγαργος Engl. Vers. pygarg, Syr. and Targ بتمر, Arabs (both) الأروى, all which words denote a species of antelope, ga zelle, etc.

2. Dishon, pr. n. a) A son of Seir. also of a region of Idumea bearing his name, Gen. 36, 21, 30, 1 Chr. 1, 38. b) A grandson of Seir, Gen. 36, 25. 1 Chr. 1, 41.

יוֹ m. adj. (r. קּבָּהְ) crushed, broken; hence dejected, afflicted, oppressed, unhappy, Ps. 9, 10. 10, 18. 74, 21. Once apparently in an active signification, i. q. crushing, i.e. chastising; so with Luther and Geier I understand Prov. 26, 28 ם לְשׁוֹן שֶׁקֶר יִשִּׂנָא דַכָּרו a lying tongue (person) hateth them that chastise it. Verbal adjectives of the forms 📆, 📆, and also of the form קָבֶּל from which these are contracted, are indeed for the most part intransitive, and are derived from intransitive verbs, as בָב, בַּל, מָב and many others; yet there is nothing in the nature of the case, why a form of this sort derived from a transitive verb, such as is אַכָּה, should not also have a transitive sense, קָּיָהָ contr. קְּדָּ, קְדַ, i. q. קָבֶה; and that in some instances this is the fact, is shown by the words שָׁטָן, אָכֶּן. Sept. well as to the sense, γλώσσα ψευδής μισει άλήθειαν. The other clause favours the same sense, a flattering mouth worketh ruin.-Those who prefer to take it intransitively, may render: a lying tongue hateth those crushed by it, q. d. its victims.

17 Chald. m. this, hic, Ezra 5, 16. 17. 6, 7. 8; and 📆 fem. this, hæc, Ezra 4, 15. 16. 19. 5, 8. Corresponding is Arab. اَنْ); and both have arisen from the simple demonstrative (זָה), with the pleonastic suffix of the second person, Uis pr. hic tibi, elsewhere ડાંડં; and كَالِكُمْ , where one speaks with several hic vobis. In the Targums for Heb. In are put הַּרָכִר, הַּרֹבָ, יבִּירָב, בַּיְבָּ.

* אֶּכֶּה i. q. דְּכָא, to be broken in pieces, beaten small, crushed, in Kal not used. Comp. בַּבָּה.

PIBL NDS 1. to break in pieces, to orush. Ps. 72, 4 מורדקא פושק he breaketh in pieces the oppressor. 89, 11. 143, 3. Job 6, 9 יִרֹאֵל אַלוֹהַ וְיִדְכְאֵנִי and would that God might crush me! destroy me. 4, 19 those dwelling in houses of clay . . . they are crushed (lit. they crush them) as by the moth, in the manner of the moth.—Infin. Nat as noun, a bruising, bruise, wound, Is. 53, 10 אמאי דתו חבץ בשוו הומץ ע חַחַלִּי it pleased Jehovah, he made sick his wound, i. e. it pleased Jehovah to wound him severely, incurably; the construction is as virostos. Others: it pleased Jehovah that disease should crush him: for החלר; so Hitzig.--Metaph. Job 19, 2 הַּהַבְּאוֹנֵיִר בְּנִילִרם and (how long) break me in pieces with words?

2. to crush under foot, to trample upon, Lam. 3, 34. Hence to oppress, e. g. the needy, Is. 3, 15. Ps. 94, 5; espec. in the forum, in court, Prov. 22, 22.

NIPH. part. broken in spirit, contrite, humble, Is. 57, 15.

PUAL 1. to be broken, crushed, bruised; e. g. the arm, Job 22, 9; with plagues, calamities, Is. 53, 5.

2. to be broken in spirit, afflicted, humbled, Is. 19, 10; with penitence, contrite, Jer. 44, 10.

Нітнр. fut. жру, pass. of Pi. no. 1, Job 5, 4. 34, 25.—Hence

মট্ট adj. intensive from r. মট্ট, after the form চতুত্ৰ.

- 1. broken very small, beaten fine; hence as Subst. poet. for dust. Ps. 90, 3 מָשׁב אֵנוֹשׁ מַר־דַּנְאָּ thou turnest man to dust.
- 2. broken in spirit, contrite, humble, Is. 57, 15. Ps. 34, 19.
- י בְּלֶחְי i. q. אָבָּי, to be broken in pieces, crushed; in Kal once, Ps. 10, 10 Cheth. יְּלֶהְי and he is crushed, he sinks down. Keri בְּלֶבְי id.

PIEL to break in pieces, to crush; Ps. 44, 20. 51, 10 בְּבְּיִה דְּבִּיה that the bones thou hast broken may rejoice, i. e. broken with the consciousness of guilt.

Niph. to be broken, crushed, Ps. 38, 9; trop. of the mind, heart, Ps. 51, 19 מַב נְשׁבֶּר וְנִרְבָּוֹיִן a broken and contrite heart.

Deriv. בַּכִר

TYP f. (r. 177) a crushing, Deut. 2.

2 TYP FIND wounded or mutilated by crushing, sc. the testicles. The allusion is to a peculiar kind of emasculation, still practised in the East, as we have learned from Greek physicians; it consists in softening the testicles of very young boys in warm water, and then rubbing and pressing them till they disappear. The Greeks call a eunuch of this kind Italias, as Sept. h. l. Vulg. well, expushes attritis testiculis.

הַרָּה m. (ר. הַבְּקֹי) a crushing, dashing, beating together of waves; hence a raging, roaring noise. Ps. 93, 3 יְּבָּהָי the floods lift up their roaring, parall. בְּיִבָּה .—Arab. ל to beat, to thrust; VI to beat together, to collide; comp. ל VI to press upon each other in the tumult of battle, בֹּיבֹּי tumult conflict.

* নুইন obsol. root, Arab. এঠ, to beat small, to break in pieces, to crush, i. q. মৃত্যু, নৃত্যু, নৃষ্যু, Chald. নৃত্যু. Hence নৃষ্, নৃত্যু. Comp. চুচুগু and the remarks under নান্যু. In the western languages comp. Gr. δάκω, δάκνω.

127 Chald. this, hic, i. q. 72. Dan. 2 31. 7, 20.

לבר Chald. i. q. Heb. רְבַר, to re member; whence יְּבְרָן, and

לְּכֵּרְי Chald. plur. בְּרָרִי, a ram, Ezra 6, 9. 17. 7, 17. It signifies pr. a male, i. q. Heb. יָבָר; but is put spec. for a male sheep, ram, like Gr. ãoóην male, āoην, āoης, aries, a ram.

דְּכְרוֹק Chald. m. (ר. בְּיִדְ emph. דְּכְרוֹק a record, register, in which any thing is noted for remembrance, Ezra 6, 2.

רְרָרָן Chald. m. id. Ezra 4, 15 בְּרָרְיָּא the book of the records, i. e. the public records of the kingdom kept by the king's secretary or recorder, Heb. בִּוֹבֶּר Syr. בֹּיִבְּי record, memoir, e. g. memoirs of the martyrs.

সা m. (for নটুৰ, r. নটুৰ) constr. ট্ৰ, pr. something hanging, swinging; hence valve of a door, a door, as hanging suspended and moving to and fro. Once metaph. door of the lips for the mouth

Ps. 141, 3; comp. Mic. 7, 5, and πύλου στόματος Eurip. Hippol. 882.—The fem. τη door is far more frequent, q. v.

לְּבְּלֵים (רְּבֶּלֵים) in pause אַן, plur. בּילִין, weak, feeble, powerless. 2 Sam. 3, 1 David waxed stronger and stronger, ווּלִים וְיִלִּים מְּבִּים מְּבִּים וְיִלִּים מְבִּים וְיִלִּים וְיִלִּים עִּבְּים עִּבְּים עִּבְּים עִבְּים עַבְּים עִבְּים עִבְּים עִבְּים עִבְּים עִבְּים עַבְּים עִבְּים עַבְּים עבּים ע

* Do leap, to spring, in Kal once Zeph. 1, 9.

PIEL id. Is. 35, 6 אַז רְרַלְּג ְּנְאִילְ פְּטְּוּן then shall the lame man leap as the hart; with אַב Cant. 2, 8; acc. Ps. 18, 30 באלורי אַרְלְּג־שׁנִּר With my God have I leaped walls.

1. i. q. בְּלַק, to hang down, to be pendulous; comp. Arab. לא Conj. V, spoken of pendulous boughs, and Eth. AD to wave, to hang down. See בְּלִיגָּ —For the form בְּלִיגָּ Prov. 26, 7, see under

Piel to draw out, pr. from a well; metaph. to deliver, to set free. Ps. 30, 2 אַרוֹכְּבֶּוּךְ כֵּר דִלִּיתְנֵיךְ אַרוֹכְבֶּבֶּךְ כֵּר דִלִּיתְנֵיךְ I will extol thee, for thou hast delivered me.

Deriv. בְּלִר, בְּלֶר, בְּלֵח, בְּלֶח, בְּלָח, בְּלָח, בְּלִח, בְּלִר, בְּלִח, and pr. n. בְּלֶרָה, בְּלֶרָה, בִּלְרָה, בּלִרָה, בּלֶרָה, בּלְרָה, בּלֶרָה, בּלְרָה, בְּלְרָה, בְּלְרָה, בְּלְרָה, בְּלְרָה, בְּלְרָה, בְּלְרָה, בְּלְרָה, בְּלְרָה, בְּלְרָה,

i. q. קל a door, see in בְּלָחֵים. Is. 26, 20 Keri. Hence Dual בְּלָחֵים, see under רְּלָחֵים.

קלָּה f. (r. לְּלֵּל) pr. something hanging down, pliant, slender. Spec.

1. thread, spoken of the threads or thrums which tied the web to the weaver's beam. Is. 38, 12 מַּבְּיֵלָי from the thrum he cutteth me off, an image of leath drawn from the weaver, who when

his work is finished cuts it out of the loom. Chald.

2. kair, locks, hanging down, Cam 7.
6. Vulg. coma capitis.

3. slenderness, i. e. weakness, lowness poverty; concr. the poor, 2 K. 24, 14. 25, 12. Plur. פּאָרָה היוֹשְׁקְ id. Jer. 52, 15 and אָרָה דֹי v. 16.

* הלח to trouble water with the feet, to make turbid, Ez. 32, 2. 13. Syr.

m. (r. אָלָים) a bucket, any vessel for drawing water, Is. 40, 15. Arab. كُلْ

קלְּיָהְיּ (whom Jehovah hath freed) Delaiah. pr. n. m. a) Neh. 6, 10. b) 1 Chr. 3 24. c) Ezra 2, 60. Neh. 7, 62.—The Phenicians had the pr. n. Aslausis of the commission of

ליל (id.) Delaiah, pr. n. m. a) Jer. 36, 12, 25. b) 1 Chr. 24, 18.

הלילה f. (feeble, pining with desire) Delilah, pr. n. of a Philistine woman whom Samson loved, Judg. 16, 4-18.

קליות f. (r. קּלְיוֹת) only plur. אָּלְיוֹת (Kamets impure), boughs, branches, so called as hanging down, waving; Jer. 11, 16. Ez. 17, 6. 23. 31, 7. 9. 12. Syr. בְּבֵּרֵעׁן

בְּלֵלְּוּ, præt. 3 plur. דְּלֵלִּוּ Is. 19, 6, אָדָלַלִּ Job 28, 4, and דְּלִינִי Prov. 26, 7 (see in no. 1), 1 pers. דְּלִוּיִזִי Ps. 116, 6.

1. to hang down, to be pendulous, to swing, to wave; e. g. as a bucket let down in a well, the slender and pendulous branches of the palm, willow, etc. which wave to and fro. Kindr. is אָלָה, also שִׁלָּה, בּוֹלָה and שִׁלְּהָל q. v. Comp. in the Indo-European tongues, Sanscr. tilla to

go, to be moved, Gr. σαλεύω, σαλάσσω, σάλος, to wave, to fluctuate, etc. To the same family may be also referred חַרֵל, in all which the primary, خطل notion is that of hanging down, laxness, languor.—In Job 28, 4 spoken of miners letting themselves down into the pits or shafts: מַאַנוֹשׁ נִדּגּ they hang down fur from men, they swing to and fro. Here too I would refer Prov. 26, 7 the legs שׁקִים מִפְּפַח וּמָשֶׁל בִּפִר כִסִילִים hang down from a lame man (sc. as a useless weight), and so is a sententious saying in the mouth of fools. In this passage if we read לָּלֹי (with Patah), it may be for 35; so several Rabbins, and comp. בריום Ezra 10, 16 for שוחק, φύλlov folium, allos alius, and vice versa filia, fille. But it is easier with R. Judah, R. Jonah, and several Mss. to read יַּבְּלְרִּגְּ i. q. אָלָהָ, from r. הַלְּבָּ

NIPH. pass. of no. 2, to be enfeebled, to be brought low, of a people, Judg. 6, 6. Is. 17, 4.

Deriv. הַלָּר, הַלּח, and pr. n. הְלָרלָח.

לב"ל obsol. root, Arab. to thrust out the tongue; Chald. בְּלַצִי a gourd, perh. oblong, tongue-shaped. Hence

קיקו (gourd-field) Dilean, pr. n. of a city in Judalı, Josh. 15, 38.

לבל fut. הַרְלֹם 1. to drop, to drip, to distil; spoken of a house, Ecc. 10, 18 יוְלֹהְ וַבַּיִּתְ the house droppeth, i. e. leaks, lets the rain drop through the roof.

2. to shed tears, to weep, as the eye, Job 16, 20 בֵּרְבֵּר אֲלֵּהְהְּ בְּּלְּמָה בֵּרְבֶּר אַלִּיִּהְ בַּּלְּמָה בַּרְבָּר עִרְּרִי בְּּלִּבְּה בִּלְּבִּה בִּלְּבִּה בַּלְּבָּה בִּלְבִּיה עַרְבָּיִי נְּמָשֵׁר צַּבְּיִּה בַּעָּשָׁר comp. בַּבְּשׁ ny soul weepeth; comp. בַּבָּשׁ to go slowly, to creep along; VII, to be poured out, to flow; comp. בַּבַּר.—Hence

지기 m. a dropping, dripping, from roof, Prov. 19, 13. 27, 15.

phon, Esth. 9, 7.

* בְּלֵלְ fut. בְּלֵלְ 1. to burn, to flame Aram. אַבְּיוֹ לְרֹלְקִרם id. Ps. 7, 14 יִשְּׁנֵל he maketh his arrows flaming, i. e. shooteth burning arrows. With בְּ to inflame, to kindle, Obad. 18.

2. Trop. in various senses: love, ardent friendship, to burn. Prov. 26, 23 שׁפַתִּיִם הֹלְקִרם burning lips, i. e. discourse professing ardent affection, burning love. b) Of burning anxiety, to burn with anguish, often compared to heat, Ps. 10, 2 through the pride of the wicked יְדַלַּם עני doth the poor man burn, is troubled, anxious; comp. Is. 13, 8. Ps. 39,4. c) Of burning persecution, whence to burn after any one, to pursue holly, Germ. nachfeuern. Gen. 31. 36 בי דַלְקה אַחַרִי that thou so hotly pursuest after me. 1 Sam. 17, 53. With מככ. id. Lam. 4, או על-הַהָּרִים בְּלָקנוּ 19 they pursued us hotly upon the mountains.

HIPH. to make burn, to kindle, Ez. 24, 10. Trop. to inflame, e. g. as wine, Is. 5, 11 יַדְלֵּיִם wine inflames them.

Deriv. בּלָקה.

רְבַּלִּק Chald. to burn, Dan. 7, 9.

רְבֶּלֶק f. (r. בְּלֵק) inflammation, fever, Deut. 28, 22.

ק לָּת f. (r. דְּלָה) comp. the masc. απαξ λεγόμ. Σξ ; pr. valve of a door, so called as hanging and swinging; then a door, as hanging and turning on hinges Prov. 26, 14; as shut and opened Gen. 19, 10. 2 K. 4, 4. 9, 3; as knocked at, beaten, Judg. 19, 22. Diff. from The, which denotes a door-way or opening for a door. Where a double or folding doon is meant, the Dual (q. v.) is for the most part employed; but the Sing. also some times includes both valves; e.g. 1 K. 6, שנר אלעים הַדֶּלֶח הָאַתַח בּלִילִים 34 שׁנֵר אָנִילִים 46 two leaves of the one door were folding turning. In Ez. 41, 24 rba is laxly put both for the single valve and also for the whole door: מַּהָלָהוֹח לַבְּלָהוֹח בְיִהְיִם בּיִרוֹק שׁתַּיִם מיספות בלחות השים לבלח אחת ושפר two leaves were to each door, two turning leaves, two to the one

isor and two to the other door. Spoken of the lid of a chest, 2 K. 12, 10.—Metaph. Cant. 8, 9 if she be a door sc. our sister, i. e. if she make herself easy of access to suitors.

PLUR. הַלְּחוֹת constr. בּלְחוֹת f. but in Neh. 13, 19 masc.

- 1. doors, i. e. leaves of a folding door or gate, 1 K. 6, 31. Ez. 41, 24; see Sing. Hence
- 2. a door, gate, Judg. 3, 23–25. 19, 27. Ez. 26, 2 הַלְּחוֹח הַלְבְּרָח בּלְחוֹח troken is the gate of the nations, i. e. Jerusalem.
- 3. the columns of a book or roll, so called as resembling a door in their form as in Lat. from their likeness to a column, Jer. 36, 23. Others, chapters of a book, like Rabb. מַשַּׁבָּי.

קיבָם , m. constr. בַּק, c. suff. יְּבֶּק קָּם; Gen. 9, 5.

1. blood; prob. for אָרָם, r. אָרָם to be red, whence Talmud. אַרָם, אָרָם, Punic edom according to Augustine Arab. دُمُّ , rareiy , on Ps. 136. whence a new verb رَمِي to bleed, to let blood; II, to wound.—So אַכַל עַל דָּם to eat (flesh) with the blood, 1 Sam. 14, 32. 55. Ez. 33, 25; this was contrary to the Mosaic law, Lev. 17, 11. Deut. 12, 23. יַם בַּקר innocent blood 2 K. 21, 16. Ps. 106, 38; spoken likewise of an innocent person. Ps. 94, 21 ירם נקר ברשיעה and condemn innocent blood; also דָם נָקִי blood of the innocent Deut. 19, 10. 13. 27, 25. Jer. 19, 4. 22, 17.

2. Trop. blood, for bloodshed, murder, Lev. 19, 16. Also for the guilt of murder, blood-guiltiness, Gen. 37, 26. Lev. 17, 4. Deut. 17, 8 בְּיִבְּיִם לְּרָם Num. 35, 27 he is not guilty of blood, no blood-guiltiness is upon him.

3. blood of grapes, poet for wine, which

in Palestine is red, Gen. 49, 11. Deut 32, 14. Comp. αίμα τῆς σταφυλῆ, Ecclus. 39, 26.

PLUR. לְּמִים bloods, i. e. drops of blood, but put like the sing.

- 1. blood, espec. as shed. Gen. 4, 10. Is. 9, 4. Hos. 1, 4. Ps. 106, 38.
- 2. bloodshed, blood-guilliness; שׁיִּשׁ a man of blood, bloody man, Ps. 5
 7. 26, 9. 55, 24. בְּרִר בְּרִר בְּרִר בְּרִר בְּרִר בַּרִים, house on city of blood, i. e. guilty of bloodshed, 2
 Sam. 21, 1. Ez. 22, 2. 24, 6. בְּיִרִים בְּר בִּיר 20, 9. Ez. 18, 13, and בַּיִּר בִּיר 20, 11 sq. his blood be upon him, their blood be upon them, i. e. they are guilty of their own blood.

Note. To סְּדָּ is once usually ascribed the signif. likeness, similitude, i. q. מְּבְּדְּ וֹהָ וֹנְ וֹנְ בַּנְּעָן בְּרָכְיִף thy mother is like a vine after thy likeness, than which nothing can be more languid, especially as there follows: planted by the waters. Most prob. we ought to read with Calmet: מַנְּבֶּן בַּרְכֵּן like a vine of thy vineyard.

* [. זְּבְּבֶּץ, Aram. יְבְּבֶּץ, to be or become like, similar, to resemble, c. לְּ Ps. 102, 7. 144, 4. Cant. 2, 9. 7, 5; אַבָּ Ez. 31, 8. With dat. pleonast. Cant. 2, 17 בְּבָּרִ דְּוֹיִדְ לְצְבִּרְ דִּוֹיִדְ לְצְבִּרְ דִּוֹיִדְ לְצְבִּרְ דִּוֹיִדְ לְצְבִּרְ thou, my beloved, like a roe. 8, 14.

NIPH. to become like, to resemble, c. acc. Ez. 32, 2.

PIEL רְשִׁהְ 1. to liken, to compare, c. אָל Is. 40, 18. 25; לְּ 46, 5. Cant. 1, 9. Lam. 2, 13 אֲרַבְּרִילְּהְּ שִׁרְשׁ שְׁרִשְׁרִּלְּהְ What shall I liken unto thee?—Hence to use similitudes, parables, i. q. בְּיֵבִי אָרַם אַרָּבְּי Hos. 12, 11 בְּיֵבְי אָרַם אַרַבְּי by the prophets... I have used similitudes; so in accordance with the context. Others, I have destroyed, i. e. announced destruction.

- 2. to liken in one's mind, i. q. Engl. to deem, to think. Ps. 50, 21 הַּבְּירָה בָּרוֹךְ לְּבְּירָה בְּרוֹרְה thou thoughtest me to be like thyself. Esth. 4, 13. Is. 10, 7.
- 3. to think, i. e. to purpose, to meditate, sc. to do any thing; Num. 33, 56. Judg. 20, 5 אָרִי דְּפֵּנְּ לַּדְרֵיג they thought to have slain me. Is. 14. 24. 2 Sam. 21, 5 אָדִי דְּפָּנִי יִבְּשִׁי דְּפָּיִר לָנִיּנְ נַּבְּיִּלְינִי נַּבְּעָּיִר דְּפָּיִר לָנִיּנִי נַבְּעָּיִר דְּפָּיִר לָנִיּ the man who consumed us and who meditated against us sc. destruction.
 - 4. to think upon, 'o remember. Ps. 48

10 אָלְּחִים חַסְדְּאָ we remember, O God, thy loving-kindness.

HITHPA. fut. 1 pers. און גערון Is. 14, 14, to make oneself like, to become like, with לְּבִיוֹן, הַמִּיוֹן, הַמִּיוֹן,

Note. This signif of likeness seems to be the appropriate and primary one in this verb; but it has still another, borrowed from the kindred family DD7, as in the following article:

- * II. 1777 1. to be dumb, silent, still; to rest, to cease. Jer. 14, 17 my eyes flow down with tears night and day, and do not rest. Lam. 3, 49.

Niph. to be destroyed, cut off, to perish; of persons, Hos. 10, 15 בְּשַׁחָר יִּדְּטֵּה יִּדְטֵּה נִיְטֵּה יִּדְטֵּה יִּבְּטֵּה יִּדְטֵּה יִּבְּטֵּה יִבְּיִבְּי יִבְּי יִבְי יִבְּי יִבְי יִבְּי יִבְיי יִבְּי יִבְיי יִבְּי יִבְיי יִבְּי יִבְיי יִבְּי יִבְּיי יִבְי יִבְּיי יִבְּי יִבְּי יִבְּי יִבְּי יִבְּי יִבְּי יִבְּי יִבְי יִבְּי יִבְּיי יִבְּי יבְּיי יבְּייי יבְּיייי יבְּייי יבְּייי יבְייבְייי יבְּייי יבְּיייי יבְּייי יבְּיייי יבְּיייי

Deriv. בַּמִר , דָּמָר .

Chald. to be like, similar, Dan. 3 25. 7, 5.

לְּבֶּים f. (ר. בְּבָּים) desolation, destruction; also for concr. desolated, laid waste. So commonly Ez. 27, 32 מִּי בְּצִוֹּי who is like Tyre, like the destroyed; but probably it is better with Hitzig to read מְּבְים the desolated.

ות הביים f. (r. המיין I) 1. a likeness, image, i. q. Syr. ביים Gen. 1, 26 let us make man. ביים מורים after our likeness; comp. 5, 1. 3 he begat a son ירישים in his own likeness, after his own image. 2 Chr. 4, 3 יים דְּמָרָים יוֹים in his own likeness, after his own image. 2 Chr. 4, 3 יים דְּמָרָים יוֹים יוֹים images of oxen, i. e. cast, molten. Is. 40, 18 יים מבּרְכוּל לוּר מוֹים שׁרִים יוֹים שׁרִים שְּרִים שׁרִים שׁרְּים שְׁרִים שׁרְּים שְּרִים שְּרִים שְּרִים שְּרִים שְּרְים שְּרִים שְּרְים שִּרְים שְּרְים שִּים שְּרְּים שִּרְים שְּרְים שְּרְים שְּרְים שְּרְים שִּיְּים שְּרְים שְּ

2. a model, pattern, e. g. for an altar, ₹ K. 16, 10.

4. Adv. like, as, Is. 13, 4; אַנְּסְאָּה id. Ps. 58, 5.

ית ה. (r. דְּבֶּה II) stillness, rest, quiet, i. q. בְּבֵּה בִּבְּה Is. 38, 10 בְּבָּה in the quiet of my days. i. e. now when I might reign in quiet. Sept. פֿר דְּהַ יִּשְׁנִּי דְּשִׁה וְשִׁנִי עִּינִי וְשִׁנִי צִּבְּי See more in Comment. on Is.l. c.

דְּבָּיִ m. (ר. הְבָּקְ II) stillness, quiet; Ps. 83, 2 בְּלִיִים צֵּלִיים צֵּלִיים O God, be thou not quiet, i. e. look not in quiet inactivity upon our persecutions, defer not thy help; comp. שַׁחָה, השָּה. Is. 62, 6. 7. הַּבְּבְּיִה see בַּבְּיִה בּבְּיִה בּבִּיה see בַּבְּיִה בּבְּיִה בּבְּיִה בּבְּיִה see בַּבְּיִה בּבְּיִה בּבְּיִה בּבְּיִה see בַּבְּיִה בּבְּיִה בּבְיִה בּבְּיִה בּבְּיִה בּבְּיִה בּבְיִה בּבְיִּה בּבְיה בּבְּיִה בּבְּיִה בּבְיה בּבְּיִה בּבְּיִה בּבְיה בּבְּיה בּבְיה בּבְיה בּבְיה בּבְיה בּבְיה בּבְיה בּבְּיה בּבְיה בּבְּיה בּבְּיה בּבְּיה בּבְּיה בּבְיה בּבְיה בּבְּיה בּבְּיה בּבְּיה בּבְּיה בּבְּיה בּבְּיה בּבְיה בּבְּיה בּבְּיה בּבְּיה בּבְּיה בּבְיה בּבְּיה בּבְּיה בּבְיה בּבְיה בּבְּיה בּבְיה בּבְיה בּבְּיה בּבְּיה בּבְיה בּבְּיה בּבְיה בּבְיה בּבְּיה בּבְּיה בּבְיה בּבְיה בּבְיה בּבְּיה בּבְיה בּבְּיה בּבְיה בּבְיה בּבְּיה בּבְיה בּבְּיה בּבּיה בּבּבּיה בּבּיה בּבּיה בּבּיה בּבּיה בּבּיה בּבּיה בּבּיה בּבּיה בּבּיה בּבּיבּיה בּבּיה בּבּיה בּבּיה בּבּיה בּבּיה בּבּיה בּבּיה בּבּבּיה בּבּביה בּבּבּיה בּבּבּיה בּבּביה בבּביה בבּביה בּבּביה בבּביה בבביה בב

יוֹן m. (r. הְּבֶּין I) i. q. הַּיְּבְיוֹן mess, Ps. 17, 12.

דים præt. אבק, imp. and inf. ביק, Josh. 10, 12. Ps. 37, 7; fut. ביק, plur. in the Chald manner.

1. to be dumb, silent, still, Lev. 10, 3. Lam. 3, 28. Ez. 24, 17 האנק דם Vulg. ingemisce tacens. With be silent to any one, i. e. to listen to him in silence; hence Job 29, 21 יַרָהְמוּ לְמוֹ עָצָתִר they kept silence at my counsel. הַיָּה בְּיָה to be silent towards Jehovah, i. e. to wait in silent patience and confidence for his help, Ps. 37, 7. 62, 6.—Jer. 8, 14 why do we sit still? assemble yourselves and let us enter into the fenced cities בַּקְבֶּרִה־שָׁם and let us be silent there (i. e. remain quiet), for Jehovah hath put us to silence q. d. hath brought our affairs to such & strait that we cannot resist. Here לְּכֶּח is fut. Kal with He paragogic.

2. to be struck dumb, i. e. to be astonished, amazed, see note below; i. q. בשָּטָּ. E. g. with admiration and terror. Ex. 15, 16. Is. 23, 2 ביי אר be astonished, ye inhabitants of the coast, sc. of

Tyre. Lam. 2, 10.—The idea of silence stillness, is also transferred from speaking to acting, comp. מַלָּילָת, חַעָּהָין; hence

3. to rest, to cease, to leave off, Ps. 4, 5. 1 Sam. 14, 9. Job 31, 34. Lam. 2, 18 בּיבִיבוּ בּיבִיבּ בּיבִיבּ let not the apple of thine eye cease sc. to weep. Job 30, 27 שֵׁבֵי הַשְׁרוּ וְלֹא רָשׁוֹ my bowels boil, and rest not. Also to stand still; Josh. 10, 12 בּיבִיבְיוֹן בּיבּי Sun, stand thou still on Gibeon! v. 13 שׁבֶּשׁׁ and the sun stood still.

Note. This root is onomatopoetic and widely spread in other families of languages, imitating, like the kindred pan, , הְּמָה, and Gr. μύω, the sound made with the lips closed, hm, dm. It is therefore pr. to be dumb, which is referred either to silence and stillness, quiet; or also to stupor, astonishment; or lastly in the causative and transitive conjugations to desolation and destruction, as implying subsequent silence.-Most nearly kindred to buy are the roots was (the obscure sound made with the lips closed, comp. the Lat. and Teutonic words below) and הַּפָּי, which see; and the same primary force lies in the roots ಇದ್ದು, ਜਹੂਜ, ਜਹੂਜ, etc. not to mention those in which the idea of the mouth as closed is referred to the taste (סַעָם), to hunger (DIX), to inarticulate or unmeaning sounds (נַבָם, נָהַם, נָאַם, חָמָח), or lastly to the general sense of closing, shutting, see אַכֶּם, פּצָב, etc. In the Greek language a root of the same family is μύω, which is spoken of the mouth, lips, eyes, as closed; and also of sounds made with the lips closed; see Passow's Lex. in $\mu \tilde{v}$, uνω, and the citations there made; then aleo θαύμα, θάμβος, i. q. Heb. בשַשַׁן Chald. App. In Lat. mutus from µύδος, μύω; and still more in the Teutonic languages, Germ. dumm stupid, Anglosax. and Engl. dumb, mute, which is nearer the primary idea; also with a sibilant, Germ. stumm, comp. Lat. stupor, stupidus, Germ. staunen, Engl. to stun, Fr. étonner.

Po. בְּיִלְה to silence, to quiet, Ps. 131,2. Hiph. בְּילֵה to make silent, Jer. 8, 14; see in Kal no. 1.

Niph. יְבָּים, plur. פֿרָבּעד Jer. 25, 37; fut. קרבּעד, also יְבִּיבּעִי Jer. 48, 2; pass. of Hiph. to be destroyed, cut off, to perish;

spoken of persons, 1 Sam. 2, 9 בְּּבְּיּלְּיִתְּ the wicked perish in darkness. Jer. 49, 26. 50, 30. 51, 6. Of region, to be laid waste, destroyed, Jer 25, 37. 48, 2.

Deriv. הַּמָּמָח, הַמָּמָח.

* אַבְּי obsol. root, Arab. נסט to dung to manure; perh. denom. from בָּשִּׁים.

Hence the deriv. אַרְמָנְה מָדְמֵנָה מָדְמֵנָה מָדְמֵנָה and the two following.

79 m. dung, manure, 2 K. 9, 37. Jer. 8, 2. 16, 4. 25, 33. Arab. دِمْنَ and

קרְּיָהְיּ Dimnah, pr. n. of a city in Zebulun, Josh. 21, 35. But prob. we ough here to read ישנים Rimmon, see Josh. 19, 13. 1 Chr. 6, 62 [77] Comp. Mover's Chronik, p. 72, 73.

* 5727 to weep, to hed tears, Jer. 13, 17. Aram. and Arab. id.—Hence the two following.

אַרָּקְ m. a tear, collect. tears; metaph. tears of olives and grapes, i. e. wine and oil. Ex. 22, 28 בְּלֵאֵחָהְ וְּדְּכְּעָּהְ Sept. ἀπαρχὰς ἄλωνος καὶ ληνοῦ.—Comp. Gr. δάκουον τῶν δένδοων Theophr. arberum lacrimæ Plin. 11. 6.

לְּבֶּיִר f. (ר. בְּבְּיִר a tear, but only collect. tears; Arab. בּבּבֹי tears, בּבּבּיֹס a tear; and so Gr. δάκρν is often used collectively by the poets. Ps. 6, 7. 39, 13. 56, 9. Plur. בְּבִיר Ps. 80, 6. Lam. 2, 11. For the poetic phrase in Jeremiah: בַּבְּיִר דְּבְּיֵר my eye flows down with tears, see in r. בְרַר יִר חַבְּר no. 1 fin.

* מְּדְּמֵּר obsol. root, whence מְּדְמֵּר q v * מְשְׁלֵּיִם quadril. not used; Arab to be quick, hasty, active وَمَشَقَّ, وَمُشَقَّ, quick, active, alert.
--Hence perh. pr. n.

Pagi, Arab. בָּמַשׁבׁ and בַּמַשׁבּׁ Dimeshk, (activity, alertness, perh. in reference to traffic,) sometimes שְּקָיקָין, שְּיָבֶייִם q. v.

- 2. Damascus, the metropolis of western Syria, situated on the river Chrysorrhoas, now Bārada, in a large and heautiful plain at the eastern foot of Anti-Lebanon, Gen. 14, 15. 15, 2. It was subdued by David, but in the reign of Solomon recovered its independence, 2 Sam. 8, 6. 1 K. 11, 24; and was governed by its own kings, until Tiglath-pileser king of Assyria annexed it to his empire, 2 K. 16, 9. Is. 7, 4 8. 8, 4. 10, 9. At the present day Damascus is one of the most opulent cities of hither Asia.
- 2. Damascene, Gen.15,2, i.q. שְׁשִׁקּיֵב שֹׁאַכ סר שְּשִּקְיבְּיִב a man of Dumascus; as בַּנְבִי Hos. 12, 8 for בַּנְבֵיִי The writer doubtless chose this form, and not בְּשִׁשָּק, for the sake of paronomasia with the preceding שְּשֶׁבָּי. See more under שְשָׁבָּי.

רְשָׁשֶׁה, see De Rossi Schol. Crit.) a species of cloth, stuff, of silk artificially woven, silk stuff, manufactured at Damascus, and still bearing in the western languages the name of that city, Engl. and Dan. damask, Ital. damasco, Fr. damas, Germ. Damast. Amos 3, 12. The same word with the letters variously interchanged and transposed is found also in Arabic, viz. silk, according to the Camoos p. 760 espec

cording to the Camoos p. 760, espec. that made from cocoons from which the insects have broken forth, flos-silk; or according to others, white silk. Also ومُقَاص , دِمُقَاص , دِمُقَاص . At the

present day there is still a great culture of the silk-worm around Mount Lebanon.

77 (judge) Dan pr. n. 1. The son of Jacob and the tribe descended from him, whose territories are described in Josh. 19, 40-48.

2. A city in the northern extremity of Palestine, formerly called 2, but named

Dan from a colony of Danites, Josh. 19, 47. Judg. 18, 29. It lay west of Paneas at the spot now called Tell el-Kady; see Bibl. Res. in Palest. III. pp. 351, 358. Biblioth. Sac. 1846, p. 196, 211. In the words אָנָה בַּעָּה בַּעָּה בַּעָּה בַּעָּה בַּעָּה בַּעָּה בַּעָּה בַּעָּה בַּעָּה אָנָה אָנָה אָנָה אָנָה אָנָה בַּעָּה should be restored. Vulg. silvestria—For אָרָה בַּבּר 27, 19, see in its order under ...

ראב Chald. st. emphat. ראָד, Pron. de monstr. i. q. Heb. ראָד, ראָד, comm. this, Lat. hic, hæc, hoc; Dan. 2, 18. 28. 30. 36. 43. 47. al. ראָד מּרְנִים מּנִּים מּנִּים בּרְנִים מּנִּים בּרְנִים בּרְנִים בּרְנִים בּרְנִים בּרִנְים בּרְנִים בְּיבְיים בּרְנִים בְּיבְּים בּרְנִים בְּיבְּים בּרְנִים בְּיבְּים בּרְנִים בּרִים בּרִים בּרִים בּרִים בּרִים בּרִים בּרִים בּרְנִים בּרְנִים בּרְנִים בּרְנִים בּרִים בּרִים בּרִים בּרִים בּרְנִים בּרְנִיים בּרְנִים בּּרְנִים בּרְנִים בּּים בּּים בּּים בּּים בּיבּים בּּים בּּים בּיבּים בּיבּים בּיבּים בּיבּים בּיבּים בּיבּים בּיבּים בּיבּים בּיבּים בּיבְּים בּיבּים בּיבּים בּיבּים בּיבּים בּיבְּים בּיבּים בּיבּים בּיבּים בּיבְּים בּיבּים בּיבּים בּיבְּים בּיבְי

דָנְיָאל see in דָנָאֵל.

לְּבֶּלְ obsol. root, prob. to melt, to become liquid, like דָּבָּאָ, זְּיִּאָ, זִיּאָאָ, זיִּאָאָ, זיִּאָאָ. See under lett. Vav, Thesaur. p. 393.—Hence דּנְגָּ

קְּבֶּן (r. קָבָן) *Dannah*, pr. n. of a city in Judah, Josh. 15, 49.

ורייייי (perh. for יְּבֶּיבְייּ lord i. e. place of plundering, q. d. robber's den comp. באים to rob, to plunder,) Dinha bah, pr. n. of an Edomitish city, Gen. 36, 32. 1 Chr. 1, 43.

י (judge of God, i. e. who judges in the name of God, r. ארן Daniel, pr. n. a) The celebrated Heb. prophet and sage attached to the court of Babylon, whose life and prophecies are contained in the book bearing his name. Mentioned also Ez. 14, 14. 20. 28, 3; where it is ארנים ביים A son of David, 1 Chr. 3, 1. c) Ezra 8, 2. Neh. 10, 7.

* 127 obsol. root, Arab. 55 to whisper, to murmur. Hence 174.

קּיָּה (fem. of preced.) a knowing, thouledge, Ps. 73, 11; c. acc. Is. 11, 9 אַריְרוֹיָר knowledge of Jehovah, pr. a knowing Jehovah. 28, 9.—Plur. דַּנוֹת אָרוֹיִר San. 2, 3. Job 36, 4.

Prov. 24, 14, see r. יְרֵלְּהְ init. and Index.

ל הלאין obsol. root, i. q. Arab. נס to call. A trace of this root is found in pr. n. אַלְּדָּכִּין, and in

העיאל (invocation of God) Deuel, pr. n. m. Num. 1, 14. 7, 42; for which in 2, 14 יקנאַל q. v. lett. d.

i. q. יבין and Syr. יבי, to go out, to be quenched, extinguished, as a light lamp. Prov. 13, 9 יבי רְשָׁעִים רִידְעָּהָ the lamp of the wicked shall be put out, i. e. their good fortune shall perish; comp. the Arabic proverb וליבי ושלי ill fortune has put out my lamp. Prov. 20, 20. 24, 20. Job 18, 5. 6. 21, 17. Trop. of the destruction of enemies Is. 43, 17.—Also of water drying up, see Niph.

NIPH. to become extinct, e. g. water, to dry up, Job 6, 17.—Comp. extinguere aquam Liv. 5. 16, succum Curt. 6. 4, mammas Plin. 23. 2.

Pual to be quenched, destroyed, e.g. enemies, Ps. 118, 12.

* סלבל obsol. root, in Samar. i. q. יְּדַל ofear. Hence pr. n. הָּרָעָל.

ירֵע inf. fem. of r. רָרֵע, as Subst. like זָם and הַצָּח .

1. a knowing, knowledge sc. of any thing; which is thus put as the object, either in the acc. Gen. 2, 9 פַּץ הַדְּצָח נרב ורד. Jer. 22, 16; or in the genit. as דעת אלחים knowledge of God Hos. 4, 1. 6.6; once c. art. הַּדְּבֶּח id. Hos. 4, 6. With genit. of the subject, Job 10, 7. Also בְּבְלִר דְצַח without knowing. unawares, (opp. on purpose, with intent.) Deut. 4, 42. 19, 4. Josh. 20, 3. 5. מָבֶּלֶּר ובר Is. 5, 13 either: because of no knowledge i. e. because of their lack of knowledge of God, religion, comp. Hos. 4, 6 where once מַבַּלִּר הַדְּבֶּח; or: unexpect-יוע, suldenly, see r. יוד no. 1. a. Sept. δια το μη είδεναι αυτούς τον Κύριον.

2 intelligence, understanding, insight,

wisdom, i. q. הְּבְרּנֶח, הְבְרּנֶח, Prov. l, 4.7 2, 6. 24, 5. al. רְדֵע דְעֵד to have wisdom Prov. 17, 27. רְדַע הַנְּעִי wisely. discreetly Prov. 13, 16; contra בְּנַעְי שׁלָּג בְּנַעָּח id. 38, 2. מַלֶּר בַּעָר, 16. 35, 16.

to thrust, to push sc. so as to make fall, comp. the similar roots جَبَة, كَنْ , كَنْ , كَانَ كُونَ , كَانَ كُونَ كُنَا , كَانَ , كَانَ كُونَ أَنْ كُونَ أَنْ كُونَ أَنَ كُونَ كُونَ

m. in pause הָּתְּה, a stumbling-block, cause of falling, Ps. 50, 20; Sept. Vulg. סְּמִיֹּח מְּחָלָּה, offendiculum.—The Rabbins, by a conjecture drawn from the other hemistich, explain it by הַבְּה evil report, slander.

* PET 1. to thrust, to beat, to knock sc. at a door, Cant. 5, 2. Comp. Hithpa. 2. to drive hard, to overdrive a flock, Gen. 33, 13.—Arab. co go swiftly, pr. to be thrust forward, propelled.

HITHP. Part. מְחְדַּפְּקִים knocking in riralry at a door. i. e. emulously, eagerly, Judg. 19, 22. This seems here to be the force of the conj. Hithp.—Hence

TRPT Dophkah, pr. n. of a station of the Israelites in the desert, Num. 33, 12. Comp. Bibl. Res. in Palest. I. p. 107.

PT adj. (r. PPT) f. PPT 1. beaten small, fine, minute. spoken of dust. Is. 29, 5 PT PPT small dust, fine. Lev. 16, 12. Hence Subst. any thing small, minute, q. d. small dust, atom, Ex. 16, 14. Is. 40, 15.

2. slender, thin, lank, withered; e. g. hair Lev. 13, 30; of kine and ears of grain Gen. 41. 3 sq. So of a person, tabid, withered, dwarf, or having a withered member, Lev. 21, 20. Also small, light, slight, of a sound or whisper, 1 K. 19, 12.

Pi m. pr. inf. of r. ppi, fineness; hence fine cloth, a garment, curtain, etc. Is. 40, 22.

* בוֹל obsol. root, Arab. בוֹל Aram (בَבُעُ, Aram بُرَاهِ, palm-tree.—Hence

לְּבְּקְרָהְ. Gen. 10, 27, Diklah, pr. n. of a district of Joktanic Arabia, prob. abounding in palm-trees; of such there are several in Arabia. One famous place of palm-trees existed at the very en

trance of Arabia Felix, called by the Greeks Φοινικών Ptol. 6.7; but this was remote from the other territories of the Joktanidæ. With Bochart therefore (Phaleg II. 22) I would understand the district of the *Minæi*, which was also rich in palm-trees, Plin. 6. 28.

* PP7 præt. פַּק. fut. פְּדִי, i. q. קְבִּקּ q. v. and Arab. סָּס onomatopoetic. Kindred are קָּבָא, קָבָא, also חָקָה,

1. to beat small, to break in pieces, to crush, espec. by pounding, stamping, threshing. Is. 41, 15 behold I will make thee as a new sharp threshing-sledge . . . מרים ותד'd thou shalt thresh the mountains and crush them small. There is a play upon a twofold usage in Is. לַחָם יוּדַק כִּי לֹא לַנָצַח אַרוֹשׁ יִדוּשָׁנוּ 28, 28 ירקנד... bread-corn is beaten out, but yet one does not thresh it always ... nor does he crush it. Here the first יהְּדַשׁ is i. q. יהּדַשׁ in v. 27 (perh. it should be so read) 'to beat or tread out with a dray or cattle,' opp. יַחַבָּט v. 27; while יְּדְקְנִיּן implies the crushing of the kernels, which the husbandman avoids.

Hiph. פְּחַהַ i. q. Kal no. 1, to beat or stamp small, to break in pieces, e. g. altars, idols, 2 K. 23, 6. 15. 2 Chr. 15, 16. 34, 4. 7. Inf. פְּחַהָּן adv. very small, fine, like powder, Ex. 30, 36. Metaph. Mic. 4, 13 and thou shalt beat in pieces many nations. Inf. פְּחַבָּן 2 Chr. 34, 7. Fut. c. suff. בַּחַבָּץ for בַּבָּין 2 Sam. 22, 43.

Hoph. pass. Is. 28, 28, see Kal no. 1. Deriv. рд, рл.

PP7 Chald. id. to be beaten small, broken in pieces; in Peal only Pp7 for Pp7, Dan. 2, 35.

APH. চ্বান to beat small, to break in pieces, in 3 præt. fem. দচ্বান Dan. 2, 34. 45; fut. চ্বান, চ্বান, চ্বান, f. নচ্বান Dan. 7, 7. 19.

* בְּלְלֵּהְ fut. בְּלְהְי, to thrust through, to prerce, to stab, as with a sword, spear, Aram. בְּלֵהְ, בְּלֵהְ, id. Num. 25, 8. Judg. 9, 54. 1 Sam. 31. 4—Metaph. to curse,

to contemn, Zech. 12, 10; comp. 로;

Niph. fut. דְּקְקֵר, to be thrust through Is. 13, 15.

Pual id. Jer. 37, 10. 51, 4. Lam. 4, 5. happier those slain with the sword than those slain with hunger, בְּיִבְּיִבְּיִם שְׁיֵבִי שְׁיֵבִי שְׁיִבִּי שְׁיִבִּי שְׁיִבִּי שְׁיִבִּי שְׁיִבְּיִבְיִם שְׁיִבְּיִי שְׁיִבְּי לְּיִבְי שְׁיִבְּי שְׁיִבְיִי שְׁיִבְּי שְׁיִבְיִי שְׁיִבְי שְׁיִבְי שְׁיִבְי לְיִבְּי שְׁיִבְי שְׁיִבְי שְׁיִבְּי בְּעָב he force of antithesis is put for those perishing of famine, as in the preceding member בְּיִבְי בְּעָב is opp. בְּיִבְי בְּעָב comp. Is. 22, 2. Vulg. contaburunt consumti a sterilitate terræ.

Deriv. מַדְקרוֹת, and

기구구 (a thrusting through) Dekar, pr. n. m. 1 K. 4, 9.

i. q. Arab. 36, 53, a pearl, espec. a large pearl, from r. 77 to glance, to glitter. Nor indeed would pavements inlaid with pearls be foreign from Asiatic luxury; see Bochart. Hieroz. II. 708 sq. Yet we may perhaps understand a species of marble resembling pearl; perhaps a kind of alabaster called mother of pearl stone; or possibly mother of pearl itself.

רוֹך Chald. i. q. דוֹר, age, generation. Dan. 3, 33. 4, 31.

אלר see הלם.

**\?\?\?\ obsol. root, Arab. \$\int\j\infty i. q. \si\infty, \(\infty \)
\(\infty \infty \), to thrust away from oneself, to repulse, espec. evil. Hence the two following:

קראון, repulse; hence aversion, abhorrence. Dan. 12, 2 and these to shame לְּרָאוֹן צּוֹלֶם to everlasting abhorrence. Sept. et Theod. מוֹסְעִיּר. Syr. אַרָּהָּה.

דְּאָלוֹן m. Is. 66, 24, an abhorrence, ob ject of horror. R. אָדָא.

* عرب obsol. root, i. q. Arab. فرب to be sharp, pointed.—Hence

only in plur. בְּרָבוֹיִן (aurbonoth, comp. Lehrg. p. 43) goads, ox-goads βοίπεντρα, Ecc. 12, 11.

קרָלָן m. (dörban,) a goad, ox-goad βούκεντρον, 1 Sam. 13, 21. It differs from

י הלְבֵּיד, the latter being strictly the staff in which the goad is fixed.—As to the form, Dag. lene is not more necessary in בְּלְבָּיּהְ than in בְּלְבָּיּהְ Esth. 8, 6, or in בְּלְבָּיּהְ.

to go on, to advance, espec. by steps, and so to ascend by steps, kindr. דְרַה. Hence אָנָהָים.

ירִדְעַ (pearl of wisdom, compounded from בַּבָּח, Darda, pr. n. of a wise man contemporary with Solomon or a little before him, 1 K. 4, 31 [5, 11]. In the parall, passage 1 Chr. 2, 6 by contraction or corruption בַּבָּח.

קרת. (r. דְרָהָ no. 3) a thorny plant, caltrop, thistle, tribulus terrestris Linn. growing in fields and among grain; collect. Gen. 3, 18. Hos. 10, 8. Syr. אָלָּיִלְּיָּ for Gr. אַנְאָלְּיִסְיִּנְיִי Heb. 6, 8, and for מוֹנִים Matt. 7, 16.

bright sunny region, hence the south, the southern quarter, Ez. 40, 24 sq. 42, 12 sq. Ecc. 1, 6. Poet. for the south wind, Job 37, 17.—Opp. για region covered with darkness, the north, comp. Hom. πρὸς Ἰμῶτ Ἰμέλιόν τε, and πρὸς ζόφον.

1. Pr. swift flight, a wheeling, a gyration; hence concr. for a bird which flies in circles, wheels in gyrations, according to the Heb. intpp. the swallow; in the other member is the sparrow. According to the ancient versions a turtle-dove, i. q. Th, which is less suited to the context. Ps. 84, 4. Prov. 26, 2.

2. spontaneous flow, a flowing freely and abundantly, comp. r. אָרָר no. 3. Ex. 30, 23 קירוי שרידיר איז myrrh flowing spontaneously, q. d. pure.—Hence

3. a letting go free, freedom, liberty. So בְּלְא דְרוֹרְ לָ to proclaim liberty to any one, Is. 61, 1. Jer. 34, 8. 15, 17; c. בְּעָּ Lev. 25, 10. בְּעָרִי תַּבְּרוֹרְ the year of liberty i. e. of the manumission of slaves, i. q. year of jubilee, Ez. 46, 17.

בּרְרָנָשׁ Darius, pr. n. of several Median and Persian kings.

1. Darius the Mede, Dan. 6, 1. 9, 1; of whom Josephus says, Ant. 10. 11. 4, ην 'αστυάγους υίος, ἔτερον δὲ παρὰ τοῖς Έλ-20#

Anour inaltico öroμα. This was apparently Cyaxares II, the son and successor of Astyages, and uncle of Cyrus; who held the empire of Media between Astyages and Cyrus, yet so that Cyrus was his colleague and viceroy, on which account he alone is mentioned by Herodotus. See Xenoph. Cyrop. I. 5. IV. 5. 8, 18, 27, 51, 53. V. 1. 5. See also Berthold's Daniel p. 842 sq. Against this view see v. Lengerke ad Dan. p. 219 sq. Hitzig Begriff der Kritik p. 141 sq.

Darius Hystaspes, king of Persia,
 Ezra 4, 5. 5, 5. Hagg. 1, 1. Zech. 1, 1.
 Darius Nothus, king of Persia, Neh.
 22.

Note. The genuine form of this name appears in the cuneiform inscriptions of Persepolis, nom. DAR Ya WUS, accus. DAR Ya WUM; see Lassen über d. keilformigen Inschriften p. 158. Zeitschr. für d. Morgenl. VI. p. 9, 169 sq. Beer in Allg. Lit. Zeit. 1838. no. 5. It is compounded according to Lassen (p. 39) from the root darh (dary), Zend. dere, Sanscr. dhri, to preserve, with the afformative awu, and s as sign of the nominative; all which accords sufficiently with Herodotus (6. 98), who translates the name by έφξείης, perh. coercer, conservator.

דְרִיוֹשׁ Ezra 10, 6, see דָּרְיוֹשׁ Piel.

* יְדִיהָ fut. יִדִיהְ. 1. to tread, to trample with the feet. Syr. and Chald. id. a way, طَرِيقٌ ، درج , تِدِد a way, Gr. τρέχω; and of the same family are also درس, چرف , pr. to rub, beat, pound ; and from the occidental languages tero, δρέμω, trappen, treten, to track, to tread: in all which the initial letters or sounds tr imitate the sound of the foot planted firmly upon the ground, espec. as in stamping any thing in pieces, TReTen, zertreten, Engl. to TReaD.—Spec. a) בָרָהְ לָבָה Job 24, 11, or בָּנָת, Lam. נָ, 15. Is. 63. 2, to tread the wine-press, etc. i. e. in order to crush the fruit and express the wine or oil. Also דַרָה בַּיִּך Mic. 6, 15, and דָרֶה זַיָת Mic. 6, 15, and simpl. 774 to tread sc. the grapes, etc. Judg. 9, 27. Jer. 25, 30. Metaph. of enemies trodden down as grapes Is. 63, 3

and so also Judg. 5, 21 אַרְרְכֵּר נַמְּשֵׁר עֹּז O my soul, thou didst tread down strength i. e. the mighty. b) אַרְרָבְּי נִמְשֹׁר עֹז to tread a bow, i. e. to bend a bow by placing the foot upon it, as is usually done when the bow is strong and stiff, comp. Arrian. Ind. 16. Diod. Sic. 3. 8. So Ps. 7, 13. 11, 2. 37, 14. 1 Chr. 5, 18. 8, 40. 2 Chr. 14, 7. Is. 5, 28. al. Trop. and without reference to the origin of the phrase, בּישִׁי ְּנְיִי עִּיִּי ְּנִישְׁיִ ְּנִי ְּנִישְׁיִ ְּנִי ְּנִי ְּנִישְׁיִ ְּנִי ְּנִישְׁיִ ְּנִי ְּנִישְׁיִ ְּנִי ְּנִישְׁיִ ְּנִי ְּנִישְׁיִ ְּנִי ְּנִישְׁיִ ְּנִי ְּנִי ְּנִישְׁיִ ְּנִי ְּנִישְׁיִ ְּנִי ִנְּשִׁי ְּנִי ְּנְיִי ְּנְיִי ְּנִי ְּנִי ְּנִי ְּנִי ְּנִי ְּנִי ְּנִי ְּנִי ְּנִי ְּנְיִי ְּנִי ְיִי ְּנְיִי ְּנִי ְּנְיִי ְּנִי ְּנִי ְיִי ְּנִי ְנִי ְּנִי ְנִי ְּנִי ְּנִי ְנִי ְּנִי ְּנִי ְּנִי ְּנִי ְנִייְיִי ְנִי ְּנִי ְּנִי ְּנִי ְיִי ְּנִייְ ְּנִי ְּנְיִי ְּנִי ְּנִי ְּנִי ְּנִי בְּיִי בְּיִי בְּיִי ְּנְיִי בְּיִי בְּיִיי בְּיִי בְּי בְּיִי בְּיִי בְּיִי בְּיִי בְּי בְּיִי בְּיִיְיִי בְּיִייְיְי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִיי בְּיִיי בְּיי בְּיִי בְּיי בְּייִי בְ

2. Spec. to tread a way or place, by going or walking upon it, entering into it; hence to tread in or upon, to walk, to enter a place, Mic. 5, 4; in a place, c. בּ Deut. 11, 24. 25. Josh. 1, 3. 14, 9. Is. 59, 8; c. acc. Job 22, 15; בֹ 1 Sam. 5, 5; c. בו to tread forth out of a place, to come forth, Num. 24, 17. בֹּ בִּ בִּ וֹ is also to tread upon, to walk or go upon any thing, Job 9, 8. Ps. 91, 13.

Hiph. 1. Causat. of Kal no. 2, to cause to tread, go, walk. Is. 11, 15 ייירוּ בּוֹלָכִים and he shall make them tread (the channel of the Euphrates) in shoes, i. e. pass over dry-shod, scarcely wet. With בְּיִרְיִם אָּרָ לִּיִּרְים way, to lead, to guide; Ps. 107, 7 ייירוּ בּיִרְרִיבָּם he cause to tread in a way, to lead, to guide; Ps. 107, 7 ייירוּ הַשְּׁיִרְים he caused them to go in a right way, he led them forth in a right way. 119, 35. Is. 42, 16. 48, 17. Prov. 4, 11. Ps. 25, 5 דְּרָרִיבִּר בַּאָּמִקּר cause me to walk (lead me) in thy truth. v. 9.

2. i. q. Kal no. 1, to tread a threshing-floor, i. e. to tread out the grain, Jer. 51, 33; also a bow, but metaph. Jer. 9, 2 בְּיִרְכֵּה אָחִילְּשׁוּנָם בְּשׁוּנָם they bend (tread down) their tongues, as their bow, for lies.—Also i. q. Kal no. 2, to tread a way, to walk in it, poet. c. acc. Job 28, 8.

3. i. q. Arab. 555 and Syr. Aph. to tread upon, i. e. to overtake in pursuing, c. acc. Judg. 20, 43.

Deriv. מְדְרָהְ and the two following:

קּרָבִּיִם i. q. קּרָבִּי, way, only in the Dual יְּרָבִּיִם perverse in his double way, spoken of a double-tongued deceitful person. Prov. 28, 6. 18.

קָּדָּ com.n. gend. (m. 1 Sam. 21, 6. בּרָבִים 8, 21,) c. suff. בְּרָבִים, plur. בְּרָבִים constr. בְּרָבִים. R. בְּרָבִי 1. Pr. the act of tread ug, walking going; a going, way, journey; e.g. הַּיָּבָּן, הסנּגֹּסטּ מּטֹי טַּטֹּי, to make one's עינוּץ, הסנּגֹּסטּ מּטִּי טַּטְּיִי דְּבָּרָן to go one's way to journey. 1 K. 18, 27 לוֹי בְּיִבְּן lit. a way is to him, i. e. he is journeying; or perh. he is gone out, is away from home. בְּבָּרָן מֹשׁלְי מֹי מֹשׁ מֹשׁ בֹּי וֹי מַשְׁ מַשְׁ מַשְׁ בִּי וֹי בַּי נִשְׁ שְׁלְיִם בֹּי three days' journey Gen. 30, 36, comp. 31, 23. Ex. 5, 3.

2. a way, path, h odos, in which one treads, goes; very freq. So ניל חַהַרָה by the wayside Gen. 38, 21. 1 Sam. 24, 3. Also הַלָּה הָרָה, to go (by) a way, comp. Engl. the way he went, Deut. 1, 31. Judg. 2, 17; and after other verbs of going, Num. 21, 34. Josh. 13, 18. a) With genit. of place, it is i. q. the way leading to that place; comp. on the Attic usage Valck. ad Hippolyt. 1197. E. g. בַּרָהָ בֵּץ the way to the tree Gen. 3, 24; הַרַבֵּר שָׁאוֹל Prov. 7, 27; comp. Gen. 16, 7. 35, 19. 38, 14. Ex. 13, 17. Rarely another word is interposed, as Hos. 6, 9 בַּרָהָ רָבָּבֶּחוּ ליבְבָּם they murder in the way to Shechem. In the Accus. it approaches to the force of a preposition, the way to, i. q. towards; e. g. בַּרֶה חַנְּרוֹם towards the south. בַּרָה נָח towards the north, Ez. 8, 5. 21, 2. 40, 20 sq. 41, 11. 12. Deut. 1, 19 we passed through the desert ... יה הַאַּמֹרָר towards the mountain of the Amorites. With genit. of pers. the way of any one. i. e. the way by which he is wont to go or pass, e. g. קבה חבלה the king's way, i. e the public highway, military road. Num. 20, 17. 21, 22; comp. ή οδος βασι-אוֹנה לְבַרְכוֹ to go on הַלַּהְ לְבַרְכוֹ to go on in one's way, to proceed on one's journey by the usual road, Gen. 19. 2. 32. 2. Num. 24, 25. Josh. 2, 16. בַּרָהָ כָּל־הָאָרֶץ the way of all the earth i. e. of all mankind, the way to Sheol, 1 K. 2, 2. Josh 23, 14.—Sometimes it includes a whole region or district in or through which a way passes; Is. 8, 23 דֵרֶהְ חַנֵּה the way i. e. region of the sea, the coast of the sea of Galilee.

3. a way, i. e. course, mode, manner, ii which one walks, lives, which one follows like Gr هُمُونُ . Arab. وَأُرِيقُ , السَّمِيلُ , طَرِيقُ

Eth. 45, 457, 10H, Germ. einen

פרכה פל- 31 Gang nehmen.—Gen. 19, 31

מארץ after the manner of all the earth, of all mankind. Spec. a) way of living, acting, one's walk, conduct, life. Prov. וצ. 15 הַרָּהָ אַוִיל רָטָשׁי בְּעֵינִיו the way of a fool is right in his own eyes. Ps. 107, 17 פַרָר sinful way. Prov. 1, 31 פַּרָה דרכם the fruit of their ways, the good or evil resulting from their own conduct. 1 Sam. 18, 14 and David acted wisely לְכַל־דְּרַכֵּיוּ Often the figure of a way is retained, comp. הַלָּה מָּנְרָהָ ; no. 2 נברבר ם', to walk in the way of any one, to imitate his conduct, 1 K. 16, 26. 22, 43. 2 K. 22, 2. 2 Chr. 17, 3. 21, 12. 22, 3. Also הַרָּכֵר יְחֹנֵח, spoken of men, a way or conduct which Jehovah approves, and in which men ought to walk, Ps. 5, 9. 27, 11. 25.4; spoken of God, his mode of acting, agency, Ps. 18, 31. Deut. 32, 4; spec. of the creation, as the effect of the agency, operation of God, Prov. 8, 22 יְהוֹה קני ראשיח הַרְבּוֹ Jehovah created me the beginning of his way, i. e. as the firstling of his agency, work. Plur. ways of God, i. e. his works, Job 26, 14. 40, 19 [14]. b) way of worshipping God, worship, religion; comp. مِنْهَمْ , مَنْهُمْ , سَبِيلُ ٱللَّهِ Pers. 31, , ôδός Act. 19, 9. 23. So Amos 8, 14 דֵרָךְ בָּאֵר־שֶׁבֶּד the way of Beer-sheba, i. e. idol-worship. Ps. 139, 24 דַרָה לצב idol-way, idolatry; ibid. דָרָהְ עּוֹלָם the way of old, i. e. the fathers' way, the true and genuine worship; comp. שָּבִרלֵר לבם Jer. 18, 15. c) Sometimes passive, way, manner of one's experience, i. e. lot, how it goes with any one. בַּרַרָה מצרים after the manner, lot, of Egypt, Is. 10, 24. Ps. 37, 5 נול פל די הַרְבֶּה commit thy way, lot, fate, unto Jehovah. So, retaining the figure of a way, Job 3, 23. Amos 2, 7.

m. Ezra 2, 69. Neh. 7, 70-72, a daric, a Persian gold coin, i. q. צְּבִרְכָּדוֹן q. v. from which however it differs perh. in its origin, being i. q. Pers. כון לאוט bow of Darius, as bearing the image of un archer.

i. q. בְּינֶשֶׁת Damascus, 1 Chr. 18, 5. 6. The Dagesh forte is by Syriasm resolved into כ

לדֶל Chald. i. q. Heb. אוֹרָנִי , אוֹרָנִי the arm.

דָרָדַע pr. n. see דָרָדַע.

*PT obsol. root, Chald. i. q. PT to strew, to scatter; Arab. Sto hasten—Hence

TPT pr. n. m. Darkon, Ezra 2, 56.

- an onomatopoetic root, not in use. imitating the sound of swift rotary motion, like Engl. to drill, to twirl, to whirl; comp. kindr. τη and the roots there quoted; also τόργος, τοργεύω, Germ. dorl, drillen, trillen, trillern, Engl. to trill. In Arabic spoken of a spindle,
- 1. to fly in circles, to wheel in flight whence דְּרוֹרְ the swallow, so called from its gyrations. Also to run swiftly in a circle, as a horse, comp. דָּתַּיל; whence Arab. סֹנֵבֶּל a fleet horse.—From the
- idea of swift motion comes the sense
 2. to glance, to sparkle, to radiate.

 Hence פֿבָל radiant star, אָלָ a pearl, (although this might also be so called from its roundness,) and דָּרוֹם bright region.—Also
- 3. to flow out like rays, to spout, as milk, blood, rain; Arab. ב ap. Gol. no. 1-3, ב abundance of milk. Hence to flow freely, spontaneously, see קרור ap. 3. Trop. to grow luxuriantly, exuberantly, as a plant; hence
- fut. ידרש, pr. Lat. terere, to rub with the hands; to stamp, to tread with the feet, like Syr. ידרש to rub, to tread or beat a path, Arab. יידע to rub, to beat, to thresh; trop. terere libros, i. e. to use books, to study. The kindred roots are collected under יודע, all having the common idea of treading. The letter being softened into a vowel, there comes from this root the biliteral ידע ; comp. Germ. dreschen, Engl. to thresh, Belg. dorschen, low Germ. doschen.—Hence in Hebrew:

1. Pr. to tread a place, i. e. to go or come to it, to frequent, c. acc. 2 Chr. 1. 5. Amos 5, 5; c. אָל Deut. 12, 5. Part. pass. דרישׁיות a city frequented, celebrated, Is. 62, 12.—The signif. of going or coming to a place or person, is also transferred to express the ideas of seeking, inquiring, demanding, and also caring for; hence the following:

2. to seek, to search for, Ez. 34, 6; c. acc. of thing, Lev. 10, 16; \(\frac{1}{2}\) Job 10, 6; אַדֶּר to search after Jeb 39, 8.—Chiefly in the phrase דְּרָשׁׁ אַת־רְחוֹיִת Engl. Vers. to seek Jehovah, pr. to go to him, to have recourse to him for aid, by prayer, etc. (Often coupled with synon. שַּׁשַשׁ q. v. 10. 1.) 2 Chr. 16, 12 yet in his disease לאידַרָשׁ אַת־יָחוָה כִּי בַרֹפָאִים he sought not the Lord (implored not his aid) but to the physicians. Deut. 4, 29. Ps. 34, 5. 88, 34. Lam. 3, 25. al. sæp. Often of the pious who habitually invoke God, to worship, to adore, Ps. 14, 2. Is. 58, 2; הֹרְשֵׁר רְחוֹח seekers of God, his pious worshippers, Ps. 9, 11. 22, 7. 34, 11. al. Sometimes with בכל־לב Ps. 109, 2. 10. 2 Chr. 22, 8. Also in the later Hebrew with לָרחוֹח as לַרחוֹת 1 Chr. 22, 19. 2 Chr. 15, 13. 17, 4. Ezra 4, 2. Once with אַל Job 5, 8.—Spoken also rarely of false gods of whom their followers implore aid, 2 Chr. 25, 15. 20. Jer. 8, 2; with 5 Deut. 12, 30.— Part. pass. Ps. 111, 2 the works of the Lord are great, בינל־הַתְּצִיהָם לְכַל־הַתְּצִיהָם sought out of all those delighting therein, i. e. sought and obtained of God by their prayers.

3. to seek from any one, i. e. to ask, to inquire, Judg. 6, 29. Deut. 13, 15. 17, 4. 9. With acc. of pers. or thing about or into which one inquires; 2 Chr. 32, 31 to inquire concerning the miracle. 1 Chr. 28, 9 בל־לְבַבוּת דֹרָשׁ נִי Jehovah inquireth into all hearts, i. e. examines, searches them; also with 2 Sam. 11, 3; 55 2 Chr. 31, 9. Ecc. 1, 13. Spec. to inquire of any one, to ask an pracle, to consult, e. g. God, c. acc. Gen. 25, 22. Ex. 18, 15. 2 K. 22, 13; also idols, magicians, with A, pr. to inquire at or of any one, 1 Sam. 28, 7. 2 K. 1, 2. 1 Chr. 10, 14; אָל, pr. to go with inquiry to any one, Is. 8, 19. 19, 3. Deut. 18, 11; Ez. מַנל מַפַר דַּר ,7 out of the book of

Jehovah Is. 34, 16. The prophet by cathrough whom one inquires of God, sput with בְּצָה 1 K. 14, 5, הַאָּה 2 K. 3, 11 8, 8, אַ Ez. 14, 7; e. g. 1 K. l. c. the wife of Jeroboam cometh לְרָרשׁ בְּרֶר שַׁבְּשֶּׁהְ אַל to ask an oracle of thee concerning her son.

5. to seek, i. e. to apply oneself unto, to regard, to follow, to practise; comp. to apply oneself, to study, Eth. ዶረስ to compose a book with study.— E. g. to seek or practise justice Is. 1, 17. 16, 5; good Am. 5, 14; the divine law Ps. 119, 45. 1 Chr. 28, 8. בַּרָשׁ שָׁלוֹם, 'ד' מובח ם, to seek the good, the welfare of any one Deut. 23, 7. Ezra 9,12; ਹੈਤ੍ਰ לְשַׁלום לְ Jer. 38, 4; בַּישׁ רָצַח פּ' Ps. 38, 13. Prov. 11. 27. 31, 13 ברשה בשר she applieth herself to wool, etc.—Hence, to care for, to take care of any thing; comp. no. 1 and קַּקָּד. Deut. 11, 12 אָרֶץ. אָשֶׁר הֹרֵשׁ יִר אֹחָה a land which Jehovah careth for. Job 3, 4. Ps. 142, 5. Ez. 34, 8; c. Ps. 112, 5. Jer. 30, 14. 17; 2 Chr. 24, 6.

Niph. נְּדְרֵשׁ, inf. absol. אָדָּרשׁ for הָּהָרשׁ Ez. 14, 3; 1 fut. אָדָּרָשׁ.

1. Pass. of Kal no. 1, to let come to oneself, to grant access to any one, with ; hence of God, to hear and answer any one, to listen to his prayer. Ez. 14, 3 בַּיְהָשָׁ שַׁ אָבָּרָשׁ אַבָּרָשׁ אַבָּרָשׁ הַ should I listen unto them? i. e. to their prayer. 20, 3.31. Is. 65, 1 בַּיְבַשִּׁתִּדְ כְּלֵא שַׁאֲלֵּדְ I have listened unto those that asked not. So with accus. of the thing granted, Ez. 36, 37 comp. בַּיְבָּי c. acc. to bestow.

2. Pass. of Kal no. 2, to be sought out mustered, i. q. קַּקָד, 1 Chr. 26, 31

3. Pass. of Kal no. 4, to be required, e. g. blood, Gen. 42, 22.

Piel inf. בּרְרוֹשׁ Ezra 10, 16, if the reading be genuine, for בּרֹשׁ, comp. under r. בָּלַל no. 1.

Deriv. מְּרָרָשׁ.

to sprout, to spring up; hence to be green, Joel 2, 22.—Kindr. is Arab. وَكُسُ sprouts from the earth

HIPH. to cause to sprout, to bring forth herbage, e. g. the earth Gen. 1, 11; comp.

אָשָׁיִן m. the first shoots from the earth, tender grass, young herbage, Gr. χλόη (so Sept. five times), Is. 66, 14; as clothing the meadows Deut. 32, 2. 2 Sam. 23, 4; as the choice food of beasts Job 6, 5. אַיָּבָּי greenness of the herbage, green herbage, Ps. 37, 2.—Diff. from דְּבָּיִר ripe grass, ready for mowing, Prov. 27, 25. Ps. 104, 14; and also from בַּיִבּי an herb full grown and setting seed, Gen. 1, 11. 12. Chald. דְּבָּיִבְּי, Syr. transp. אַבְּי, Zab.

to be or become fat, Deut. 31,

20. Arab. ڏسِمَ id. and heing interchanged.

PIEL 1. to make fat, marrowy, e. g. the bones. Prov. 15, 30 אַבּוּ שְּׁמֵינִיּ שִּׁינְיּ שִּׁינִי שִּּינִי שִּׁינִי שְּׁינִי שִּׁינִי שִּׁינִי שְּׁינִי שְׁיִּינִי שְׁינִי שִּׁינִי שְׁינִי שְׁינִי שִּׁינִי שְׁינִי שְׁיִּי שְׁיִּי שְׁינִי שְׁינִי שְׁיִּי שְׁיי שְׁיִּי שְׁיִּי שְׁיִּי שְׁינִי שְׁיִּי בְּי בְּיִי שְׁיִּי בְּיִי בְּיִּי שְׁיִּי שְׁיי שְׁיִּי שְׁיִּי שְׁיִּי שְּׁיי שְׁיִּי שְׁיִּי שְׁיְּי שְּׁי שְׁיִּי שְׁיְּיי שְׁיִּי שְׁיִּי שְׁיְּי שְׁיי שְׁיִּי שְׁיִּי שְׁי שְׁיִּי שְׁיְּי שְׁיְּי שְׁיְּי שְׁיְּי שְׁיְּי שְׁיְּי שְּׁי שְּׁיּי שְּׁיְּי שְּׁיְּי שְּׁיִּי שְּׁיִּי שְּׁישְּׁי שְּׁי שְׁיִּי שְׁיִּי שְׁיִּי שְּׁישְׁיִּי שְּׁיִּי שְּׁיִּי שְּׁיִּי שְ

3. Denom. from pt, to cleanse from ashes, to take away ashes, Ex. 27, 3. Num. 4, 13.

PUAL pass. of Pi. no. 1, to be made fat, spoken of the ground moistened with blood Is. 34, 7; of men Prov. 11, 25. 13, 1. 28, 25, where it is metaph. i. q. to become rich.—Trop. to be satiated, abundantly satisfied. Prov. 13, 4 בַּעָּיִים שִׁיִּיבִים שִׁיַּיִים שִׁיַּבִים שִּׁיבִים בּעַּיִים שִׁיִּבִים בּעַּיִים שִּיבִים בּעַּיִים שִׁיִּבִים בּעַּיִים שִׁיִּבִים בּעַּיִים בּעַּיִים בּעַּיִים בּעַּיִים בּעַּיִים בּעַיִּבִים בּעַּיִים בּעַּיים בּעַיִּים בּעַּיים בּעַּיים בּעַּיים בּעַּיים בּעַּיים בּעַּיים בּעַיים בּעַּיים בּעַיִּים בּעַיִּים בּעַיים בּעַיים בּעַּיים בּעַיים בּעַּיים בּעַיים בּעַיים בּעַיים בּעַּיים בּעַיים בּעַיים בּעִּים בּעַיים בּעִּים בּעַיים בּעִּים בּעַיים בּעִּים בּעִּים בּעִּים בּעַים בּעַים בּעַים בּעִים בּעִים בּעִים בּעַים בּעִים בּעַים בּעַים בּעַים בּעַים בּעִים בּעַים בּעַים בּעִים בּעַים בּעִים בּעַים בּעים בּעי

বিষ্ট্ৰান the desire of the diligent shall of abundantly satisfied. 28, 5.

Нотир. קמְדַשְׁן for יְתְדַשְׁן to be smeared with fat, e. g. a sword, Is. 34, 6.

The derivatives here follow.

אָם adj. fat, comp. מְשֵׁלָּן. 1. rich, fertile, of soil Is. 30, 23.

2. full of sap, fresh, of a tree Ps. 92, 15. 3. rich, opulent, Ps. 22, 30. Comp. 122,

וְשָׁיִי m. c. suff. שִׁיִי. 1. fatness, fat, Judg. 9, 9. Meton. of fat food, 1. e. sumptuous, Job 36, 16. Is. 55, 2. Jer. 31, 14. Trop. fertility, abundance, Ps. 65, 12.

2. ashes, pr. fat ashes, from the victims consumed upon the altar, Lev. 1, 16. 4, 12. 6, 3. 4. 1 K. 13, 3; also from corpses burned, Jer. 31, 40. Diff. from TOM q. v.—Ashes were also used by the ancients, as by us, for fattening i. e. manuring the soil; see Plin. 17. 9.

אקר f. constr. רקן, plur. constr. רְּבֶּי, a word of the later Hebrew; see note.

1. a mandate of a king, an edict, decree, Ezra 8, 36. Esth. 1, 8. 2, 8. 3, 14.

2. a law, statute, Esth. 1, 19. 2, 12. 3, 8. 4, 11. 15. Here too we may refer the difficult words, Deut. 33, 2 בּיבְּיבוֹי אַט בְּיב this (Jehovah's) right hand fire a law to them sc. the Israelites, where we may understand perhaps the pillar of fire guiding their way in the desert. Others render: a fire of law, referring it to the law as given in fire. Vulg. lex ignea, Engl. Vers. fiery law.

Note. The origin of this word is doubtful. Many regard it as Persian, comparing לו right, justice, from the verb לו לו מלולים לו מלולים. But it may be Semitic, for דְּדָּה, from r. דְּדָה to throw, to cast, perhaps also to point out, to teach, like the synon. דְּדָה hence pr. a pointing out, concr. one who points out, a guide, leader, as in Deut. l. c. then i. q. הַּדְּה law, mandate.

77 Chald. f. 1. an edict, decree, Dan. 2, 9. 13. 15.

2. a law, collect. lawe, law, Dan. 6, 9. 13. 16. בְּלָּתְא רֵי אֲלָּתְּ the law of God, Ezra 7, 12. 21.

3. divine law, i. q. religion, system of faith and worship. Dan. 6, 6 הַּרְאַ יְּלָּהְיִּה in his religion, comp. 7, 25.—So the

Rabbins call the Christian and Mohammedan religions.

እኮን Chald. st. emph. ኮኒኮች, i. q. Heb. አርቲ, tender grass, young herbage, Dan. 4, 12, 20.

קּתָבֶּר Chald. m. (pr. Pers.) only plur. emph. קּתְבֶּרָיָּג Dan. 3, 2. 3, skilled in the law, judges; compounded from קד law, and the ending קד, כל, comp. in בִּוּבָּר. In Pehlvi datouber is a judge, Pers. בּוֹבָּר lawyers.

לְתְּלֵּין (two cisterns, dual of Talm. דּיִּבּיּן (two cisterns, dual of Talm. בּיבּיּן (נְיָדָיּן 17 פּיבִּין 17 פּיבִין 17 פּיבִין 17 פּיבִין 18 פּיבִין 19 פּיבִין 19 פּיבִין 19 פּיבין 19 פּיב

וְתָּקְ (perh. fontanus, from הַּקְ i. q. הִשְׁ a well, see in הַתְּרֵן) Dathan, pr. n. of one of the conspirators with Korah Num. 16, 1. 26, 9. Deut. 11, 6. Ps. 106 17.

П

He, No, the fifth letter of the Hebrew alrhabet, as a numeral denoting 5. Its original figure represented perhaps a lattice or window, and the same seems to be expressed by the word No lo! see! Compare the German Haha, a gardenwindow opening upon a prospect. See Heb. Gr. p. 291. edit. 13.

to be ashamed; פּגל, age; מַּגל, age; מַגל, מַנְּלָּ לְנְתַר, נְגֹּר; to circumcise; נְתַר, נְגָּר, to shine;

יבון אָרָ, דְּיָר, זְּרָהְ וּצִּבּר , וּצֹבּיר , וּצִבּיר , וּצִבּיר , וּצִבּיר , וּצִבּיר , וּצִבּיר , וּצִבּיר , וּצְבּיר , וּצִבּיר , וּצִבּיי , וּצְייי , וּצִּיי , וּצִבּיי , וּצִייי , וּבּייי , וּצִייי , וּבּייי , וּבּייי , וּבּייי , וּבּייי , וּבּייי , וּצִייי , וּבּייי , וּב

thou hast taken captive with thy sword

and with thy bow. b) Or it stands itself

n the place of the relative, and is then

prefixed to the verb, but mostly only in the later Hebrew. Josh. 10, 24 the chiefs of the warriors אַרְּלְבּוֹא אָחִי שׁלְּבּוֹא שׁלְּבְּיִּא שׁלְּבְּיִּא שׁלְּבְּיִּא שׁלְּבְּיִּא שׁלְּבְּיִּא שׁלְּבְּיִּא וּעִּבְּיִּךְ וְיִנְצְּיִין who had gone with him. Ezra 8, 25 the vessels and his ministers had offered. 10, 14.17. 1 Chr. 26, 28. 29, 17. Dan. 8, 1.—In like manner Arab. الذي for الذي is put before verbs and prepositions; see De Sacy Gramm. Arabe I. § 793.—Hence

2. As the definite article, Engl. the, like Gr. o, ή, τό, in the insertion or omission of which the Hebrews and Greeks and also the English and Germans follow similar laws, for which see the usual grammars, e. g. Lehrg. p. 652 sq. Heb. Gramm. § 107 sq. One topic however, which has latterly been much discussed, although superficially and carelessly, as is usual where the deductions are made from a few examples, it will be proper here to consider, and to give the result of recent and careful investigations. See Winer's Lex. p. 239. Gramm. Excurs. p. 57. Ewald Heb. Gramm. p. 568. The question is raised: Whether the definite article is used indefinitely? This is wholly denied by some, and affirmed by others. true answer is, that the definite article cannot indeed be rightly said to stand indefinitely; but yet the Hebrew conceives and expresses many things definitely, which in Greek. German, English, French, are expressed without the article. Just as the modern lan

guages differ much in this respect among themselves; and espec, the French language by a peculiar idiom inserts the article before very many words, which in English and German do not admit of it. Thus in French it is said correctly: nous aurons aujourd'hui la pluie, soyez le bien venu, il a la mémoire bonne, l'esprit inquiet; in all which phrases the idiom of the English and German does not tolerate the definite article. Hebrew usage in this respect may be reduced to certain classes; which however for the most part all flow from the one principle, that the article is prefixed to things well known. Apollon. de Synt. 1. 6 τὸ ἄρθρον προϋφεστώσαν γνώσιν δηλοί, et ibid. αρθρον, ού έξαίρετος έστιν ή άναφορά, comp. 2. 3 ίδιωμα άναφοράς προκατειλεγμένου προσώπου δεύτερα γνωsic. See the excellent remarks of Harris in his Hermes, B. II. c. 1.—Hence, in a manner differing from English usage, the article is put:

b) Before abstract nouns, like Gr. 10 πολιτικόν, τὸ ἱππικόν, espec. before the. names of virtues and vices; comp. Fr. 'la modestie convient à la jeunesse, la superstition engendre Perreur.' where Engl. omits the article. So קלה בשקר Jer. 23, 14, comp. 51, 19. 16, 4. 5. Is. 29, 21. Prov. 25, 5 יכון בַּצַרֶק כּסאוֹ. Yet freq. in such cases the article is omitted. Also before words signifying evils and calamities; e. g. אקשה רום to perish of thirst Is. 41, 17. 50, 2. Judg. 15, 18; דְּפָּנְרֶרִם blindness (which in Engl. is indefinite, though we too say the plague, the small-pox), Gen. 19, 11 he smote them בְּּמָנְרָרִם. Is. יַרְהָּר הַלְּכוּ בַּבְּלְּמָּה i. e. into disgrace, shame; comp. 32, 19 שְּׁשֶׁלְּח תְּשָׁבְּּל קייר into (the) lowness sinks the city אָבָר תָּלְבָּח 46, 2 תְּבֶּר תָּלְבָּח, 47, 5 תְּבֶּר בַּחְשָׁה בָּשִׁב בַּשְּׁב בַּחְשָׁה, comp. 60, 2.

c) The most frequent use of the article in this manner is after >, the particle of comparison; since a thing can properly be compared only with what is presupposed to be well known. See Heb. Gram. § 107. n. 1. a. Comp. in Engl. 'quick as the bird in the air, as the fish in the water, white as the driven snow.' So ping is. 53. 6. Ps. 49, 15; השבת Is. 53, 7; זבָקר 11, 7. 65, 25. Job 40, 15; אַפֶּר Is. 1, 18. 51, 8; בַּמֵּנִים ; Job 17, 8. 14,2 בַּמֵנִים, as the coccus, as crimson, Is. 1, 18. How very widely this usage is extended, is apparent from the following examples taken from the single book of Isaiah: 5, 24 הַחָרָת v. 25 בַּעָּר v. 28 בַּעָּר v. 25 בַּעָּר v. 28 בַּעָּר and בְּפַּנְּמָה, comp. 66, 15. Jer. 4, 13. Is. 10, 14 ביולָדָה 13. 8 בּקַן (and so always in this word, Ps. 48, 7. Is. 42, 14. Jer. 6. 24. 30. 6. 49, 24. Mic. 4, 9. 10). 14, 17 כמדבר (comp. 27, 10. Jer. 9, 11. Hos. 2, 5). 22, 18 מַרְדּיִּם as the ball, comp. 29, 3. 24, 20 ווֹעם like the drunkard, etc. see 30, 17. 29. 34. 4. 35, 6. 38, 14. 41, 15. 42, 13. 43, 17. 44, 22. Here it is to be noted, that the article is mostly omitted before the noun or object of comparison, whenever this is rendered definite by an adjective or in any other way; comp. Jpg Is. 10, 14, but בַּמִּץ בָּבָץ מְשָׁלָּח Ps. 1, 4. but במץ עבר Is. 29, 5; במץ עבר 30, 28; בּנְמֶל Ex. 16, 31. Add בְּנְמֵיתִית בִּוְבָשׁ and בַּמרל כֵלֵר אָשוֹ Ps. 131, 3; also Is. 17, 13. 24. 13. 28, 4. 29, 4.

The following usages with the article are more commonly known:

d) Before Collectives, see Lehrg. p. 653. Heb. Gr. § 107. 1.

e) Sometimes the article is put before a noun which more accurately would be made definite by a suffix; comp. De Sacy Gramm. Arabe II. § 482. 1; as when a German woman calls her husband מוֹרָי, the husband; or a servant his master, the master. So Is. 9. 6 הַבְּעָבֶּי, the husband; or a servant his master, the master. So Is. 9. 6 הַבְּעַבְּי, which the Engl. Vers. expresses; v. 2 הַבְּעַבְּי, which the Engl. Vers. expresses; v. 2 הַבְּעַבְּי, Is. 7, 14, which, with the Hebrew intep. and Grotius, I understand as for בּעַבְּיהָ.

After this exposition it is hardly ne

cessary to repeat, that every noun which has the article, is, and ought to be taken as, definite and demonstrative. As to the examples which we have elsewhere cited in support of the contrary opinion, Lehrg. p. 655, they may be explained as follows: ו Sam. 17, 34 הארר the lion, as the known and perpetual enemy of flocks, comp. o الغول , الذيب الذيب John 10, 12, Arab. Ex. 2, 15 לובאר the well of that region. Num. 11, 27 היולר the young man, i. e. the servant, minister; and so Gen. 14,13 the fugitive, the only one who escaped. 1 Sam. 17, 8 lo, I am the Philistine, הַמְּלְשֵׁתְּר, i. e. he who challenges you to single combat. So in Is. 66, 3 שוחם חשור מבה איש זובה השה לבף בלב. Here it may be asked why the words מור, take the article, while איש and omit it. The reason is, that the slaughterers of oxen and sheep really existed and could be pointed out by the writer as with the finger; but homicides and sacrificers of dogs are here only supposed, for the sake of comparison; the ox-slaughterer is as a homicide, etc. -The precept is also correctly given by Grammarians, that the predicate of a sentence does not take the article; comp. χαλεπά τὰ καλά and τὰ χαλεπά καλά. See Heb. Gr. § 108. 3.

Note 1. The vowels with which m is to be written, may be specified as follows:

a) Commonly before letters not guttural, it takes Patah followed by Dag. forte, উত্তুল্

b) The gutturals do not admit Dagesh forte, and before them n therefore takes different vowels; e. g. α) Before ×, which wholly rejects all duplication, the Patah is every where prolonged into Kamets, as הָאָכֶר, הָאָטָר, הָאָכֶר, הָאָרָוּ, הַשָּׂאָהָ. So also before הרובל, הרגל as הרובל, הרובל; and often alse before ש and ה, as הָהָר, בּזָהָ. β) On the other hand the harsher gutturals n and n admit a certain degree of duplication, although no Dagesh forte is marked in them by the Grammarians; (just as Germ. sicher, verglichen, are pronounced almost as if with double ch;) and the syllable being therefore more acute, the Patah is mostly retained, as חַוֹרָשׁ, חַוֹרִא. But see nevertheless חַחַרָּא Gen. 6, 19. γ) But whenever the guttural has Kamets, the Patah passes over into Segol, according to the general rule, Heb. Gram. § 27. n. 2. b. So espec. be fore ה, as שַּיְהָוּ, וְהְיִהְוּ, הְהָוֹיִה, הְהָיִה, הְהָיִה, הַהְיִה, הַהְיִּה, הַהְיִה, הַהְיִה, הַהְיִה, הַהְיִה, הַהְיִה, הַהְיִה, and segol stands only in dissyllables or trisyllables, where the tone is thrown forward towards the end, as הַיְבֶּין, מְבִּין (although הְהָיִה, הְהָהִה, הַהְבִּין, הַבְּיִן, הַבְיִן, הַבְּיִן, הַבְּיִין, הַבְּיִן, הַבְּיִין, הַבְּיִן, הַבְּיִן, הַבְיִין, הַבְּיִן, הַבְּיִין, הַבְּיִין, הַבְּיִין, הַבְּיִּין, הַבְּיִין, הַבְּיִין, הַבְּיִין, הַבְּיִין, הַבְּיִין, הַבְּיִין, הַבְיִין, הַבְּיִן, הַבְּיִין, הַבְּיִין, הַבְּיִין, הַבְּיִין, הַבְיִין, הַבְּיִיןּן, הַבְּיִין, הַבְּיִין, הַבְּיִין, הַבְּיִין, הַבְּיִין, הַבְּיִין, הַבְּיִיןּיִין, הַבְּיִיןּיִין, הַבְּיִיןּין, הַבְּיִיןּיִין, הַבְיּיִין הַיְיִיןּין הַבְיִיןּין, הַבְּיִין הַיְיִיןּיִיןּיוּין, הִייִין הִיבְיִין הַבְּיִיןּיִין הַיְיִיןּיִין הְיִיוּיִין, הְיִיוּיִין, הְיִיוּיִין, הִייִּיִין, הְיִייִין, הְיִיוּין, הִייִין, הְיִיוּיִין, הְיִייִין, הְיִיוּיִין, הְיִייִין הְיִיוּיוּיְיִיןּיוּיְיִיןּיְיִיןּיְיִיןּיְיִיןּיְיְיִיוּיְיִיּיְיִיּיְיִיּיְיִיּיְיִיןּיְיִיּיְיִיּיְיִיּיְיִיּיְיִיוּיְיִיוּיִין, הְיִייִין, הְיִיוּיְיִיּיְיִיְיְיִיְיִיּיְיִיּיְיְיִייְיִיּיְיִייְיִיּיְיִייְיִיּיְיִייְיְיִיּיְיִיּיְיִייְיִיּיְיִייְי

Note 2. Corresponding to the Heb. article in the kindred languages are:
a) Phenician א, more rare ליד, once לאי; see Monumm. Phæn. p. 437. ני) Arabic الله بالله بالله

not without reason, compare שֵׁבְּיִּחָ the sun, Arab. יייין pron. esh-Shems. On the other hand, it cannot be denied, that the pure syllable ha has the same demonstrative power; as in Chald. בֵּיִרְ, וְיִּירִי, וְיִּירִי, וְיִּירִי, וְיִּירִי, אַבְיּרָ, Arab. יִּבְירַ, and this syllable Hupfeld supposes to be the source of the Heb. article, so that Dagesh in שֵׁבָּיִה arises in the same way as in תַּבְּיָרָם for בַּיִּרָה. See Zeitschr. f. d. Kunde des Morgenl. II. p. 449.

interrogation, like Arab., a prefix put before the first word of a clause, and apocopated from the fuller in (Deut. 32, 6 in the reading of the Nehardeenses, see

Kennic. and De Rossi), Arab שָׁבָּר.

1. In simple and direct interrogation, i. q. Lat. -ne? Job 2, 3 בְּבְּרָּ אִּרִי בְּעַרָּחָת לַבְּרָּ אִרִי בְּעַרָּחָת לַבְּרָ אִרִי בְּעַרָּת hast thou observed my servant Job? Ex. 10, 7. 33, 16. etc. a) The interrogation is often so put as to require a negative answer; and then the question itself has the force of a negative, i. q. Lat. num? Gen. 4, 9 בְּעַבְּרָ אִרִי אָרַרָּ אַרִּרְ אַרָּרָ אַרִּרְ אַרִּרְ אַרִּרְ אַרִּרְ אַרִּרְ אַרִּרְ אַרָּרָ אַרִּ אַרָּבְּר אַרִּ אַרָּרָ אַרִּרְ אַרָּרְ אַרָּרְ אַרָּרְ אַרָּרְ אַרָּרְ אַרְרָ אַרְרָ אַרְרָּ אָרָרְ אַרָּרְ אַרָּרְ אַרְרָ אָרָרְ אַרְרָ אָרָרְ אַרְרָ אָרָרְ אַרְרָ אָרָרְ אַרְרָ אָרָרְ אָרָרְ אַרְרָ אָרָרְ אָרָרְ אָרָרְ אָרָרְ אָרָרְ אָרָרְ אָרָרְ אָרָרְ אַרְרָ אָרָרְ אַרָּרְ אַרָּרְ אָרָרְ אָרָרְ אָרָרְ אָרָרְ אָרָרְ אָרָרְ אָרָרְ אַרָּרְ אַרָּרְ אָרָרְ אַרְי אָרָרְ אָרָרְ אָרָרְ אָרָרְ אָרָרְ אָרְרְ אָרָרְ אָרְרְ אָרְרְ אָרְרְי אָרְרְי אָרְרְי אָרְרְי אָרְרְי אָרְי אָרְי אָרְרְי אָרְרְי אָרְרְי אָרְי אָרְי אָרְי אָרָרְ אָרְי אָרְרְי אָרְי אָרְרְי אָרְרְי אָרְרְי אָרְרְי אָרְי אָרָי אָרְי אָר

ות חבנה מש example is 2 Sam. 7, 5 לי ברח, which in 1 Chr. 17, 4 is expressed without interrogation in the negative, לא אַמַה ת'. b) Sometimes the interrogation seems to have an affirmative force, equivalent to a negative question in Engl. Job 20, 4 הואח הואח knowest thou (not) this? Ez. 20, 30. Elsewhere is put in the same sense; comp. Gr. ή γάρ; and ή γάρ ου; for is not? and Lat. -ne for nonne? see also Heusinger ad Cic Off. 3. 17. c) In disjunctive questions where the latter clause is preceded by אמ and יִּאִם, see above on p. 61; e. g. מא - מו utrum? - an? more rarely א - ה Job 16, 3. But in the poetical books שאִיים and בּאִים are frequently employed, where two questions expressing the same or a like sense in different words, follow one another in poetic parallelism, i. q. num-an? num-et? (not utrum-an?) though even here there is a sort of disjunctive relation, which however lies more in the words than in the sense. Job 4, 17 הַצְּלָהָ הָצָלָה שָׁנְאַלים שׁיַאָלוֹה בְּצָרָק יאם משחו רְטָתַר וְבֵר, comp. 6, 5. 6. 8, 3. 10, 4. 5. 11, 2. 7. 22, 3. Hence in such parallelism, the second member is often preceded merely by the simple copula, as — 7 Job 6, 26. 10, 3. 13, 7. 15, 7. 8. 11. 18, 4; comp. espec. 13, 7. 8; and even the copula is omitted 22, 4.

2. In indirect interrogation, whether, (comp. אבו B. 2,) after verbs of proving, trying, Ex. 16, 4. Judg. 2, 22. Deut. 8, 2. 13, 4; of seeing, Ex. 4, 18. Gen. 8, 8. In a disjunctive proposition, followed by אבו Gen. 18, 21; or אַן, Num. 13, 18 and see the land and the people, אַבּוּיִלְּיִנְּיִ הַּוּא אַבּוּיְרָיִ הַוּא אַבּוּיְרָיִ שְׁרִיּיִ שְׁרִינְיִ בּוּא אַבּוּיִי whether they be strong or weak, whether few or many. So too אַבּוּרַב בּנַב 2, 19.

Prefixed to other particles, as תָּאָם, see הַלֹּא ; בְּרֹכּא, see הָלֹא, see הָלֹא.

Note. As to the vowels under ה, the following may be noted: a) Before letters not guttural, and which have not Sheva simple, the interrogative ה takes the Hhateph-Patah, as הַּיְהַה, הַּיְהָה; the vividness of interrogation causing it to be made still shorter than in the demonstrative ה. b) Rarely it takes the mame form as the Article, as בּיִרְיָב Lev. 0, 19. Ecc. 3, 21; mostly before letters with Sheva simple, as הַּיִּבְּיִן Gen. 17, 17.

18 21. 37, 32. c) So too it sometimes coincides with the Art. in form before gutturals, as אָבֶלְהָ. d) Also before gutturals with Kamets, as מְאַלְהָ, הַאָּלְהָּ

25. Syr. for, Arab. 6 id.

Heb. and Chald. id. Gen. 47, 23. Ez. 16, 43. Chald. pleon. Dan. 2, 41 io often. So Syr. for often.

rejoicing, aha! Lat. eja! Is. 44, 16 Espec. in exultation over a fallen ene my, Ps. 35, 21. 25. 40, 16. Ez. 25, 3.

imperat. of the verb הָבַ q. v.

תְּבְּרָכִים m. plur. Hos. 8, 13, pr. ejfts, offerings, here sacrificial, for יְהַבְּרָבִים. R. בַּהְבִּים to give.

לְבְּכֵל fut. יְחְבֵּל 1. to breathe, to breathe out, to exhale; for the idea of breathing as connected with the syllable הב, see under אָבָב Hence קבָל breath, something vain, vanity; whence also

2. to be or become vain, to act or speak vainly, i. e. idly, foolishly. 2 K. 17, 15 וַיַּלְכוּ אַוְרֵרִי הַתְּבֶּל וְיִדְּעָבְּלוּ followed after vanity (i. e. idolatry) and acted vainly. Jer. 2, 5. Job 27, 12 שְּׁרִבְּלוּ שִׁרְדִּי הָבֶּל why then do ye thus act (or speak) so vainly? Also to cherish vain hopes; Ps. 62, 11 בְּנֵל אֵל־הַּוֹדְבֹלוּ place not vain hope in robbery.

HIPH. to make vain, to seduce to vanity, i. e. to idolatry, Jer. 23, 16.

י בְּבֶּלֶר c. suff. הָבְלִּר ; plur. הֲבָלֵר, coљ.c.

ו. e. something vain, empty, fruitless, Lam. 4, 17. Jer. 10, 3.8; also as Adv. in vain, vainly, Job 9, 29. 21, 34. 35, 16. Is. 30, 7. Ps. 39, 7. Spec. of idols as things vain and worthless, and also of their worship, 2. K. 17, 15. Jer. 2, 5.—Plur. יהָלֶּכֶּר vanities, espec. idols, Jer. 10, 8. Ps. 31, 7. Jon. 2, 9.

2. an exhalation, vapour, mist, which one cannot see through; so of an abortion, Ecc. 6, 4 for he cometh in mist and departeth in darkness, seen by none. 11, 8 בְּלַילָּיבֶא הָוֹלָ all that cometh is mist, i. e. shrouded in darkness. 8, 14.

5. Abel, pr. n. Sept. Aβελ, the second son of Adam, prob. so called from the shortness of his life. Gen. 4, 2 sq.

i. q. הָבֶל no. 1, breath, hence vanity, with Chald. form הֲבֶל בְּבֶל Ecc. l, 2. 12, 8.

* אָבַן obsol. root. i. q. אָבַן; hence

i. q. אָבָרָ m. (stony, qs. אָבָרָי from הַבְּרָּר i. q. a stone) plur. הַבְּנִים Ez. 27, 15 Keri, in Cheth. הובנים, ebon-wood, ebony, q. d. stone-wood, so called from its hardness. This etymology is so obvious, that we need not look for another, much less for a foreign one. The Semitic name is preserved in the Gr. and Lat. Estros, ebenum, ebony, see Bochart Hieroz. II. p 141; and from the Greek it has been transferred back with an epenthesis into the Arabic and Persian, where it is written ابنوش, ابنوس. The Hebrews use the plural, prob. because this wood was cut up into pieces or sticks for exportation, called by the Greeks φάλαγγες. נצרם, אַלְמִנִּרם Comp. צָצִרם,

Esth. 2, 3, and תול v. 8. 15, Hege, Hegai, Pers. pr. n. of a eunuch in the court of Ahasuerus. Benfey compares da eunuch, Monatsnamen p. 192.

* סלבול obsol. root, Arab. אין obsol. root,

1. Τος fut. Τος 1. to murmus, to mutter, to growl, pr. to utter a low rumbling sound, nearly i. q. πος Σροκεπ of the growling of the lion over his prey Is. 31, 4, Gr. ὑποβευχύομαι (to roar is και βευχύομαι); also of low thunder, see πος Job 37, 2; of the muttering of enchanters, see Hiphil; of the low tones of a harp, see πος Γες 1. Ps. 9, 17. 92, 4; of the murmuring or cooing of doves, Is. 38, 14. 59, 11; of the moaning and sighing of men, οἰμοῦς ειν, Is. 16, 7. Jer. 48, 31.

2. Poet. i. q. to speak. a) Absol. pr. to utter a sound, Ps. 115, 7. b) With acc. of thing, Job 27, 4. Ps. 37, 30. Is. 59, 3. Prov. 8, 7. Hence to speak of, i. q. to sing. to celebrate, (comp. אָבֶּר, Ps. 35, 28 לְּשִׁרִּי מִוּשְׁהַ צִּירְהָּ מִּשְׁת tongue shall speak of (sing) thy righteousness. 71, 24.

3. to meditate. pr. to speak with oneself in a low murmuring voice, as is often done by a person in deep meditation: comp. no. 1, and אָמֵר בָּלְבּוֹ , אָמֵר With I to meditate in or on any thing, to think ע בו רופם ולַרְלַח Josh. 1, 8 וְלַרְלָח and thou shalt meditate thereon (the law) day and night. Ps. 1, 2, 63, 7, 77, 13 הגיחי בכל־פַצֵלף I meditate on all thy works. 143, 5. (Synon. is שית) Prov. the heart of לַב צַּהִיק רֶהְנֶח לַצְנוֹח the the righteous meditateth what to answer. With acc. to think upon, to remember; Is. 33, ארָהָת אַרָּה thine heart remembereth the time of terror. Also in a bad sense, to devise, to plot; Ps. 2, 1 שלאמים יַהְעּוּ רִיק why do the nations devise a vain thing? i. e. attempt resistance in vain. Prov. 24, 2. Is. 59, 13.—Syr. L. on to meditate, to read by syllables; Pa. t meditate, to contemplate; Ethpa. to read. Comp. Eth. 300 to murmur, to utter inarticulate sounds, to speak, to meditate.

Conj. IV, to read. Arab בֿיבֿ to mutter. Poel inf. יוֹהוֹי i. q. Kal no. 2, Is. 59, 13. Hiph. part. plur. מֵּרְוּנִים, the mutterers, i. e. soothsayers muttering enchantments; or the sighing, the whimpering

. e. jugglers pretending to imitate the w thin voice of the shades, Is. 8, 19. Deriv. הַנְּיוֹן, הָנִגּיּח, הָנָיוֹן.

Note. Maurer not unaptly explains the connection of this second signification with no. I, by supposing that הָּבָּוֹ II is pr. to cause to puff or pant for breath, then to drive (comp. בָּבָּע, מֵּשְׁשׁ), to impel, Is. 27, 8; and with בְּיב, to drive off, to separate, Prov. 25, 4. See Maurer ad Prov. l. c.

הַּטְּה m. (r. הָּנָה I) 1. a muttering, growling of thunder, Job 37, 2.

2. a sighing, moaning, Ez. 2, 10.

3. a meditation, thought, Ps. 90, 9; i.q. יְנְבְּרָּחְ

הְלֵּכְּתְּ f. (Kamets impure) meditation, thought, Ps. 49, 4. R. הָנָת I.

ינגא see in בּנָּנֵי

הליל m. (ר.בגי, heat, fervour of mind. Ps. 39, 4 שׁהָבְּיל הִרְבָּיל הִרְבָּע mmy fervour the fire burned. Hence fer vent cry, prayer, Ps. 5, 2.—Others, moaning.

הְּנְיוֹן m. (r. הָּנְיוֹן I) constr. הָנְיוֹן, c. suff. קוֹנְיוֹן Ps. 19, 15. Lam. 3. 62.

2. meditation, Ps. 19, 15; device, machination, Lam. 3, 62; comp. Ps. 2, 1.

הְלֵּכְן m. adj. (r. הְבֵּן) convenient, commodious. suitable, i. q. Talmud. בְּבָּוֹן and Ez. 42, 12.

* is to be convenient, commodious; but not found in this signification in any of the kindred languages.

whence sheet Hejrah, flight of Mohammed; kindr.

(flight) pr. n. Hagar, the handmaid of Sarah, of Egyptian birth, the mother of Ishmael; so called as having fled from her mistress. Gen. 16, 1. 25, 12.—Also

לינוי (fugitive) Hagri, 1 Chr. 11, 35 27, 31; Plur. בְּבְרִים Ps. 83, 7, and בַּבְרִים 1 Chr. 5, 10. 19. 20, Hagrim, Hagarenes, pr. n. of an Arabian people, with which the tribes living beyond Jordan carried on war. It doubtless corresponds to the Arab. (whence the gentile n. בּבָּב, a people and region adjacent to the Persian Gulf, called Appaio in Strabo XVI p. 767 Casaub. Appais Dionys. Perieget. 956, in the province now called Bahrein.

תה i. q. ביידי, shout of joy, rejoicing, Ez. 7, 7; comp. Is. 16, 9. 10. R. הַּיַּדָּי.

הַּבְּרִיךְ Chald. m. plur. counsellors of state, ministers, viziers, Dan. 3, 24. 4, 33. 6. 8; also מְּבֶּרֵי 3, 27 the king's counsellors.—It seems to be a compound word; and if Semitic, may be either Chald. בְּרֵין (ר. בְּרָי) leaders, governors, with the Heb. article prefixed, which then coalesced with the word itself, as elsewhere the Arabic article also with several Heb. words, see אַרְבּיִרין p. 49; or it may be compounded from בְּרַרִּיִרִין, comp. אַרַרְבּיִרִין; so Lee.

י לוהן obsol. root, Arab. שׁ to break, kindr. רְחַיוּ, in Heb. trop. to break forth into joy, to shout for joy, comp. רְּבָּיִם, —The Arabic root is likewise transferred to sound, comp. שׁ כֹּיִים of the camel, a deep hoarse voice, שׁ בֹּי the sound of waves dashing upon the shore, שֹׁ בֹּי a crashing, fragor.

ליביד Hadad, pr. n. 1. An idol of the Syrians, and perhaps of the Edomites see בְּיִבְיִנִים and בִּיבִינִים.

2. Of several Edomites and Ishmaeltes. a) A king of Edom, Gen. 36. 35. 1 Chr. 1, 46 comp. 50. b) 1 Chr. 1, 30. t) 1 K. 11, 14; called in v. 17 728.

קבר pr. n. (Hadad i. e. Adod is his help, see in גּוֹרְיָבֶּוֹן Hadadezer a king of Syria-Zobah, contemporary with David, 2 Sam. 8, 3 sq. Written בְּיִרְיָבֶּיָרְ Sam. 10, 16. 19. 1 Chr. 19, 16 19; though some Mss. every where retain the better and genuine form with .

Hadad-rimmon, pr. n. of a place in the plain near Megiddo, Zech. 12, 11; afterwards according to Jerome called Maximianopolis. Prob. so called from the worship of the idol Hadad-rimmon; see Hitzig ad Jes. 17, 9. Movers Phænizier p. 297. See Biblioth. Sac. 1844, p. 220.

יְּרָה i. q. יְּרָה and יְּרָה pr. to throw out the hand, i. e. to stretch or put out the hand; once Is. 11, 8.—

Arab. هنگ to lead right, to show the

way; Syr. بَقْنُ يَعْ, way, custom, Gr. هُكُنْ يَعْ, way, custom,

אוֹת (for אָבוֹה) Syr. בּיָבסֿ, Arab. אָבּיֹבּ, India, Esth. 1, 1. 8, 9. The form Hidhus, is old Pers. for Sanscr. Sindhus (omitting n), the land of Sind; Lassen in Zeitschr. f. d. Morgenl. VI. p. 62.

הַדּוֹרְכּם Hadoram, pr. n. a) A tribe of the Joktanites in Arabia Felix, Gen. 10, 27. They would seem to be the Aδραμῖται, Atramitæ, Ptolem. VI. 7, and Plin. 28 or 32, on the southern coast of Arabia, between the Homeritæ (Himyarites) and the Sachalitæ. b) Masc. i. q. אַדּוֹיִרָם, אַדּוֹיִרָם, פָּרִיּרָם, 18.

רוֹדֵי Hiddai, pr. n. m. 2 Sam. 23, 30; for which in the parall. passage 1 Chr. 11, 32 is חובר.

to tread down to the ground, to trample under foot, once Job 40, 12.. Kindr. roots are ১০০, নত্ৰ, নত্ৰ, নত্ৰ, নত্ৰ, কিচা to tear down sc. a house, to destroy.

* Dip obsol. root, perh. to tread down, intrans. to be trodden down; whence

trop. to serve, to wait upon; Arao בּנֹה. Hence הַּדֹּם footstool.

בר הינון (Gr ביין ביין ביין ביין (Gr ביין הינון השלון, הינון השלון, הינון השלון, הינון השלון, הינון השלון, הינון השלון השלון (Gr ביין ביין 2 Macc. 1, 16) pr. to make into members, i.e. to cut or hew in pieces, a species of punishment common to many ancient nations. Comp. Seroi Barhebr. p. 218.

שׁרִיק m. (ר. בְּיַבְיֹּהְ . Only trop. Is. 66, 1
the earth is thy footstool. Ps. 110, 1 until
I make thine enemies thy footstool.—
Spec. the ark of the covenant is called
the footstool of God, because his presence was supposed to be always upon it,
1 Chr. 28, 2. Ps. 99, 5. 132, 7. Lam. 2, 1.

* Din obsol. root. Talmud. to leap to spring, to hasten.—Hence

m. plur. מְּדְּפֶּׁרִם, the myrtle, so called according to some because it leaps or springs up rapidly and grows quickly; like salix à saliendo according to Verrius, though salix is from εμξ.—Neh. 8, 15. Is. 41, 19. 55, 13. Zech. 1, 8. 10, 11, See Celsius Hierob. P. II. p. 17 sq. Arab.

id. in the dialect of Yemen; among the other Arabs this tree is called آس).

(myrtle) pr. n. Hadassah, the earlier Jewish name of Esther, Esth. 2, 7.

2. to thrust away, to repulse, 2 K. 4, 27. Prov. 10, 3.

3. to thrust out, to drive out, with מְּפֶנֵי Deut. 6, 19. 9, 4. Josh. 23, 5.

1. to cause to swell, to make tumid, and intrans. to be swollen up, tumid. Arab. أَشْنَارُ tumid, tumid, tumid.—Hence part. pass.

אבישר the swelling (raised) places will I nake plain, level. LXX. סֿסָּח, unless, perh. they read הדרים. So tumidos montes Ovid. Amor. 2. 16. 51. Comp. Engl. a swell, i. q. a low hill.

2. Trop. of ornament and splendour, in allusion to the wide and flowing robes of Oriental pomp; hence to decorate, to adorn, pr. of apparel, see אָדָּיִר בּלְבּוֹשׁיִי Is. 63, 1 הַּיִּרִי decked, glorious, in his apparel. Also to honour a person, with בּלְבּוֹשׁי to honour the face, person, of any one, to reverence, Lev. 19, 32; also in a bad sense, to favour his cause, to be partial in judgment, like בָּיֵא מְּנִים , Lev. 19, 15; c. acc. of pers. Ex. 23, 3.

NIPH. Præt. plur. in Pause יְּרְהֶּרֶהְ, were honoured Lam. 5, 12. Comp. Kal no. 2. Hithp. to show oneself proud, to carry oneself proudly, Prov. 25, 6.

The derivatives follow.

תובר Chald. Pa. חַבּר, to honour, Dan. 4, 31. 34.

2. honour, Ps. 149, 9.

תְּדְרָר Chald. i. q. Heb. הָדָר, c. suff. חַדְרָר Dan. 4, 27 [30].

וֹתְרָבָת f. (r. קוֹבָר, constr. הְדָּבָת i. q. קוֹבָר, ornament, decoration, Prov. 14, 28. הַּדְרָבָת dely adornment, i. e. apparel morn on solemn festival occasions, (not

sacerdotal as some suppose,) Ps 39, צ 96, 9. Comp. קֿרָרָי קֹרָאָ Ps. 110, 3.

הַרָּלְצֶוֹר so written sometimes fo. הַרַּלְצֶוֹר q. v.

লট় interj. expressing grief, onomatopoetic, like লট্ম, ah! wo! Ez. 30, 2.

interj. expressing grief, onomatop like יוֹד, O! wo! alas! Am. 5, 16.

ام فَوَ , f. حَمَّة , Arab. مُعْمَ , f. حَمَّة , Arab. مُعْمَ

As to its origin, see Hupfeld on the Semitic demonstr. Particles in Zeitschr. f. d. Kunde des Morgenl. II. p. 127 sq. 147 sq. -In the Pentateuch הוא includes also the feminine gender, and is put for דָּרָא, which latter (according to the Masora on Gen. 38, 25) is read only eleven times in the whole Pentateuch. The punctators, who prob. did not notice this idiom of the Pentateuch, wherever xim refers to a feminine object, seem to have regarded it as an error, and wrote it אָדוּא, signifying that היא ought to be read. Besides the Pentateuch, אזה is found as fem. in 1 K. 17, 15. Job 31, 11. Is. 30, 33, where it is also written by the punctators היא.

Like the Lat. is, ea, id, so the pronouns אָּהָה, point out a definite person or thing already mentioned or well known from the context. They thus differ from הַּיָּ, רְאֵיֹז, which is i. q. ovros, this, pointing to a person or thing present and near; and correspond rather to the Greek avros, especially in the oblique cases, as i. q. avro, וֹהְיֹא i. q. avro. Hence איה and איה are put:

well: καὶ ἔσται, ὅν ἐἀν εἴπω πρὸς σέ, ο ὖτος πορεύσεται σὺν σοί, αὐτὸς πορεύσεται σὰν σοί, αὐτὸς καὶ πᾶς ὅν ἀν εἴπω πρὸς σέ, οὖτος οὐ πορεύσεται μετὰ σοῦ, αὐτὸς νὰ πορεύσεται μετὰ σοῦ. So too in the same relation, ΤὸΝ and ΤἩΠ, Gr. οὖτοι and αὐτοί, Ps. 20, 8. 9.

2. With a degree of emphasis, as again taking up a preceding noun. Is. 33, 22 יחוח מלכנו חוא רושיענו Jehovah our king, he will save us. 38, 19. So in various ways and examples; as Gen. 13.1 Abraham . . . יאשׁתוֹ, Sept. מעוֹסה אמוֹ אָ yurn autou, he and his wife. 14,15. Gen. 1, 4 καπ בבל גם πεκ . "Αβελ καὶ αὐτός, Abel, even he. Gen. 20, 5 חַלֹא הוּא אָמַר לִי a) Somesaid HE not unto me?—Spec. times κηπ i. q. αὐτός is referred to God, as HE who alone is to be adored, who alone created and governs the world. Ps. 33, 9 הוא אַמר וַנְּחָר. Job 5, 18. Deut. 32, 39. So in the pr. names אֵלִידוּ, b) Put also by way of אביחו, etc. contempt, 2 Chr. 28, 22; like Gr. ovros, c) Like ο αὐτός, the same, Lat. iste. idem, Ps. 102, 28 אַהָּה thou art the d) Put same. Is. 41, 4. 43, 13. 48, 12. after a noun it is often i. q. autós, ipse, self. Is. 7, 14 אות לכם אות אלני חוא לכן יחן אַלני חוא לכם אות therefore the Lord himself (Sept. Kiquos αὐτός) will give you a sign, i. e. of himself, of his own accord. Often and emphatic after the pronouns אַלֹכֵּר (Is. 43, 25), מָר ; as Jer. 49, 12 יְּמָה ; as Jer. 49, 12 מוקח חנקה חנקה and shalt THOU go unpunished? Is. 50, 9 מר הוא יַרְשׁרעֵנִר wнo then shall condemn me? Gen. 27, 33.

3. Put with the art. after a noun having the art. it expresses the remote demonstr. that; ille, illa, illud; and so בחַה. זְחַה. Job 1, 1 האיש ההוא that man. Gen. 28, וו בַּמְקוֹם חַהוּא 11 in that place. Mic. 3, 4 מבח חהרא at that time. So very often in that day, at that time; spoken both in the historical books of a day just before mentioned, Gen. 15, 18. 26, 32, 30, 35, 33, 16; and also in the prophetic writings of a day just before announced, Is. 2, 17. 20. 3, 7. 18. 4, 1. 2 (comp. 2, 12). 5, 30. 7, 18. 20. al. Sept. έν τη ημέρα έκεινη.—In Syriac on, σο, are used to correspond with Heb. מָהוֹאָא, . דוהיא

4. Like the other personal pronouns, so

חרא . הוא (also הן הוא,) involve the des of the verb of existence or substantive verb, i. q. he is, she is, it is. Gen. 24, 65 what man is this? . . . אַרֹנִיר he is ma master. 20, 7 for he is a prophet. 2, 11 חוא חַפּוֹבֵב אַת־כָּלראָרֶץ חַחַוִילָח that is it which compasseth the whole land of Havilah. More frequently put last as Gen. 25, 21 בי עקףה הרא for she was barren Ps. 18, 31. Is. 41, 7. both genders it is not seldom put by way of explanation, i. q. that is, etc Gen. 14, 8 בלד חרא צער Bela, that is Zoar, now called Zoar. v. 7. 23, 2. 19. Josh. 15, 8. 9.—Hence it comes that these pronouns frequently stand instead of the substantive verb itself; as Gen. 7, 2 and of the beasts אַשַׁר לא טָחרָה הוּא that ARE not clean. Ps. 50, 6 בר אַלְחִים שמט הוא for God is judge. Gen. 41, 26 מַבֶּע פָּרֹת הַצֹּבֹת שַבֶּע שָׁנִים הַנָּח וְשָׁבֵע the seven השבלים השבת שבד שנים הנח good kine ARE seven years, and the seven good ears are seven years; comp. v. 27 fin. where instead of הַּנָּח we have דְּחָרּגּ. לבה הם בנר ושמצאל these ARE the sons of Ishmael. Zech. 1, 9 I . will show thee חַלָּה הַנָּח אָלָה what these ARE. Espec. Zeph. 2, 12, where המה even refers to a different (the second) person: בַּם אָהָם כּוּשִים חַלְלֵי חַרָבִּי חַמָּח also ye Ethiopians SHALL BE slain with my sword. Comp. Ezra 5, 11; also Syr. Matt. 5, 13.

היא היה היה f. Chald. i. q. Heb. he, she; is, ea, id; Dan. 2, 22. 6, 11. 17
Often as implying the verb of existence or substantive verb, he is, she is, etc. Dan. 2, 9. 20. 28. 32. 47. 6, 5. Put also for the substantive verb, Dan. 4, 27.

มากุ Chald. i. q. กากุ q. v.

aphæresis for הוֹד (r. בְּחַר) Arab. (r. בְּחַר) to swell, e. g. the flesh, the female breast.

1. a swelling sc. in the exuberance of health and strength; hence vigour, strength, e. g. of the youthful body Prov. 5,9; of a noble steed Zech. 10,3. Dan. 10 א מוֹר לְּתְּשִׁהְ עַלֵּי לְּמִשְׁהִית my strength was turned within me to destruction, i. e. was destroyed. Hos. 14,7 של מוֹר בּיִר בּיִּר בּיִר בּיִּר בּיִר בּיִּר בּיִּי בְּיִר בּיִר בּיִר בּיִּר בּיִּר בּיִר בְּיִּב בְּיִר בְּיִר בְּיִר בְּיִר בְּיִר בְּיִר בְּיִר בְּיִר בְּיִּר בְּיִר בְּיִר בְּיִר בְּיִר בְּיִר בְּיִר בְּיִר בְּיִר בְּיִּב בְּיִּבְּי בְּיִּבְּי בְּיִי בְּיִר בְּיִים בְּיִר בְּיִים בְּיִר בְּיִים בְּיִר בְּיִים בּיִים בּיִים בּיִים בּיים בּייבּים בּייִים בּיים בּייבּים בּייבּים בּיים בּייבּים בּייבּים בּייבּים בּיים בּייבּים בּיים בּייבּים בּייבּים בּיי

2. splendour, majesty, e. g. a) Of flod, often with יְדֶּיך, Ps. 21, 6. 96, 6. 104, 1. 111, 3. Job 40, 10. b) Of kings and princes, 1 Chr. 29, 25. Dan. 11, 21. Comp. Num. 27, 20.

3. Hod, pr. n. m. 1 Chr. 7, 37.

הודריה (perh. i. q. הודריה praise ye Jehovah) *Hodaviah*, pr. n. m. a) 1 Chr. 5, 24. b) 9, 7. c) Ezra 2, 40.

וֹרְיָוֹה (id.) Hodaviah, pr. n. m. l Chr. 3, 24.

(splendour of Jehovah) Hodeiah, Neh. 7, 43, i. q. חוֹדְיָהוּ lett. b.

(id.) Hodijah, pr. n. of several Levites, Neh. 8, 7. 9, 5. 10, 11. 14. 19.

* וְּהָיָם to be, to exist, i. q. הָּיָה. In Aramæan this is the usual form for the substantive verb, Chald. חַוָּה, Syr. on; in Hebrew it rarely occurs, and only in the poets and later writers. That it is however the primitive form and earlier than הָּרָה, is apparent, because the form has obviously an onoma-, topoetic origin; and hence הַּיָּה comes The ori-ותוה from היה as היה from היה. gin of הַנָה lies in the idea of breathing, comp. پزیم, Arab. هوی, and see in no. 2, 3. This idea is then transferred to the breathing of persons and animals; whence to live i. q. חַרַח, and so to be.-Part. חוֹח Neh. 6, 6. Ecc. 2, 22. Imp. הַוֹת, הַוֹּא, הַוֹּת Gen. 27, 29. Is. 16, 4. Fut. apoc. בהנה from ההא Ecc. 11, 3, for קהוא from בהנה

2. to breathe after, to desire, i. q. הַבָּאָ,

אָרָת I. 2. Arab. هَوَى to desire, to love, to will.—Hence חָרָה no. 1, desire.

3. Intens. to strive eagerly, to rush headlong; hence to fall headlong, to fall

from on high, i. q. בּכֹּשׁ. Job 37, 6 קרֹי הַנְיּמִי הַנְיּמִי הַנְיִּמְ אַרָּי for to the snow be saith, Fall (rush down) upon the earth; Vulg. ut descendat in terram, Sept. as in no. 1, γίνου έπὶ γῆς.—Hence הַּיִּחָ no. 2, דוֹיָהַ no. 2, דוֹיָה no. 2, דוֹיִה no. 2, דוֹיִה no. 2, דוֹיִה no. 2, דוֹיָה no. 2, דוֹיִה no. 2, דוֹיה no. 2, דוֹיִה no. 2, דוֹיִה no. 2, דוֹיה n

מות and בולא Chald. to be, i. q. Heb. יִּדְּיָּח Often joined with the participle of another verb, e. g. קיִת הַנְיִת הַנְיִת thou wert seeing, i. e. thou sawest, Dan. 4, 7. 10. 7, 2. 4. al.

Note.—In the formation of the Fut.

of this verb, there occurs this singular. ty, that in the third pers. sing. and plur. is found the prefix >, where we should expect the preformative "; and this with the regular and usual signification of the future or subjunctive. Thus, אַווֹשׁ לַחוֹצֵא will be Dan. 2, 28. 29. 45. 4, 22. Ezra 7, 26; be it, let it be, Dan. 3, 18. 5, 29. Ezra 7, 23. 4, 12. 13. 5, 8; plur. לְהֵוֹלְ may be Dan. 6, 2. 3. 27. Ezra 7, 25; fem. לחירון Dan. 5, 17; but in 3d fem. sing. הַחַהַ Dan. 2, 40-42. 4, 24; אַחָהָאַ 7, 23. Ezra 6, 8. Forms of the same kind are found in the Targums, as Hieros. Ex. 10, 28. Jonath. Ex. 22, 24; and more in the for למרו , ישמצו for לשמעו for ידער for ידער, see Furst Chald. Lehrg. p. 114. From all this it appears that these forms are not infinitives, as is sometimes supposed; but that in such examples either the \flat is put for the Nun of the Syrians (so de Dieu, Beer Inscr. et Papyri I. 19, 20), or else these forms have arisen out of the Hebrew usage instead of לָּקְשׁל which began to put רַקְּכֹל, Heb. Gr. § 129. n. 1. Comp. Winer Chald. Gr. p. 67. edit. 2.

Comp. אָּדָּה. Arab. هُوَّى desire, will.

הֹהְה i. q. הַּיָּה no. 2, fall, ruin, calamity, Is. 47, 11. Ez. 7, 26. R. תְּיָה no. 3

רְיִהוֹ, (prob. for בּרְיִה, whom Jeho vah impels, r. בּיְהָי,) *Hoham*, pr. n. of a king of Hebron, Josh. 10, 3.

interj. onomatopoetic, like

1. Of threatening, ho! wo! oval, oi, with nominat. for the vocative; comp. Sept. Is. 1, 4 אור הור הור הור שי wo, sinful nation! 5, 8. 11. 18. 20. 21. 10, 5. 28, 1. 29, 1. 15. 30, 1. 31, 1; with אַ Jer. 48, 1; 50, 27. Ez. 13, 3; 13, 18.

2. Of grief, O! wo! alas! 1 K. 13, 30 חור אַחר alas, my brother! Is. 17, 12.

3. Of exhortation, ho! Zech. 2, 10 [6]. Is. 18, 1. 55, 1.

רולה: Chald. to go, a softened form from לְּבֶּלְי, comp. שֵּבְי, and שִּבְּי, אָבְּי, and אָבְי, אָבְי, and אָבְי, אָבְי, and אָבְי, אַבְי, and in modern languages Engl. to talk, to walk (in which the l is not sounded), Fr. doux from Lat. dulcis, faux from falsus. Fut. A (the only instance in verbs בְּיִבָּי, i.q. בְּיִבְּי, i.q. בְּיִבְּי, Ezra 5, 5. 6, 5. 7. 13. Infin. בְּיִבְּי, 7, 13.—The same forms are found in the Targums.

הוֹלַלָּה f. (r. לַלָּה Po.) plur. הוֹלַלָּה, folly, Ecc. 1, 17. 2, 12. Then, improbity, wickedness, Ecc. 9, 3.

הוֹלֵלוּת £ id. Ecc. 10, 13.

הוֹלֶם (Milėl) m. Is. 41, 7; see in הָלָם.

* בּהֹלְם to put in motion, throw into commotion, consternation, to agitate; kindr. בַּהָּח, הַבְּהָיָם, Deut. 7, 23 בּהַיָּהְ pe will bring upon them great consternation.—Hence בּהֹהְהָ.

Niph. see in מַמַם.

Hiph. to make commotion, to make a noise, (comp. השׁקִרט to keep quiet,) of a noisy multitude Mic. 2, 12; of an unquiet mind, internal commotion, Ps. 55, 3.

Deriv. מְחוֹם, מְחוֹם,

קבים (destruction, r. בְּיַבְים (destruction, r. בְּיַבְים (Homam, pr. n. m. 1 Chr. 1, 39; for which in Gen. 36, 22 בִּיבָם.

i. q. Arab. פֿשׁה, to be light, easy; comp. kindr. אָּדֹרְ, אִּדּן.

Hiph. to act lightly, with levity; Deut. 1, 41 הַּוֹלְיהוּ לַבְּלוֹהוּ ye acted lightly to go up, went up heedlessly; comp. Num. 14, 44.

Deriv. חון, and

 comfort; comp. ווֹד mid. Waw, to live in comfort and quiet, ייש quiet, comfort, אוֹל wealth, substance.

2. Adv. enough, Prov. 30, 15. 16. So Sept. agres, Chald. Syr. Arab. Vers.

2. Hor, pr. n. of two mountains: a) One on the borders of Idumea, one and a half days' journey from the Dead Sea towards the south; at its eastern foot lay the city Petra. At the present day it takes its name from Aaron, who died on it, جبل فنبي عارون Jebel Neby Harûn, Mount of the Prophet Aaron. See Comment. on Is. 16, 1. Bibl. Res. in Palest. II. p. 548, 651.—Num. 20, 22. 33, 32. b) The other was perhaps a spur of Lebanon at the northeastern extremity, Num. 34, 7. 8.

קרוֹשָׁכְּל, whom Jehovah heareth,) Hoshama, pr. n. m. 1 Chr. 3, 18.

אַלֵּכוֹת (deliverance, safety, see r. אַלֵּכוּ Hiph. and Niph.) pr. n.

- a) Oshea, afterwards Joshua, the minister and successor of Moses, Num. 13, 8. 16. etc.
- b) Hoshea, 2 king of Israel, 2 K. 15, 30. 17, 1 sq. 18, 1 sq.
- c) Hosea, a prophet, Sept. Υσηέ, Hos.
 1. 1. 2.

קירה (whom Jehovah helpeth, r (יָשֵׁעְּרָה *Hoshaiah*, pr. n. of several men a) Neh. 12, 32, 33. b) Jer. 42, 1. 43, 2.

* החת see ההת.

* I to dream, to talk in one

Ireams, Is. 56. 10. Kindr. is τιπ; and the primary idea seems to be that of nocturnal vision. Sept. ἐνυπνιαζόμενοι, Aqu. φανταζόμενοι, Symm. ὁραματισταί.

—Arab. Φάρα and Ιωό to talk at random, espec. of one delirious; and nearly the same in the Talmud.

אר. pron. of 3 pers. sing. fem she, Lat. ec, neut. id; see fully in איז. Sometimes in the Masoretic text it is read יהיא, where איז used in a neuter sense is referred to the masculine, and the Jewish critics expected איז; e. g. Job 31, 11. Ecc. 5, 8. Ps. 73, 16.

Chald. i. q. Heb. she, Dan. 2, 9. 20. 21. 7, 7. Ezra 6, 15. See in 37.

m. (r. הַּיִּדִי,) shout of joy, joyful acclamation, e. g. a) Of vintagers treading the grapes, vintage-shout, Jer. 25, 30. 48, 33. b) Of soldiers rushing to battle, battle-shout, Jer. 51, 14. Is. 16, 9. 10, where these two senses are put in antithesis.

ארק וויק Neh. 12, 8, a corrupted form, prob. for חורות choirs, as 1 Chr. 25, 3. Comp. also Neh. 11, 17; where in a like context is ווידות.

יְהְיָדְ, fut. רְּהְיָהְ, apoc. יְהְיָהְ, with Vav convers. יְרְיִהְיֹּ; inf. absol. יְרִיהְ and יִּיְהְ וֹתְיֹּהְ ; inf. absol. יִּיְהְ and יִּיְהְ Num. 30, 7; inf. constr. רְּיִהְיִהְ, once תְּיִהְ Ez. 21, 15, with pref. בְּיִרִה בָּיִר בְּיִרְיִה בָּיִר בְּיִר בְּיר בְּיִר בְּיִר בְּיִר בְּיר בְּיִר בְּיִר בְּיִר בְּיִר בְּיר בְּיִר בְּיר בְּיר בְּיר בְּיִר בְּיר בְיר בְּיר בְיר בְּיר בְּיר בְּיר בְּיר בְּיר בְיר בְּיר בְיר בְּיר בְיר בְּיר בְיּיב בְּיר בְיר בּיר בְיר בְיר בְּיר בְּיר בְיר בְּיר בְּיר בְּיר בְיר בְּיר בְּיִי בְּיר בְּיר בְּיר בְּיר בְּיר בְּיר בְּיר בְיר בְיר בְּיר בְּיר בְּיר בְּיר בְּיר בְּיר בְיר בְּיר בְּיר בְּיר בְּיר בְּיר בְּיר בְּיר בְיר בְּיר בְיר בְיר בְּיר בְּיר בְּיר בְיר בְּיר בְּיר בְיר בְיי בְייב בְּיי בְייי בְייי בְייי בְייי בְייי בְייי בְייי בְייי בְי

1. to come to pass, to happen, to be; for the origin and etymology see the Note. Ex. 32, 1 we know not קרה לו what has happened to him. Ecc. 3, 22 עה שיהיו אחריו what shall be (happen) מַנְשֵׁר דִּנְּיִתִּר כֵּן דְּרָתָה 1s. 14, 24 בַּצְשֵׁר דְּנָּיתִר בָן as I have thought, so shall it come to pass. 1 K. 13, 32. So 'שַ הַדָּה מַש how comes (is) it that? Ecc. 7. 10, i. q. Gr. 11 yéyover ön; John 14, 22. Often in the phrase הַרָה דָבֶר בִי אֵל the word of Jehovah happened (came) to any one; see examples in דָבֶר no. 1. c, and comp. Lat. fama accidit ad aures ulic. Liv.-Most frequent of all is the form יְרָהַדּ, Gr. צמוֹ, hiero, and it came to pass, in historical narrative. with a notation of time. Gen וַרָחִי אַחֲרֵי חַדְּבָרִים חָאֵלֶר וְחָאֵלחִים 1 22 and it came to pass after these things, and God did try Abraham. 23, 1. 26. 32 ניחר ביום חהוא ניבאו and it came to pass on the same day, and they came etc. Josh. 4, וַיְּאֹמֶר הַמּנּ... וְיֹּאֹמֶר זְ... בַּאָשֶׁר הַמּנּ. 5, 1 נְרָקר בְשָׁמֹעַ ... נַיְּמֶּט and it came to pass when they heard ... then their heart melted. The notation of time, as appears from these examples, is variously expressed; e. g. with and inf. Gen. 24, 30. Ex. 16, 10; and inf. Gen. 35, 17. 18. Num. 10. 35; שמר with præt. Gen. 24, 22. 52. 1 Sam. 8, 1; with præt. Gen. 6, 1. 27, 1.-Corresponding to this is also the form מולים and it shall come to pass, referring always to a future event, and usually followed by a notation of time. Is. 7, 18 אותה ביום החוא מרק דר and it shall come to pass in that day, Jehovah shall hiss, etc. Ex. 12, 25 מותיה כי הבאו אַל־הַאָרֵץ...וּשִׁמְרָהֵם and it shall come to pass when ye shall come to the land ... then shall ye keep, etc. So with כר Ex. 12, 26. Judg. 12, 5; מר denoting time or a condition Ex. 4, 8. Deut. 8, 19; 2 and 2 with inf. Deut. 17, • 18. 20, 2. 9. Judg. 2, 19.

2. to begin to be, i. e. to become to be made or done. Spec. a) To come into existence, to begin, to arise, to be; Gen. 1, 3 יְחִי אור וַיְחָר אור let light be, and light was. v. 6. Is. 66, 2 וַיְּחֵרוּ כַל־אֵלָה and all these things have arisen, have With jp, of or come into existence. קיל בר עשרם 17, 16 from any source, Gen. 17, ומילבר עשרם מתנח יהרף kings of nations shall be of her, spring from her. Ecc. 3, 20. be done, established, opp. to fall, to be in vain. Is. 7, 7 לא חַקוּם וְלֹא חַהְיַה *it shall* not stand, neither shall it be done. With לא וָחָרַת לִּמְצַרַיִם auctoris, Is. 19, 15 ל המשמים neither shall any work be done by the Egyptians.—It is construed as fol lows: α) With a subst. following, to become or be made any thing. Gen. 19. 26 מלח נאיב מלח and she became a pillar of salt. 4, 20. 21. So Gen. 1, 5 וַיְהַר עֶּרֶב מורד בקר יום צחד and the evening was and the morning was one day, i. e. evening and morning became one day. β) In the same sense, with > before the subst. Gen. 2, 7 נַרָהר הָאָדָם לְנֶפָשׁ חַיָּה and man became a living soul. v. 24. 9

15. Is. 1, 22. 31. 5, 9. ץ) But אָרָה לָ, to be or become to any one, as his posses-שוֹסח, property, etc. Is. 17, 2 פַרַי צַרֹעָר the cities of Aroer shall לַעַרַרִים מְחָרֵינָת be for the flocks, i. e. be given up to them. 23, 18. Job 30, 31. So espec. of a woman, דְּרָתְדוֹ לָאִישׁ, she became to a man, i. e. became his wife, (אַפָּה being often added, Num. 36, 3,) Num. 30, 7. 36, 3. Deut. 21, 15. 24, 2. **δ**) הַרָּה כָ to be or become as or like any thing. Gen. 3, 5 מולחים באלחים and ye shall become as God. v. 22. Ps. 1, 3. Cant. 1, 7. Then also, to be or become like any one, is to have the like lot with him; comp. Fr. 'je ne sais pas ce qu'il est devenu.' ls. 1, 9 שָׁכִּים חַיִינוּ we should have become like Sodom, i. e. have experienced the fate of its inhabitants. Gen. 18, 25. Num. 17, 5. Is. 17, 3. 24, 2. 28, 4. 29, 7. 30, 13. Comp. Is. 10, 9. 20, 6; where הַּרָה is omitted.

3. to be, i. e. the substantive verb. like Gr. siul, Lat. sum. a) As the copulative connecting the subject with the predicate; whether the latter be an adjective, noun, numeral, or adverb; or whether it stand alone, or in connection with a particle. So with an adjective, Gen. 3, 1 ביום ביום מחל and the serpent was cunning. 2, 25. With a substantive, Gen. 3, 20 כי היא הַרָּתָה אָם כַּל־הֵי for she was the mother of all living. 5, 32. 16, 12. With a subst. and numeral, Gen. 5, 5 and all the days of Adam were nine hundred and thirty years. v. 8. 11. Job 1, 3. With an adverb, Gen. 15, 5 יהרת זרעף so shall thy seed be. With a subst. having the prefix ב, Ps. 22, 15 חַרָה my heart is like wax. Is. 1, 18. 30. 9, 18. In very many examples of this kind the substantive verb may be omitted; and indeed is more frequently omitted than inserted; see Lehrg. p. 849. But the rules laid down as to its use by Ewald are too narrow; Krit. Gr. p. 632. b) As expressing Kl. Gr. § 571. 2. the being or remaining in any place or state; Gen. 4,8 נְיָהַר בָּהָרוֹחֶם בַּשָּׁבֶת and it came to pass when they were in the field, pr. in their being in the field. 13, 3. 17, לא טוֹב חֵיוֹת הָאָרָם 13. Is. 7, 23. Gen. 2, 18 it is not good for man to be alone. Ecc. 7, 14. c) Emphatic, to be in existence, to exist e. g. in some place, Gen. 2, 5 The following constructions and phrases may also be noted : aa) הַּיָח לְכֵל, he was slaying, for he slew; comp. Syr. וסה ביחי בנח Gen. 4, 17 مدية and he was building. 15, 17 האם שבשת דורה ביהר השמש שמש and the sun was going down. Is. 10, 14. Often in the later writers, Job 1, 14. bb) חַרַה ל to be to Neh. 1, 4, 2, 13, 15. any one, i. e. to belong to, and with a personal subject, to have. Gen. 12, 16 יַרָּהָדּ לו צאן ובַקר and he had sheep and oxen. thou לא־רָהָיָה לָהְ אֱלֹהִים אֲחַרִים thou shalt have no other gods. Gen. 13, 5. 2 Sam. 12, 2. Is. 5, 1; 3 omitted 2 Sam. 4, 2. Comp. לר, Gr. έστι μοι, Arab. est mihi, i. q. habeo, Cor. 10. 100. cc) Also קירה ל to be for any thing, i. e. to serve as or for any thing, to be any thing, Gr. elvai els ti, yéreadai els ti. Gen. 1, 15 וְחָיוּ לִמְאֹרוֹת and they shall be for lights. v. 14. 29. Is. 1, 14 דרה עלר they are to me for a burden. With and it shall וָהָרָה לָבְעֵר 5, 5. inf. Is. 5 be for consuming, burning, pr. Eng. it shall be to burn. With a dat. of pers. Gen. 6, 21 וָהָרָח לָהְ וְלָחֲם לָאָכָלָה and it shall be to thee and to them for food. Ex. הוא וַהָרַת לָךְּ לָפָת וַאֲתַת תִחָרַת לוֹ 4,16 he shall be to thee for a mouth, and thou shalt be to him for God, i. e. he shall speak in public whatever thou shalt suggest to him in private.-Sometimes חַרֶה לְ is i. q. to show oneself so and so, to acquit oneself as; 1 Sam. 4, 9 הְחָחַוְּקוּ וְחְ־וּ לַאֲנָשִׁים be strong and quit yourselves like men. So with twice, 1 Sam. 18, 17 היה לבן־חיל be thou valiant for me, pr. quit thyself for me as a man of valour. dd) The for. mula הַרָה לְבָשׁוֹת has a double signif. a) to be about to do, to begin to do, as Gen. 15, 12 נְיָחר הַשָּׁמֶשׁ לָבוֹא מחל and the sun was about to go down was in going down. 2 Chr. 26, 5 בַּרָה שׁ בַּלְחִים and he began to seek God, applied himself to seeking God. f) to be about to be done, implying necessity, it must, it ought, etc. Josh. 2, 5 וְרָדֶר חָשָׁצֶר לְסְוֹר and the gate was to be shut, it was time to shut the gate. Is. 6, 13 a tenth part in her בורתה לבער... shall be to destroy, i. e. shall be destroyed. So with the pasand No ונא תִחָרָת לְחִבְּקֵבָ 30, 16 and No (Thebes) shall be to be rent asunder, i. e. shall be destroyed. ee) מַרָה עָם מ' to be with any one, in various senses: a) to be on his side, of his party, 1 K. 1, 8; see 🖎 no. 1. Comp. είναι μετά τινος Matt. 12, 30. β) הַרָח עם אָשָׁה to be with a woman, i. q. to lie with her, Gen. 39, 10. Comp. Svr. Svr. loa 2 Sam. 13, 20. الككا, Hist. of Susann. 14. Judith 12, 16. ץ) to be in one's mind, heart, i. q. הַרָח עם חברה (no. 2. c. ff מם no. 2. c. ff وقط K. 11, 11; see to be in the eyes of any one, i. e. to seem to him, see 779 no. 1. b. gg) to be over any one, i. q. to protect מַרָּח שֵׁל him; pr. of a wall, 1 Sam. 25, 16. Metaph. Zech. 12, 2 ינם על יחודה יהרח and also over Judah shall (God) be, i. e. he will protect Judah.

Niph. מְּהָיָה only in Præt. and Part. i. q. Kal, but less frequent.

1. to come to pass, to happen, to be. Judg. 19, 30 לא־נְּחְרָהָה וְלֹאִרנְהְאָהְח כְּוֹאֵת הַ 19, 30 no such thing had come to pass nor was seen. 20, 3. 12. Deut. 4, 32. Jer. 5, 30. Ez. 21, 12. Neh. 6, 8. Dan. 12, 1.

Engl. was done up) and was sick. Vu'g langui et ægrotavi.

NOTE. As the notion of the substantive verb is too abstruse and metaphysical to be regarded as primitive, etymologists have with good reason sought after the origin of the Heb. verbs ny and min. With some I formerly embraced the conjectural opinion, that the primary idea was that of falling, comp. Arab. هوى ruit, decidit; and that the sense of falling out, coming to pass, was derived from this; in support of which one might appeal to Pers. افتادی to fall, to fall out, to happen. But I cannot now regard this signification as the primary one. The notion of existence would seem rather to come from that of living, applied metaph. even to inanimate things; so that then the verbs חַרָה, חַנָה, and חַיָּח, may all be referred to the same origin. Of these min and min signify primarily to breathe, to blow, (comp. which notion then (, הַבֶּל , אַחַב , אַבָּח , אָנָח passes over into the signif. partly of breathing after, desiring, rushing, and partly of living, existing. See more under ਸਮੁਹ . Some also regard the verbs and הַּרָה as very closely related to the pronouns KAT and KTT.

היה f. in Cheth. Job 6, 2. 30, 31, for man fall, ruin, calamity.

ם form imitating the Chaldee, for אָדְה how? 1 Chr. 13, 12. Dan. 10, 17.—Freq. in Chaldee writers; Samar. ☆ id.

comm. gend. once fem. Is. 44, 28. Plur. בּיבָּל, once in Hos. 8, 14.

1. a large building, edifice, a palace, Prov. 30, 28. Is. 39, 7. Dan. 1, 4.—It comes from r. בְּלֵל, i. q. בְּלֵל, דִּלּל, to take, to hold; espec. to be capacious, spacious. Syr.

مَّدُكُلُّ , Ethiop. U.P. أَمُحُلُلُّ , Ethiop. U.P. أَمُحُلُلُ id. also a temple. There is likewise a verb هَنْكُلُ .

2. הַיְּבֶל רְּחְיֵבל the palace of Jehovah, i. e. the temple at Jerusalem, 2 K. 24, 13. 2 Chr. 3, 17. Jer. 50, 28. Hagg. 2, 15. Zech. 6, 14. 15; elsewhere בַּרִי רְּחָיִה Spoken also of the sacred tabernucle in use before the building of the temple, comp. הַבָּי no. 2; 1 Sam. 1, 9. 3, 3. Ps

היכ

5, 8; not 2 Sam. 22, 7. Ps. 29, 9, where the heavens are to be understood. Poet. for the heavens, Ps. 11, 4. 18, 7 et 2 Sam. 22, 7. Ps. 29, 9. Mic. 1, 2. Sometimes the epithet holy is added.

3. Spec. for a part of the temple of Jerusalem, the outer sanctuary, or rather the temple itself, ô raò; sai נּסְיִיי, as distinguished from the holy of holies (דְבִּיל ; so 1 K. 6, 5 בַּרָבְיל לִבְּיִר, v. 17. 7, 50.—But חַיִּיבֶל does not stand for the holy of holies itself.

הַרְכֵל Chald. m. emphatic. תֵּיכְלָּא, c. suff. הַיְּכְלָּא , as in Hebr.

1. palace of the king, Dan. 4, 1.26. Ezra 4, 14.

2. the temple, Dan. 5, 2. 3. 5.

Is. 14, 12, according to Sept. Vulg. Targ. Rabbin. Luth. brilliant star, i. e. Lucifer, the morning star. Aptly, since it is followed by קוֹשְׁיֵוּ son of the morning; and in Chaldee also this star is called אַרָּבָּבָּר. בּנִבְּרָבָּיִר. i. e.

is called גוֹבל, Arab. בּוֹבֶב נְּנְּוְחִים, i. e. splendid star. In this sense אַלְבֹּל would be derived from r. בַּיבֹּל to shine, as a participial noun from a conj. comp.

Arab. בְּשֵׁלֹת, Syr. בְּשִׁרֹּשׁ, and the like; or rather it is for יְשֵׁלֵּת verbal of Pi. light-giving, radiant.—The form יְשֵׁלֵּת is elsewhere Imperat. Hiph. of the verb יְשֵׁל in the signif. wail, lament, Ez. 21, 17.
Zech. 11, 2. This gives here a less apt sense; though adopted by Syr. Aqu. Jerome.

הופם see in היפש

לְּבִוֹישֵׁ (i. q. מְבִּישֵׁ Chald. and Syr. faithful) Heman, pr. n. a) A wise man of the tribe of Judah, who lived before the times of Solomon, 1 K. 5, 11. 1 Chr. 2, 6. b) A Levite, of the family of the Kohathites, one of David's chief singers, 1 Chr. 6, 18 [33]. 15, 17. 16, 41. 42. Ps. 88, 1.—Some have supposed these to be one and the same person; but see Thes. p. 117.

Till a hin, a measure of liquids containing the seventh part of a bath, i. e. twelve Roman sextarii, according to Jos. Ant. 3. 8. 3. ib. 3. 9. 4; or about five quarts English.—Num. 15, 4 sq. 28, 5. 7. 4. Ezra 4, 11. Sept. siv, iv.—This word corresponds to the Egyptian hn,

hno, which signifies pr. vessel, and then a small measure, sextarius, Gr. irvor. See Leemans Lettre à Salvolini p. 154. Bockh Metrol. Untersuch. pp. 244, 260 But it is not certain that these Heb. and Egypt. measures were of the same size.

. כר see דוכר

הַכְּרָה (ר. בְּבָּרָה, verbal of Hiph. after the form בְּבָּר, Heb. Gr. §83. 28. §84. I,) a regarding; hence הַבְּיִּדְם fthe regarding of their persons, i. e. respect of persons, partiality, in a judge, Is. 3, 9. Comp. the phrase נְבֵּר מְּנִים Hiph. no. 1.

1. The article, Arab. \iint , in Hebr. η , the letter \flat being assimilated to the next letter and inserted in it; see above on p. 240, note 2.

2. Particle of interrogation, Arab. שָׁלָּס, whence comes הְ interrogative, q. v. The full form is found once Deut. 32. 6, according to the reading of the Nahardeenses; who separate הְיִבָּי, which is elsewhere written as one word, הלרוויה. In that case, בּבָּל is to be construed with the accusative, as is often done.

קלאָדֹּי, (Milėl, pron. h4-l'ah) adv. off, afar off, pr. to a distance, thither away. It is for אָדָה from אַדָּ that, as אַרְבָּ Is. 8, 1 for אִבָּ. Corresp. are Chald. אַבָּיִדְּיּ, Syr. אֹר, אֹבּר, id. whence the verb בּּיֹם to prolong, to remove.

1. Of space, Gen. 19, 9 กลุ่วการบุล stand off, stand back, see in ชาว ; Sept. ลักจังเล ะัละั. Vulg. recede illuc; see Comment. on Is. 49, 20. (Others, come nearer, bu inaptly.) 1 Sam. 10. 3 กลุ่วการ เช่าว from

2. Of time, further, forward, onward. I Sam. 18, 9 בְּנְדְּלֵּהְ הַהְּאֵּ נְחָלְאֵה from that day forward. Lev. 22, 27. Is. 18, 2. 7, see in no. 1.

Hence as a denom. verb comes

NIPH. part. fem. nathring removed,
emote; collect. the far remote, Mic. 4, 7.

m. plur. (r. קללם) verbal of Piel. days of rejoicing, thanksgiving festivuls, after the ingathering of the fruits and harvest, Judg. 9, 27. Lev. 19, 24.

הלם see הלום.

pron. demonstr. comm. gend. this, these. Masc. Judg. 6, 20. 1 Sam. 14, 1. 17, 26. 2 K. 23, 17. Zech. 2, 8. Dan. 8, 16. Fem. 2 K. 4. 25.—The fuller form is min., which is apocopated also in Arabic, which is apocopated.

ית הלים. It is compounded from רוֹ and the full form of the article יול בערום. comp. בתְּשָׁשְׁ for בּיִלְּיִי, comp. בתְשָׁשְׁ for בּיִלְיִי, or according to Hupfeld from רוֹ בְּילִי for בּילִי, which is also favoured by the Talmudic plur. יול בּיי for יוֹלָי, which also takes the force of a relative.—Hence by apoc. דּבְּיִב, בְּילִי, by aphæresis בּילִי. id. once Ez. 36, 35; joined with

יהליף or הַלִּיבָי m. (r. הָלַהְ) a going, step. Job 29, 6 הַלָּיבִי my steps.

מרץ, and therefore fem.

הַלְּרְכּוֹת f. (ר. הְלַבְּה) only in plur. הַלְּרְכּוֹת 1. goings, progress, Nah. 2, 6. Spec. pomp, processions, in honour of God, Ps. 88, 25.

2. ways, Hab. 3, 6 ל לו לו לו the ancient ways are to him, i. e. his ways are as of old, in ancient times.—Trop.

שמעא of life; Prov. 31, 27 אָלְרכוֹת בַּרְחָדּ (she looketh well) to the ways of her household, i. e. to her domestic affairs.

3. companies of travellers, caravans. Job 6, 19.

ילְבֶּן and בְּבֶּן (Heb. Gr. § 77) fut. בְּבֵּן and בְּבֵּן (Heb. Gr. § 77) fut. הַבְּּן from בְּבַּן הַבְּּן from בְּבִּן הַבְּּן הַבְּּן from בְּבִּן הַבְּּן הַבְּּן הַבְּּן הַבְּּן הַבְּן הַבְּּן הַבְּן הַבְּן הַבְּן הַבְּן הַבְּן הַבְּן הַבְּן הַבּן הַבְּן הַבְּּן הַבְּן הַבְּּן הַבְּּן הַבְּּן הַבְּבְּן הַבְּן הַבְּּן הַבְּּן הַבְּן הַבְּּן הַבְּּן הַבְּן הַבְּיִבְּן הַבְּּן הַבְּּוּ הַבְּּן הַבְּּוּ הַבְּּוּ הַבְּּוּ הַבְּיִבְּן הַבְּּוּ הַבְּּוּ הַבְּּוּ הַבְּּוּ הַבְּּוּ הַבְּּוּ הַבְּבְּן הַבְּּוּ הַבְּּוּ הַבְּיִבְּן הַבְּּוּ הַבְּיִּ הַבְּיִּי הַבְּּבְּוּ הַבְּיִּ הַבְּיִבְּי הַבְּיִבְּי הַבְּיִבְּי הַבְּיִבְּי הַבְּיִבְּי הַבְּיִבְּי הַבְּיִבְּי הַבְּיִבְּי הַבְּי הַבְּיִבְּי הַבְּיִי הַבְּיִי הַבְּיִבְּי הַבְּיִי הַבְּיִי הַבְּיִבְּי הַבְּיִי הַבְּיִי הַבְּיִבְּי הַבְּי הַבְּיִי הַבְּיִבְּי הַבְּי הַי הַבְּי הַי הַבְּי הַבְּי הַיּבְּי הַי הַבְּי הַיּבְּי הַי הַבְּי הַי הַּיּבְי הַבְּי הַיּבְּי הַיּבְּי הַיּבְּי הַיּבְּי הַיּבְּי הַיּבְּי הַבְּי הַבְּיּבְּי הַבְּי הַבְיי הּיבּי הּיבּי הּיבּי הּיבּי הּיבּי הּיבּי הּיבּיי הּיבּי הּיבּי הּיבּי הּיבּי הּיבּיי הּיבּי הּיבּי הּיבּיי הּיבּי הּיבּי הּיבּי הּיבּי הּיבּיי הּיבּיי הּיבּי הּיבּיי הּיבּיי הּיבּיי הּיבּיי הּיבּיי הּיבּיי הּיבּיי הּיבּיי הּיבּיי הּיבּיּיי הּיבּיי הּיבּיי הּיבּיי הּיבּיי הּיבּיי הּיבּיי הּיבּיי הּיבּיי הּיבּיי הּיבּ

1. to go, to walk, to go forth, also rarely to come, etc. Chald. and Syr. Pa. id. Arab. to perish.—1 Sam. 17, 39. Gen. 3, 14. Is. 6, 8 מר בֵּלָהְ לָנה who will go for us? sc. as our messenger, prophet. Job 38, 35. Often before an infin. with לָּהָ לֹבְּוֹז as תַּלָהְ he went to shear Gen. 31, 19. הלה לקרא he went to call 1 K. 22, 13. Judg. 8, 1. In a different sense, Gen. 25, 32 הְנָה הֹלָהְ הֹלֶה אַנֹכִי הֹלֵהְ lo! I am going to die, am at the point of death.—With another finite verb is often apparently redundant, mostly in the language of common life; as Job 1, 4 הַלְכוּ וְצְשׁוּ מִשׁתְּח they went and made a feast. Gen. 35, 22. Ex. 2, 1. Josh. 9,

The following constructions are to be a) With > of the person to noted: whom one goes. Num. 22, 37 אל שרה לא יהלָבִּהְ צֵּלֵּר wherefore wentest (camest) thou not unto me? 1 Sam. 17.44. Sometimes in a hostile sense; see by A. 3. 1 Sam. 17, 33. 2 Chr. 11, 4. Also of place to which, Gen. 22, 2. Jon. 1, 2. b) With ל of place whither; as חַלַה he went to his house, went home, 1 Sam. 10, 26. ים לאחלו to his tent Judg. 19, 9. למקים: Judg. 19, 28. With an accus, and He parag, in the same sense; Gen. 28, 2 לָךְ פַּדֶּיָהוֹ צֵּרָם go to Padan-aram, :o the house of Bethuel. 1 K. 17, 9. W.thout He, 2 Chr. 9, 21 אַנִיּוֹת הַלְכוֹח הַרְשִׁישׁ ships going to Tarshish. Judg. 19, 18 .-But with a simple accus. the sense is also to go through, to pass through; Deut. 1, 19 נפלה את כל-הַמִּדְבָּר we went through all the desert. 2, 7. So too חַלָּה הַרֶּה he went the way, see in דָרָה no. 2. d) With פר, Gen. 22, 5. Judg. 19, 18. al

e) Rarely with 3, Jer. 3, 18. 2 Sam. ואָנִר חֹלָהָ על אֲשֶׁר אָנִי חֹלָהָ and I go whither I go. Jer. 3, 6. f) The phrase א חלה ב has several senses: מ) to go i. e. move about in a place; Josh. 5, 6 the children of הַלְכוּ בְנֵר יִשְׂרָאֵל בַּמְּדְבָּר Israel went (walked) in the desert. 14, 10. Judg. 11, 16. 18. β) to go into a place, to enter, see A. no. 7. Is. 38, 10 אַלְכָח בְשֵׁצַרֵר שָׁאוֹל I shall enter the gates of Sheol. חַלַּךְ בַּשְּׁבִר and חַלַּךְ בַּנוֹלָח to go into captivity, Is. 46, 2. Jer. 20, 6. Lam. 1, 18. γ) to go with a person or thing, i. q. to take along, Ex. 10, 9. Jer. 46, 22. Hos. 5, 6. g) אָר עם, to go with any one, to accompany, Gen. 24, 58. Ex. 10, 24; particularly as an ally in war, Gen. 14, 24. Josh. 10, 24. Judg. 1, 17. 4, 8. 7, 4. More rarely to go in company with, to company with, Job 34, 8; metaph. 31, 5. h) הַלָּהְ לִפְנֵי to go before any one, 2 Sam. 6, 4. So of God and his angel as leading his people, Ex. 13, 21. 23, 23. 32, 1. 21. 34. יולה אחרי (i to go after a person or thing, to follow; comp. in N. T. έρχεσθαι όπίσω. Gen. אולר לא תאבת האשח ללבת אחרי 24, 5 perhaps the woman will not be willing to follow me. v. 8. 31, 17. Ruth 2, 9. Often in a bad sense; Hos. 2, 15 [13] וַהַלָּהָ מאַחַבים and she went after her lovers. אחרי אלהים אחרים 'n to go after other gods Deut. 8, 19. 11, 28. 13, 3. Judg. 2, 12. Jer. 35, 15. Metaph. ה' אַחַר to follow stubbornness of heart Jer. 3, 17. 9, 13. 11, 8.

2. Metaph. to walk, i. q. to live, to pursue a way of life, see מַרָה no. 3. Very often in the phrase תַּלַהָּ בְּדֶרָהָ, בְּדַרְבִי תֹּ to walk in the way of any one, to imitate his life and conduct, see in הַכָּה no. 3. a. So די בחקוח יר to walk in the statutes of Jehovah Ez. 5, 6.7. 11, 12.20. במשפטר רר Ez. 37, 24. Ps. 89, 31. בּרָרָאָת רָר Neh. 5, 9 etc. etc. Also בַּבְצָּח פ to walk in the counsel of any one, to live and act as he does, Ps. 1, 1, comp. Mic. 6, 16. Ps. 81, 13. 2 Chr. 22, 5. Poet. c. acc. (like הֶרֶהְ הֹי, הַרֶּהָ הַרָּה, ווֹא. 33, 15 הַלָּה בּרָקוֹת walking in righteousness, living a righteous life. Mic. 2, 11 חלַהָּ רוּחַ וָשֶׁקֵר walking in wind and falsehood. So with an adject. subjoined, דוֹלֶהְ תָּּמִים walking uprightly Ps. 15, 2. Prov. 28, 8. 3. Used often of inanimate objects;

thus ships are said to go Gen. 7, 8. 2 K 22, 46; wheels Ez. 1, 19. 10, 15; the moon in the heavens Job 31, 26; rumours 2 Chr. 26, 8. Spec. of waters, streams, to flow, to run; Gen. 2, 14 חוא הַחֹלֵהְ קַרָמַת THER which flows before Assyria. Josh. 4, 18. 1 K. 18, 35. Ecc. 1, 7. Is. 8, 6. 7. Comp. Virg. Æn. 8. 726 'Euphrates ibit jam mollior undis.'-Poet. of a land, to go or flow with any thing, i. e. to produce it in abundance, see Heb. Gr. § 135. 1. n. 2; with accus. Joel 4, 18 הַּנְבָנוֹת הַלַּבְנָה דַלְב the hills shall flow with milk, דַכְל־ מולכו מים and all the valleys of Judah shall flow with water sc. in abundance. So too Ez. 7, 17 et 21, 12 [7] בֶּל־בָּרְבַּיִם חֲלֶכְנָה מָיִם, Vulg. omnia genua fluent aquis, sc. for terror.

4. Spec. to go away, to .lepart; in this sense opp. to אוֹם q. v. no. 2 init. 1 Sam. 15, 27 and Samuel turned אַלְּכֶּח away. 10, 9. With אַרָּה from any place or person 1 K. 2, 41; מַבְּיב הַלַבְּר בַּרָר 3, 1; בּבְיב בּר 3, 1; בּבְיב בּר 3, 1; בּבְיב בּר 3, 1; בּבְיב בּר הַלַב בּרַר (die) depart (die) childless. Ps. 39. 14. 2 Chr. 21, 20.— Also to be gone, to perish, Arab. אָלָב בּר הַלַב בּר מַב בּר

Note. In the preceding senses and constructions, and espec. in no. 4, there is sometimes appended to קְּבֶּהְ a pleonastic dative of the subject, יְבָּי מָ a pleonastic dative of the subject, יְבִּי מְּבִּי מִ מְבִּי מִ מִּבְּי מִ מִּבְּי מִ מִּבְּי מִּבְּי מִ מִּבְּי מִ מִּבְּי מִ מִּבְּי מִ מִּבְּי מִ מִּבְּי מִ מִבְּי מִ מִּבְּי מִּבְּי מִ מִּבְּי מִ מִּבְּי מִ מִּבְּי מִּבְּי מִ מִּבְּי מִ מִּבְּי מִ מִּבְּי מִ מְּבְּי מִ מִּבְּי מִ מְּבְּי מִ מְּבְּי מִ מִּבְּי מִ מִּבְּי מִ מִּבְּי מִ מִּבְּי מִ מִּבְּי מִּבְּי מִ מְּבְּי מִ מְּבְּי מִ מְּבְּי מִ מְּבְּי מִ מְּבְּי מִּבְּי מִ מְּבְּי מִ מְּבְּי מִ מְּבְּי מִ מְּבְּי מִ מְּבְּי מִ מְּבְּי מִבְּי מִ מְּבְּי מִבְּי מִ מְבְּי מִ מְבְּי מִבְּי מִבְּי מִ מְבְּי מִבְּי מִ מְבְּי מִ מְבְּי מִבְּי מִ מְבְּי מִ מְבְּי מִבְּי מְבְּי מְבְּי מִבְּי מִ מְבְּי מִ מְבְּי מְבְי מְבְּי מְבְּי מְבְּי מִבְּי מְבְּי מְבְיי מְבְּי מְבְּי מְבְיּי מְבְּי מְבְי מְבְּי מְבְיּי מְבְּי מְבְּי מְבְּי מְבְיּי מְבְּי מְבְיּי מְבְּי מְבְּיּי מְבְּיּי מְבְּי מְבְּי מְבְּיּי מְבְּי מְבְּי מְבְּי מְבְּי מְבְּים מְבְּיּי מְבְּים מְבְּיי מְבְּי מְבְּיי מְבְּי מְבְּי מְבְּיּבְּי מְבְּי מְבְּי מְבְּיּבְי

5. A not unusual formula is the following: אוֹנְהְ הַבְּּבְּהְ חִלּהְהְ חִבּּׁהְ חִלּהְהְ חִבּּׁהְ בִּּבְּּי אַ אַרְ חְבּּׁהְ חִבּּׁהְ חִבּּׁהְ חִבּּׁהְ חִבּּׁהְ בִּבְּּי אַרְ וְבִּבְּי אַרְ וְבְּבִּי חִבּּּהְ חִבּּּי חִבּּּי אַר וּבְּבִּי חִבּּי חִבּי חִבּי חַבְּי חִבּּי חִבּי חִבּי חִבּי חִבּי חִבּי חִבּי חִבּי חִבּי חַבְּי חִבּּי חִבּי וּבְּבְּי חִבּיי חִבּי חִבּי וּבְּבְּי חִבּיי חִבּי חִבּי

trop. for to go on in any thing, to increase; and that in a threefold construca) With the infin. pleonast. חַלוֹהָ and a participle or verbal adj. of another verb; Gen. 26, 13 וַיַּלַהְ הַלֹהְ וְנָדֵל he went on going and growing, i. e. grew more and more. Judg. 2, 24 ַּנַר־ בַּר בְּנַיר מולוה וכשח and the hand of the Israelites went on going and being hard, i. e. grew harder and harder upon Jabin. 1 Sam. 14, 19. 2 Sam. 5, 10. 18, 25. b) Instead of the first אָלַהָּ, is not seldom put the verb itself which expresses the action thus increased; as Gen. 8, 3 אַביי מַיִּם מַצֵּל הָאָרֶץ הַלוֹהְ וָשׁוֹב and the waters returned (flowed) from off the earth, going and returning, i.e. more and more. 12, 9. Rarely for the first זְלַהְ is put היה מלה as Gen. 8, 5 and the waters היה, as Gen. 8, 5 were going and decreasing, i. e. decreased continually, more and more. c) With the part. and a particip. of another verb ; 1 Sam. 17, 41 בַּלַהְ הַשָּלְטָתִּי and the Philistine went on, going and drawing near, i. e. drew nearer מחל and nearer. 1 Sam. 2, 26 וְהַנְצֵר שִׁמּנְצֵל and the child Samuel went on, הלה ונרל going and growing, i. e. grew more and more. 2 Sam. 3, 1. Esth. 9, 4. Jon. 1, 11. Prov. 4, 18. Comp. in Fr. 'la maladie va toujours en augmentant et en empirant.' -See on the above idioms, Heb. Gr. § 128. 3, and notes.

7. Imperat. אין with He parag. is not only: go, depart, etc. Num. 10, 29. 1 Sam. 22, 5. al. sæp. out it also passes over into a particle of inciting. go to! come! come now! Lat. age! Gen. 31, 44. Num. 22, 6. Judg. 19, 11. It is even addressed to females, instead of לכי , Gen. 19, 32. So without He parag. אין לכי go to! go, 2 K. 5, 5.—Plur. לכי id. Gen. 37, 20. 1 Sam. 9, 9. al. sæp.

NIPH. קריבן pr. to be made to go; aence, to be gone, to vanish away, like a shadow, Ps. 109, 23. Comp. Kal no. 4.

Piel יְּלֵּהְ: i. q. Kal, but only poetic except 1 K. 21, 17; in Chald. and Syr the usual form.—Spec.

1. i. q. Kal no. 1, to go about, to walk, like Hithp. Ps. 115, 7. With an adjunct of manner, Job 30, 29 38, 7. 1 K. 21, 27. Ps. 38, 7. With Ps. 131, 1.

2. i. q. Kal no, 2, trop. to walk, to live; as בְּאֲמָה דְּבָּ Ps. 86, 11; קּאֲמָה דָּבְ Ez. 18, 9; also Ps. 89, 11. Prov. 8, 20. Ecc. 11, 9.

3. i. q. Kal no. 3, to go, to flow, of inanimate things; as ships Ps. 104, 26; streams Ps. 104, 10.

4. Intens. i. q. Kal no. 6, to go swiftly to speed, to fty; spoken of arrows Hab. 3, 10; of God on the wings of the wind Ps. 104, 3. Also to roam about, to ravage; Lam. 5, 18 the foxes ravage upon it. Part. מְּיִבּעֹרָ a rover, ravager, robber, Prov. 6, 11; parall. בּיִבּעֹרָ בּיִבּעֹרָ.

Hiph. הַילִּרה (fr. לְלַהְּ), rarely הַילִּרה Ex. 2, 9; part. plur. מַחְלָכִים Zech. 3, 7 from הָילָם, formed in the Chaldee manner.

2. Causat. of Kal no. 3, to cause to flow, e. g. a river, Ez. 32, 14; to cause to flow off or out, e. g. the sea or tide, Ex 14, 21.

3. Causat. of Kal no. 4, to cause to perish, to destroy. Ps. 125, 5.

HITHPA. ΠΕΙΤΙΘΕ 1. Pr. to go for oneself, Fr. se promener, comp. Gr. πορεύομαι; hence to walk up and down, as for
exercise or amusement, Gen. 3, 8. 2 Sam
11, 2; to go about, to walk about, Ex. 21,
19. Job 1, 7. Zech. 1, 10. 11. 6, 7; to go,
to walk, Ps. 35, 14. With acc. (like Kal)
Job 22, 14 ביים ביים און he walketh
the vault of the heavens.

2. Trop. like Kal no. 2, Piel no. 2, to walk, to live. הַּמְּשֵׁהְ הַּחַחָּהְ, הַּהְשָׁהְ הַּ הַּשְּׁהָ הַ הַּתְּחָ, to walk in truth, in uprightness, i. e. so to live, Ps. 26, 3. 101, 2. Prov. 20, 7, 23, 31. To walk before God Gen. 17, 1, 24, 40, 48, 15, also to walk with God 5, 22, 24. 6

9, v. e. to live in a manner well pleasing unto God.

3. i. q. Kal no. 3, to flow, e. g. wine, Prov. 23, 31.

4. Part. מְחַוֹּלֵהְ Prov. 24, 34, a ravager, robber. Comp. Pi. no. 4.

Deriv. besides those here following, מַּחֲלּוּכָח, הָלִיבָּח, הָלִיבָּח, מַחֲלוּכָּח, הַלִּיבָּח.

기가 Chald Pa. to go, to walk, Dan. 4, 26.

APH. id. Part. plur. מַּהְלָּבִין Dan. 3, 25. 4, 34.

m. 1. a way, journey; then i. q. מְּלֵּהְ: מּשׁ מִּלְּהְ: a wayfarer, traveller, 2 Sam. 12, 4. Comp. Heb. Gram. § 104. 2. a.

2. a flowing, a stream. 1 Sam. 14, 26 ביל ה קלה ב flowing of honey, i. e. honey was flowing. Comp. קלף no. 3.

קּבְּי, Chald. m. a way-tax, toll, Ezra 4, 13. 20. 7, 24.

- 1. to give a clear sharp sound, an onomatopoetic root. In Ethiopia the women on occasions of public rejoicing are accustomed to repeat the sounds ellellell-ellellell; whence to make ellell is i. q. to rejoice; see Isenberg Amhar. Lex. p.112. Comp. Germ. hallen, gellen; Engl. halloo, yell; and with a sibilant, Germ. schallen, Heb. >>x.
- 2. Transferred to light, to be clear, bright, to shine, Arab. שָׁבָּׁה, Germ. hell seyn. Job 29, 3 יְבוּלֵּה נֵיה when his candle shined; for the pleonastic suffix, comp. 33, 20. Ez. 10, 3. See Hiph. and n. בַּרְבֶּל
- 3. Trop. of persons to shine, to make a show, i. e. in external things and in words, i. q. to boast, to glory. Ps. 75, 5. Part. boasters, the proud, Ps. 5, 6. 73, 3. 75, 5.—Hence
- 4. to be foolish; see Poel. In the minds of the sacred writers the idea of boasting and pride is always connected with that of folly; as on the other hand modesty and humility are the attendants of wisdom and piety. Comp. 227.

PIEL 1. to praise, to celebrate, mostly spoken of God, c. acc. Apple praise Jehovah, Hallelnjah, Ps. 104, 36. 117, 1. 145, 2. In the later books c. , pr. to sing unto Jehovah, 1 Chr. 16, 36. 25, 3. 2 Chr. 20, 21. 30, 21. Ezra 3, 11; c. & Ps. 44, 9. Also of men, to praise, Prov. 27, 2. 28, 4;

with 34, to praise to any one, to commend, Gen. 12, 15.

2. Intrans. to glory; Ps. 56, 5 צָּרְשָׁרָם יוֹ in God will I glory; c. צַרָּשָׁרָ בּר, 3.

Poel לְצְׁלֹח, fut. יְחוֹלֵל, causat. of Kal no. 4, to make foolish, Ecc. 7, 7. Also to show to be foolish, to put to shame, Job 12, 17. Is. 44, 25 קַּמְמָרֵם רְחוֹלֵל eth diviners to be fools, puts them to shame.

Poal part. אָם מְהוֹלְלָּי pr. made foolish; hence mad, raving. Ps. 102, 9 מְהוֹלָלַי those mad against me, like קָם Ecc. 2, 2.

HIPH. 1. Causat. of Kal no. 2, to cause to shine, Is. 13, 10. Job 41, 10.

2. to shine, pr. to cause light, to give forth light, i. q. הַאִּרר no. 2, Job 31, 26.

HITHPA. 1. Pass. of Piel no. 1, to be praised, Prov. 31, 30.

HITHPO. 1. to be foolish; hence to be mad, to rage, Jer. 25, 16. 51, 7. Nah. 2, 5 הַחָבֶּל the chariots are mad, i. e. rage, are driven furiously. Jer. 50, 38 בַּאַרְבֶּרם יְהְחִוּלֶלְנְּ they are mad in (ufter) idols.

to feign oneself mad, 1 Sam. 21, : 1.
Deriv. בְּחַלְּלְאַל , חַלְּלְּגָּר , חַלְּלְגָּר , חַלְּלְגָּר , חַלְּלְגָּר , חַלְּלְגָּר , חַלְּלָגָּר , חַלְּלָגָּר , חַיְלַלְגָּר ; pr. names , יְהַלְּלָּאַל , and

הַלֵּל Hillel, pr. n. m. Judg. 12, 13. 15.

לְּבֶלֵם fut. יְּהְלֹם Ps. 74, 6. 1. to beat, to strike, to smite. Judg. 5, 26 אַקְבָּה מִיסְרָא she smote Sisera. Ps. 74, 6. 141, 5. Is. 41, 7 שונים שנים אונים אונים

2. to smite in pieces, to break, Is. 16, 8.

3. Intrans. to break up, e. g. an army, i. q. to disband, to scatter themselves. 1 Sam. 14, 16 בילה בולם and they went on and were scattered, i. e. dispersed themselves more and more.

Deriv. the three following, and בַּיְתְיבָ, הוֹבּצֹיתוּם.

pr. a stroke or tap of the foot, as if showing where to come; hence Adv. of place, hither.—Corresp. is Arab. come hither, declined as an imper. whence fem. בَשُرُة. Ewald regards it as from אַלְּאָהוֹ with בּ added, § 448; but בּ seems to be radical.

1. hither, to this place, Ex. 3, 5. Judg. 18, 3. 1 Sam. 10, 22. אולה בריקלם hitherto, thus far, 2 Sam. 7, 18. 1 Chr. 17, 16.

2. here, in this place, Gen. 16, 13.

בּלְכּוֹ (stroke) Helem, pr. n. m. 1 Chr.
7, 35.

הַלְּמֵהּת f. a hammer, mallet, Judg. 5, 26. R. הַלָּם.

district otherwise unknown, the residence of the Zuzim, prob. in or near the country of the Ammonites. Gen. 14. 5.

בּיִם or בּיִם m. (r. הַּיְּהַי) only in Plur. c. suff. בּיְהַיֵּהְ for בּיִּהְים their riches, wealth. Ez. 7, 11 לֹא מַהְם וְלֹא מַהְמּוֹנְם וְלֹא (there shall remain) nothing of them. neither of their multitude, nor of their wealth. The paronomasia of the words בּיְהַבּיוֹנִם בְּיִבּיוֹנִם, seems to have given occasion for this new or at least unusual form.

they, Lat. ii; sometimes connected with a fem. as if for Lat. ea, Zech. 5, 10. Ruth 1, 22.—The general use of this pron. is similar to that of NT q. v. viz.

1. Without emphasis, they, Lat. ii, אפת הם רעים 16 בין tell

me where they are feeding. 41, 4. Often with a particip. marking the present time, Ex. 5, 8. 6, 27. 14, 3.

2. With a certain emphasis, i. q. מייסל. Ps. 37, 9 קיר יהוה השה דירשה בירשה לקיץ those that wait upon Jehovah, they shall possess the land. 23,4. 43, 3. Gen. 14,24.—Gen. 44, 3 the men were sent away. דְּשָׁה וְהַרִיקָה they and their asses. 7, 14. 42, 35.

3. Subjoined to nouns, and with the article; e. g. in the formula מְּיָרֵים חְּוֹנֵים those days, Sept. לי זמנה הְשִׁנְּים מְּנִים לְּתִּנִּים נְתִּים לְתִּנִּים נְתִּים לְתִּנִּים לְתִּנִּים לְתִּנִּים לְתִּנִּים לַתְּנִים לַתְּבִּים לַתְּבִּים לַתְּבִּים לַתְּבִּים לַתְּבִּים לַתְּבִּים לַתְּבִּים לַתְּבִּים לַתְבִּים לְתַבְּים לַתְבִּים לְתִבּים לְבִּים לְתְבִּים לְתְבִּים לְתִבְּים לְתִבְּים לְתִבְּים לְתִבְּים לְתְבִּים לְתִבְּים לְתִבּים לְתְבִּים לְתְבִים לְתְבִּים לְּתְבְּים לְּתְבִּים לְתְבִּים לְּתְבִּים לְּתְבְּים לְּתְבּים לְּתְבּים לְּתְבּים לְּתְבְּיבּים לְּתְבּים לְּתְבּים לְּתְבְּים לְּתְבְּים לְּתְבִּים לְתְבִּים לְּתְבְּים לְּתְבְּיבְּים לְּתְבּים לְּתְבּים לְּתְבּים לְּיבְּים לְּתְבּים לְּתְבּים לְּתְבּים לְּתְבּים בְּיבְּים לְּתְבּים בְּיבּים לְּתְבּים בְּיבּים לְּיבּים בּיבּים לּתְבּים בּיבּים בּיבְּיבִים בּיבּים בּיבּים בּי

4. As involving the idea of the sub stantive verb, they are, Gen. 3, 7 and they knew בין בין בין לער בין that they (were) naked. 34, 23. Ex. 15, 23. Is. 37, 19. sep.—Hence בין, השון, stand also instead of the substantive verb itself; Gen. 25, 16 אַבְּיִר רְשִׁבְּעֵּל fen. 25, 16 אַבְּיִר רְשִׁבְעֵּל fen. 25, 16 אַבְּיִר רְשִׁבְעֵל fen. 25, 16 אַבְּיִר רְשִׁבְעַל fen. 25, 16 אַבְּיִר רְשִׁבְעַל fen. 25, 16 אַבְּיִר רְשִׁבְּעַל fen. 25, 16 אַבְּיִר רְשִׁבְּעָל fen. 25, 16 אַבְּיִר רְשִׁבְּעָל fen. 25, 16 אַבְּיִר רְשִׁבְּעָל fen. 25, 19 אַבְּיִר מְּבְּעָר מִבְּעָל fen. 25, 19 אַבְּיִר מְבְּעָר מִבְּעָר מִבְּער מִבְּעָר מִבְּעָר מִבְּעָר מִבְּער מִבְּי מִבְּער מִּבְּער מִּבְּער מִבְּער מִבְּער מִבְּער מִבְּער מִבְּער מִבְּער מִ

5. With prefixes: a) מְּבֶּים by them Hab. 1, 16, i. q. comm. בּתָּבָּה. b) מַחַבָּּים קָּרִם, as they, i. q. such, like, 2 Sam. 21, 3. Jer. 36, 32; comp. 2 K. 17, 3. c) מַבְּיַבָּי i. q. בּתְּבָּי j. q. בַּתְבָּי j. gr. 14, 16. d) מִבְּיִבְּי frum them Ecc. 12, 12. Jer. 10, 2. But בַּתְבָּי Ez. 8, 6 is for בַּתְ בִּי j. see בַּתְבָּ.

1. Of the sounds uttered by certain animals, e. g. to growl as a bear Is. 59, 11; to growl or snarl as a dog Ps. 59, 7. 15; to coo as a dove Ez. 7, 16. Trop. of the sighing, moaning of men Ps. 55, 18. 77, 4; which also is compared with the growling of bears Is. 59, 11, and the cooing of doves Ez. 7, 16.

2. Of various sounds and noises, genr. to sound, to make a noise; so of the humming sound of the harp, comp. Germ. Hummel as the name of a species of hurp or guitar, Is. 16, 11 comp. 14, 11; also

of other musical instruments Jer. 48, 36; of rain 1 K. 18, 41; of waves, to rage, to roar, Ps. 46, 4. Is. 51, 15. Jer. 5, 22. 31, 35. 51, 55; also of a tumultuous crowd, to be noisy, clamorous, Ps. 46, 7. 59, 7. 93, 3. Is.17,12.—Part. fem. פֿרָר הוֹפֶּיָה poet. noisy places, i. e. the public streets, Prov. 1, 21.—Prov. 20, 1 בּרָר הַבְּיִה וֹבְּיִר שִׁיִּר wine is a mocker, strong drink is raging, noisy. Comp. Zech. 9, 15.

3. Trop. of internal emotion, tumult, of a mind agitated and disquieted by cares, anxiety, pity, and the like, i. q. to moan internally, to be disquieted, Ps. 42, 6. 12. Jer. 4, 19. 31, 20; comp. Cant. 5, 4.—This internal moaning or commotion is sometimes compared by the poets to the sound of musical instruments, comp. no. 2; just as Forster relates of the natives of some of the islands in the Pacific, that they call pity 'the barking of the bowels.' Is. 16, 11 מַבֵּר לַמוֹאָב בַּכְּנוֹר רַחֲמּג my bowels sound (moan) like a harp for לבר למואב בַּחַלְלִים Moab. Jer. 48, 36 my heart shall moan for Moab like pipes.-Hence

4. Of a person roving about from inquietude, q. d. to buzz about, to ramble, e. g. an adulterous woman Prov. 7, 11. 9, 13.

Deriv. בהָ or בהַ, הָמְיָה, הָמֹוּן, pr. n. הְמִינְה,

. הַם see הַתָּה

ממון and המון Chald. pers. Pron. 3 pers. plur. m. they, i. q. Heb. קהם, Dan. 2, 34. Ezra 4, 10. 23.

הַמִּילִה see הַמִּרּלָה.

קבר (r. הְבְּרוֹ, once fem. Job 31, 34. Comp. הָבּרוֹ,

1. noise, sound, e. g. of rain 1 K. 18, 41; of singers Ez. 26, 13. Am. 5, 23; espec. of a multitude 1 Sam. 4, 14. 14, 19. Job 39, 7.—Hence

2. Meton. a multitude, crowd of men. לים המון the noise of a multitude, Is. 13, 4. Dan. 10, 6; espec. a tumultuous crowd, a tumult, Is. 33, 3. 2 Sam. 18, 29. המון גורם Gen. 17, 4, 5, יבים הון ביים מ Is. 17, 12. a multitude of nations. יבים מ nultitude of women, many wives, 2 Chr. 11. 23. Espec. of troops, a host, army,

Judg. 4, 7. Dan. 11, 11. 12. 13. Also a multitude of waters Jer. 10, 13. 51, 16.

3. multitude of possessions, i. e. abundance, riches, wealth, Ps. 37, 16. Ecc. 5, 9. Is. 60, 4. Concr. the rich Is. 5, 13.

4. commotion of mind, disquietude. Is. 63, 15 קמון בידר pr. the sounding (moaning) of thy bowels, i. e. thy compassion. Comp. r. הַבָּין no. 3.

המו see המון.

phetical name of a city in a valley where the slaughter of Magog is to take place, Ez. 39, 16. R. חַּפְּהָ

קּמְיָה f. sound of a harp, Is. 14, 11. R. הָּמָה.

obsol. root, Arab. לְּבֶּׁכֵּ to rain continually, kindr. with יַחָיִר. The primary idea is prob. that of noise, sound; comp. מְּבָּיִר spoken of rain 1 K. 18, 41.—Hence

* Did fut. bhy, i. q. ban, pr. to put in motion; hence

2. to destroy utterly, to make extinct, Deut. 2, 15. Esth. 9, 24 joined with אָבֶּר; Jer. 51, 34 joined with אָבֶל;

3. to impel, to drive. Is 28, 28 מַנְּלְּחוֹ א אַלְּגַּלְ עִּנְלְחוֹ he driveth the wheels of his car, i. e. threshing-dray.

NIPH. fut. Dir., to be moved, disturbed, e. g. a city, land, Ruth 1, 19. 1 Sam. 4, 5. 1 K. 1, 45.—Simonis wrongly refers this form to Dir.

וֹתְבּיֹן i. q. v. hence Ez. 5, 7 i. q. v. hence Ez. 5, 7 i. d. j. j. because of your tumult more than the nations, i. e. because you have been more tumultuous that the nations round about; comp. r. ווֹתְבִּין

נס. 2. Here בּיְבְיּבְיּה is for בְּיִבְיּה (from יְּבִיהָה), or perh. this latter form is the true reading.

TOO Haman pr. ra. of a Persian noble, celebrated for his plots against the Jews, Esth. 3, 1 sq.—Perh. Pers. homan magnificent, splendid; or Sanscr. hêman, the planet Mercury.

Chald. or according to Cheth.

TOTAL. Dan. 5, 7. 16. 29, a necklace, neck-chain. Lat. monile. Corresponding is Syr. Laison, μάντος, and Gr. μανιάχης, μανίαχον, μάντος, μάντος, αίνου, μαντάχιον, all which are diminutives from μάνος, μάντος, μόντος, words chiefly Doric, whence also Lat. monile; see Polyb. 2. 31. Pollux 5. 16; also the LXX, in Biel and Schleusner. The π in the Chald. and Syriac words is prosthetic, and ¬ or ¬ is a diminutive ending common also to the Persians and Greeks. Comp. also Sanser. mani, a gem. pearl.

* סְבַּין obsol. root, i. q. מָּאָשׁ, אוֹהָ אָּאָשׁ, which are spoken of any light noise, comp. מְּיִבְּין, וְיַבֶּל, וְיָבֶּל, פָּ g. as of persons moving or walking; or of small boughs or brushwood thrown together and breaking. i. e. the cracking or crackling of brushwood; comp. by transpos. to break any thing dry, as twigs, brushwood, שמיים, brushwood.—Hence

m. plur. Is. 64, 1, brushwood, twigs. Saadias well retains الهبس.

not in use in Hebrew; Arab.

to flow rapidly, to stream, to

pour; rain, a heavy shower.

The primary idea is doubtless that of noise, sound, (comp. חַחָּה, and see מַּבְּיָּ II, note,) as in מַבְּיִּ, which indeed comes from this root, the being softened into b. Hence prob. also the Greek ὅμβρος, Lat. imber. Similar is מַבְּיִּבָּי.

Deriv. בַּחֲמרוֹם.

* וֹ. עֹּהֵן pers. Pron. 3 pers. plur. fem. they. eæ; found only with prefixes, as אַהָּיִם Gen. 19, 29. 30, 26. 37; הַיַּה Ez. 18, 14; מַחַיּ Ez. 16, 47; בּיִּה therefore Ruth 1, 13. As a separate pronoun it always takes ה parag. as הַּיָּה, q. v.

2. It passes over into a particle of affirmation, lo! i.q. yea, surelz, as in the Talmud. Gen. 30, 34 where Saadias well, בָּבָּוֹ Hence לָבִוֹּן. וֹלָבִין.

7 Chald. 1. lo! surely, Dan. 3, 17. 2. whether, Ezra 5, 17.

3. if, Dan. 2, 5, 6, 3, 15, 18. Repeated if—or, whether—or, Ezra 7, 26.

רוֹבְּלֶּהְ (Milėl) I. As pers. Pron. 3 pers. plur. fem. they, eæ, Gen. 41, 19; also themselves, ipsæ, aŭral, Gen. 33. 6; with art. these 1 Sam. 17, 28.—Often as in cluding the substantive verb, Gen. 6,

רּאָה רּוֹם לְּיִנְיּם ; or put directly for it, Gen. 11. 26 הַּיָּה שִׁיִּכִי בְּיִנְיִם הַיְּבֶּי הִיבְּים הַיִּבּי הַיִּבּי הַיִּבּי הַיִּבּי הַיִּבּי הַיִּבּי הַיִּבּי הַיִּבּי הַיִּבּי בְּיַבְּים הַיִּבּי הַ בְּיַבְּים הַיִּבְּי בְּיַבְּים הַיִּבְי בַּיבּי בַּיִּבְּי בַּיבִּים בַּיבּי בַּיבָּי בַּיבּי בַּיבָּי בַּיבְים בַּיבָּי בַּיבּי בַּיבָּי בַּיבּי בַּיבְים בַּיבּי בַּיבָּי בַּיבְים בַּיבְים בַּיבְים בַּיבְים בַּיבְים בַּיבְים בַּיבָים בַּיבְים בַּיבָים בַּיבָים בַּיבָים בַּיבָים בַּיבָּים בַיבָּים בַּיבָּים בַּיבַּים בַּיבָּים בַּיבָּים בַּיבָּם בַּיבָּים בַּיבָּים בַּיבַּים בַּיבָּים בַּיבָּם בַּיבָּם בַּיבַּם בַּיבָּם בַּיבָּם בַּיבַּם בַּיבָּים בַּיבָּם בַיבָּם בַּיבָּם בּבּיבּם בּיבּבּם בּבּיבּם בּבּיבּם בּיבּבּם בּבּיבּם בּבּיבּם בּבּיבּם בּיבּים בּבּיבּם בּבּיב בּיבּים בּבּיב בּיבּים בּבּיב בּיבּים בּבּיב בּיבּים בּי

II. Adv. of place: a) hither, to this place, compounded from תוֹ II, lo, here, and תוֹ parag. local; Gen. 45, 8. Josh. 3, 9. al. תוְּתִּי חִוֹּ hither and thither. this way and that way, Josh. 8, 20. 1 Sam. 20. 21 מְשִׁ מְשִׁ from thee hither, i. e. on this side of thee, opp. תְּלְּאָת בִּי הַ אַרְ וִתְּלָּאָת בִּי בְּיִנְי בְּי אַ hitherto in place, thus far, Num. 14, 19. 1 Sam. 7, 12; hither 2 Sam. 20, 16. 2 K. 8, 7; spoken of time, hitherto, as yet, Gen. 15, 16. 1 Sam. 1, 16, etc. Contracted into נְּיִנְיִ בְּיִנְיִ מְיִ עִּי בְּיִנְיִ מְיִ עִּי בְּיִנְיִ מְיִ עִי בְּיִנְיִ מְיִ עִּי בְּיִנְיִ מְיִ עִּי בְּיִנְיִ מְיִ עִּי בְיִנְיִ מְיִ עִּי בְּיִנְיִ מְיִ עִּי בְּיִנְיִי בְּיִנְיִ מְיִ בְּיִנְ בְּיִנְיִ מְיִ בְּיִנְ בְּיִנְיִי בְּיִי בְּיִי בְּיִי בְּיִנְיִי בְּיִי בְיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּי בְּיִי בְיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּי בְּיִי בְיִי בְיִי בְּיִי בְיִי בְּיִי בְיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּי בְּיִי בְיִי בְּיִי בְּי בְּיִי בְּיבְיִי בְיִיבְיי בְיִיי בְּיִי בְּי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי ב

Arab. א here היה is merely demonstrative, Gen. 21, 29. Repeated, here... there Dan. 12, 5; הַּבְּה here and there 1 K. 20, 40.

תְּנֶה with Makk. הְנֶה Gen. 19, 2, i. q. אַן with ה parag. having a demonstrative power, (like אַרָה, אַבּה,) a demonstrative particle, interj. lo! behold! For the etymology, or rather analogy, see in II. It serves to point out both persons and things, places and actions; Gen. 12, 19 חַבֶּח אשׁחָם behold, thy wife. 16, 6. 18, 9 חוַה בָאחֵל behold in the tent. 20, 15. 16. 1, 29 'וגר לָכֶם וגר lo, I give unto you every herb, etc. Espec. in descriptions and in lively narration, animated discourse; Gen. 40, 9 בַּחַלְבֵיר וָחְנֵח נְפֵּן לְפָנֵי in my dream, and lo, a vine was before me. v. 16. 41, 2. 3. Is. 29, 8; comp. Dan. 2, 31. 7, 5. 6. Sometimes it serves for incitement, exhortation; Ps. 134. 1 יָר אָת דָּרְכּגּ אָת יָר behold, bless ye Jehovah.

When the thing to be pointed out is expressed by a personal pronoun, this is appended to אובה as a suffix; as in Plautus eccum for ecce eum. The forms are: הַנְּיִי behold me, the pron. being in the accus. since the particle contains a verbal idea, see Heb. Gr. § 98, 5; in Pause אובה Gen. 22, 1. 11. 27, 1, and אובה Gen. 22, 7. 27, 18. אובה behold thee Gen. 20, 3, מובה באובה 2 K. 7, 2; fem. אובה behold him, eccum, Num. 23, 17.

הונגי behold us Josh. 9, 25; in Pause דונגי Job 38, 35, 1327 Cen. 44, 16, 50, 18. DEST Deut. 1, 10. [37] Gen. 47, 1.—The forme behold me! הַנָּנִי behold us! are used by way of answer when persons are called, and imply that they are present and ready, Gen. 22, 1. 7. 11. 27, 1. 8. Num. 14, 40. 1 Sam. 3, 8. Job 38, 35. Is. 52, 6. 58, 9. 65, 1.—Further, 717, c. suff. is very often in animated discourse put before a participle standing for a finite verb, and espec. for the future; Gen. 6, 17 דוני מביא איז ח' pr. behold me about to bring a deluge, i. e. behold, I will bring, etc. 20, 3 mg and behold thee about to die, i. e. behold thou art a dead man. Is. 3, 1. 7, 14. 17, 1. Jer. 8, 17. 30, 10. Also for the præter, Gen. 37, 7. 1 Chr. 11, 25, and the present. Gen. 16, 14. Ex. 34, 11. Rarely a finite verb follows, the person being changed; as Is. 28, 16 הננד יפד behold me, who layeth, etc.

הַּבְּוֹדֵיה f. (verbal of Hiph. r. הַבְּיִד f. (verbal of Hiph. r. בּיד permission of rest, rest, quiet. Esth. 2, 18. Sept. and Chald. understand a remission of tribute.

Hinnom, see in אייו lett. a.

Hena, pr. n. of a city of Mesopotamia, otherwise unknown, 2 K. 18, 34. 19, 13. Is. 37, 13.

* C an interject. onomatopoetic like hist! hush! implying silence! comp. Gr. σίζω. Hab. 2, 20. Zeph. 1, 7. Zech. 2, 17. Judg. 3, 19. Amos 6, 10. Adv. silently Am. 8, 3, Sept. σιωπήν. It was declined like Imp. Piel; so plur. Τος Neh. 8, 11.—Hence the verb

לְּחָרֵל denom. only in Hiph. ft: רְּבַּחַכ to hush, to still, e. g. a people, Num. 13, 30.

ו השליטה f. intermission, pause, Lam. 3 49. R. אויה.

* אָרְוּפּרָ, 1 pers. אֶרְוּפּרָ Zeph

آفَك , Arab. مَعْدِ , Arab.

1. to turn, to turn about or over, e. g. a cake Hos. 7, 8; a dish 2 K. 21, 13; a bed, i. q. to make, Ps. 41, 4. קבר ביר turn thy hand sc. in driving a chariot, so as to cause the horses to turn round i. e. turn about, return, 1 K. 22, 34. 2 Chr. 18, 33; comp. 2 K. 9. 23. קבר ביר to turn the back (neck) to any

ree, Josh. 7, 8.—Intrana. like Ragt. to urn, also organis in Hom. to turn oneself, to turn about, 2 K. 5, 26; hence to turn back, to flee, Judg. 20, 39. 41. Ps. 78, 9.

2. to overturn, to overthrow, to destroy cities, Gen. 19, 21. 25. Deut. 29, 22; c.

Am. 4, 11.—Arab. الْمُوتَفِكَات the everturned, destroyed, هم الْمُوتَفِكَات δοχήν of Sadom and Gomorvah.

4. to turn away, to pervert, e. g. the words of any one, Jer. 23, 36. Comp.

Nien. נְיִמוֹהְ, inf. absol. מְיִמוֹהְ, part. f. in pause יַחְפַּבְּה Jon. 3, 40.

2. to be overturned, overthrown, destroyed, Jon. 3. 4.

3. to be turned, i. e. to be changed, with 5 Ex. 7, 15. Lev. 13, 16. 17; acc. Lev. 13, 25. Spec. to be changed for the worse Dan. 10, 8, see in 777 no. 1; to be changed, dried up, as moisture, Ps. 32, 4.

HOPH. নুদ্দান c. ঠ to be turned or to turn against any one, to assail, Job 30, 15.

HITHPA. 1. to turn oneself, Gen. 3, 24 רְבָשְׁבְּיִם a sword continually turning itself, i. e. brandished, glittering. Of a cloud turning itself, i. e. moving about on the sky, Job 37, 12.

2. to be turned, changed, Job 38, 14.

3. i. q. to roll oneself, to tumble, Judg. 7. 12.

Deriv. those here following, and also rogary, rogary.

trary. Ez. 16, 34.

m. trop. perverseness. In. 2). 13 מַּנְאָנָהָ O your perverseness !

াট্টা f. overthrow, destruction, Gen. 19, 29. R. মুদ্র no. 2.

אָבְּרָתְ adj. turning, winding, crooked, Prov. 21, 8. Opp. יְּטָר. R. יְנָדְיּר.

ተንጃች f. (verbal of Hiph. r. ኦኒኒ) a smatching away, deliverance, Esth. 4, 14.

and مُصُن , the letters n and n being interchanged, to be firm, strengthened, fortified; whence defense, weapons, Ethiop. 78.7 iron, plur. iron implements, weapons.—Hence

Targums and Kimchi well. Many copies read jun.

ת. (r. יְּדְיָּק q. v.) with He loc. יְּדְיָּק Gen. 14, 10; with art. יְּדְיָה, and He local יְּדְיִהְיָה Gen. 12, 8, 19, 17, 19, al. Plur. יְּדְרָה , constr. יְדְהָה, with art. יְּדְרָה

1. a mountain, mount, Germ. Beng; corresponding is Gr. ögos, Slavic gora. Is. 30, 25. 40, 9. 57, 7. al. seep. Often with a pr. n. as דר סרני Mount Shami קר חבור Mount Tubor; and with the art. חלבנון Mount Lebanon.—Further, חר האלחים the mountain of God, i. e. a) Sinai, as the place where the law was given, Ex. 3, 1. 4, 27. 18, 5. b). Zien Ps. 24, 2. Is. 2, 3; which also is often called God's holy mountain, mostly שַרָשׁר, חר קרשו , where the suff. refers to God, Is. 11, 9. 56, 7. 57, 13. Ps. 2, 6, 15, 1, 43, 3. Obad. 16. Ez. 20, 40. More fully Zion is called דר ביה ביה Ls. 2, 2. c) In plur. the Holy Land, Palestine, as being mountainous, the mountains of God. Is. 14, 25 49, 11. 65, 9.—On the superstition of the ancient nations and partic. of the Hebrews, by which they regarded mountains as sacred and the seats of the Deity, see Comment. on Is. Vol. II. p. 316 sq. Gramberg die Religionsideen des A. T. Pref. p. XV sq. -- הַּמַשְׁחַרה the mount i. e. citadel, castle, of the de stroyer, spoken of Babylon, Jer. 51, 25.

2. Collect. mountains, mountainous region, Germ. Gebirge, Josh. 14, 12; e. g. חר שעיר the mountains of Seir; חר בחודה the mountains of Judah, Josh. 15, 48. שָׁבֶּן the mountains of Bashan, Ps. 68, 16. With the art. זְדֵּה the mountains, צמי the mountains, a) The high mountainous εξοχήν, viz. tract extending nearly through Palestine between the plain on the sea-coast and the valley of the Jordan, Gen. 12, 8. Josh. 9, 1. b) The mountains of Judah, i. e. the same tract south of Jerusalem, (ή ὀφεινή Luke 1, 39,) Num. 13, 29. Deut. 1, 2. c) The mountainous region east of the Dead Sea, afterwards the country of Moab, Gen. 14, 10. 19, 17. 19. 30.

3. In proper names: a) קדר קרס (mount of the sun) Mount Heres, a city of the Samaritans, Judg. 1, 35. b) הור אין, see קברים, see קברים.

חור see חור.

of a region of Assyria, 1 Chr. 5, 26. Prob. Media Magna, now called عراق عجمي el-Jebal the mountains. See Bochart Phaleg III. c. 14.

קֿרְאֵל (mount of God) put for the altar of burnt-offering, Ez. 43, 15; called also there and in v. 16 אָרִיאֵל q. v. no. II.

* בַּחַלֹּג fut. בַּחַלֹּג, to kill, to slay, viz. a) Men, spoken not only of homicide between private persons (for which also רב") Gen. 4, 8 sq. Ex. 2, 14; but also of the slaughter of enemies in war, Is. 10, 4. 14, 20. Josh. 10, 11. 13, 23; and of any killing, 1 K. 19, 10 sq. 2 K. 11, 18. Esth. 9, 6; whether done with the sword Ex. 22, 23. 2 Sam. 12, 9. Am. 4, 10, or by a stone thrown Judg. 9, 54. Hence ascribed also to the pestilence Jer. 18, 21; to a viper Job 20, 16; and poet, even to grief, vexation, Job 5, 2. b) Beasts, Is. 27, 1; hence to slaughter for eating, Is. 22, 13. c) Plants, like Engl. to kill. Ps. 78, 47 he killed their vines with hail; comp. ran Job 14, 8. and see in ראם. Virg. Georg. 4. 330 felices interfice messes.—Construed mostly c. acc. rarely c. 5, 2 Sam. 3. 30. Job 5, 2; also c. A, q. d. to slay among them, 2 Chr. 28, 9. Ps. 78, 31. Comp. 2 A. 2.

NIPH. pass. to be killed, slain, Ez 343.

PUAL id. Is. 27, 7. Ps. 44, 23. Deriv. the two following:

m. a killing, slaughter, Is. 27, 7. 30, 25. Ez. 26, 15. Esth. 9, 5. Prov. 24, 11.

קרב f. id. אָן הַחָּבְּא sheep for the slaughter Zech. 11, 4. 7; comp. the verb Is. 22, 13. הַרָּגִי the valley of slaughter Jer. 19, 6. R. חָרֵג.

1. to become pregnant, to conceive, spoken of a female; the etymology seems to lie in the idea of swelling, kindred with יחָרָר .—Gen. 4, 1. 17. 16, 4. 21, 2. 25, 21. 29, 32; with יחָרָר of the mato or by whom one conceives, hence poet for a mother, Cant. 3, 4. Hos. 2, 7.—The Heb. interpreters also affirm that plur. יחַרָּר is put as if by Zeugma for both parents Gen. 49, 26; comp.

Arab. آبان the two fathers, i. e. the parents. But see under

Note. Some ascribe also to this verb the sense to bring forth, to bear, appealing to 1 Chr. 4, 17 בְּחַרֶּהָם. But here the writer only omits to mention the birth.

Pual לְרָה pass. to be conceived. Job 3, 3 and (perish) the night which said קָּהְה a man-child is conceived. Schultens well: "Inducitur nox illa (in qua Jobus conceptus sit) quasi conscia mysterii et exultans ob spem prolis virilis."

Po. inf. absol. inf. Is. 59, 13, i. q. Kal no. 2.

Deriv. מֶרָרוֹן, הָרָר, חָרִרוּן, and

להרדים Chald. conception, thought, from זרְיבִי to conceive in mind, to think, see Chald. r. חַרֵים. Plur. Dan. 4, 2, spoken of visions in dreams, like the synon. רְצִיוֹן 2, 29. 30. 4, 16. Syr. אוֹם fancy, imagination.

m. (r. הְרוֹן) conception, pregnancy, Gen. 3, 16. There impure.

i. q. חָרָה, fem. חָרָה, whence חָרָה, Hos. 14, 1. R. חָרָה.

הַרְיוֹן m. (r. הַּלְיוֹן conception, Ruth 4, 13. Hos. 9, 11.

א (r. בריטה) something torn down, a ruin, e. g. a house demolished, Am. 9, 11.

הַרְיסרְּח f. (r. הָרֶיסרְּח) a tearing down, destruction, Is. 49, 19.

be high. Arab. סלים to make great, to lift up; whence מֹכָם a pyramid, lofty building.—Hence הרמון

שׁרָשׁׁל (height, after the form ישֹׁלְשׁׁל ; or mountaineer, from או with the ending בּי,) Horam, pr. n. of a Canaanitish king, Josh. 10, 33.

Chr. 4, 8.

וְרְמִּוֹן i. q. אַרְמוֹן, a fortrese, castle, sc. of an enemy, Am. 4, 3. R. חָרֵם.

רָהְּרְ (mountaineer, from הַּרְּן) Haran, pr. n. m. a) The brother of Abraham, Gen. 11, 26. 27. b) 1 Chr. 23, 9.—For בָּרִח הָּרָן see p. 129. n.

*סַרַק (iut. יְחֵלֵם Job 12, 14. Is. 22, 19, and יַחֲלֵם Ex. 15, 7. 2 K. 3, 25.

1. to pull or tear down, to destroy. The primary signif. lies in the syllable פר, which like אַר, Gr. פּהָססש, פּהְדִיש, Germ. reissen, is onomatopoetic, with the notion of rending, tearing, pulling in pieces, etc. Comp. אָבָין, חַבָּיַן, also אָרַיִין, אָרַיַּאָ, אַרַיִּשָּ, סַיַּיִּשָּ, etc. Arab. אַרַיִּי, אָרַיִּאָ, אַרַיִּשָּ, סַיַּשָּ, etc. Arab. אַרַיִּי, אַרַיִּאָ, אַרַיִּשָּ, סַיַּשָּ, etc. Arab. אַרַיִּין, אַרַיִּאָ, אַרַיִּשְּ, סַיַּשָּ, etc. Arab. פּרַיִּים, אַרַיִּים, אַרַיִּים, אַרַּיִּים, פּרַיבּים, פּרַיבּים, ווּבּיים, אַרָּיִים, אַרָּיַם, פּרַיבּים, פּרָיבּים, פּרָיבּים, פּרָיבּים, פּרָיבּים, פּרָיבּים, פּרָיבים, פּרָבים, פּרָיבים, פּרָבים, פּר

break out, Ps. 58, 7; to pull down from a station Is. 22, 19; to pull or tear down a people, to destroy, Ex. 15, 7; and hence of a kingdom, Prov. 29, 4 a king by justice establisheth the land, יְאֵרִשׁ הַּרְבּעִּרִה but he that loveth bribes pulleth it down, i. e. an unjust king destroys it.

2. Intrans. to tear through, to break in; Ex. 19, 21 בְּיִדְיִקְסוּ צֶּלִּדְיִי lest they break through unto Jehovah. v. 24.

NIPE. to be torn down, overthrown, destroyed, Ps. 11, 3. Joel 1, 17. Ez. 30, 4. al. Also of mountains, Ez. 38, 20.

Piel i. q. Kal no. 1. Ex. 23, 24. Ia. 49, 17.

Deriv. הַרִּיסוּת, חַרִּיסוּת, and

Οζη απαξ λεγόμ. and of doubtful authority, destruction, Is. 19, 18; where most Mss. and editions, as also Aqu. Theod. Syr. read: עיר הַחָרֵס רָאַמֶּר לָאָחָת one (of these five cities) shall be called The city of destruction, i. e. in the idiom of Isaiah, one of these cities shall be destroyed; comp. אַרָא Niph. no. 2. ץ. The Jews of Palestine, who approved this reading, referred it to Leontopolis in Egypt and its temple, which they abhorred, and the destruction of which they supposed to be here predicted .-But the more probable reading is חַרָכ q. v. no. 2. See more in Comment, on Is. l. c.

* בְּבֶר a root not in use, prob. to swell kindr. with הָרָה to become pregnant, pr. to swell, to become tumid; Chald. הַרָּה to become pregnant.—Hence הַרָּה, mountain, הַרֵּרָה, mountain, הַרָּרָה

תרת Chald. in Peal not used, kindr. with Heb. הְרָה to conceive; Palp. הרות to conceive in mind, to think. Hence

יְרְרָיִי 2 Sam. 23, 33, and יְרְרָיִי v. 11 a mountaineer, inhabiting the mountainous tract of Ephraim or Judah. R. יְדִרָּר

pr. n. m. 1 Chr. 11, 34; in the parall. passage 2 Sam. 23, 32 is אָלָיִי.

i. q. inf. a causing to hear. Ez. 24, 26 to cause the ears to hear.

্যালন verb. Hiph. (r. বৃদ্ধে) a melting, Ez. 22, 22.

নিট্ন Hatach, pr. n. of a cunuch in the court of Xerxes, Esth. 4, 5. Bohlen compares ১১৯ verity.

a secondary root not used in Kal, formed from Hiph. of the verb שַׁבָּאָר. Most of the forms exhibit manifestly an origin from שְׁבָּירָ while in others the letter nacquires the nature of a radical. The former is the case in Præt. שְּבָּירָ בָּירָ בָּיִּרָ בַּירָ בְּירָ בַּירָ בַּירָ בַּירָ בְּירָ בַּירָ בְּירָ בַּירָ בְּירָ בְּירָ בַּירָ בְּירָ בַּירָ בְּירָ בְּירָ בְּירָ בַּירָ בְּירָ בְירָ בְּירָ בְּירָ בְּירָ בְּירָ בְּירָ בְירָ בְירָ בְירָ בְירָ בְירָ בְּירָ בְּירָ בְּירָ בְּירָ בְּירָ בְירָ בְּירָ בְּירָ בְּירָ בְּירָ בְּירָ בְּירָ בְּירָ בְּירָ בְירָ בְּירָ בְּיִי בְּיִי בְּירָ בְּירָ בְּיִי בְּירָ בְּירָ בְּיִי בְּיִי בְּיִי בְּירָ בְייִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִבְיּי בְּיּבְי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְיּיִי בְּיִי בְּיִי בְּיִי בְיּי בְּיִבְי בְיּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיי בְיּי בְיּיִי בְיּי בְיּי בְיּיִי בְיִי בְיּי בְיּי בְיּיי בְייי בְּייִי בְּייִי בְייִי בְייִי בְייִי בְייִי בְייִי בְייִי בְייי בְי

1. to deceive, c. 3 Gen. 31, 7. Judg. 16, 10. 13. 15. Job 13, 9. Jer. 9, 4.

2. to mock, to deride, 1 K. 18, 27. See the derivatives above.

Note. In the kindred languages the root bin is both primary and secondary, and the guttural preformative (n) assumes also the power of a radical letter.

Thus Arab. is to cause to fall, to

prostrate; whence Hiph. to deceive ĥke ττης, σφάλλω, fallo; which trop sense also belongs to the kindr. Let defraud. Then from bon, the letter ? being changed for a harsher guttural ختل to deceive, to defraud, ختل fraud, cunning; comp. Ewald, Heb. Gramm. p. 487, where he errs only in denying that is at all radical. Other secondary roots of this kind, in which one or another servile letter becomes radical, are may, may, swn, g. v. Also from the kindred languages we may add: nup bow from r. wip, and thence לבה, thence Rubb, before, from יבסבלי; דתמיד

Deriv. מַתְתַּלוֹת, and

. رُحقت thence

٦.

poet for machene, Job 17, 2.

* ΠΩΤ in Kal not used, prob. i. q. τητ, Δ΄, to break; whence to break in upon, to set upon, to assail any one. Hence as űπωξ λεγόμ.

POEL Ps. 62, 4 ΕΥΝ ΤΕΙΡΙΝΙΚ Τ

Vav, the sixth letter of the Hebrew alphabet; as a numeral denoting 6. The name Vav, ין, sometimes written ין, denotes a peg, nail, hook, see in its order; to which its form in many ancient alphabets bears a resemblance.

For the twofold power and effice of this letter, as movable and quiescent, see the Grammars. As a consonant, it is rarely found at the beginning of a root, Yod (7) being mostly substituted for it, as אַבְּילָ for לַבְּילָ , in the middle of a root it is sometimes movable, and is there interchanged with ב q. v. but oftener it is quiescent, see Lehrg. p. 406; at the end of a root or word it is quiescent, except in a few examples, as בַּילֵי, הַיְלֵישׁ. See Thesaur. p. 393.

], or I before Sheva movable and the letters IDJ, also] before monosyllables and barytones espec. when marked with

a distinctive accent (see Heb. Gr. § 102. 2), the Conjunction copulative, and, el, sed, Arab. Was and J. Syr. o. Ethiop. (1). The use of this particle is of wide extent; since the Hebrews, in many cases where sentences are to be connected, did not accurately distinguish the exact manner of connection; but in the simplicity of an early language rested satisfied with this one copula, where more cultivated tongues employ various particles, adversative, causal, final, etc. To its very frequent use is to be ascribed especially an appearance of loose simplicity, which is characteristic of the Hebrew.-Hence

- 1. Primarily and most frequently Vav is merely a Copula, serving both to connect words, as דְּבָּבֶּי הַ בִּרִאָּבֶי Gen. 1, 1; אוֹא בִּרָא בִּרָ בְּרָבְּ בַּרָ בְּרָא בִּרָ בְּרָא בִּרְ בְּרָא בִּרְ בְּרָא בַּרְ בִּרְא בִּרְ בְּרָא בִּרְ בְּרָא בִּרְ בְּרָא בִּרְ בְּרָא בַּרְ בִּרְא בִּרְ בְּרָא בִּרְ בְּרָא בַּרְא בְּרָא בִּרְא בְּרָא בִּרְא בְּרָא בִּרְא בְּרָא בִּרְא בִּרְא בִּרְא בִּרְא בִּרְא בִּרְא בִּרְא בִּרְא בְּרְא בִּרְא בִּרְא בִּרְא בִּרְא בִּרְא בִּרְא בְּרְא בִּרְא בִּרְא בְּרְא בִּרְא בִּרְא בִּרְא בִּרְא בִּרְא בְּרְא בְּרְא בְּרְא בְּרְא בְּרְא בְּרְא בִּרְא בְּרְא בּרְא בּרְּא בּרְא בּרְא בּרְיִי בּרְיִי בּרְיִים בּרְיִים בּרְּיִים בּרְיִים בּרְייִים בּרְּיִים בּרְּיִים בּרְייִים בּיוּים בּיי
- a) Where three, four, or more nouns er verbs are connected, the copula is inserted, either before each one after the first, Gen. 6. 21. Ex. 25, 4. Deut. 14, 26; or only before the latter ones, as the third, if there are three, Gen. 13, 2. Ex. 28, 19; the third and fourth, if four, Deut. 18, 10; the third, fourth, and fifth, if five; 2 K. 23, 5. Or, what is more remote from our usage, it is inserted between the first and second, and not before the שלר ואַדְלוֹת Ps. 45, 9 מר וַאָּדְלוֹת מצדלות מעדר and aloes and cussia. v. 5. Deut. 29, 22. Job 42, 9 Is. 1, 13.—For the omission of the copula, constructio asyndeta, see Lehrg. p. 842. Heb. Gr. § 354. 5.

Lat. Pæni et Hannibal Just. 29. 3; Hannibal et Pæni Liv. 21. 40.

- d) The copula cometimes connects two words, whether nouns or verbs, in such a way that they coalesce and form one idea. a) In nouns this constitutes the figure Hendiadys (& dia Evolv); in which the latter noun depends upon and serves to define the former, as elsewhere the genitive. Gen. 1, 14 and they shall be לאחות ולמועדים for signs and fur seasons, i. e. for signs of seasons. Gen. 3, 16 I will multiply thy sorrow and thy pregnancy, i. e. the sorrow of thy pregnancy. So חַסֶר וַאֲמָח favour and fidelity, i. e. constant favour, see in Tox no. But the defining noun may also stand first ; as 2 Chr. 16, 14 בשַׁמָים דּוָנִים odours and kinds, i. e. divers kinds of odours. Job 10, 17. β) Of two verba so connected by the copula, the latter is dependent on the former, and elsewhere is oftener put in the infin. or in a finite form without the copula; see Heb. Gr. § 139. Esth.8,6 אֵיכַכָּח אוּכַל וָרָאִיתִי how can I endure and see? i. e. endure to see. Cant. 2, 3. Very often we may best render the first verb in Engl. by an adverb; as ויוֹסָף וּיִנְקּח he added and took, i. q. he again took, Gen. 25, 1. 26, 18 וישב ויחפר he returned and dug, i. e. he again dug. Dan. 9, 25.
- e) The copula is also used where to the primary person there is subjoined a person or thing less important; which is expressed in Engl. more definitely by with. and likewise in Heb. often by the particles בּבִיל בּבייל בבייל בּבייל בבייל בּבייל בבייל בּבייל בּבייל בבייל בבייל בבייל בבייל בבייל בייל בייל

similar way the ancient interpp. understood the difficult passage: 1 Sam. 14, 18 the ark of God was at that time בְּבָי Engl. Vers. with the children of Israel; Vulg. cum, Syr. Chald. בֹּב, Better to read 'פּבָר יש' as Sept. or בבנר יש'.

f) In the following idiom peculiar to the Pentateuch and Joshua, Vav is put like Lat. etiam, simul, i. q. also as, even for, at the same time. Num. 34, 6 הְּבֵבֵּל דְּעָּם וְדְּנְדִי לְבָבֵּל and as for the western border, there shall be to you the great sea even for a border; i. q. in Greek ຮັσται ὑμῖν...καὶ ὕριον,

Arab. בי נַדְל אַרְנִין הּוֹדְ Deut. 3, 16 בְּדְנַלְּלְ אַרְנִין הּוֹדְל בּנְבוּל בּנְבוּל פּנִבוּל וּנְבוּל פּנִבוּל פּנִבוּל בּנִר רְאִיבֵּן חַיּרְבִּין וּנְבוּל מְנֵי רְאִיבֵּן חַיִּרְבִּין וְּבְּבִּל מְנֵי רְאִיבֵּן חַיִּרְבִּין וְּבְּבִּל מְנֵי רְאִיבֵּן חַיִּרְבִּין וְבְּבִּל מְנֵי רְאִיבֵּן חַיִּרְבִּין וְבִּיבְּל מְנֵי רְאִיבִּן חִיּרְבִּין וְבִּיבְּל מְנִי רְאִיבּוּל מִינִי מְשְׁנִים מוּתְ מוּתְבִּי בְּעִבּיל מִינִי רְאִיבְּן חַיִּבְּין בּיבְּבִּל מִנִי רְאִיבִן חִיּרְבִּין בּיבְּבִּל מְנִי רְאִיבְּן חִיּרְבִּין בְּעִבְּיל מִינִי רְאִיבְּין בְּיִבְּיל מִינִי רְאִיבִּין בְּיִבְּיל מִינִי רְאִיבְּין בְּיבְּיל בְּיִר רְאִיבְּין בְּיבִּיל בְּיִר רְאִיבְּין בְּיִבְּיל בְּיִר רְאִיבְּין בְּיִבְּיל בְּיִר רְאִיבְּין בְּיבְּיל בְּיִבְּיל בְּיִבְּיל בְּיִבְּיל בְּיִבְּיל בְּיִבְּיל בְּיִבְיל בְּיבְיר רְאִיבְּין בְּיבִּיל בְּיבִּיל בְּיבִי רְאִיבְין בְּיבִּיל בְּיבִיל בְּיבִיר רְאִיבְּין בְּיבִּין בְּיבִּין בְּיבְּיבְּיל בְּיבִי רְאִיבְּין בְּיִים בְּיבּים בּינִים בּינִים בּינִים בּינִיים בּינִים בּינִיים בּינִים בְּינִים בְּינִים בּינִים בְּיוּבְיּבְּים בְּיִים בְּיִּים בְּיִים בְּיִים בְּיִים בְּיבְיוּים בְּיבְּיבְּיוּים בְּיבִּים בְּיבְּים בְּיבּיוּים בּיבּים בּיבְּים בְּיבּיוּים בְּיבּיוּים בְּיבּיוּבְיים בְּיבְּיוּ בְּיבְיוּים בְּיבּיוּבְיוּים בְּיבּיוּ בְּיבּיוּים בּיבּיוּים בְּיבּיוּים בּיוּבּיוּים בּיבּיוּים בּיבּיוּים בּיוּים בּיבּיוּים בּיבְיוּבּיוּים בּיבּיוּים בּיבּיוּים בּיבְּיוּבּיוּבְיוּים בְּיבְיוּים בְּיבְּיבְיוּבְיּים בְּיבּיבְּיבְיים בְּיבְיבְיּים בּיבְּיבּיוּים בּ

g) When a noun is repeated, the insertion of the copula denotes: a) Pr. a doubling, something two-fold; Ps. 12, 3 with a double heart i. e. with duplicity of mind, comp. 1 Chr. 12, 38. Deut. 25, 13 אָבֶן וָאָבן double weights, ne full and the other light. Heb. Gr. **§ 106. 4.** β) Single things of a kind, distributively, each, every. Ezra 10, 14 וְקֵנֵר עִרר וַעָרר the elders of every city. 2 Chr. 11, 12 בְּכַל־עִרה וַנְדר in every several city. 28, 28. Jer. 48, 8. Esth. 1, 8. הור נדור every generation, see in הור נדור no. 1. Esth. 3. 4 יום ניום and 2, 11 מכל-יום ביום every day, daily.

i) That Vav is put as a disjunctive between words, i. q. or, is lardly supported by a single probable example; those usually referred hither not requiring such a signification. Thus in Ex. 21. 15. 17 he that curseth his father and his mother shall surely be put to death; here the verb refers not to one or the other, but to both: he that curseth his father and he that curseth his mother etc. Ex. 12, 5. For 1 Sam. 17, 34, see in Th. I. no. 1. [But in 1 K. 18, 27, it is difficult to avoid the disjunctive sense of Vav; and so the author himself elsewhere admits, see in The no. 2. a. y, fin. Thesaur. p. 679.—R.

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k) It sometimes connects two imperatives, and then the latter expresses a promise or threat. Gen. 42, 18 do this and live, i. e. and thou shalt live; comp. John 7, 52, also Lat. divide et impera. See Heb. Gr. § 127. 2.

As to the use of Vav as a copula in connecting sentences and giving continuity to discourse, for which also Vav conversive serves, the following may be noted:

aa) Sometimes, though rarely and for various causes, the copula stands at the beginning of discourse, e. g. the beginning of some books, Ex. 1, 1. 1 K. 1, 1. Ezra 1, 1. In these cases the history is continued from a former book. β) Twice, 2 K. 5, 6. 10, 2, המיד stands at the beginning of an epistle; the salutation and exordium being prob. omit-Comp. Arab. امّا بعن; also Lat. et at the beginning of epistles, Cic. ad Fam. 10. 1. ib. 13. 62; see Handii Tursell. II. p. 494. y) Ex. 2, 20 and he (Jethro) said unto his daughters, And where is he? So Lat. et often; Handii Tursell. l. c. p. 493. no. 14.—See more in no. 4 below.

Comp. in N. T. os... xal iδού Luke 7, 12. Acts 10, 17.—Vary often it is put with a certain emphasis after words and clauses which stand absolutely, espec. those which mark time. Ex. 16, 6 נְרַבְ וְירָקְהַם at evening, then shall ye know. Prov. 24, 27 אַדר וּבְנִית קרים afterwards, then build thy house. Gen. 40, 9. 48, 7. Jer. 7, 25.—Here too belong examples where the copula is inserted in a clause between the subject and predicate, so as to take up a sentence not yet completed; e. g. a) Where the subject precedes and the copula is put before the predicate; Prov. 23, 24 יובר חבם וישמח בו he that begetteth a wise son, and (then) he shall have joy in him; here the copula is emphatic. 31, 28 הַלְּלָה נְיַחְלָלָה her husband, and he praiseth her, i. e. he too praiseth her. 1 Sam. 25, 27. Gen. 22, 14. Job 36, 26. β) When the predicate stands first; 2 Sam. 15, 34 עַבֶּר אָבֶרה thy father's servant, and I was so hitherto. Job 4, 6 הַכֵּבִיהְ הַלְם הָרַבֵּיהָ thy hope, and it is the uprightness of thy ways, i. e. in the integrity of thy life lies y) Where the object stands thy hope. first; 2 Sam. 22, 41 סְשֵׁנָאָר וְאָצִמִי חָם them that hate me. and (then) I will destroy them. Num. 23, 3.

cc) It has an intensive or cumulative force, like Gr. xal, i. q. even, yea, yea even, e. g. a) It augments; as Job 5, 19 in six troubles he shall deliver thee, בַּשְׁבִי yea in seven there shall no evil touch thee. Ps. 74, 11. Prov. 6, 16. 30, 15. 18 sq. 21 sq. Am. 1, 3. 6. 9. 11. β) It diminishes; as Job 21, 6 יוֹבְרַתְּי וְנְבְּדַוֹלְתִּי γεα even if I remember, I am afraid, i. q. if I only remember, if I barely think thereon. So אֹבׁי not even, Deut. 28, 39.

dd) It is put between clauses which are to be compared together, and marks espec. an equality or likeness of lot, i. q. as, so. (So Dy q. v. no. 1. e, f. g.) This is called by Grammarians IN Var adaquationis. Job 5, 7 man is born to trouble, and the sons of lightning soar on high, i. e. as swift birds of prey soar on high. 14, 19 the waters wear away the stones, their flood washeth away the dust of the earth, and (so) thou destroyest the tope of man. 12, 11. 34, 3. Prov. 26, 9. ee) It is put before clauses inserted

2. Vav is also put before adversative clauses, and yet. but, since. But here the antithesis lies in the thought or in the collocation of the words, rather than in the particle Vav; and when it is to be more strongly expressed, the regular adversative particles are used, as אַכַּך , אַבָּל , אוּלָם . Cant. 1, 5 שחורה אני ונאוח I am black. and yet comely. Gen. 2. 16. 17 of every tree of the garden thou mayest freely eat, bud ופעץ חדעה טוב ורג לא האכל פענוי of the tree of the knowledge of good and evil thou shalt not eat of it. 17, 21. 42, 10. Judg. 16, 15 how canst thou say, I love thee, וְלִבְּהְ אֵרן אָחָר and yet (since) thine heart is not with me? Ruth 1.21. Job 6, 26.—Where the subject of a clause in this construction is a personal pronoun, it is put first. Gen. 15, 2 מַר־מַחָּן לִי יאנכי חלה ערירי what will thou give me. and yet (since) I depart childles ? So יָאַנְכִּר 18, 13, 27; יַאַנְכִּר Is. 49, 21; וָאַנְכִּר Is. 49, 21; וַאָּנְכִּר Neh. 2, 2; יאָקוּס Is. 10, 7. 42, 22; בּאָמוּ Gen. 26, 27; Is. 1, 2.—Sometimes also it may be rendered though, although; but here I is in itself only and the conditional particle being omitted. Job 15, 5 for thy mouth teacheth thine iniquity, וְהַבְּחֵר לְשׁוֹן עֵרְמִים although thou choosest the tongue of the crafty. Mal. 2, 14. Is. 32, 7.

3. Before causal clauses, i. e. those assigning a cause or reason, i. q. for because of. Gen. 20, 3 behold! thou are a dead man because of the woman thou hast taken, be respectively for she is a man's wife. 6.17. Ps. 7, 10. 60, 13 give us help from the enemy. for (?) vain is the help of man. Is. 3, 7, 39, 1.

4. Before inferential clauses, therefore, wherefore; then. so then. Ez. 18, 32 I

desire not the death of the sinner שייבה מיים wherefore turn ye and live. Zech. 2, 10. Ps. 81, 13.—Here belong most of the examples in which Vev stands at the beginning of discourse (see others in no. 1. aa); since there is usually here some reason implied in the preceding circumstances, from which the proposition to which Vav is prefixed is a conclusion; i. q. then, so then. 3 K. 4, 41 מולקר וקחו ממח and he said, Then bring meal, sc. since these things are so. Is. 3, 14 הַנֶּרֶם תַּבֶּרָם so then ye have eaten up the vineyard. Ps. 4, 4 1571 know then. 2, 10. בְּלֶבִים now therefore, O ye kings, comp. v. 6. 2 Sam. 24, 3. Is. 47, 9, 58, 2,

5. Before final and consecutive clauses. marking end or aim and result, that, in order that, so that; followed by the future, often apocopated or paragogic. So where a sentence precedes including a command, Gen. 27, 4. 42, 34. 1 Sam. 15, 16; or an entreaty, Job 10, 20. Judg. 16, 28; or an interrogation, 1 K. 22, 7. Is. 41, 26; or a hope, Jer. 20, 10. Thus Gen. 42, 34 and bring your youngest brother unto me, אַרְעָּדוֹ that I may know. Judg. 16, 28 strengthen me only this once, mappy that I may be avenged. 1 K. 22, 7 is there not here a prophet of the Lord besides, וְנִרְרְשָׁת מֵאוֹתוֹ that we might inquire of him?

7. Var conversive of the Præter, (so salled as converting the præter into a future,) is merely the Copula; and affects the Præter simply by connecting it back to a preceding future. Yet it also has the effect, that in most verbal forms having the tone on the penultimate, the same is moved forward by it upon the final syllable; e.g. אַבְּיֵּבֶּה I went, אַבְּיִבְּרָּה (with a preced. fut.) and I will go, Judg. \, 3. See Heb. Gr. \ 48 b. 1 3.

1, and before a gutt. , a particle prefixed to the Future, and imparting to it (when a præter precedes) the sense of the Imperfect; hence called Vav conversive of the Future ; e. g. רְקְפֹל he will slay, וייכשלל (with preced præt.) and he elew. It appears to be nothing more than Var copulative with a peculiar punctuation; and affects the Future simply by connecting it back to a preceding præter. When a shortened form of the Fut. exists, this is preferred; and very often the tone is drawn back from the last syllable to the penultimate; e.g. fut. רְּלֶּכֶּי, apoc. רְלֶּכִי, with Vav convers. But in the first pers. especially in the later books, the fut. paragog. is sometimes employed; e. g. אַמַרְטָה Ezra See Heb. Gr. § 48 b. 1, 2.

Note. In former editions the preference was given to another view of this Vav; according to which it was regarded as a contraction or fragment of the verb חיות to be, put before the Future so as to form by periphrasis the narrative tense, viz. יבול יוֹנוֹת it came to pass (that) he slew; then dropping ה as in Syriac ביה , and contracted יוֹנוֹת , like ביה , like ביה , like ביה , like ביה ליונים אונים ביים וויים וויי

ان يَقْتُلُ comp. كَانَ يَقْتُلُ he was (that) he will slay. for he slew.-But on the other hand it is evident that the Copula lies in this Vav, for the following reaa) The Fut. conversive as connected with what precedes always stands before the noun, as ניאמר אַלחרם; and where the noun is put first, the Vav is separated from the verb, e. g. Is. 6, 4 מונדים ישלא עשן and trembled the foundations of the thresholds . . . and the house was filled with smoke. 3, 16. b) It never stands after the Relative or Conjunctions, which exclude the copula. c) In parallel passages there often stands for it a simple 1, see Is. 59, 16; comp. 63, 3. 5. 6; also in the same connection a d) When whole simple ? Is. 43, 28. sections or books begin with Vav conversive, as is often the case, this denotes that they are connected with an earlier narrative, Ex. 1, 1. Ezra 1, 1; or at least are regarded as having such connection, Ruth 1, 1. Esth. 1, 1. In 1 K. 1, 1 the book begins with a simple ?. See in ? nc 1. aa. Heb. Gr. l. c.

Vedan, pr. n. of an Arabian city, whence cloths, wrought iron, cassia, and other spices were brought to Tyre, Ez. 27, 19. Very probe the prophet here speaks of the city and mart בלים, פרן, 'Aden, in connection with which Edrisi enumerates these very wares, T. I. p. 51. ed. Jaubert: "La ville d'Aden est petite, mais renommée à cause de son port de mer, d'où partent des navires destinés pour le Sind, l'Inde, et la Chine. On y apporte de ce dernier pays des marchandises telles que le fer, les lames de sabre damasquinées, ... le cardamome, la cannelle, ... les myrobalans, ... diverses étoffes tissues d'herbes, et d'autres riches et veloutées, etc."-The text ought therefore prob. to read ועדן or יועדן; waless perhaps ודן is here for ועדן.

אמרינים a doubtful word, found only in Num. 21, 14 אַרינִים, pr. n. of a place, Vakeb, in the territory of Moab on the Arnon; according to Le Clerc i. q. מָּבָּיי ע. 18, comp. פּפּי to give, i. q. יַבִּיי. — Kimchi found it in some Mss. written in one word אַרְוִיהַר which would be Aram. Ethpa. of the verb יַבְּי i. q. יַבִיי, Jehovah dedit se in turbine. But the whole passage is abrupt and fragmentary, and therefore very obscure.

m. plur. pig. (Kamets impure) a peg, nail, hook, spoken only of the pins or hooks from which the curtains of the tabernacle were suspended, Ex. 26, 32. 37. 27, 10. 11. 17. 36, 36. 38. 38, 10 sq. The etymology is unknown; see Thes. p. 399.

to bear, to carry, per tare; whence it visiter, pr. porter of public business; comp. bajulus used by writers of the middle ages for an envoy, chargé d'affaires, whence Engl. bailiff Ital. bailo. Also in Pass. to be laden with guilt, borne down with punishment; since sin and guilt in the Semitic idiom are a burden laid upon the wicked, Ps. 38, 4. Is. 53, 11. Comp. May, alow, to take off or away, i. q. to pardon.—Hence

m. laden with guilt, guilty, Prov. 21, 8.

pure, pr. white, see γω) Vajezatha, Pers. pr. n. of the youngest son of Haman, Esth. 9, 9.

i. q. יבֹּיך, to bear, to bring forth; Arab. אָן.—Hence the two following:

m. a child, offspring, Gen. 11, 30.

תָּלֶּד m. id. 2 Sam. 6, 23.—Keri דָּלֶּד, and so the occidental Mss.

7777 pr. n. m. Vaniah, Ezra 10, 36.

רְּפְּיִי (perh. i. q. מְּיִי additamentum meum) pr. n. m. Vophei, Num. 13, 14.

ילְּלֶּרְ pr. n. m. Vashni, 1 Chr. 6, 13 [28]. Prob. a corrupted form for רְּהָשָּׁרָ, comp. 1 Sam. 8, 2. The passage should read: תַּבְּבוֹר יוֹאֵל וְיִשְׁרָ אֲבִיּרְ יוֹאֵל; see Movers Chron. p. 54.

ם beauty, la belle,) Vashti, the former queen of Xerxes, Esth. 1, 9.

 mer the Aramæan has ז; for the latter it sometimes also has ן; hence יְּבָּה, for חבון, for חבון to slaughter; אָן, קרַבּוּן, for זיַר to sow, etc. Comp. in lett. ז.

T

But i and are also interchanged;
a. g. ۱۲۶, عَزَرَ and مَنَ to help; الله عَزَرَ help; ما عنه عنه and جنه and جنه

Further, vis interchanged: a) With

ץ, .n אַיַּדְ and אַיַּדְ to cry out; יַּדְיַּאָ and אַיָּדְ to exult, to shout; יַּדְּתָּ gold, comp. אַיּדְיָּ yellow, tawny. b) With שָּיִּגְ אַיִּ and אַיָּבָי and אַיָּבָי and אַיָּבָי and אַיָּבָי and אַיָּבָי and אַיָּבָי to despise; אָמִין אָיִרּ, Syr. אַיּבּ to despise; אַיִּדְיָּ אָרָר, from אָרָבָּ, etc.

* אַרָב obsol. root, prob. i. q. יְנָב , to be yellow, tawny.—Hence

ביל m. (Tsere impure) 1. a wolf, so called from its tawny colour; like Lat. vulpes from fulvus, Goth. wulfs, whence wolf. Arab. לַבֵּי, Syr. בּוֹבי —Gen. 49, 27. Is. 11, 6. 65, 25. Jer. 5, 6. בַּיִּבְי evening wolves, prowling at night, Hab. 1, 8. Zeph. 3, 3; comp. ציבּפִיניסוֹ Oppian. Cyneget. 3. 266, ציבּיר πόψοι ibid. 1. 440.

2. Zeeb, pr. n. of a Midianitish prince, Judg. 7, 25. 8, 3. Ps. 83, 12.

TXT this, hæc, fem. of the pron. In q. v.

i. q. عنا obsol. root, onomatopoet. prob. i. q. عنا to murmur, to hum, to buzz. Germ. summen; whence عنا a fly, from its buzzing, like Lat. musca fr. μύζω, musso (mussito). Bochart compares فنا to move up and down in the air; but this is secondary.

י חבר once Gen. 30, 20, to give, to present with any thing, to endow, Lat. donare; Sept. well סֿיּס מֹיס מְיִנְם, Vulg. dota-vit. Comp. Chald. Saad. Abulw. Arab. י id. Syr. בּבֹּין spec. dowry; see Thesaur. p. 401.—That this root was in frequent use in Hebrew, is shown by the many pr. names derived from it; e. g. those which here follow, six in number, and also דְּבַבֶּר, דְבַבְּרָח, זְבַבְּרָח, זְבַבְּרָח, אַבְּלָבָּר, בְּבַבְּרָח, אַבְּלָבָּר, בְּבַבְּרָח, אַבְּלָבָּר, בִּבְּרָח, אַבְּלָבְּרָח, אַבְּלָבְרָח, אַבְבְּרָח, אַבְבְּרָח, אַבְּלָבְרָח, אַבְּלָבְרָח, אַבְּלָבְרָח, אַבְּלָבְרָח, אַבְּבָּרָח, אַבְבָּרָח, אַבְבְּרָח, אַבְבְּרָח, אַבְבָּרָח, אַבְבָּרָח, אַבְבְּרָח, אַבְבָּרָח, אַבְבְּרָח, אַבְבְּרָח, אַבְבְּרָח, אַבְבְּרָח, אַבְבְּרָח, אַבְבְּרָח, אַבְבָּרָח, אַבְבְּרָח, אַבְבְּרָח, אַבְבְּרָח, אַבְבְּרָח, אַבְבְּרָח, אַבְבְּרָּרָח, אַבְבְּרָּרָח, אַבְבְּרָח, אַבְבְּרָּרָח, אַבְבְּרָח, אַבְבְּרָח, אַבְבְּרָח, אַבְבְּרָח, אַבְבְּרָח, אַבְבְּרָר, אַבְבְּרָר, אַבְבְּרָּר, אַבְבְּרָח, אַבְבְּרְיּרָח, אַבְבְּרָח, אַבְבְּרָר, אַבְרָּתְּרָח, אַבְבְּרָר, אַבְבְּרָח, אַבְבְּרָר, אַבְבְּרָר, אַבְבְּרָּרְח, אַבְבְּרָר, אַבְרָרָח, אַבְבְּרָר, אַבְבְּרָר, אַבְבְּרָר, אַבְבְּרָר, אַבְבְּרָר, אַבְבְּרָר, אָבְבְּרָרָח, אָבְבְּרָרָח, אָבְבְּרָרָח, אָבְבְּרָרָח, אָבְבְּרָרָח, אַבְבְּרָרָח, אַבְבְּרָרָח, אָבְבְּרָרָח, אָבְבְּרָרָח, אָבְבְּרָרָח, אָבְבְּרָּרְחָרְתְּבְּרָּרְתְּבְּרְבְּרָתְיִבְּרְתָּרְתְבְּבְּרָתְהְבִּרְרָּרְתְבְּרָרְתְּבְּבְּרָרְתְּרָרְרָבְּרָּתְרָבְּרָּתְרָּרְרָבְּרָרָתְרָבְּרָרָתְיִבְּרְרָּבְּר

וְבָּד' m. a gift, dowry, Gen. 30, 20.

לְבָּרְ (whom God gave, as נְחָלְ for נְחָרָאָל / נְחָנְאָל / בּיְהָאָל / Zabad, pr. n. m. a) 1 Chr. 2, 36. b) 1 Chr. 7, 21. c) 1 Chr. 11, 41. d) 2 Chr. 24, 26. In the parall. passage 2 K. 12, 22 is - יִוֹנָר ?.

קְבְּרָיּה (for מְבְּבְּיִה gift of Jehovah) Zabdi, pr. n. m. a) Josh. 7, 1; in the parallel passage 1 Chr. 2, 6 יְבִירָר. b) 1 Chr. 8 19. c) 1 Chr. 27, 27. d) Neh. 11, 17.

קריאַל (gift of God) Zabdiel, pr. n. m. Neh. 11, 14. Comp. Σαβδιήλ 1 Macc. 11, 17.

7.7.7.7 (Jehovah gave) Zebadiah, Zebedee, Gr. Zεβεδαΐος, pr. n. of several men: a) 1 Chr. 8, 15. b) ib. v. 17. c) ib. 12, 7. 27, 7. d) Ezra 8, 8, e) 10, 20.

קבְּרְהָרְ (id.) Zebadiah, pr. n. m. a) 1 Chr. 26, 2. b) 2 Chr. 17, 8. c) 19, 11.

דַּבְּרָ m. (r. בְּבֶּי q. v.) a fty, Is. 7, 18. Ecc. 10, 1 בְּבֶּי מָנְתוּ dead fties. For the pr. n. בַּבֶּל וְבֵּיב הַ Beelzebub, see in בַּבֶּל וְבִיב no. 5. b.—Arab. בִּבֶל הַבָּיב, id.

לבּד (donatus) Zabud, pr. n. m. 1 K. 4, 5. R. יַבֵּר.

ליבון (id.) Zabbud, Ezra 8, 14 Cheth. הבינון (donata) Zebudah, pr. n. f. 2 K. 23, 36 Keri; but Cheth. is הבינון ...

ן מול (הַבּלּל and בְּבּרֹל m. (ר. בְּבַּל) 1. a dwelling, habitation, Ps. 49, 15. Hab. 3, 11. בּבְּלִּתְּה וְבְּלֵּתְּה שְׁבָּעִּי בְּבְּרַתְּלְּתְּה שְׁבִּעִּי בְּבָּרָתְ עָבְּרַ וְבְּלֶּתְּה still in their habitation, i. e. they hide themselves, do not shine.—Of the habitation of God, Is. 63, 15; so בַּרַתְ וְבָּלְּתְּ id. 1 K. 8, 13.

2. Zebul, pr. n. m. Judg. 9, 28.

קבלהן, קבלהן, (habitation, see Gen. 30, 20,) Zebulun, pr. n. of the tenth son of Jacob, born of Leah; also of the tribe descended from him, the territory of which is described in Josh. 19, 10 sq.—The gentile n. is קבילין Zebulonite, from a form אַבּילין, Num. 26, 27.

*ΠΞΙ kindr. with πΞῷ, Arab. ὑ, Syr. ὑ, Zab. ὑ, and ὑ, Eth. H-Ո.ħ. Perhaps from the same stock is Gr. σφάσσω, σφάζω, i. e. ΣθωΓ.

1. to slaughter, to kill animals, sc. for eating, Deut. 12, 15. 1 Sam. 28, 24. 1 K. 19, 21. Ex. 39, 17.

2. Spec. to kill for sacrifice, to sacrifice, to immolate victims, 1 Sam. 1, 4; with סל of the deity to whom sacrifice is offered 1 K. 8, 63, also מוני 1 K. 8, 62. 2 Chr. 7, 4. Lev. 9, 4.—This verb is not used of the priests as slaughtering victims in sacrifice; but of private persons offering sacrifices at their own cost; Num. 22, 40. Deut. 12, 21, 27, 6.

PIEL TET, fut. TET, to sacrifice, i. q. Kal no. 2. 1 K. 12, 32. 2 K. 12, 4. Spoten also of a multitude of sacrifices, 1 K. 8, 5; of repeated or customary sacrifice, 1 K. 3, 2. 3. 11, 8. Hos. 4, 14. al. So

Arab. نَجَّعَ to sacrifice much, often.

Deriv. מַזְבָּק, and

יְבָּחִים m. c. suff. זְבְחִי ; plur. זְבָּחִים, constr. זְבָחַי, once זְבָחוֹר Hos. 4, 19.

1. Pr. a slaughtering, e. g. a) Of men, slaughter Is. 34, 6. Zeph. 1, 7. Ez. 39, 17. b) Of beasts, meton. the flesh of slaughtered animals, i. q. a repast, Gen. 31, 54. Prov. 17, 1 בחריבן banquets of strife, quarrelsome feasts.

2. a sacrifice, i. e. the act of sacrificing, Lev. 19, 6. Also the thing sacrificed, victim, Is. 1, 11. Ps. 51, 18; opp. both to a bloodless offering 1 Sam. 2, 29. Ps. 40, 7, and to מוֹלָם a burnt-offering; so that nai denoted a sacrifice which was only in part consumed by fire, such as were the sin and trespass-offerings, the thank-offerings, etc. Ex. 10, 25. Lev. 17, 8. Num. 15, 5. מַלְמִים a victim of thank-offering Lev. 3, 1. 4, 10. al.—Spoken also genr. of any great and solemn sacrifice and of sacrificial feasts, as man the yearly sacrifice 1 Sam. 1, 21. 20. 6. החששה חבו a family sacrifice 20, 29, comp. 9, 12. 13. 16, 3.

3. Zebah, pr. n. of a Midianitish prince, Judg. 8, 5. Ps. 83, 12.

Pr. n. m. Zabbai, Ezra 10, 28. Neh. 3, 20 Cheth. Prob. a corrupt reading for אָלָּב, as is read in Ezra 2, 9. Neh. 7, 14.

י לבננת see לכתנה.

וְבִרנָאָ (bought, r. וְבֵרנָ *Zebina*, pr. n. m. Ezra 10, 43.

י בול 1. pr. prob. i. q. יבול to be round, to make round, comp. יבוּג ; whence Talm. יבוּג , dung in balls, round dung, as of goats, camels. Syr. and Arab. בוּג , בּבוֹג .

2. to dwell, see in חוד no. 2. Gen. 30, 20 יוֹבְלֵיה he will dwell with me, sc. my hushs nd. with the accessory idea of conjugal intercourse. as in Engl. to cohabit. Other verbs of dwelling also take the

accus. in the sense 'to dwell with;' see אנר, בשל .

Deriv. יְבוּלוּן, וְבוּל.

ובול see וְבָל.

וְבַּוּלוּן see וְבָלוּן.

לְבְּין Chald. to get for oneself, to buy, to gain, as in Syr. and Samar. Dan. 2, 8 דָּר פִּרְנָא אַנְחּוּן זְבְנִין that ye would gain the time, i. e. make delay.

Deriv. pr. n. זְבִרנָא.

וְגָּל m. Num. 6, 4, the skin of a grape husk, as being transparent. R. זְגָּל.

* לְבָׁל to be clear, transparent; comp. Samar. איז i. q. יבו to be pure. Arab. יבו glass, i. q. יבובירן; Chald. איז to be clear, transparent.—Hence אַ

אות verbal adj. (r. אור) proud, arrogant, pr. boiling, swelling, inflated; with the accessory notion of wickedness and impiety, comp. in אָבָל no. 3, 4.—Is. 13, 11. Jer. 43, 2. Ps. 19, 14. 119, 21. 51. 69. 78. 85. 122.

קדון m. (r. דון constr. ידון as if from a root ודון, c. suff. דון 1 Sam. 17, 28. Jer. 49, 16; pride, arrogance, haughtiness. combined with insolence, Prov. 11, 2. 13, 10. 21. 24. ידון לפָּף the pride of thy heart, proud insolence, Jer. 49, 16. Obad. 3. Deut. 17, 12. Concr. spoken of haughty Babylon, Jer. 50, 31. 32.

רוֹדָ m. rarely put with a subst. fem. Josh. 2, 17; with pref. רוֹדָם, רוֹדָטָ ; Fem. רוֹצָלְי, more rarely רוֹד Ecc. 2, 2. 5, 15. 18. 7, 23. 9, 13; so in the formula רְּבָּיְיָ, Judg. 18, 4. 2 Sam. 11, 25. 1 K. 14, 5; also וֹד Hos. 7, 16. Ps. 132, 12 (here relat.) once רוְבָּאִי Jer. 26, 6 Cheth. Plur. רוֹצָאַ q. v.

1. Pron. demonstr. this, Lat. hic. hæc, hoc. Arab. i., i. hic. hic, Syr. i. n hæc, Eth. H, fem. H, HT. Hence the Aram. 7, and Eth. H, which have passed over into relatives. Corresp. are Sanser. sa-s, sa. tat; Goth. sa, so, that, hic, hæc, hoc.—It stands:

b) With a subst. and so that like an adj. it is often put after the subst. and both take the article; as הדבר חזה this word, האח הבאח this woman, הוח ביום הואח on this day. Rarely without the art. where the noun has it; comp. אז חהור Ps. 12, 8. Poet also rai in this vine Ps. 80, 15.—But m without the art. is also put before a noun made definite, e. g. a) When the pronoun marks the subject or predicate of the sentence, the substantive verb being implied. Ex. 35, 4 TATE IN this is the word. Judg. 4, 14 pin my this is the day. 2 K. 6, 13. Ps. 118, 20. Is. 14, 16. β) More rarely also י אָבּרָת mi is i. q. הַנָּית הָשָׁה; yet so that the former has a stronger demonstrative force. So too in Aramæan and Arabic; comp. Chald. דְּנָה חֶלְפָא this dream Dan.

lo! these ungodly. c) The difference between m, rxi, and איזיא, has been pointed out in art wan init. The former, ny, rait, refer to a person or thing present, which one can as it were point at with the finger; and also to the present time. Gen. 38, עא ראשנה 28 this came out first, was לרא נאדוח Is. 29, 11 קרא נאדוח read his, I pray thee. Very often in the phrase מַּיּוֹם מַדְּאָ on this day, i. e. this day, to-day, Lev. 8. 34. Josh. 7. 25. האַד בּוֹשׁת unto this day. sc. this very day when I am speaking or writing Sept. τως της ημέρας ταύτης, Gen. 32. 33. 47, 26. 48. 15. Deut, 2. 22. 3. 14. 10. 8. 11. 4. -In historical narrative also the following are regarded as present: a) That which has just been mentioned; Ger. 7, 11 on the seventeenth day of the month, און ביים on this very day, were all the fountains, etc. v. 13. Ex. 19, 1. β) That which is immediately to follow, and which is as it were pointed at; Gen. 5, 1 ביים הולרות און ביים און this is the book of the generations of Adam. 6, 15 ביים און דיים און לווים און הוא חשבה this is how thou shalt make it, i. e. so shalt thou make it; Sept. ούτω ποιήσεις, comp. Ex. 29, 38. Gen. 45, 19. Ps. 7, 4.

2. Rarely and only in poetic style it is put for the relative, like Engl. that, which is both demonstr. and relative; see at no. 1. Comp. the relatives as derived mostly from demonstratives, under שָּׁשֶׁר A, p. 97. יחַ no. 1.—Ps. 104, 8 unto the place אל־מקום זה יסיה לחם which thou hast founded for them, i. e. destined. Prov. 23, 22. Job 15, 17. Ps. 78, 54. In this signif. it seems, like שְׁשֵׁ, to be indeclinable, and is put also for the plur. Job 19, 19.—Also as a mere sign of relation, like Trix no. 2. Ps. 74, 2 ים אינת שכנת מוחר איון זה שכנת בו mount Zion, wherein thou dwellest. Is. 25, 9.

3. It passes over into a demonstr. Adv. a) Of place, here, for הָנָי in this place, Gen. 28, 17. Num. 13, 17. al. קים from here, hence, Gen. 37, 17. Ex. 11, 1. Para המְנֵח hence and hence, i. e. on this side and on that side, Num. 22. 24. Josh. 8, 33. It often corresponds to Engl. here, there, Germ. da, deintings. Judg. 5, 5 זח סיני this Sinai, Sinai itself. Dan. 10, 17 אַרֹנִי וַה my lord here. So אַרֹנִי וַה מּ אַרֹנִי וַה lo here! see here! Cant. 2, 8. 1 K. 19 b) Of time, pr. at this time, now Mic. 5, 4 יחיה זה שלום and now there shall be peace. In this just now, even now. this moment, Ruth 2, 7. 1 K. 17, 24 הַבְּקָה זָה רָדְכָהִי now I know. In this אפתות it is often put before numerals, as Gea. 27, 36 אַרְבְּיִם הַן חסט twice. 31, 38 אַרָבְיִם הַן חסט twice. 31, 38 אַרָבְיִם הַן חסט twenty years. v. 41. 43, 10. 45, 6. Num. 14, 22. Judg. 16, 15. Zech. 7, 3 הַּ בְּיִבְּיִם בְּיִבְּיִם this (now) so many years. c) Of manner, thus, so, Gen. 6, 15. Ps. 49, 14. It is often added to interrogatives to augment their force; as הַּרְיִּם how so, how then, Gen. 27, 20; הַיִּ הַשְּׁבְּיִ pr. why so that, wherefore, Gen. 18, 13.

4. With prefixes: a) rip in this so. place, here, comp. no. 3. Gen. 38, 21. Ex. 24, 14. Trop. of time, then, Esth. 2, 13. b) rip such, see in \$ B. 1. a. c) rist on this account, therefore; whence is wherefore? Jer. 5, 7. Comp. upr. rip., rip., rip.

* Dij obsol. root, i. q. ziz, to shine, to glitter, to be yellow, as gold; comp. zzi.

בְּוֹנָ m. constr. אָנְינ, once אַנְוֹן Gen. 2, 12.

1. gold. Arab. (מְּשָׁבָּהַ, Syr. Chald. בְּּמָבָּהְ, בְּּתְּבִּי, בֹּיִחְ id. Gen. 24, 22. 53. 36, 39. Ex. 3, 22. al. Where numerals precede. the weight יְּבֶיּי shekel is to be supplied, e. g. Gen. 24, 22 בְּיִבֶּירָ וְיִבְּי ten (shekels) of gold.

2. Metaph. of the golden brightness of the sky, perhaps for the sun itself, Job 37, 22. Also for golden oil. i. e. pure and bright as gold, Zech. 4, 12.

to be bright and beautiful; also to be proud; brightness, beauty, espec. of flowers, and hence a flower; comp. flower, from to shine. Syr. on to be proud, Ethpa. to be made bright, splendid.

Deriv. יור, זוי, and זַרָּח.

to stink, to be rancid, spoken of fat; Chald. to be dirty, filthy. In the Zabian dialect this verb is used of stinking water. Kindr. are زير , زير , زير , زير).

Piei, to regard as filthy; hence to loathe. Job 33, 20 and he loathesh it, the bread. The suffix is pleometic; see Lehrg. § 195. 2.—Hence

[11, 19.] (loathing) Zaham, pr. n. m. 2 Chr

to be bright, to shine, comp. זְיֵגָי . Hence

HIPB. Time 1. to cause to shine, to make light, i. e. metaph. a) to enlighten. to teach, with two acc. of pers. and thing, Ex. 18, 20; acc. of pers. 2 Chr. b) to admonish, to warn, sc. to 19, 10, beware of any thing 2 K. 6, 10; to desist from any thing Ez. 3, 19, 20, with פָּן נס warn from any thing, Lev. 15. 31 חותר הם others בַּחָיְהָיר רָשֶׁע Ez. 3, 18 לָחַוְהָיר רָשֶׁע ו מהַרְפוֹ חַרְשׁׁצָח to warn the wicked from his evil way, to admonish him to turn from it. But Ez. 3, 17 et 33, 7 הַּיַחַרָּהָ מחם בשני warn thou them from me, i. e. in my name, by my authority. Syr. Pa. et Aph. Chald. Aph. id.

2. Intrans. to give light, to shine, Dan. 12, 3. Chald.

NIPH. to be taught, admonished, Ps. 19, 12. Also to receive instruction, admonition, to take warning, Ecc. 4, 13. Ez. 33, 4.5.6; to beware Ecc. 12, 12, where pe belongs to Thir.

Chald. id. Part. pass. piri admonished, contions, Ezra 4, 22. Syr. Ethpe. to take heed, to be watchful over any thing.

וֹחָר m. brightness, splendour, of the heavens, Ez. 8, 2. Dan. 12, 3. R. זְּהַר.

it see mg.

भेर comm. gend. i. q. ता and तक्षा.

1. Pron. demonstr. Ps. 12, 8. Hab. 1, 11 index index it this his strength is his good 2. Oftener as relat comp. In no. 2.

Ex. 15, 13. Ps. 9, 16. 10, 2. 142, 4. Also as a sign of relation, Is. 42, 24 ካንሮቦ ነገ છે against whom we have sinned.

Note. In the Talmud it is not unfreq. put for m, and also in compounds. Among the Tayitic Arabs, في is often used for الذي; see Schult. ad Har. II. p. 75.

1. to flow, pr. of water, Ps. 78, 20. 105, 41. Is. 48, 21. Often also of the monthly courses in women, Lev. 15, 25; of the seminal flux or gonorrhæa in men, Lev. 15, 2.—To flow with any thing, is also by an idiom of language said of a person or thing in or from which any thing flows; so of a woman having the menstrual flow Lev. 15, 19; of a man having gonorrhæa Lev. 15, 4 sq. 22, 4. Num. 5, 2. 2 Sam. 3, 29. Espec. also of affluence, abundance, with acc. of that with which any thing flows or overflows; Ex. 3, 8 אֶרֶץ זָבֵח חָלָב וּדְבָשׁ a land flowing (with) milk and honey. v. 17. 13, 5. 33, 3. Lev. 20, 24. Num. 13, 27. 14, 8. 16, 14. Absol. Jer. 49. 4 דָב נְּמְקָה thy valley flows, sc. with blood.—Aram. -, 247, to flow, to flow down, to melt.

2. Trop. to flow away, i.e. to pine away, to die, Lam. 4, 9.—Arab. See away, sc. with hunger, disease. See under r. In.

בּוֹל m. (ר. בּוֹל a flowing, flux, as of the semen in men. gonorrhæa benigna, Lev. 15, 1-15; of the monthly courses in women, Lev. 15, 16 sq.

* ΤΠ or Τ! 1. i. q. kindr. τετ, to boil, to boil over, as water; onomatopoetic, like Engl. to seethe, Germ. sieden, Gr. ζέω, whence ζύθος (Germ. Sud, Absud, Engl. suds); comp. the similar σίζω. See Niph. and Hiph. no. 1.

2. Trop of the mind, to boil, to be fervid, like Gr. Liw and Lat. ferveo; (comp. 1772 and Arab. Let., Schultens Opp. min. p. 80;) also of pride, insolence, wickedness.—Hence, to act proudly, wickedly towards or against any one, c. 52 Ex. 18, 11, 5% Jer. 50, 29. In this signif. it is kindred with 1773.

NOTE. Both the Arabic roots of mid. Waw, and of mid. Ye. have significations derived from the idea of boil-

ing; but only secondary. The former for 3, signifies, to prepare provisions for a journey, from the idea of cooking, boiling. The latter, for 3, is, to increase, to exceed, from the idea of boiling over.

NIPH. part. קיר (from the form אין. see Lehrg. p. 411, nor is it necessary to assume a root קין), something seethed, sodden, pottage, Gen. 25, 29. 2 K. 4, 38-40. Hag. 2, 12.

Hiph. 1. to seethe, to cook, see Kal no. 1; to prepare by boiling, seething. Gen. 25, 29 מְנֵיִר רַבְּלֵב נְיִיר מְלֵב מְנִיר and Jacob sod pottage. Sept. ήψησε δε Ίακωβ έψημα.

Deriv. זָרוֹן, זֵירוֹן, וַר.

היד Chald. id. Aph. Inf. יידור i. q. Heb. Hiph. no. 2, to act proudly, wickedly, Dan. 5, 20.

to hide, to conceal, by putting away, comp. סָּיָה VII to hide oneself, to get in a corner; in Heb. also prob. to lay up, to hoard.

שָׁנֶר, זָנִית. Deriv.

* 1717 obsol. root. 1. i. q. YIX to glitter, to sparkle, to throw out rays; hence of milk, to flow out like rays, to spout; see 1717 no. 1. Comp.

2. to move, to move about, from the idea of sparkling, glancing; Talmud. id. Hence יְּדוֹ no. 2, מוּדְּוֹדוֹ .

Gen. 14, 5 Zuzim, pr. n. of a people on the borders of Palestine. Sept. בּבּירת וֹסְצְיטְהַ, and so Syr. Onk. So called perh. from the fertility of their country; see די no. 1, and r. דין no. 1.

Zoheth pr. n. m. 1 Chr. 4, 20. A root יוֹרְחַל is not found, either in Hebrew or the kindred languages.

יוֹרִיזְ f. (Kamets impure) only in plur יוֹרָית, corners, from r. יוָרָית. Syr. אָבָים, Spoken of the corners of

בח altar, Zech. 9, 15. Meton. of the corner-columns of a palace; Ps. 144, 12 מבורים מושבים lit. that our daughters may be as corner-columns finely sculptured, in allusion prob. to the Caryatides, or columns representing semale sigures, so common in Egyptian architecture; Aquil. ώς έπιγώνια, Vulg. quasi anguti. The point of comparison lies in the slenderness and tallness combined with elegance; comp. Cant. 5, 15. 7, 8.

יול בין 1. i. q. אָלַל comp. אָלַל to shake out, to pour out; once Is. 46, 6 הַּלְּכִים they pour out gold from the bag, lavish it. Arab. אוֹל IV, to make light of.

2. Pr. to shake off, i. q. to remove, to put away or aside; comp. Arab. Jis mid. Waw and Ye, to remove, to put away; intrans. i. q. to go away, to desist, to fail. Hence

הולים f. pr. removal, a putting aside; only in constr. רלים, et c. suff. יחלים, אין יחלים, with the force of a Prep. besides, aside from, except. E. g. יחלים besides me, aside from me, pr. by my removal, I being removed, Is. 45, 5. 21; constr. 2 K. 24, 14. Sometimes with Yod paragog. יחלים for רלים Deut. 1, 36. 4, 12; comp. יחלים —Once as a Conj. for רלים except that, save that, 1 K. 3, 18.

Deriv. פְּזוֹן. Thald. id. ITHPE. fut. יְמִזִּרן pass.

Dan. 4, 9.
Deriv. אַנוֹן בּ

וֹיִוֹן f. a harlot, prostitute, part. fem. of r. חַוְּיִ, where see m re.

Zab. i. q. Gr. oile, osie, (comp. 22) zw., pr. to shake, to agitate, see Pil. and יוְכָּח . In Kal intrans. to be shaken, agitated; hence

1. to move oneself, Esth. 5, 9.

2. to quake, to tremble, Ecc. 12, 3.

Pil. part. FIFT, to agitate, to disquiet, to maltreat, Hab. 2, 7. Aram. and Arab. id.

Deriv. pr. n. אָדְק, and the two here following.

דין Chald. to tremble, to fear, c. פני. Part. דְּצְבִּין, or as in Keri דְּצִבִּין, Dan. 5. 19. 6, 27.

וֹנְעָרוֹ f. (r. אַזוֹ) with Vav movable.

1. agitation, i. e. disquiet, ill treatment. Jer. 15,4 בְּחַבְּים לְּלֵכִּ מַבְּלְכוֹח לָכֹּל מַבְּלְכֹּוֹח Jer. 15,4 בְּחַבְּים לְלִנְים לְלֵכֹּל מַבְּלְכוֹח Jer. 15,4 בְּחַבְּים לְלֵכֹּל מַבְּלְכוֹח Jer. 15,4 בְּחַבְּים לְלֵכֹּל מַבְּלְכוֹח Jer. 15,4 בּחַבְּים לְלֵכֹּל מַבְּיבְּים לְלֵבְּים לְנִים לְלֵבְּים לְנִים לְלֵבְּים לְנִים לְּים לְנִים לְנִים לְנִים לְנִים לְנִים לְּים לְנִים לְּים לְּים לְּים לְיבִים לְּים לְים לְּים לְּים לְּים לְּים לְּים לְּים לְּים לְיבְּים לְּים לְּים לְּים לְיבִּים לְּים לְּים לְיבְּים לְּים לְיבְּים לְּים לְּים לְּים לְּים לְּים לְּים לְּים לְּים לְּים בְּים בְּים לְּים לְּים לְּים לְּים לְּים בְּים בְּים לְּים לְיבְּים לְּים בְּים בְּיבְּים בְּים בְּים בְּים בְּיבְּים בְּים בְּים בְּים בְּים בְּים בְּים בְּ

a quaking, terror, Is. 28, 19.

* I. און fut. conv. בְּיַבָּר 1. to press to gether, to press out. Syr. אָן, אֹסן, to press

in the hand, to grasp, Arab. زَيْرَ to compress, to pinch, spec. the lip of a horse. The primary idea is to straiten, to bring into a narrow compass; comp. the kindr. roots אַרַר, דְיָדַי .—Fut. Judg. 6, 38 רַיָּזַר and he pressed out the fleece, שרעות פר בגל Wrung it out. Job 39, 15 וְחַשֶּׁבֶּח כִּר בָגַל מחרה and (the ostrich) forgetteth that the foot may press them, i. e. may crush her eggs.—Intrans. Præt. ז'רוֹ (for which intrans. form see Lehrg. p. 401) Is. 1, 6 they have not been pressed out, so the wounds, i. e. not cleansed from blood —Part. pass. Is. 59, 5 of an egg: הזארה מבקד אָפּעָה and being crushed it breaketh out a viper, i. e. when broken a viper comes forth.

Deriv. מוֹר I.

* II. 747 kindr. with 740 and 743; 3 plur. præt. 77, also 77 Ps. 58, 4, Lehrg. p. 401.

1. to go off, to turn aside or away, to depart, like Arab. is mid. Waw Conj. VI, VIII; with is from any one Joh 19,

13. Ps. 78, 30; espec. from God Ps. 58, 4. So from the way of truth and right, whence "in II, falsehood, s, a falsehood, lie, s; Conj. I, to speak falsehood. Comp. "He and Arab.".

2. to turn aside to a place or person.

sc. in order to lodge, to take lodging;

Arab. it to visit any one. Hence to be

strange, to be a stranger, Arab.

it visitor, stranger; only in

PART. 7 strange, a stranger, foreign-Spec. a) one of another nation, not an Israelite. Ex. 30, 33. With this is often connected the accessory idea of an enemy, a barbarian; just as Lat. hostis was primarily a stranger, Cic. de Off. 1. 12, and Gr. serves also denoted an enemy, Hdot. 9. 11; and vice versa Samar. 1 pr. a hater, then a stranger. So Is. 1, 7. 25, 2. 29, 5. Ps. 54, 5. Ez. 11, 9. 28, 10. 30, 12. Hos. 7, 9, 8, 7. Obad. 11. אָל מַ a strange god, i. e. the domestic god of another people, foreign to the Hebrews, Ps. 44, 21. 81, 10; ellipt. id. Is. 43, 12. Plur. זֵרִים Deut. 32, 16. Jer. 3, 13. 5, 19.

b) one of another family, Deut. 25, 5; then for another, any other, Prov. 11, 15. 14, 10. 20, 16. 27. 13. Fem. און מינון מינו

c) Opp. to true, right. lawful, strange, i. q. unlawful; so אָט יָּדְּעָּל strange fire . e. unlawful, profane, opp. to the sacred fire, Lev. 10, 1. Num. 3, 4. 26, 61. מַטְרָה strange incense, Ex. 30, 9.

d) Trop. strange, i. e. new, unheard of, Is. 29, 21.

3. i. q. Arab. לֹל mid. Ye, to loathe; intrans. to be loathsome. Job 19, 17 איי my spirit (as agitated, querulous) is loathsome to my wife—Hence אין loathsomeness, for היון.

Nърн. i. q. Kal no. 1. Is. 1, 4.

Heph. part. "me made strange tranged, Ps. 69, 9.

Deriv. מָזוֹר, זְרָה II.

and joj to move, to shove, to displace.

Aram. _o], nn.—Hence

NIPH. to be moved, shoved, displaced. Ex. 28, 28. 39, 21.

1. to creep, to crawl. Part. יְדֵלֵירְכָּבָּר pr. crawlers of the dust, serpents, Deut. 32, 24. Mic. 7, 17.—Hence

2. to fear, to be afraid; pr. to creep timidly along, see יְּרֵדל. Job 32, 6 נֵל־בֶּרָ Job 32, 6 יְדֵלְמִר יָאִרְאּ therefore I was afraid and feared.

אָבֶן (serpent) Zoheleth, pr. n. אָבֶן רְּבֶּין i. q. the stone of Zoheleth, near Jerusalem, 1 K. 1, 9. R. אָדָן.

יור see זרות no. 2. c.

adj. m. (r. און boiling, swelling, raging, e. g. waters, Ps. 124, 5.

ריין Chald. m. brightness, splendour, (coatr. from יִּדִיר, i. q. Heb. יִּדְּר, r. יִּדְּיִּר, i. q. v.) Dan. 2, 31. 4. 33. Plur. of a bright and cheerful countenance, bright looks; Dan. 5, 6. 9 יִּרְיִרְיִּ עֲלִּוֹיִר עֲלִּיִּרְיִ עֲלִּיִּוֹיִר עְׁנִיִּין עַלִּיִּוֹיִר עְׁנִייִן עַלִּיִּין his bright looks were changed, i. e. his cheerful countenance grew pale. v. 10. 7, 28. Comp. the Heb. in c. 10. 8. Syr. בּבּוֹיִן ornament.

2. any moving thing, whatever lives and moves; so poet. "" what moves on the field, i. q. beasts of the field, Ps. 50, 11. 80, 14. Comp. Gr. κνώδαλον beast, for κινώδαλον, also κινώπετον, κνώψ, from κινώω; πρόβατον from ποοβαίνω.

Ziza, pr. n. m. a) 1 Chr. 4, 37. b) 2 Chr. 11, 20.

11; for which in v. 10 apr.

(motion) Zia, pr. n. m. 1 Chr. 5, 13. R. ym.

ק"? (a flowing, r. קאד) Ziph, pr. n. a)
A city in the tribe of Judah, Josh. 15,
55. 2 Chr. 11, 8; also a desert of like
name in its vicinity, 1 Sam. 23, 14. 15.
Now Zif, a place of ruins between Hebron and Carmel; Bibl. Res. in Palest.
II. p. 191. Gentile n. קים Ziphite, 1
Sam. 23, 19. 26, 1. b) A man, 1 Chr.
4, 16.

שנית pipi plur. f. (for ripit, ripit, r. pipi) burning arrows, fiery darts, Is. 50, 11; נ. q. מְּלֵים Prov. 26, 18, where many Mss. read יְלִים Syr. בוֹן a weapon, thunderbolt.—On the form, comp. the examples collected in Lehrg. p. 145, and add יְלֵים for שֵׁלֵים, for שֵׁלָים.

וְיָת m. (r. הְהָן) constr. זֵית, plur. זָיתִרב,

1. an olive, olive-tree, Judg. 9, 9; more fully שָׁבֶּוֹ מִיֹם oil-olive Deut. 8, 8. בְּבָּוֹ וְדִּח oil-olive Deut. 8, 8. בְּבָּוֹ וְדִּח olive-oil, Ex. 27, 20. 30, 24. Lev. 24, 2. בּיבִיים the Mount of Olives. near Jerusalem, Zech. 14, 4. 2 Sam. 15, 30; used as a high-place for sacrifice, 1 K. 11, 7.

2. an olive, the fruit; אָדְ נוּרָה the olive-tree Hagg. 2, 19. קבוה ניה to tread olives, in order to express the oil, Mic. 6, 15

an olive-branch, Zech. 4, 11, comp.
 12.

Note. This word is current in all the kindred dialects; Syr. [عدم olive-tree,

Arab. وَيُتُونَ olive-oil, وَيُتُونَ olive, Eth. HPT olive and oil; hence it passed into the Coptic XOIT, Theb. XOEIT, olive, and Span. azeyte oil. The etymology is to be sought in the root

nnn to shine q. v. Arab. زقی (for رقعی) to adorn, pr. to cause to shine; V, to be

splendour; see Castell p. 1040, and the examples there cited; Heb. אָד, Chald. וּדָּר. Hence יִּרִים would be pr. fem. of

a form T, , and denote brightness, skining. This might be referred either to the freshness and beauty of the olive-tres, comp. Riving; or, better, to the

shining of the oil, comp. הַּיִּבְּי oil, from אַרְיִי to shine, also בְּיִי spoken of shining and transparent oil. Zech. 4, 12. After the true etymology had become neglected or forgotten, the name to be regarded as a radical letter; and hence it is that הַיִּ is of the masc. gender, and the Arabs have thence formed a new verb, בּיֹן to preserve in oil; II, to procure oil.

آبِتُونَّ (olive-tree, Arab. رَيْتُونَّ Ze than, pr. n. m. 1 Chr. 7, 10.

मा and मा, fem. नशु, adj. clean, pure e. g. oil Ex. 27, 20, frankincense 30, 34 Trop. in a moral sense of the heart anc life, Job 8, 6. 11, 4. 33, 9. Prov. 16, 2. 20 11. 21, 8. R. नशु.

every where in a moral sense, Job 15, 14, 25, 4. Ps. 51, 6. Mic. 6, 11.—Arab. Syr. Lo? and Lo] id.

Piel to cleanse, to make clean, pure e. g. one's way, heart, Ps. 73, 13. Prov. 20. 9. Ps. 119, 9 יוַבָּה נַבֶּר אָרְיוּבָּה נַבֶּר אָרִיאָרְהוּ how shall a young man cleanse his way? i. e. keep himself pure.

HITHPA. חַבְּּחַחְ for חַבְּּבְּח, to cleanse oneself, to make oneself clean, pure; Is 1 16 make yourselves clean. Others regard this form as Niph. of the verb בְּבָּי, which however is against the accent; for בּבּי (Milra) implies a verb הֹבּי, while Niph. of בְּבַי would be בּבִּיי (Milel).

יסי Chald. f. purity, innocence, Dar 6, 23. R. רְבָּה

ן לרכידו f. (r. בְּבֶּן) once Job 28, 17 glass or crystal. Arab. (جَنَاجُ), Syr

זְכָּדְּרָ m. i. q. יְדֶּרָ, *a male*, spoken both of men and of animals, Ex. 23, 17. 34, 23. Deut. 16, 16. 20, 13. R. יְבָרָ.

פֿבּרּ (mindful) Zaccur, pr. n. of several men, Num. 13, 4. 1 Chr. 4, 26. 25, 2 (in 9. 15 יְבָרִי). Neh. 3, 2. 10, 13. 13, 13. R. יָבָר.

וְבֶּר (pure, innocent) Zaccai, pr. nm. Ezra 2, 9. Neh. 3, 20 Keri. 7, 14. Prob. also Ezra 10, 38; see in 14. . R.

יובן i. q. יובן q. v. to be clean, pure, physically of things Lam. 4,7; in a moral sense Job 15, 15. 25,5. Comp. kindr. בַּגָּי Hiph. to cleanse, to wash, Job 9, 30. Deriv. אַן סוף, and pr. n. אַן.

* בן fut. יוִניי, to remember, to recollect, to call to mind; Lat. meminisse, recordari, reminisci, for the difference of which words see Cic. pro Ligar. 12. 35; Doederlein Lat. Synonyme und Etymologien I. 166. Arao. אָבָּי, Syr. יָבּלּ, Chald. דְּבָּר, id.—The origin seems to lie in the idea of pricking, piercing, comp. kindr. בְּק; whence יְּבָּק; membrum virile, which like the corresponding fem. פְּבָרוֹ seems to be derived from the The idea of memory then may shape. come from that of penetrating, infixing; comp. Ecc. 12, 11. A different etymology was proposed by me in Monumm. Phen. p. 114, viz. that as in Athen. 1.1, is written for כבי memory, perhaps זְכֵּר is primarily i. q. קבר to shut up, and then to keep, to preserve; comp. Too no. 2. But the other view is favoured by the noun בַּר .—Hence

1. to remember, to call to mind, as above; with an accus. Gen. 8, 1. 19, 29. al. sep. more rarely with > Ex. 32, 13. Deut. 9, 27. Ps. 25, 7. 136, 23; 3 Jer. 3, 16; "Job 7, 7. 10, 9. Deut. 5, 15. Part. pass. זכור remembering, mindful, Ps. 103, 14.—Spec. a) to call to mind, to recollect, Gr. άναμιμνήσκειν, opp. to forget. Gen. 40, 23 ולא זכר שר הששקים אחקשטקן קים ארדים נישקקו על v. 14. 42, 9. Num. 11, 5. Ecc. 9, 15. Job 21, 6. Jer. 44, 21 synon. with בלח על לב Often with the accessory idea of care, kindness, to renew one's care for any one, i. q. לְּבֶּשׁ, Gen. 8, 1. 19, 29. 30, 22. b) to remember, i. e. to bear in mind, to be mindful of, Ps. 9, 13. 98, 3. 105, 5. 42. 2 Chr. 24, 22. Ex. 13, 3 הַיָּדִים הַיְּדִים יְיִבּיר *remem*ber this day, be mindful of it. 20, 8. to remember a covenant, to bear it in mind, Gen. 9, 15. Lev. 26, 43. Am. 1, 9. c) to bear in mind, to consider, to reflect. Deut. 5, 15 remember that thou wast a servant in Egypt. 15, 15. 16, 12. 24, 18. Job 7, 7 יולר פר רדון הויף זלים O consider, that my life is a breath! Ps. '03, 14. d) to recall to mind and contemplate, Lat. recordari. 1s. 119, bf יברחר בלולח שפה I call thy name to mind in the night, O Lord! i. e. I meditate upon it. v. 52. 143, 5. 63, 7. With dat. of pers. and acc. of thing, to remember a thing to or for any one, i.e. to bear it in mind either to his advantage or disadvantage; e.g. for good, Neh. 5, le זברת לר אלתר לטובח כל אשר ששיחי member to me for good, O my God, all that I have done, i. e. so that I may at last obtain from thee reward. 13, 22; for evil Neh. 6, 14. 13, 29. f) Referred also to things future, i. q. to think upon, to consider, comp. Lat. memento mori. Lam. 1,9 she remembersth not her latter end. Is. 47, 7. Hence also i. q. to think of, to meditate, to attempt, Job 40, 32 727 קלְחָמָה think of the battle, i. e. prepare to attack.

2. to mention, to make mention of, Gr. inspráopas, Jer. 20, 9.

NIPH. 1. to be remembered, recollected, Joh 24, 20. Jer. 23, 16. With dat. of pers. 5, to be remembered to or against any one, to his detriment, Ez. 18, 22, 33, 16. אַכְּרָיִר אָרָיִר אָרָיִר אָרָי Ps. 109, 14 and '' Num. 10, 9, to be remembered with or before Jehovah, to be borne in mind of him.

2. to be mentioned, Jer. 11, 19. Job 28 18.

3. Denom. from Tot, to be born a male Ex. 34, 19. Arab. IV, to bear a male.

Hiph. הְוֹוְפִּיר, inf. c. suff. בַּוֹזְפַּרְּכָם Ez. 21, 24.

1. to cause to remember, to bring to remembrance, to keep in remembrance. Construed: a) With an acc. of thing 2 Sam. 18, 18. So freq. זונביר עוֹן נס נס ניון נס bring to remembrance iniquity, 1 K. 17. 18. Ez. 21, 24. 28. 29, 16. Num. 5, 15 מנחת ופרון בווברת בון an offering of memorial, bringing iniquity to remembrance sc. with God. β) With an arc. of object and so of pers. Gen. 40, 14 ליפּרְלּה bring me to remembrance to Pharaoh. y) With an acc. of pers. Is. 43, 26 דווְעַדְּרֶנִי put me in remembrance sc. of thy virtues and merits. לחותרה to bring to remembrance sc. oneself with God, in the inscr. Ps. 38, 1. 70, 1; comp. 38, 23. 70, 2. 6. a) memoriae prodere, i. e. 14 Spec.

recerci, to register; Part. 7279 as subst. a recorder, register, i. q. historiographer, the king's annalist, whose duty it was to record the deeds of the king and the events of his reign, 2 Sam. 8, 16. 20, 24. 1 K. 4, 3. 2 K. 18, 18. 37. 1 Chr. 18, 15. 2 Chr. 34, 8. Is. 36, 3. 22. The same office is mentioned as existing in the Persian court, both ancient and modern, where it is called Wake' Newish; Hdot. 6. 100. ib. 7. 90. ib. 8. 100. Chardin Voyage en Perse T. III. p. 227; T. V. p. 256. ed. Langles. So too in the time of the Roman emperors Arcadius and Honorius, under the name of magister memoric. b) In the ritual language, to offer as a memorial sacrifice, 17374 q. v. Is. שונבירי לבנה he that burneth incomes sc. as a memorial sacrifice.

2. i. q. Kal no. 2, to mention, to make mention of; with acc. of thing, 1 Sam. 4, 18. Ex. 23, 13. Is. 49, 1. With by of pers. added, Is. 19, 17; > of pers. Ps. אוביר רַחָב וּבְבַל לִירְעָד I will make mention of Egypt and Babylon to them that know me; and without an accus. of thing, Jer. 4, 16 הוכררו לפורם make ye mention to the nations ac. of this, announce this to the nations. Spec. to mention with praise, to praise, to calebrate; with an acc. 1 Chr. 16, 4. Ps. 71, 16. Is. 63, 7. חַוֹּכִיר שֵׁם רָחוֹת Ex. 20, 24. Is. 26, 13. Took 7 Josh. 23, 7. Ps. 20, 8. ל 1 Chr. 28, 16, 18. Is. 48, 1. 63, 7. היחים 'ח 1 Chr. 28, 4; with בר Is. 12, 4.—Once, to cause to praise, to let be praised, Ex. 20, 21 [24].

to mind sc. with oneself, Gen. 41, 9. Deriv. the five here following, and

To m. a male; spoken of men, Gen.

3. i. q. Kal no. 1, to remember, to call

וַכּגר ,וַכּגר, אַוְבָּרָת.

1, 26, 5, 2, 17, 10 sq. 34, 15 sq. Also of animals, Gen. 7, 3. 9. 16. Ex. 12, 8. Plur. זכרים Ezra 8, 4 sq. Compr. זכרים Niph. م. 3, also عايد. Arab. ذُكُرٌ, Syr. إثمناً, id. The Arabic word also denotes pr. the membrum virile. For the etymology, see r. זָכֶר init.

קבו m. and אָן Ex. 17, 14. Is. 26, 14. Prov. 10, 7, (where however other Mss. have Tsere, comp. J. H. Michaelis Nott. srit.) c. suff. יְכַרָר. R. ־קָּרָ.

1. rememb ance, memory, Arab. يُرُكُرُ

Ex. 17, 14 I will utterly put ou! the remembrance of Amalek. Deut. 25, 19 22, 26. Ps. 9, 7. 34, 17. 109, 15. al.

2. memorial, i. e. name, by which one is brought to remembrance, mentioned, i. q. בּבוֹלָם וְזָר Ex. 3, 15 בּבוֹלָם וְזָר בּוֹילָם בּבוֹי זברי לדר דר this is my name for ever, and this my memorial (name) to all generations. Ps. 30, 5 וורד לובר קושו pruise his holy name. 135, 13. Hos. 12.6.

3. praise, land, Pa. 6, 6. 102, 13. Arab. أنك laud.

4. Zecker pr. n. of a man 1 Chr. 8, 31; called also וְכָרָיַת 9, 37.

יייין m. (r. יברון) constr. זְבְּרוֹן, plur . זְבַרוֹנִית and זְבִרוֹנְים

1. remembrance, memorial, Ecc. 1, 11. 2, 16. הַרָה לְוְפָרוֹן ל to be for a memorial to any one, so that his memory shall not perish, Ex. 12, 14. Josh. 4, 7. So אָבֶּרֶ inal stones of remembrance, memorial stones, i. e. the two engraved stones upon the shoulder-braces of the highpriest's ephod, Ex. 28, 12. 39, 7. הַּיְחָים מרון a memorial sacrifice Num. 5, 15. inat by to set up a memorial, sc. of oneself by procreating children, is. 57, 8

2. a memento, record, Gr. υπόμνημα. Fr. mémoire. Ex. 17, 14 קרון They write this as a memento in the book. כְּבֶּר וָנְרוֹן Mal. 3, 16, and Plu בפר הזכרונות Esth. 6, 1, book of records. annals, register or journal, comp. דָּבָּרָן. Also of a memorial sign, Ex. 13, 9.

3. i. q. > ਅੂਰ, a memorable saying ἀπόφθεγμα, Job 13, 12.

4. a day of memorial, a celebration festival, Lev. 23, 24. Comp. the verb in Eeth. 9, 28. Ex. 20, 8.

יברי (remembered, renowned, comp زك renown) Zichri, pr. n. of several persons, Ex. 6, 21. 1 Chr. 8, 19. 23. 9, 15 (in 25, 2. 10 סבור 2 Chr. 23, 1. Neh. 11, 9. al.

and וֹבְרָנְהוּ (whom Jehovah remembers, r. 📆) pr. n. Zechariak, Gr. Zagaçias.

a) A king of Israel, son of Jeroboam II, put to death by Shallum after a reign of six months, B. C. 773. 2 K 14, 29. 15, 8–11.

b) A prophet who flourished after the exile, whose writings are preserved in the sacred canon, son of Berechiah and grandson of the prophet Iddo, see in 12 no. 2. Zech. 1, 1. 7. Ezra 5, 1. 6, 14.

c) A son of Jeberechiah, contemporary with Isaiah, prob. also a prophet,

Is. 8, 2; comp. v. 16.

d) A prophet, son of Jehoida the priest, slain in the court of the temple during the reign of Joash, 2 Chr. 24, 20 sq.

- e) A prophet at Jerusalem in the reign of Uzziah, 2 Chr. 26, 5.—Also of several other persons; see in זַבר no. 4.
- * אָלָן obsol. root, perh. i. q. דְּלָה, וּיָלְה, to draw sc. water. Hence pr. n. דְּלָה
- ילב obsol. root, prob. i. q. Arab. to draw up, kindr. אָדָּלָה. Hence בּילָה, מִזְלַג fork.

לרות לה לייני הייני לייני הייני היי

ילְלֵל m. (r. זְלַלֵּל Niph.) only in plur. זְלְנִלְים shoots, twigs of a vine, so called from their waving and tremulous motion, Is. 18, 5. Comp. מַּלְמָלִים, מֵּלְמָלִים.

* by to shake, kindr. with by and the roots there compared.

1. to shake, to make tremble or quake, see Niph.

2. to shake out, to pour out, trop. to squander, spoken of property, reputation, etc. Part. דּבָּלֵל a squanderer, prodigal, Prov. 23, 21. 28, 7. Deut. 21, 20. Prov. 23, 20 יוֹלְלֵי בְּיִיִּר squanderers of their own body, voluptuaries, debauchees. Comp. און.—And as one shakes out and casts away only worthless things, hence

3. Intrans. to be abject, vile, despised, Jer. 15, 19. Lam. 1, 11. Arab. 5 id. 5 id. vilences, abjectness of mind. Syr. 1 to be vile. Comp. Hiph.

NIPH. לְלֵל, to be shaken, to tremble, to quake. Is. 64, 2 מְּבֶּיהְ הַרִּים נִוֹלֵי at thy presence the mountains quaked. So also

Judg. 5, 5 קרים בולגי the mountains quak ed, the form נולגי being for בילגי, Lehrg. § 103. n. 15. Sept. well έσαλεύθησαν, (the root יַבְל corresponding in etymology also with σάλος, σαλεύω,) and the same is expressed by Chald. and Arabs Polygl.

Arab. IJ; to shake the earth, IJ; earthquake. See

Hiph. דְּיִלּכ, with Chaldee flexion, causat. of Kal no. 3, to lightly esteem, to despise, Lam. 1, 8.

* 52? quadrilit. not used, i. q. 52? to be hot, to glow, the letter ? being inserted, comp. Lehrg. p. 864.—Hence

1 and ΤΡΧΡΙ, plur. ni- Ps. 11 6. Lam. 5, 10, violent heat, glow, espect of a wind Ps. 11, 6, prob. the wind called es-Siman, i. e. the poisonous.—

Also of a famine, Lam. 5, 10; comp. Ez 5, 2 and v. 12. 16. 17; also λιμὸς αἴθου Hes. Op. 361, ignea fames Quinctil. Declam. 12. Arab. المنابع fire of famine, Hariri Consess.—Of anger, Ps. 119, 53.

* Do obsol. root, Chald. Pa. to drop. to trickle, i. q. 557.—Hence

Leah's maid, Gen. 29, 24. 30, 9.

ጉር፤ f. (r. ፡፡ ነ 1. purpose, counsel, plan, sc. for evil, Prov. 21, 27. 24, 8; rarely for good, Job 17, 11.

2. mischief, wickedness, crime, Ps. 26, 10. 119, 150. Spec. of crimes arising from unchastity, as rape, incest; Lev. 18, 17 אָדָה הָּיֹא this is wickedness. Job 31, 11. Ez. 16, 27. 22, 9. 11.

3. Zimmah, pr. n. m. 1 Chr. 6, 5. 27. 2 Chr. 29, 12.

ותר לים f (r. מים) purpose, thought, i. q. מים, החוף ; Plur. c. suff. רחים for ריים ; Plur. c. suff. רחים for ריים ; Plur. c. suff. רחים for ריים ; Plur. c. suff. רחים ; Plur. c. suff. not pass over (go beyond) my thoughts, i. e. my language and thoughts are the same. Or: my thoughts transgress not my command, i. e. do not swerve from the laws of God and of virtue which I have imposed on myself; see Thesaur. p. 1087 fin. [Others take רוים as infin. of סים c. suff. my thinking, thought, which gives the same general sense.—R

ון זְפֵר, וֹ (r. יְם I) Plur. יְם - Nah. 2, 3.

1. a vine-shoot, twig, so called from being pruned, Num. 13, 23. Is. 17, 10.

2. Genr. a twig, shoot, branch; Ez. 15, 2. 8, 17 and lo, they put the branch to their nose; in allusion to the custom of the Persians (Parsees). who adore the rising sun holding in their left hand a bundle of twigs called Barsom; see Strabo XV. p. 733 Causab. τας δ' δαφδάς ποιοῦνται πολῦν χυόνον ψάβδων μυψικίνων λέπτων δένμην κατέχοντες. Comp. Hyde de Rel. vett. Persarum p. 350. Zendavesta ed. Anquetil du Perron, II. 532.

quadril. obsol. i. q. Arab. onomatop. like Germ. summen, i. e. to hum, to murmur, to make a noise; whence

zummin. pr. n. of a race of giants dwelling anciently in the territory of the Ammonites, but extinct before the time of Moses, Deut. 2, 20. Comp. Days.

קררט m. (ד. דְּבָּר I, after the form יְבָּר, Lehrg. § 120. no. 5,) pruning-time sc. for vines. Cant. 2, 12; Sept. well καιψός τῆς τομῆς, Symm. κ. τῆς κλαδεύσεως, Vulg. tempus putationis. Others, time of the singing of birds, but contrary to the usage of the verb יְבָיִר and to the analogy of nouns of the form

דְּעֵרְרִי, m. Is. 25, 5, (r. יְמָרָ II) plur. רְּיִבְּירִר, a song, Ps. 119, 54. 2 Sam. 23, 1. Spec. song of praise, hymn, Is. 24, 16. Job 35, 10 who giveth songs in the night, i. e. joy, rejoicing in misfortune. Also song of triumph, Is. 25, 5.

וְּמִירָה (cong. fem. of preced.) Zemirah, pr. n. of a man, 1 Chr. 7, 8.

יום præt. יומיתי and יומיתי; fut. plur. יומיתי, see Heb. Gram. § 66. n. 11. Lehrg. p. 372; to meditate,

to have in mind, to purpose; Arab. id. It seems to come from the idea of mus nuring or muttering, i. e. the low voice of persons talking to themselves or meditating; comp. בַּבָּי to murmur, also בָּבָי, חְפָתָ, חָבָּה, no. 1, 2, 3.—With

accus. Prov. 31, 16 anning my many she meditateth upon a field (purposes to buy it) and acquireth it. With inf. c. & Gen. 11, 6; absol. Jer. 51, 12. Lam. 2, 17. For man Ps. 17, 3, see art. man.—Spec. in a bad sense, to meditate evil Prov. 30, 32; c. inf. et & Ps. 31, 14. With & of pers. to plot against Ps. 37, 12.

Deriv. חַבָּו, חַבָּן, najp, and

for evil, Ps. 140, 9.

to fix, to appoint; kindr. with and. Chald. and Syr. Pa. id.

PUAL plur. part. פְּתִּים מְזְמָנִים Ezra 10, 14. Neh. 10, 35. and אַנְיִם Neh. 13, 31, appointed times, stated times.

Deriv. 191.

797 Chald. PA. to determine, to appoint, to prepare.

Hithpa. מְשְׁבְּשְׁלֵּהְ contenire inter se, to agree together, pr. to appoint time and place with each other, Dan. 2. 9 Keri; comp. Am. 3, 3 Targ. The Chethibh is to be read מְּשִׁבְּשְׁלֵּהְ, and is Aphel; which is used also in Chaldee and Samaritan.

קביים, time, spec. an appointed time, season: Arab. קביי, time. Syr. בון ול. Ecc. 3, 1 און בין to every thing a stated time, i. e. every thing remains but for a time, all things are frail and fleeting. Neh. 2, 6. Esth. 9, 27. 31.—A word of the later age, instead of the earlier בין.

וְטָּיְן and עֲבִין Chald. m. st. emphat. אִטְיִן, plur. יְטִיִּן.

1. lime, an appointed time, season, Dan. 2, 16. אָנְאָן הַּם at that time Dan. 3, 7. 8. 4, 33. יְבֶּרָן בּעָרָן even to a season and time. 7, 12. Spoken of sacrec seasons, festivals, Dan. 7, 25. Comp. מוֹפֵר no. 3.

2. Plur. times, Lat. vices, Dan. 6, 11 חַלְּיִה מְלְּיִה three times. So Syr. מוֹלְי and Arab. פֿבּבּי, time, plur. times, Lat vices.

* I. to prune s vine, Lev. 25, 3.4 Arab.

Niph. pass. Is. 5, 6. Deriv. יְמִיבְי, הְיָמִיבְ, הְיָמִיבָּ, הְיָמִנְּהָ, מִּוְמֵּרָ, II. in Kal not used; but frequent in

PIEL to touch or strike the chords of an instrument, to play. Gr. wallsw; and hence to sing, to chant, as a companying an instrument. Chald. Syr. id. Eth. Hold to sing, c. It to strike an instrument. Arab. I. II, to sing to the pipe.—With dat. of pers. to or in honour of whom, i. q. to celebrate, Judg. 5, 3. Ps. 9, 12. 30, 5. 47, 7. 66, 4. al. With M. Ps. 59, 18; accus. 30, 13. 57, 10. 66, 2. 68, 5. Sometimes with 2 of instrum. Ps. 33, 2. 98, 5. 145, 3.

Deriv. יְּמָרֵר, and the seven here following.

Note. The origin of this root, no. II, seems to lie in the hum, murmur, clang of chords, of the harp, etc. which is elsewhere expressed by the verb rap, and also by various kindred verbs, as referred to the humming or buzzing of bees and flies, to the murmur of water, the noise of a multitude, and other like sounds; of which the following comprises a large family: a) Day and Day to hum, to murmur, Germ. summen, sumsen, whence also the first means to meditate; Day id. spoken of the buzzing of flies, whence

a fly; also with an aspirate in place of the sibilant, בְּיַבֶּי in Arab. הُوْمَةُ to bum, Germ. hummen (whence Hummel humble-bee), הַּמָּח to clang as a harp, to clamour as a multitude. b) זמר to clang as a harp; Chald. mini, Arab. , Heb. יְבוֹרָה, a bee, so called from its humming, buzzing; ٦٢, to speak (comp. הָנָה no. 1, 2, also נָאַם comp. בָּחָם, to meditate שַבֶּר and סְבַר (חָבָח, חָכִים (comp. in דְנַן; ; and דְּמֵר i. g. דָנַן to give forth a tremulous vibrating sound, as a rod or branch; and with an aspirate in place of the sibilant or dental, קקר, , to murmur as water; and also without much doubt, אַכֶּר to speak, which then is of like origin with and. With mid. radical n for m, " to make a noise as the rushing of falling water, נכר : comp. Germ. schnarren, schnurren to give כנה to clatter, as arms; שנה to give a quavering sound, Germ. knarren,

whence harp. See Hupfeld in

Zeitschr. f. d. Kunde des Morgenl, III. p. 394 sq. Thesaur. App. h. v.

Chald. m. music of instruments, Dan. 3, 5. 7. 10. 15.

TOI Chald. m. a singer, Ezra 7, 24.

of the deer or gazelle species, so called from its leaping and springing; as jum from the i. q. yet. Arab. is saliit caprea. The idea of leaping (i. e. dancing) is connected with that of singing; cemp. Tot II.

קרָרָן f. (r. רְיִבְין II) song, music, e. g. of the voice Ps. 81, 3. 98, 5; of instruments, Am. 5, 23. 2 Sam. 23, 1.—Meton. אָרָין וּיִבְּין the song of the land. i. e. its best and most celebrated fruits, Gen. 43, 11. Comp. Gr. ἀοίδιμος sung, celebrated in song, i. e. renowned.

קרִר m. (sung, celebrated in song, and διμος) Zimri, pr. n. a) A king of Israel who slew and succeeded Elah, B. C. 930. 1 K. 16, 9. 10. 2 K. 9, 31. Gr. Zaμβρι b) A phylarch or chief of the tribe of Simeon, Num. 25, 14. c) 1 Chr. 2, 6; in Josh. 7, 1 בְּבִיר d) 1 Chr. 8, 36. 9, 42. e) Apparently also as patronym. from בְּבִיר for בְּבִיר Zimranite, Jer. 25, 25.

Tipi (id.) Zimran, pr. n. of a son of Abraham by Keturah, and of an Arabian tribe descended from him; Gen. 25, 2. 1 Chr. 1, 32. We may compare perhaps Zabram, a city with a king, according to Ptolemy, situated between Mecca and Medina. See also it lett. e.

דְּיִקְי, song meton. for the object of song or of praise Ex. 15, 2 אין ווְשְׁרָה Jehovah is my glory and song. Ps. 118, 14. Is. 12, 2.

וְנִים m. plur. יְנִים form, sort, kind, man ner; for the etymology see under r. יָנַנְּיָ Ps. 144, 13 מַּשְׁ אֶל־חָן from sort to sort, of every sort. 2 Chr. 16, 14. Chald. Syr. id.

7 Chald. id. Dan. 3, 5. 7. 10. 15.

stamps, of firebrands, Is. 7, 4.—Put also for something small, mean, contemptible, mostly in opp. to علام. Deut. 28, 13 Jehovah will make thee the head, and not the tail. v. 44. Is. 9, 13. 19, 15. In the same sense the Arabs put in antithems انف وذنب nose and tail; see Comment on Is. 9. 13.—Hence the denom. verb

Piel III pr. to hart or cut off the tail; hence trop. to smite the rear of an army, to cut of the rear-guard (Arab. τός, οὐρα, οὐραγία), Deut. 25, 18. Josh. 10, 19.—Denominative verbs derived from nouns signifying members of the body, often have in the Semitic tongues this sense of injuring or cutting off those members; see Lehrg. p. 257. Ewald's Heb. Gram. p. 200.

י וְנֵהְ fut. מָּבְיָרְ, apoc. מָּבְיָרָ 1. to commit fornication to play the whore or harlot. Arab. زني coivit, scortatus est, Syr. in id. Eth. HOO, although Nun is retained in H&T semen coitus.--Pr. and chiefly spoken of a female, whether married (where it may be rendered to commit adultery) or unmarried, Gen. 38, 24. Lev. 19, 29. Hos. 3, 3. Constr. with acc. of the male paramour, Jer. 3, 1. Ez. 16, 28. Is. 23, 17 unless here 下號 is with; also with Ez. 16, 17; by Ex. 16, 26. 28; very often with אַחַרָּאַ, pr, to go a whoring after any one, to run after a paramour, Ez. 16, 34. Lev. 17, 7. 20, 5. 6. Dept. 31, 16. al. On the other hand, the husband from whom a woman departs in playing the whore, against whom she commits this crime, is put with 19 Ps. 73, 27, בַּאַנְחֵרֵי Hos. 1, 2. הַחָּחָרַי 4, 12 and ran Ez. 23, 5 (comp. Num. 5, 19. 29), אָפֶעל Hos. 9, 1 and אָשָ Judg. 19, 2 where however the reading is doubtful. Ez. 16, 15 by i. e. with a husband, having a husband, in spite of him.-PART. fem. mii a whore, harlot, Gen. 38, 15. Deut. 23, 19. al. more fully הינה משלא וולבה Lev. 21, 7. Josh. 2, 1. Judg. 11, 1. Plur. Titi Hos. 4, 14. 1 K. 3, 16; also 1 K. 22, 38 where Sept. al nógras. Nor is there any ground to render ווֹנָהו in Josh. l. c. hostess, one who keeps a public house, as if from 117 to nourish.—Rarely this verb is applied to men, e.g. with >x Num. 25,1; comp. Arab. زانی for زانی whore-

2. Trop. and often spoken: a) Of idolatry, to go a whoring, i. q. to commit idolatry; the relation existing between God and the Israelitish people being every where shadowed forth by the propheta under the emblem of the conjugal union, see Hos. c. 1. 2. Ez. c. 16. 23; so that the people in wershipping other gods are compared to a harlot and adulteress. For the prepositions with which it is construed, see above in no. 1. A very frequent formula is ונה אַהַרַר אַלֹּחִים אַחַרִים to go a whoring after other gods Lev. 17, 7. 20, 5. 6. Deut. 31, 16. Judg. 2, 17; also to go a whoring from their god, see in no. 1. Further, 721 to go a whoring after i. e. in the manner of the heathen Ez. 23, 30. b) Of superstitions connected with idolatry, נָלָה אָחֲרֶר הָאֹבוֹה to go a whoring after wizarde, necromancers, Lev. 20, 6. c) Of the intercourse and commerce of heathen nations among themselves, e.g. of Tyre, Is. 23, 17 and commits fornication with all the kingdoms of the world. Comp. Nah. 3, 4, and זְצַּיִם .

PUAL THAT pass Ez. 16, 34.

HIPH. FIFT, fut. apec. 1933 2 Chr. 21, 11.

1. to eeduce, to fornication, to whoredom, Ex. 34, 16; to cause to commit fornication, to let be a whore, Lev. 19, 29.

2. Intrans. i. q. Kal to commit fornication, Hos. 4, 10. 18. 5, 3.

Deriv. זְנְרָּת , זְנְרָּת , הַּזְנָרָם.

קְּבְּוֹרֵ (perh. marsh, bog, comp. r. רְּבָּוֹרְ Hiph.) Zanoah, pr. n. of two places in the tribe of Judah, Josh. 15, 34. 56. Neh. 3, 13. 11, 30. 1 Chr. 4, 18.

קלילים m. plur. abstr. from r. קנָה with formative Nun added, as אָבֶרְ from אָבִרָּן from אָבִרָּן from הָבָּרְ Lehrgb. p. 508.

2. Trop. spoken: a) Of idolatry, 2 K.

9, 22. b) Of the intercourse and commerce of heathen nations, Nah. 3, 4; comp. the verb in Is. 23, 17.

היים, whoredom, fornication, only trop. a) Of idolatry, Jer. 3, 2. 9. Ez. 23, 27. 43, 7. 9. Hos. 4, 11. b) Of any breach of fidelity towards God, e. g. of a murmuring and seditious people, Num. 14, 33.

1. to be foul, rancid, to stink, see Hiph. Arab. ינֹשׁ , נְיִשׁ . Kindr. are אָרַיִּ, בְּיִדְ, בַּיִּדְ foul water, turbid; Gr. זמֹץאָס and זמֹץאָ rancidity, זמּץאָס rancid, Engl. tang; also σικχός loathsome, σικχαίνω.—Metaph. to be loathsome, abominable. Hos. 8, 5 יְּבָּבָּ דְּצָרְ זַיִּרְ עָּנְבֹּלָן thy calf, O Samaria, is an abomination. Hence

2. Trans. to loathe, to spit out, i. e. to reject, to cast off, comp. בחוף; Hos. 8, 3 ביח ישראל בורב Israel hath rejected good. Often of Jehovah as rejecting a people, Ps. 43, 2 שלים לְּבָּיח וְּנְחִיהָני שׁלְּיִי שׁלְיִי בּיִי שׁלִי בּיִי שׁלִי בּיִי שׁלִים בִּיִּישׁי לֹּיִי שִׁלִיי בִּיִּישִׁי לִּיִי שְׁלִים בִּיִּשִׁי לִייִ שְׁלִים בִּיִּשִׁי לִייִּי שְׁלִים בִּיִּשִׁי לִייִּי שְׁלִים בִּיִּשִׁי לִייִּי שְׁלִים בִּיִּשִּׁי לִייִּי שְׁלִים בִּיִּשִׁי לִייִּי שְׁלִים בִּיִּשִּׁי לִייִּי שְׁלִים בִּיִּשִּׁי לִייִּי שְׁלִים בִּיִּשִּי לִייִּי שְׁלִים בִּיִּשִּׁי לִייִּי שְׁלִים בִּיִּשְׁי לִייִּי שְׁלִים בִּיִּשְׁי לְּיִים בְּיִּשִּׁים בִּיִּשְׁי בִּיִּים בִּיִּשְׁי לְּיִים בְּיִּשְׁילִים בִּיִּים בְּיִּשְׁילִים בִּיִּים בְּיִּשְׁילִים בְּיִּים בִּיִּשְׁילִים בִּיִּים בְּיִּשְׁילִים בִּיִּים בִּיִּים בִּיִּשְׁילִים בִּיִּים בִּיִּים בִּיִּים בִּיִּים בִּיִּישְׁילִים בִּיִּים בְּיִּים בִּיִּים בִּיִּים בִּיִּים בִּיִּים בִּיִּים בִּיִּים בְּיִּים בִּיִּים בְּיִּים בְּיִּים בִּיִּים בְּיִּים בְּיים בִּיִּים בְּיִּים בְּיִּים בְּיִּים בְּיִּים בְּיִּים בְּיים בִּיים בִּיים בִּיים בִּיים בִּיים בִּיים בִּיים בִּייִּים בּיִּים בּיּיִים בּיִּים בִּייִים בּיּים בִּיים בּייִּים בִּיים בִּיים בּייִּים בּיים בּיִּים בִּיים בִּיים בִּייִים בִּייִים בִּיים בִּיים בִּיים בּיים בּיים בּיים בּיים בִּיים בּיים בִּיים בּיים בִּיים בּיים בּיים בּיים בּיים בּיים בִּיים בּיים בּיים בִּיים בְּיים בּיים בּיים בּיים בּיים בּיים בּיים בּיים בּיים בְּיים בּיים בּיים בּיים בְּיים בּיים בּיים בּיים בּיים בּיים בּייים בּיים ב

Hiph. 1. i. q. Kal no. 1, pr. to emit a stench, to stink, Is. 19, 6 הְּיִרִיהוּ נְּתְרִיהוּ נְתִרִיהוּ נְתִרְיהוּ נְתִרְיהוּ נְתִרְיהוּ נְתִרְיהוּ the rivers stink, i. e. fail, become shallow and foul. Sept. Vulg. deficient flumina.

—The form אַוֹרְיהוּ is scarcely Hebrew, and seems to be made up of two readings, אַוֹרָיהוּ and אַוֹרָהוּ, the latter of which imitates the Chaldee.

2. i. q. Kal no. 2, to reject, to cast off, 1 Chr. 28, 9; c. 72, 2 Chr. 11, 14. Causat. to cause to cast away, i. q. to profane, 2 Chr. 29, 19.

Deriv. זְנוֹתֵן pr. n.

ישׁרט obsol. root, prob. i. q. Arab. (aindr. with Heb. אָבוֹיים) to form, to shape;
whence שׁבֹיי form, appearance, ישׁרֹים, mode. Hence Heb. און form, sort. species, (the origin of which has escaped etymologists,) although afterwards, the etymology being overlooked, it was inflected after the analogy of nouns from verbe ווֹייֹם.

throw, to shoot an arrow, spec. to a great distance. Talmud. to spring, to leap forth; and so by transpos. Arab. النقاب . The primary idea seems to be that of binding; comp. Arab. ونقاب a cord with which a load is bound. Spoken espec. of animals, which draw their feet together before a leap (comp. القبر) pr. to contract the feet for a leap, to throw oneself forward; and so of an arrow. Comp.

Piel to leap or spring forth with violence, of the lion Deut. 33, 22. Sept. έππηδήσεται, and in other Mss. έππηδήσει. Kimchi Τος.

Deriv. זְּמְרֵם for וְנְקִרם, וְיְמָרֹם for וְזְמָרִם, אָזְמָרם.

יוֹנְה f. for יְנְהָּד (r. בְּזַיְ, as יְנָהְ from בְּיִר sweat, Gen. 3, 19; i. q. בְּיָב,—Talmud. יְנָה sweat, צְינִה to sweat; Syr. אַבְּבֹּי sweat, whence a new verb בַּבֹּל to sweat.

רְאָנְי f. by transpos. for רְּאָנְין (as רְּאָלֵין for רְּאָרָן pr. a shaking, agitation, i. e. oppression, ill treatment, in Cheth. Deut. 28, 25. Ez. 23, 46; in Keri Jer. 15, 4, 24, 9, 29, 18, 34, 17.

וֹצְלָוֹ (unquiet, comp. מְצָנָהוֹ) Zaavan, pr. n. m. Gen. 36, 27. 1 Chr. 1, 42.

יְצֵּיר m. (r. זְצֵיר) a little, Job 36, 2; like μιπρόν. The form imitates the Chaldee.

קלר Chald. *little, small,* i. q. Heb. זְצִיר, D.in. 7, 8. R. זְצִיר.

i. q. הָּצַקּ, to be extinguished, extinct, once in

Niph. id. Job 17, 1; where three Mas read נדעכו, as if from דָּעָהָ.

Prov. 24, 24, i. q. Arab. Conj. V, to foam at the mouth, spoken of a camel; also, to speak in anger. Of the same family is Germ. Schaum, schaumen, Engl. to scum, to skim, Fr. écume; comp.

1. to be very angry, to be indignant towards any one; often with the idea of punishment, to pour out one's anger upon any one, to punish with indigna-

2. to curse, c. acc. Num. 23, 7.8. Prov. 24, 24. Mic. 6, 10.

NIPH. as if pass. of Hiph. to be provoked to anger, to be angry. Prov. 25, 23 מְנִים נִיְנְבִּים מִיְנִם נִיְנְבִּים מִיְנִם נִיְנִם מִיְנִם מִיְנִם מִיְנִם מִיְנִם מִיִּבְּים מִיִּבְּים מִיִּבְם מִיִּבְּים מִּבְּים מִיבְּים מִיבְּים מִּבְּים מִיבְּים מִיבְּים מִיבְּים מִיבְּים מִּבְּים מִּבְּים מִּבְּים מִּבְּים מִּבְּים מִיבְּים מִּבְּים מְבְּים מִּבְּים מִּבְים מִּבְּים מְּבְּים מְּבְּים מִּבְּים מְּבְּים מְּבְּיבְּים מִּבְּים מְּבְּים מְבְּים מְּבְּים מְּבְּים מְּבּים מְבְּים מְּבְּים מְּבְּים מְּבְּבְּים מְבּים מְבְּים מְבְּים מְּבְּים מְּבְּים מְּבְּים מְּבְּים מְּבְּים מְּבְּים מְּבְ

בין m. foam, as one angry foams at the mouth, Is. 30, 27. Lam. 2, 6; then trop. wrath, anger, Hos. 7, 16. Spoken espec. of the indignation of God, as manifested in punishment; so Is. 1. c. Ez. 22, 24 אַבּיוֹם זִי in the day of God's indignation. Absol. בּיִבּים בּיִם Dan. 8, 19; without art. Dan. 11, 36 אַבּיוֹם נַילָּה זַיִּבָּים until the indignation (punishment) be accomplished. Is. 10, 25.

Prov. 19, 3; בּזְלֵבְּר. 1. to be angry, c. בּזְלֵבְּר. 19, 3; בּזְלֵבְר. The primary idea lies either in breathing, blowing, Sam. בּזְלֵבְּר id. comp. Chald. בּזְלֵבְּר strong wind; or else in burning, comp. Syr. בּזְלַבְּר Ethpe. to be burned, and quadril. בְּזָלִבְּר ; or possibly in foaming, so that בְּזָלֵי is i. q. בּזְלָי, comp. זֹשִׁלֵּב בּאָר Lam. 2, 6 and בְּאַלֵּהְ Is. 30, 30.

2. to be morose, gloomy, sad; the connection of the significations lying in the pain of mind; comp. in r. בעצר. Part. בעצר gloomy, sad, Gen. 40, 6, i. q. בערם in v. 7. Dan. 1, 10 of the countenance as fallen away from long fasting, and also sullen and sad. Theod. aptly σκυσφοπός, comp. Matth. 6, 16.

Deriv. the two following:

प्रिया m. adj. angry, 1 K. 20, 43. 21, 4.

2 Chr. 16, 10. 28, 9. Trop. of the raging sea Jon. 1, 15.

יִוֹפְל fut. מְּדְיֵּך, imp. מְדְּיִ, inf. מְדְּיִ, fut. מְדְּיִ, imp. מְדְּיִ, inf. מְדְּיִ, a מְדְּיִ, to cry out, to exclaim, espec. in pain, by way of complaint and for help. The form מְדְּיִ belongs more to the earlier books of the O. T. while מְדְיִ, is the common form in Aramean; the Arabic like the Heb. having both

forms, (عق and رعق), also הعلى.—
The person to whom one cries, whom one implores, is put with אַ Ps. 22, 6.
142, 6. Hos. 7, 14; אַ 1 Chr. 5, 20; in acc. Judg. 12, 2. Neh. 9, 28. The thing or cause of complaint is put after אַ Jer 30, 15; אַ Is. 15, 5. Jer. 48, 31; אַלְּהָרָ אָ Is. 15, 5. Jer. 48, 31; אַלְהָרָ אָרָ אַ Yer both constructions are joined: בּילִיהָרָ אַלִּרְרָּ עָּהְלָּהְ (how long) shall I cry out unto thee because of violence? comp Job 19, 7.

NIPH. pass. of Hiph. no. 3. to be called together, convoked, Judg. 18, 22. 23. Hence to come together, to assemble, 1 Sam. 14, 20. Judg. 6. 34. 35.

HIPH. 1. i. q. Kal to cry out, pr. to make an outcry, Job 35, 9; to proclaim, to make proclamation, absol. Jon. 3, 7.

2. to cry unto any one, to call upon, to invoke, c. acc. Zech. 6, 8.—Hence, as referring to many,

3. to call together, to convoke, 2 Sam. 20, 4. 5. Judg. 4, 10. 13.

Deriv. זְנָקָח, וְנָּקָה.

PY! Chald. to cry out, Dan. 6, 21.

Py! m. outcry, cry, Is. 30, 19. More frequent is

TRY: f. outcry, cry, espec. from pain and sorrow, or as imploring help, Is. 15, 10. 65, 19. Neh. 5, 6. 9, 9. Jer. 18 22. 20, 16. 50, 46. R. PY:

* זְלֵר , וְלֹּיָ , obsol. root, Aram. זְלֵר , נּסְּלּ, to be small, i. q. Heb. מְנֵעָר. Comp. in סְנֵּעָר —Hence מִוֹנֶר, , וְעֵיר.

sweet odours, to be fragrant, e. g. a gurden.—Hence

וֹלְּבְּרֹוֹן (sweet odour) Ziphron, pr. n. מ a city in the north of Palestine, once Num. 34, 9.

ا بَالِيَّةُ f. (r. ۱۹۳۱) pitch, Ex. 2, 3. Is 34, 9.

Arab. رُفْتُ , Aram. الْمُعَامُ , هِبُهِمْ , but also هِبُهِمْ .

אוֹקים m. plur. for וְּנְקִרם, from a lost sing. Pi for בוו, r. בון, r. בון

1. bonds, fetters, chains, with which captives are bound; see the root in its primary sense. Ps. 149, 8. Is. 45, 14. Nah. 3, 10. Job 36, 8. Chald. יאוקים id. Comp. אַוֹּקִים.

2. burning arrows, fiery darts, fitted with combustibles; Prov. 26, 18. Comp.

2 Sam. 10, 5, the bearded chin Lev. 13, 29. 30. Meton. the beard Lev. 19, 27. 2 Sam. 20, 9.—Arab. فَقَلَ the chin; beard, chin.—Hence the verb

HIPH. intrans. to grow old, to be old, Prov. 22, 6; qs. to contract old age, comp. print in Heb. Gram. § 52. 2. n. Also of plants, Job 14, 8; as Pliny, senescunt arbores.

Ps. 105, 22. In like manner Arab.

Sheikh, an old man, and then, 'chief of a tribe; also Ital. Signor, Fr. Seigneur, Span. Señor, Engl. Sir, all which come from the Lat. Senior elder; also Germ. Graf, Count, is pr. i. q. graw, krawo, gray-headed.—Metaph. of an old and decrepit people, Is. 47, 6. Plur. fem. Pupy old women Zech. 8, 4.

Pi m. (r. 121) old age, Gen. 48, 16.

Ps. 71, 9. 18. Metaph. of a people Is 46, 4, comp. 47, 6.

בין m. plur. (r. יוָקוֹ) old age, Gen. 21, 2. יוֹלָגְים אָלָגְים (r. יוָקוֹים son of old age, i. e. born in one's old age, Gen. 37, 3. On this form of denominatives, see Lehrg. § 122. 13.

down, trop. to comfort, Ps. 145, 14. 146, 8. Syr. id.

e. g. a criminal upon a stake or cross, Ezra 6, 11. Syr. ••• to crucify.

2. to make flow, i. e. to pour, to pour out, genr. as Fr. couler from Lat. colore, Job 36, 27.

Piel Pet, to refine, to purify metals, Mal. 3, 3.

Pual, to be strained, fined, e. g. wine Is. 25, 6; to be refined, as metals 1 Chr. 28, 18. 29, 4. Ps. 12, 7.

ী a stranger, enemy, see r. সা II. 2.

יות (r. יות I) a border, wreath, crown, around a table, the ark of the covenant, etc. Ex. 25, 11. 24. 25. 37, 2. 11. 26. Syr. יוֹם חַבּיּן necklace, collar.

אָרָן f. for רְּדְיָ (r. זְּרִר II. 3) loathsomeness, once Num. 11, 20; Vulg. nausea.

"בְּרָבְיּ in Kal not used; Chald. Ithpe. to pour out, to flow off or away; whence בְּרָבִּי gutter, and by transpos. בְּרָבִּי, channel.—Once in

Pual, spoken of streams, torrents, full in winter, but drying up and failing in summer; Job 6, 17 אבים ייורבג נצמח what time they flow off, they fail, 1. e

when the waters flow off, the streams dry up. See more in Thesaur. p. 428.

i. e. begotten in Babylon) pr. n. Zerubbabel, Sept. Ζοροβάβελ, one of the descendants of David, who led out the first colony of Jews into their own country after the exile, Ezra 2, 2. 3, 2. Hag. 1, 1.

obsol. root, Aram. יוֹד to prume trees, to remove the superfluous boughs and foliage; בין exuberant growth of trees. Hence

The Zered, pr. n. of a valley Num. 21, 12, and of the stream flowing through it Deut. 2, 13. 14, in the territory of Moab on the east of the Dead Sea. Targ. of Jonath. brook of willows, willow-brook; comp. בַּחַלַ חָבָּרָכִים Is. 15, 7. Prob. the modern Wady el-Ahsy; see Bibl. Res. in Palest II. p. 555.

1. to scatter, to cast loosely about, Ex 32, 20. Num. 17, 2 [16, 27]. Is. 30, 22.—Arab. ذرى to scatter, as the wind dust; II. to winnow. Syr. and The following are Chald. ולכא הכלא. kindred roots, all having the primary ולבר, זָרַל, דָרַל, e. g. זָרַל, p.j., זָרַל, II, also אָרַח, Arab. آגָטׁ to sow. In the Indo-European tongues correspond Sanscr. sri to scatter, Lat. sero; and with p or t added to the sibilant, Sanser. stri, Gr. στορέω, Lat. sterno, Germ. streuen, Engl. to strew; onsign, spargo, Goth. spreihan, Germ. spraken, Spreu, chaff. —Espec.

2. to winnow, by casting up and scattering in the wind, Is. 30, 24. Jer. 4, 11. Ruth 3, 2 ביינון השליים lo, he winnoweth the threshing-floor of barley.—Trop. of enemies as routed and scattered, Jer. 15, 7. Is. 41, 16. Ez. 5, 2.

3. Genr. to spread out; whence Tip; a span.

NIPH. to be scattered, Ez. 6, 8. 36, 19.
PIEL TTI 1. to scatter, to strew, Prov. 15, 7; to scatter, to disperse, e. g. nations Lev. 26, 33. Ez. 5, 10. 6, 5. 12, 15. 30, 26.
Prov. 20, 8 the king . . . scattereth all evil with his look.

2. to winnow, i. q. Kal no. 2, Prov. 20, 26. Hence trop. i. q. to winnow out. to sift, i. e. to search out, to prove; Ps. 139, 3 אַרָּחִיר

לְרְבְּיִי וְרִבְּיִי וְרְבְּיִי וְרְבְּיִי וְרְבְּיִי וְרְבְּיִי וְרִבְּיִי וְרִבְּיִי וְרִבְּיִי וְרִבְּיִי down thou searchest out; Jerome eventilasti, Sept. לנעיום ביני to know.

PUAL, to be scattered, strewed, Job 18 15; to be bestrewed, besprinkled, Prov 1, 17.—The form To Is. 30, 24, which some refer hither, is part. Kal impers. The form to I Ps. 58, 4, is from r. The II.

Deriv. קונים, פונית, פונים.

לְּרִבְּׁרְ fem. rarely masc. Is. 17, 5. 61, 5. Dan. 11, 15. 22, chiefly in signif. no. 2. Comp. Lehrgb. p. 470. Plur. ירצים and prizer. R. ירצים no. 1.

1. the arm, Is. 17, 5. 40, 11. al. Spec. the lower arm, below the elbow, in Lat. also called brachium and εξοχήν, diff. from τρ the upper arm, Job 31, 22. In animals the fore leg, shoulder, βραχίων,

Num. 6, 19. Deut. 18, 3. Arab. ذِرَاعُ,

Aram. אָרְיָלָא, arm, also a cubit.— Hence דרוֹעַ נְבּוּרְיִן a stretched-out arm, ascribed to God and signifying his power and promptness to protect or punish, Ex. 6, 6. Deut. 4, 34. Ez. 20, 33. 34; in like manner מון ירוֹעַ בְּיִר יִבָּין Job 38, 15.

2. Trop. a) strength, might, power, 2 Chr. 32, א יְרוֹעֵ בָּטִר am arm of flesh i. e. human might. Ps. 44, 4. Job 40, 9. the powers (might) of his hands, Gen. 49, 24. Hence military force, an army, Dan. 11, 15. 22. 31. violence Job 35, 9. אַרשׁ זְּרוֹפְ the violent man Job 22, 8. Here belongs the phrase, to break the arm of any one, i. e. to destroy his power, to put an end to his violence, 1 Sam. 2, 31. Job 22, 9. 38, 15. Ps. نت عضل s . 10, 15. 37, 17. Comp. Arab c) strength as imparted to any one, hence help, aid, Ps. 83, 9. Is. 33, 2. So Arab. arm, also help, Syr. بازو arm, also help, Syr. son of the arm, i. e. helper; see more in Comment. on Is. l. c. Meton. a helper, ally, is. 9, 19; comp. Jer. 19, 9 where it is Σ. Sept. cod. Alex. ἀδελφός.

Hence denom. אָזְדּוֹכֵּ, with Aleph prosthetic.

m. verbal of Pi. (r. דְּרַדְּעָ, after the form בְּיִבּר, sown, to be sown, Lev. 11, 37. Plur. דְּרַבֶּים things sown, garden herbs, Is. 61, 11.

ורוים וות quadril. a pouring rain, violent shower. Ps. 72, 6. Syr. אול בשלון shower, Talmud. דווים וויים ביים מלים adspersiones aquæ, guttæ.—It comes from זיָן to flow, by repeating the first radical between the second and third; comp. זיִן from r. זיִן; also Zab. מוֹשׁבּי and בּיִּבּים accendit.

וְרֵיר [m. bound together, girded, verbal Pilp. from r. זְרֵר [I, q. v. Once Prov. 30, 31, where, among those comely in going, is mentioned דְרִיר בְּרְרֵיִר בְּרְרֵיִר בְּרִיר בְּרִיִר בְּרִיִּר בְּרִיר בְּרְיִר בְּרְיִיר בְּרְיִיר בְּיִרְיר בְּרְיִר בְּיִר בְּיִּר בְּיִּיר בְּיִּר בְּיִיר בְּיִר בְּיִיר בְּיִר בְּיִיר בְּיִר בְּיִר בְּיִּיר בְּיִר בְּיִּר בְּיִּיר בְּיִר בְּיִּר בְּיִּר בְּיִּיר בְּיִיר בְּיִיר בְּיִרְיר בְּיִרְיִּר בְּיִּיר בְּיִּרְיִיר בְּיִרְיר בְּיִר בְּיִּר בְּיִּיר בְּיִּרְיִיר בְּיִּרְיִר בְּיִר בְּיִּרְיִּר בְּיִר בְּיִר בְּיִּר בְּיִיר בְּיִר בְּיִרְיר בְּיִרְיר בְּיִר בְּיִר בְּיִר בְּיִּר בְּיִר בְּיִיר בְּיִר בְּיִר בְּיִּר בְּיִיר בְּיִיר בְּיִר בְּיִיר בְּיִּיר בְּיִיר בְּיִיר בְּיִּיר בְּיִּיר בְּיִיר בְּיִּיר בְּיִּיר בְּיִּיר בְּיִיר בְּיִיר בְּיִיר בְּיִיר בְּיוּבְּיוּ בְּיוּבְּיוּ בְּיִיר בְיִיר בְּיִיר בְּיִיר בְּיִיר בְּיִיר בְּיִיר בְּיִיר בְּיִיר בְּייִיר בְּיִיר בְּיִיר בְּיִיר בְּיִיר בְּיִיר בְּיִיר בְּיִיר בְייִיר בְּיִיר בְּיִיר בְּיִיר בְּיִיר בְּיִיר בְּייִיר בְּיִיר בְּייר בְּייִיר בְּייִיר בְּייִיר בְּייִיר בְּייִיר בְּייר בְּייִיר בְּייִיר בְּייִיר בְּייִיר בְּייִּיר בְּייִיר בְּייבְּייבְיי בְּייבְייי בְּייבְייִיר בְּייבְייִיר בְּיבְייבְייי בְּייבְייבְּייבְייִייְיבְייִירְייִיר בְּיִיבְייִיּיְייִירְייִּייִייְייִייְיְיי

2. Trop. spoken: a) Of leprosy rising in the skin, 2 Chr. 26, 19.—Further, in the derivatives: b) Of a fætus breaking forth from the womb, see הַּבָּי and Gen. 38, 30. c) Of a plant springing up, germinating, i. q. בּבָּי see בּבָּי.

Deriv. מְוְרָח, pr. n. רְוְרָח, pr. n. רְוְרָח, אֶוֹרָח, and the three here following.

M. 1. a rising, of light Is. 60, 3.

2. Zerah, Zarah, pr. n. Gr. Zaqά. a)

A son of Judah by Tamar, Gen. 38, 30.

Num. 26, 20. b) A son of Reuel, Gen. 36, 13. 17. c) Num. 26, 13, for which in Gen. 46, 10 ΤΙΣ. d) 1 Chron. 6, 6. 26.

e) A king or leader of the Ethiopians, who invaded Judea in the reign of Asa, 2 Chr. 14, 8 [9]. See the conjecture of Champollion, Précis p. 257; et contra, Rosellini in Monum. Storici II. 87-91.

יוְרְתָּר patronym. a Zarhite, from מָרֵת no. 2. a. Num. 26, 13. 20. See אָּוְרָתְיּלָּתְּ (whom Jehovah caused to be porn, r. ביו ווס. 2. b) Zerahiah, pr. n. m.

a) 1 Chr. 5, 32. 6, 36. Ezra 7, 4; for which יְּנְחָרָה 1 Chr. 7, 3. b) Ezra 8, 4.

א לְּרָכּם m. (r. יָרָם) i. q. יַרָּם, u violent shower, inundation, bursting of a cloud; Is. 1, 7 מְּרַבְּבָּח מָּבְּרִם זְרָרִם as the destruction of an inundation or overwhelming rain. So Saadias, Aben Ezra, Michaelis, etc. Better, יְבָּרִם is here plur. strangers; and p is the Caph veritatis so called, see in ? B. 4.

to flow, to pour, i. q. אַדָּדְ q. v. With acc. to pour upon, to overwhelm, to wash away, Ps. 90, 5.

Po. to pour out, c. acc. with any thing, Ps. 77, 18.—Hence וְרָמָּח, perh. זְרָים, also

בין m. a pouring rain, violent shower, storm, Is. 4, 6. 25, 4. 28, 2 זֶרֶם בָּרֶנ a hail-storm. Is. 25, 4 קרם בְּרֶנ a wall-storm, i. e. which prostrates walls. Hab. 3, 10 זֶרֶם מַיָּר gush or flood of waters.

וֹרְכְּהְוֹ f. (r. יְרָבוּ) a flowing, emission of seed, spoken of seed-horses, Ez. 23. 20.

וריב, Zech. 10, 9. See the kindred roots beginning with זי under art. אין. From the kindred sense of spreading out, expanding, comes אין arm; as בותן span, from אין. But a secondary form and derived from בול, בול, is the Arabic verb ל ל attack violently, to seize, IV to take in the arms.—Spec.

2. to scatter seed, to sow, Arab. Syr. 1, Ethiop. HCO, id. Construed: a) Absol. Job 31, 8. Is. 37, 30. b) With accus. of the seed sown, e. g. וַרָכ חִשִּׁים to sow wheat Jer. 12, 13. Hagg. 1, 6. Lev. 26 16. Ecc. 12, 6. c) With acc. of the field sown, Gen. 47, 23. Ex. 23, 10. Lev. 25, 3. Jer. 2, 2 אָרֶץ לֹא זָרוּצָה a land not sown. d) With two acc. of the seed and field; Lev. 19, אַרָם פֿרָאַ מַלְאַרָם אֹ חַזְרָב בָּלְאַרָם thou shalt not sow thy field with mixed seed. Deut. 22, 9. Is. 30, 23. Judg. 9, 45. To scatter its seed is said of a seed-bearing plant or tree, Gen. 1, 29; comp. v. 12 Metaph. to sow righteousness Prov. 11. 18; also to sow iniquity 22, 8, mischief Job 4, 8, the wind Hos. 8, 7; i. e. genr. u prepare for oneself the rewards or punוא ishments of good or evil actions, which in the same connection are also said to be reaped, harvested; comp. Gal. 6, 7. 8. In another construction, Hos. 10, 12 אַרָּדְּיִלְּבִּי וְּחָבִיּ בְּּעִבְּי וְּחָבִי בְּּעִבְּי בְּעִבְּי בְּעִבְּי בְּעִבְּי בְּעָבְי בְּעִבְּי בְּעִבְּי בְּעַבְי בְּעִבְּי בְּעַבְי בּעִבּי בְּעַבְי בּעִבְּי בּעִבְּי בִּעִבְי בּעַבְּי בּעַבְיי בּערִי בּעַבְיי בּעַבְיי בּערַי בּערִי בּערי בּערִי בּערי בּ

3. i. q. to plant, with two acc. Is. 17, 10.

Niph. 1. to be soron, as a field, trop. Ez. 36, 9.

2. to be sown, scattered, as seed Lev. 11, 37. Trop. Nah. 1, 14 that no more of thy name be sown, i. e. thy name shall no longer be propagated.

3. Trop. 10 be sown, spoken of a woman, i. e. to be made fruitful, to conceive, Num. 5, 28.

Pual pass. of Kal no. 2. Is. 40, 24.

Hiph. 1. to bear seed, as a plant; Gen. 1, 11 בְּוֹרֵצְ זְּרֵכְ זְּרֵכְ זְרֵכְ זְרֵכְ זְרֵכְ זְרַכְּ in the same connection it is זֹרְכּ זְרֵכְּ זִּרְכִּ זִּרָכִּ.

2. to conceive seed, spoken of a woman, to be fruitful, Lev. 12, 2; comp. Niph. no. 3.

Deriv. the three following, and זְרוֹעַ (שְׁוְרוֹעַ).

זְרַע , constr. id. once זְרַע Num. 11, 7, c. suff. זְרְעֵיכֶם ; plur. c. suff. זְרְעֵי Sam. 8, 15.

1. Pr. a sowing, then seed-time, time of sowing, i. e. late in autumn in Palestine, Gen. 8, 22. Lev. 26, 5.

2. seed, which is scattered, sown, whether of plants, trees, or grain. Gen. 1, 11. 12. 29. 47, 23. Lev. 26. 16. Deut. 22, 9. Ecc. 11, 1. Meton. of what springs from seed sown, field of grain, harvest, 1 Sam. 8, 15; crop, produce of the fields, Job 39, 12 [15]. Is. 23, 3.

3. semen virile, Lev. 15, 16 sq. 18. 21. 19. 20; comp. r. אַרָּלָּהְי Niph. no. 3. Hiph. no. 2.—Hence a) i. q. children, off-spring, posterity, Gen. 3, 15. 13, 16. 15, 5. 13. 17. 7. 10. 21, 13. al. Spoken also of one child, when an only one. (whence Gen. 3, 15 does not belong here,) Gen. 4, 25. 1 Sam. 1, 11 אַנְאָרָים זְּרַלְּיָרָ a male child. אַנְיּבְּיִרְ וְרָבְּיִרְ וַרְבָּיִרְ יִּבְּיִרְ וַרְבָּיִר וְרָבְּיִר וְרָבְיִר וְרָבְּיִר וְרָבְיִר וְרָבְיִר וְרָבְיִר וְרָבְיִר וְרָבְיִר וְרָבְיִר וְרָבְיר וְרָבְיִר וְרָבְיּר וְרָבְיּר וְרָבְיּר וְרָבְיּר וְרָבְיּר וֹנִייִר וְרָבְיּר וֹנְרְבִיר וְרָבְיּר וֹנְרְבִּיר וֹנְרַבְיּר וּרָבְיּר וּרָבְיּר וּרָבְיּר וּרָבְיּר וּרָבְיּר וּרָבְיּר וּרְבָּיר וּרָבְיּר וּרִבְּיִר וּרְבִּיר וּרִבְיּר וּרָבְיּר וּרָבְיּר וּרָבְיּר וּרָבְיּר וּרָבְיּר וּרָבְיּר וּרָבְיּר וּרִבְּיִר וּרִבְיּר וּרְבִיּר וּרְבִּיר וּרְבִיּר וּרָבְיּר וּרְבִיּר וּרָבְיּר וּרָבְיּר וּרִבְיּר וּרִבְיּר וּרָבְיּר וּרִבְיּר וּרִבְיּר וּרִבְיּר וּרִבְּיר וּרִבְיּר וּרִבְיּר וּרְבִיּר וּרִבְּיר וּרִבְּיר וּרִבְּיר וּרִבְּיר וּרִבְּיר וּרִבְּיר וּרִבְּיר וּרִבְּיר וּרִבְּיר וּרִבְיּר וּרִבְּיר וּרִבְּיר וּרִבְּיר וּרִבְיּר וּרִבְּיר וּרִבְּיר וּרִבְּיר וּרִבְיּר וּרִבְיּר וּרְבִיּר וּרְבִיּר וּרִבְיּר וּרְבִיּר וּרְבִיּר וּרְבִּיּר וּרְבִיּר וּרְבִיּר וּרְבִיּר וּיִבְיּר וּרְבִיּר וּיִבְיּיִי וּיִבְיּיִי וּיִיּר וּיִבְיּיִי וּיִיּיִי וּיִיּרְיִיּי וּיִייִי וּיִייִי וּיִבְיּיִי וּיִיּיִי וּיִיּיִי וּיִבְיּי וּיִייּי וּיִייִי וּיִייִי וּיִייִי וּיִבְיּי וּיִיי וּיִיי וּיִיי וּיִייִי וּיִייִי וּיִייִי וּיִייִי וּיִייִי וּיִיי וּיִיי וּיִיי וּיִיי וּיִיי וּיִייִי וּיִייִי וּיִיי וּיִייִי וּיִייִי וּיִייִי וּיִיי וּיִייִיי וּיִייִיי וּיִייִיי וּיִייִיי וּיִייִיי וּיִייִיי וּיִייִיי וּיִייִיי וּיִ

children's children, grandchildren, Is 59, 21. b) i. q. a race, stock, family, אָבֶיל פּרָבְי אָרָבְי אָרָבִי אָרָבְי אָרְבִי אָרְבִי אָרָבְי אָרְבִי אָרָבְי אָרְבִי אָרְבִי אָרָבְי אָרְבִי אָרָבְי אָרְבִי אָרְבִיי אָרְבְיי אָרְבִיי אָרְבִי אָרְבִי אָרְבִי אָרְבִיי אָרְבְיי אָרְבְיי אָרְבְיי אָרְבִיי אָרְבְיי אָרְבּיי אָרְבְיי אָרְבּיי אָרְבְיי אָרְבּיי אָרְבְיי אָרְבְיי אָרְבּיי אָרְבְיי אָרְבִיי אָרְבְיי אָרְיי אָרְבְיי אָרְבְיי אָרְיי אָרְיי

4. a planting, what is planted, Is. 17, 11. Also a sprout, shoot, Ez. 17, 5. See the root in Kal no. 3.

רַע Chald. id. Dan. 2, 43.

pr. seed-herbs, greens, vegetables, i. e vegetable food, such as was eaten in a haif fast, opp. to meats and the more delicate kinds of food, Dan. 1, 12. 16. So Chald. and Talmud. Syr. בילים id.

לני, to flow, to pour, of water; to flow as tears. Comp. יְרִיף. Hence the quadril. יְרִיף.

Pual pass. Num. 19, 13. 30. Deriv. בְּיִרָם.

*I. To book root, i. q. Arab. to bind or fasten together, as with buckles, clasps, to buckle together, kindr. with T. and also with T. T. Hence the nouns T. TITT. Chald. TIT to bind around, to gird, comes from the quadril.

* II. יבֿלָ pr. to scatter, like Arab. אָנָרָם אָנָרָם Hence

Po. זוֹרֵר. to eneeze, which scatters the mucus from the nostrils, 2 K. 4. 35.

Comp. Chald. זְרֵיר a sneezing. see Schult. ad Job. 41, 40.

gold, from Pers. ; gold, with the ending か) Zeresh. pr. n. of the wife of Haman, Esth. 6, 13.

הק"ן f. a span, Ex. 28, 16. 39, 9. 1 Sam. 17, 4. Aram. בּוֹן, וְבֹּוֹן, אִהְיִי id. R. תְּיָן to spread out, to expand; whence זֵין for תְּיָר, f. תְיָר, as תְיָר, from תְּיָר, הַּסְיּר, from תְּיָר, הַּסְיּר, וֹנִין id. אַרָּר, הַיִּין from תְיָר, הבּיר, as תְיָר, from תְיָר, הַּסְיּר, הַּסְיּר, וֹנִין is also the little finger (תְּיָר), for תְיָד,; and hence they derive the mean-

mg span, as being terminated by the little finger.

י אָרָהְ obsol. root, perh. i. (Aram אָהָהְ i. q. אָהָהָ to sprout; hence

**** pr. n. m. Zattu, Ezra 2, 8. 10 27. Neh. 7, 13. 10, 15.

יַרָּהָן (perh. i. q. יַרְהָן , זַירָהן, olive) pr n. m. Zetham, 1 Chr. 23, 8. 26, 22.

ነገ፤ (perh. i. q. ካንቲ star) Zethar, pr. n. of one of the eunuchs of Xerxes. Esth. 1, 10.

n

Heth or Cheth, הדה, the eighth letter of the Hebrew alphabet, as a numeral denoting 8. The figure of this letter on Phenician monuments and on Hebrew coins, is , whence the Greek H; and the name reproduced from r. L., , to surround, to enclose r and being interchanged. The name corresponds to that of the Ethiopic letter th Haut. Comp. Morumm. Phæn. p. 28.

As to pronunciation, this letter, the harshest of the gutturals, seems anciently to have been uttered sometimes in a softer mamer, like a strong h or hh, and sometimes more forcibly and harshly, like the letters kh; which double pronunciation was afterwards marked in Arabic and Ethiopic by different letters or characters, viz. hh by , , h (Haut), and kh by , , I (Harm); although at a still later period this distinction was neglected in Ethiopic, and both letters softened down into the simple h. Hence the same Hebrew root is often written in Arabic in two ways, as. דְצָה to kill, Arab. رضم and رضم to break or dash m pieces. Still more frequently, however, the various significations of one Hebrew root are distinguished in Arabic by this double manner of pronouncing;

It is interchanged chiefly with דּ ק. ע. Besides the gutturals, it passes over also on account of the similar sound into the palatals, espec. ג, comp. the roots בּ בְּ מִתֹי , מְתַר , מְבַר , מָבַר , מָבַר , תָבַר , תָבַר , תָבַר , תָבַר , תָבַר , תַבַר , מָבַר , תַבַר , מַבר ,

Sometimes also, like א and ה, it is prefixed to triliteral roots, and thus forms quadriliterals, as תְּשֶׁמָיִ, בּיִנְשֶׁלְּא see Lehrg. p. 863.

בּה m. (r. בּבְהָ q. v.) c. suff. בּתְּר, the bosom, lap, so called from cherishing, Job 31, 33. Chald. בּאָת, אִבְּא, וּנֹבָא, וּנֹבָא, אַבָּא, בּאָת, אַבָּא, וּנֹבָא, אַבָּא, בּאָת, בּאָת, בּאָת, בּאַת, בּאָת, בּאָּת, בּאָת, בּאָת, בּאָת, בּאָת, בּאַת, בּאַת

Norm. to hide oneself, to lie hid, Gen. 3 10. Judg. 9, 5. Job 29, 8 the young men saw me and hid themselves, i. e. gave place to me from reverence and modesty. v. 10 the voice of the nobles lay hid, i. e. they held their peace. With 2 Josh. 10, 16. 2 Sam. 17, 9; 5x 1 Sam. 10, 22. With infin. it may be rendered by an adverb (like landarur with part.) Gen. 31, 27 This pages wherefore hast thou secretly fied away?

PUAL id. pr. to be made to hide oneself, Job 24, 4.

HIPH. to hide, to conceal, Josh. 6, 17. 25. 1 K. 18, 13. 2 K. 6, 29.

Hоги. pass. Is. 42, 22.

Нітир. i. q. Niph. Gen. 3, 8. 1 Sam. 13, 6. 14, 11. al.

Deriv. אבְתַבֶּא, אוֹבַתָּשָ.

* 227 to love, once Deut. 33, 3.

Arab.

I, III, X. Syr.

Pe. and Pa. id. The primary idea lies in breathing upon, warming, cherishing; whence in lap, bosom, in which we cherish; comp. further under the root

manifest trace of this origin is found in Syr.

to burn, as fire,

a burn ing, heat, espec. from blowing.

Deriv. and and

לבל (beloved) Hobab, pr. n. of the father-in-law of Moses, Num. 10, 29. Judg. 4, 11. Comp. הַהָּר , יַהָריּר.

i. q. תְּבָּא, to hide, to hide one-self, in Kal once Imper. קבו Is. 26, 20.

Nipa. inf. папр. id. 1 K. 22, 25. 2 K. 7, 12.

Deriv. חָבְיוֹן, and pr. n. חָבָיָח, הְבִיוֹן, הַבְּיָח,

רְּבְּלֹית Chald. f. (r. ביוֹם evil deed, erime, Dan. 6, 23; comp. Heb. קבל no. 3, and Neh. 1, 7.

Tian (joining together, r. τοπ) pr. n. Habor, Chaboras, a river of Mesopotania which rises in Mount Masius near Ras el-'Ain, and flows into the Euphrates near Circesium, 2 K. 17 6. 18, 11. 1 Chr. 5, 26. Arab. Αταδ. Κηλάδα. Gr. 'Αβοφόρις Strabo XVI. p. 748 Casaub. Χαβώρης Ptolem. Ritter's Erdk. Th. XI. p. 253 sq. See more under

בריף and יובריף Is. 53, 5, f. a: tripa weal, bruise, i. e. the mark or print of blows in the skin, Gen. 4, 23. Is. 1. 6. 53, 5. Ps. 38, 6. R. קבר no. 3. q. v.

1. to beat off apples or olives from a tree, Deut. 24, 20. Is. 27, 12.

2. to beat out grain with a stick or flail, to thresh, Judg. 6, 11. Ruth 2, 17. See Bibl. Res. in Palest. II. p. 385.

Nipm. pass. of no. 2. Is. 28, 27.

까구현 (whom Jehovah hides, protects, r. 마구현) *Habaiah*, pr. n. m. Ezra 2, 61; for which 마구현 Neh. 7, 63.

דְרְרִין m. a hiding, covering, veil, Hab. 3, 4. R. הַּבְּיוֹ

1. to tighten a cord, to twist; and so to bind, to bind fast. Corresponding is Arab. באל, for which see Camoos p. 1219. Kindr. are the roots אַבָּבָּי, אַבָּרָ , אַבָּרָ , אַבָּרָ . Hence אַבָּיִה a cord, rope. — PART. אַבָּיִה pr. binding. a binder, bond, poet for a cord. So is prob. to be understood the parabolic name of the staff or crook, plur. בּלֵיים bands, Zech. 11, 7. 14, i. e. a crook of cords, bands, which being broken, the fraternal league between Judah and Israel is dissolved, v. 14.

Comp. Arab. خبل league, covenant

2. to bind by a pledge, to take a pledge of any one. with acc. of pers. Job 22, 6. Prov. 20, 16. 27, 13. Also with acc. of thing, to take as a pledge or in pledge, spoken of one who compels a debtor to give pledges, Deut. 24. 6. 17. Ex. 22. 25. Job 24. 3. Ibid. v. 9 יבל בני רובלני for יבל בני מחל what is on the poor man (his garment) they take as a pledge, comp. של ברו. pass. יבל לבור taken in pledge Am. 2.8.

Comp. Arab. خَبُلْ debt, usury, Camoos p. 1434; Syr. المُحَمِّر, Chald. المُحَالِين id.

3. Metaph. to twist, to pervert; intrans. to be perverse, corrupt; to act perversely, corruptly. Job 34, 31 hang sill will no more do corruptly. With hand, 1, 7. Syr. and Chald. Pa. to act corruptly.

NIPH. pass. of Piel no. 2, to be destroyed, Prov. 13, 13.

PIEL 1. i. q. Kal no. 1, to twist; hence to writhe, to be in pain; and so of a femule, to travail, to bring forth, Cant. 8, 5. Ps. 7, 15.

2. to turn upsi le down, i. e. to destroy, Ecc. 5, 5; spoken of persons Is. 32, 7. Mic. 2, 10; of countries, i. q. to lay waste, Is. 13, 5. 54, 16.

Pual pass. Job 17, 1 הְּבְּלִיה my spirit is destroyed, i. e. my vital powers are spent. Is. 10, 27 הְבֵּל עֵל מִפְּנִי־שָׁעֶּרְן and the yoke (of Israel) is destroyed (broken off) for fatness, where Israel is thus compared to a fat and wanton bullock which shakes off the yoke; comp. Deut. 32, 14. Hos. 4, 16.

. חַבּוּלִת חַבוּלָת and חַבּוּלָת חַבּוּלָת מַבּוּלָת חַבּילִת

Chald. Pa. 1. to overthrow, to destroy, Dan. 4, 20. Ezra 6, 12.

2. to hurt, to harm, Dan. 6, 23.

ITHPA. to be overthrown, destroyed, e.g. a kingdom Dan. 2, 44. 6, 27. 7, 14.

m. (r. חַבֶּל Is. 66, 7, mostly in plur. חַבֶּלִּים, constr. חַבֶּלִים, writhings, pains, pangs, espec. of a woman in travail, throes, (see the root in Pi.) Gr. شَكُلًا . Is. 13, 8. Jer. 13. 21. 22, 23 בּבֹא־לָהְ חֲבָלִים when pangs come upon thee. Is. 66, 7. Hos. 13, 13. Job 39, 3 הָבְלֵיחָם הְשַׁלֵּחְנָה pr. they cast forth their pangs, i. e. they bring forth their young with throes; and since the pangs cease with the birth, the mother may strictly be said to cast forth her pains with her young. In like manner the Greeks put ωδίς, ωδίνες, for a fætus brought forth with pain, Eurip. Ion. 45. Æschyl. Agam. 1427.—Once of other rains, Job 21, 17.

דּבֶּל m. once f. Zeph. 2, 6, c. suff. בְּבָלים; plur. תְּבָלִים, constr. קְבָלִים Ps. 18, 5. 116, 3, and תְּבָלִים Josh. 17, 5. R. בַּיָּר.

1. a cord, rope, Arab. Σ΄, Syr. Καλ., Eth. ħ Π Δ. Corresponding is Gr. κάμιλος, Fr. and Engl. cable; nor is there any good reason why philologists should regard this Greek word as spurious, see Passow Greek Lex. art. κάμιλος.—Josh. 2, 15. Ecc. 12, 6 ΣΞΞ the silver cord, i. e. made of silver threads. Spec. a) a measuring-line, Am. 7 17. 2 Sam. 8, 2. Hence, a por-

tion measured out, as of land, and ansigned to any one by lot, Josh. 17, 14. 19, 9; and so genr. an hereditary portion of land, possession, inheritance, Ps. 16, 6 ותקלים נשלוילי בוערמים iny portion has fallen to me in pleasant places. Deut שָבל נַחֲלָחוֹ Jacob is his portion of inheritance. Ps. 78, 55. Also genr. a tract, district, region, Deut. 3, 4. 13.14. חָבֶל חַיָּם the region of the sea. seacoast, Zeph. 2, 5. 6. b) a snare, gin, toil, Ps. 140, 6. Job 18, 10. לי שאול nig 'n, toils of Sheol, of death, Ps. 18, 5. 6. 116, 3. c) A cord or thong used as a bit, bridle, Job 40, 25 [41, 1].

2. As in Engl. a band of men, a company, 1 Sam. 10, 5. 10.

3. destruction, desolation, Mic. 2, 10. So Syr. Vulg. See the root in Pi. no. 2.

הבל m. a pledge, Ez. 18, 12. 16. 33, 15. Comp. r. בְּבֹל no. 2.

לבל Chald. m. hurt, harm, Dan. 3, 25. לקר Chald. m. hurt, damage, Ezra 4, 22.

בבר m. (r. בבר) mast of a ship; so called from the ropes and stays by which it is fastened. Once, Prov. 23, 34 thou shalt be as one lying בראבו בו at the top of a mast, at mast-head; the other hemistich has, one lying in the heart of the sea. Vulg. freely: sicut sopilus gubernator omisso clavo.

m. (denom. from בְּלֶּה a ship's rope,) a shipman, sailor, Jon. 1, 6. Ez. 27, 8. 27–29.

וֹתְבֹלָת f. (r. יְחָבֵל, i. q. חֲבֹלָת, a pledge, Ez. 18, 7.

r growing in meadows and pastures, which the ancient versions render sometimes the lily, and sometimes the narcusus. More accurate, however, is the Syriac translator, who uses the same word, וֹבְּעַבְּיבִּי, which according to the Syriac lexicographers (cited in full in Comment. on Is. 35, 1) signifies the colchicum autumnale Linn. or meadow saffron, an autumnal flower similar to saffron, springing from poisonous bulb ous roots, and of a white and violet colour. This is favoured by the etymo-

logy; the word being compounded from para acid, acrid, and גָּבֶ bulb.

קבּבְּינָה pr. n. m. Habaziniah Jer. 35, 3.—Appellative, perh. light or lamp of Jehovah, from Chald. אַבְּאָנָא lamp, and בּינָא Jehovah, the שו being prefixed; see in שו fin. p. 290.

*P=7 in Kal thrice. 1. to fold the hands, spoken of a sluggard, Ecc. 4, 5.

2. to fold in one's arms, to embrace; c. acc. 2 K. 4, 16; absol. Ecc. 3, 5.

PIEL PER, fut. PER, part. PER, to embrace, c. acc. Gen. 33, 4. Prov. 4, 8. 5, 20; c. dat. Gen. 29, 13. 48, 10. To embrace the rock, the dunghill, i. e. to make a bed of them, Job 24, 8. Lam. 4, 5.

Deriv. the two following.

Pan m. a folding of the hands, as characteristic of the sluggard, Prov. 6, 10. 24, 33.

אָרָבְּיִּכְ (embrace, after the form אָרָבְּיִּבְ (embrace, after the form אָרָבְּיִּבְ (embrace, n. of a prophet, Hab. 1, 1. 3, 1. Sept. 'Αμβακούμ, after the form אָרָבְּיִּר, and with x corrupted into μ at the end. R. אַרַבְּיִּבּ

pr. to bind, to bind together, kindr. with ban; see Piel. Hence

1. to join together, but almost always intrans. to be joined together, to adhere; Aram. במי , Eth. M., id. Ex. 26, 3. 28, 7. 39, 4. Ez. 1, 9. 11. Spoken of nations, to be confederate, allied, Gen. 4, 3 מְּלִישְׁלָּהְ מְלִיבְּעָלְ מְלֵּבְעָלְ מְלֵּבְעָלְ מְלֵּבְעָלְ מְלֵּבְעָלְ מְלֵּבְעָלְ מְלֵּבְעָלְ מְלֵּבְעָלְ מִלְּבְעָלְ מִלְּבִּעְלְ מִלְּבְּעָבְיִם מִּלְּבְּעָבְיִם מִּבְּעָבְיִם מְּבִּיִּבְיִים מִּבְּעָבְיִם מִּבְּעָבְיִים מִּבְּעָבְיִם מִּבְּעָבְיִים מִּבְּעָבִים מִּבְּעָבְים מִּבְּעָבְים מִּבְּיִים מִּבְּיִים מִּיִּבְים מִּבְּעָבִים מִּיִּבְים מִּבְּעָבְים מִּבְּים מִּבְּעָבְים מִּבְּעָבְים מִּבְּעָבְים מִּבְּעָבְים מִּבְּעָבְים מִּבְּעַבְּים מִּבְּעַבְּים מִּבְּעַבְים מִּבְּעַבְּים מִּבְּעַבְּים מִּבְּים מִּבְּעָבְים מִבְּיבִּים מִּבְּעָבְים מִּבְּעַבְּים מִּבְּעָבְים מִּבְּעָבְים מִּבְּים מְיִבְּבְּים מִיבְּים מִּבְּבִים מִּבְּים מִיבְּים מִיבְּים מִּבְיבִּים מִיבְּים מִּבְּים מִיבְּים מִיבְּים מִּבְּים מִיבְּים מִיּבְּים מִיבְּים מִּבְּים מִּבְּים מִיבְּים מִיבְּים מִּבְּים מִּבְּים מִיבְּים מִיּבְים מִּבְּים מִיבְּים מִיבְּים מִּבְּים מִּבְּים מִּבְּים מִיבְּים מִיּבְים מִּבְּים מִיבְּים מִּבְּים מִיבְים מִּבְים מִיבְּים מִּבְים מִיבְּים מִיבְּים מִּים מְיּבְים מְיּבְים מִּבְּים מִּבְּים מְיּבְים מִּבְּבִים מִּבְּים מִיבְּים מִבְּיבְים מִּבְיבִּבְים מִּבְּים מִיבְּים מִיבְּים מִבְּים מִיבְּים מִיבְּים מִּבְּים מְבְּיבְּים מִיבְּים מְבְּיבְּים מִּבְּים מִּים מִּים מִיבְּים מִּים מִיבְּים מִּים מִיבְּים מִּים מִּים מִיבְּים מִּים מִּיבְּים מִיבְּים מִּים מִּיבְּים מִּים מִּים מִּיבְי

2. to bind with spells, to fascinate, to charm, spoken of a species of magic which was practised by binding magic knots, Gr. καταδέω, κατάδεσμος, comp. Germ. bannen, i. q. binden, and other words of binding, which are transferred to magic incantation, as Eth. AUL. Spoken of the charming of serpents, Deut. 18, 11. Ps. 58, 6.

3. to be bound around with stripes, i. e. to be marked with lines or stripes, to be striped, Arab. , whence striped a striped garment, Pass. the skin is striped i. e. covered with stripes and

marks of blows, see Camoos p 491.— Hence דְבְרְבֶּרְוֹת astripe, weal, and דְבְרְבָּרְוֹת the stripes and spots of a leopard. Comp. Schult. ad Har. Cons. V. p. 156, 157.

PIEL השבר 1. to join together, to connect, Ex. 26, 6 sq.

2. to join in a league, to confederate. 2 Chr. 20, 36 נְיִחְבְּרוֹץ כְּמֵוֹ and he made alliance with him.

Риал ¬эп, опсе ¬эп Рв. 94, 20.

1. to be joined together, Ex. 28, 7. 39, 4. Ecc. 9, 4 Keri. Ps. 122, 3 of Jerusalem as restored, ידור לא דורי מו מו מגיר ליווערים לא דורי מו מגיר ליווער מו מגיר מו מגיר ליווער מו מגיר ליווער מו מגיר מו מגיר ליווער מו מגיר מו מ

2. to be confederated, allied. Ps. 94, 20 הַּיִּהְבֶּרְהְּ בִּאָּאׁ הַיִּהְבֶּרְהְ shall the throne of iniquity be confederate with thee?

HIPH. to join together words, espec. empty and false. (Comp. בְּחַבְּר שִׁכְּרָא עֵּל Targ. Ps. 119, 69.) Job 16, 4 בְּחַבְּיִרְם בְּחַבּיִּרם גַּמִירִם גַּמִירִם וּמִירִם נְיִינִים וּמִירִם נִייִּרִם נְיִינִים וּמִינִים נְיִינִים נְיִינִים נְיִינִים וּמִינִים נְיִינִים נְיִנִים נְיִנְים נְיִנִים נְיִנִים נְינִים נְּינִים נְינִים נְּינִים נְינִים נְינִים נְינִים נְינִים נְּינִים נְּינִים נְינִים נְינִים נְּינִים נְינִים נְּנִים נְּינִים נְּינִים נְּינִים נְּינִים נְּינִים נְּינִים נְינִים נְּינִים נְינִים נְּינִים נְּינִים נְּינִים נְּינִים נְּינִים נְּינִים נְּינִים נְּינִים נְּינִים נְינִים נְּינִים נְּים נְּינִים נ

HITHP. אַרוּחָבּר, to join oneself with any one, to make a league with, to be confederate, c. ביי, 2 Chr. 20, 35. 37. Dan. 11, 6. Infin. in the Syriac manner is הייתוריים Dan. 11, 23.

Deriv. see in Kal no. 3, also מָחֶבֶּרָה, pr. n. מְחַבְּרוֹה, and those here following, הַבְּרִח-חַבָּרַת.

תה. an associate, companion, i. q. בְּחַחָ, Job 40, 30; where fishermen are to be understood, who follow their vocation in partnership; see in בַּחָה I.

תְּבֶּר m. an associate, companion, Cant. 1, 7. 8, 13. Judg. 20, 11 בְּרִרם associated as one man, joined or knit together. Ps. 119, 63. Ps. 45, 8 מְדְבֵּרֶרְהָ above thy companions, fellows, i. e. other kings; comp. Barhebr. p. 328.

רבת Chald. m. id. Dan. 2, 13. 17. 18.

קבר m. 1. society, company, community, Hos. 6, 9. Prov. 21, 9 ברת קבר מ common house. 25, 24.

2. spell, enchantment, Deut. 18, 11. Plur. מְבָרִים Is. 47, 9. 12.

3. Heber, pr. n. a) Gen. 46, 17, for which קבר Num. 26 45. b) Judg. 4, 11. c) 1 Chr. 8, 17. d) 4, 18.

חבר

הברברות f. plur. variegated spots of the panther; or rather, stripes, streaks, of the tiger, Jer. 13, 23. See r. חָבֶר no. 3.

רברת Chald. fem. an associate, companion, and then fellow, other, i. q. בענה, Dan. 7, 20.

הַבְּרָה f. (r. הֶבֶר, society, company, Job

(תַבַרוֹן (conjunction, alliance, r. תָבַרוֹן) Hebron, pr. n.

1. An ancient city in the tribe of Julah, first called קרַנת־אַרָבַע Gen. 13, 18. 33, 2, comp. Judg. 1, 10; and which for 1 time, before the capture of Jerusalem, was the royal residence of David, 2 Sam. ا الخليل el-Khull, fully الرحمان i. e. [city of] the friend of the Most Merciful sc. God, i. e. Abraham. See Bibl. Res. in Palest. II. p. 431 sq. 454 sq.

2. Of several men. a) Ex. 6, 18. l Chr. 5, 28. Patron. - Num. 3, 27. b) 1 Chr. 2, 42. 43.

patronym. a Heberite, from pr. n. הבר lett. a. Num. 26, 45.

הַבֶּרָת f. (r. הֶבֶר, a companion, wife, Mal. 2, 14.

f. (r. חַבְּרֵת a joining, junction, Ex. 26, 4. 10.

* יַלְבָּע Job 5, 18. לָתַבָּשׁ Job 5, 18. 1. to bind, to bind on, to bind around, e.g. a) As a head-band, turban, Ex. 29, 9. Lev. 8, 13. Jon. 2, 6 סיף חבוש לראשי the sea-weed was bound around my head, as if my head-dress, turban. Ez. 16, 10 לאַקבּשׁךְ בַּשׁׁלְ I bound thee around with fine linen, i. e. adorned thy head with a turban. b) to bind up a wound. Job 5, 18. Is. 30, 26; c. 5 Ez. 34, 4. 16. Is. 61, 1. Part. win a binder up, dresser, sc. of the wounds of the state, Is. 3, 7; comp.

2. to saddle an animal, which is done binding on the saddle or panniers, s. acc. Gen. 22, 3. Num. 22, 21. Judg. 19, 10. 2 Sam. 17, 23.

3. to bind fast, i. q. to shut up; Job 40, shut up their פּנֵיהֶם הַבוֹשׁ בַּטְּמוּן [8] 3י faces in darkness, in Sheol. See F.c. no. 2.

4. imperio coërcuit, to bind to allegiance, i. e. to rule, to govern; Job 34, 17 אבשקט רחבש shall even he that hateth right, govern? Some here take in the sense of anger; but less well, on account of the parall, passage c. 40. 8, 9.

PIEL 1. to bind up wounds, c. ? Ps 147, 3.

2. to bind fast, i. e. to shut up, to stop to restrain. Job 28, 11 שָׁבֶּר נָחָרוֹת הָבָּים he stoppeth up the streams (rills) that they trickle not, spoken of a miner shutting off water from flowing into the pits.

PUAL to be bound up, as a wound, Is 1, 6. Ez. 30, 21.

* nan obsol. root, prob. to cook, to bake bread, Eth. 3Ant, Arab. bread, בֹיִי to bake bread. Hence בֹיִי cooking-pan, frying-pan, and

m. plur. things cooked or fried, 1 Chr. 9, 31. Comp. מַחֲבָּה.

m. (r. קוֹג constr. קוֹג, and so before 5 Ex. 12, 14. Num. 29, 12; c. suff. יתורם; with art. הַתָּג; plur. חַנִּים.

1. a festival, feast, Ex. 10, 9. 12, 14. חָג חָג, פָּשָׂח חָג, to keep a festival, Lev. 23, 39. Deut. 16, 10. Spoken κατ έξοχή» of the passover Is. 30, 29; of the feast of tabernacles 2 Chr. 5, 3. 1 K. 8, 2. Comp. Arab. pilgrimage to Mecca.

2. Meton. a festival sacrifice, victin 1, Ps. 118, 27 אָסרוּ־חַג בַּעָבֹחִים bind the sacrifice (victim) with cords. Ex. 23, 18 the fat of my victim. Mal. 2, 3. Comp. מוצר 2 Chr. 30, 22.

which is read in many Mss. fem. vertigo, i. q. consternation, terror, Is. 19, 17. R. דענ no. 3.

* عبر obsol. root, Arab. بيت اه hide, to cover over. Hence

חַבֶּב m. 1. a locust, winged and edible Lev. 11, 22; also Num. 13, 33. Is. 40, 22. Ecc. 12, 5. So called, it is said, as covering the ground, hiding the sun. etc.—Another etymology is proposed by Credner, ad Joel. p. 309. The Samar. in Lev. l. c. for הרגבה has חרגבה, which car and from דרגב then might come the triliteral הָבָּל, כתְּבָּל, בַּרָבָּל, בַּיִּבָּל, בַּיִּבָּל, בַּיִּבָּל, בַּיִּבָּל, בַיִּבָּל, בַּיִּבָּל, בַּיִבָּל, בַּיִּבָּל, בַּיִּבּל, בַּיִּבּל, בַּיִּבּל, בַּיִּבּל, בַּיִּבּל, בַּיִּבּל, בַּיִּבּל, בּיִבּיל, בּיבּיל, בּיביל, בּיבּיל, בּיבּיל, בּיביל, ביביל, בּיביל, ביביל, ביביל,

2. Hagab, pr. n. m. Ezra 2, 46.

(locust) Hagabah, pr. n. m. Ezra 2, 45; written also אָבָה Neh. 7, 48.

kindr. with Mn, pr. to move in a circle. Hence

1. to dance, pr. in a circle, 1 Sam. 30, 16.

2. to keep a festival, to celebrate a holiday, sc. by leaping and dancing, hy sacred dances, Ex. 5, 1. Lev. 23, 41; spec. of a public solemnity, Ps. 42, 5.

Syr. L., id. Arab. to perform the Haj, to make a pilgrimage to Mecca.

3. to reel, to be giddy, spoken of drunkards Ps. 107, 27. Also to be astonished, amazed; whence sin terror, consternation.

Deriv. חָגָּא, חָגָּה, and the pr. names חָגָּא, חַגָּר, חַגָּר.

obsol. root, i. q. Arab. גיין to take refuge.—Hence מְּבָּרִים

thủ see kiủ.

ייים m. plur. (r. יוֹנְתְּי refuges, חַבְּרֵים the asylums of the rocks, Cant. 2, 14. Obad. 3. Jer. 49, 16. Arab. בּבָּרֵים refuge, asylum.

קובר, verbal adj. intrans. (r. הְנֵּר, pirded; Ez. 23, 15 הְנִרְרַאֲזוֹר girded with girdles; comp. 2 K. 3, 21.

קביל m. (ד. קבי, after the form אָדְנָר, a girdle, absol. Prov. 31, 24; constr. 2 Sam. 20, 8 קביר קרָב; c. suff. 1 Sam. 18, 4.

קוניקה f. (r. קוני,) a girdle 2 Sam. 18, 11. Also an apron Gen. 3, 7.

יובי (festive, from יובי with the ending - i. q. -) Haggai, pr. n. of a prophet, Hagg. 1, 1. Sept. 'Ayyaïoç.

תְּבֶּי (id.) Haggi, pr. n. of a son of Gad, Num. 26, 15. Patronym. is the same, ibid.

ווֹנְיה (festival of Jehovah) Haggiah, pr. n. m. 1 Chr. 6, 15 [30].

וְבְּרְיֹם (festive) Haggith, pr. n. f. of a wife of David, the mother of Adonijah, 8 Sum. 3, 4. 1 K. 1, 5.

* בון obsol. root. Arab. לבּ to hop, to advance by short leaps, in the manner of a bird, or of a person with his feet shackled. This triliteral seems to have come from the quadril. בוְרָבֵּל זְיִי יְרָ v. by dropping .—Hence

קּבְּלָּהְ (partridge, like Arab. אָבָּלָ, Syr.) Hoglah, pr. n. f. Num. 26, 33. 27, 1. 36, 11.—Comp. מַרָּה חָנְלָּה p. 129.

* אַרָּ fut. אַנְיִדְאָר, to bind around, to gird, to gird up; kindr. are Arab. to restrain, Syr. to be lame. Construed: a) With acc. of the part to be girded, 2 K. 4, 29. 9, 1; and also with 3 of that with which one is girded, trop. Prov. 31, 17 she girdeth her loins with strength. b) With acc. of the garment or thing girded on, e. g. הַנֶּר אֵה־חַדֶּרָב to gird on one's sword, 1 Sam. 17, 39. 25, 13. Ps. 45, 4; מָל to gird on sackcloth, to gird oneself with sackcloth, Is. 15, 3. Jer. 49, 3. Part. act. 2 K. 3, 21 קבל חגר חובר from all who girded on a girdle, i. e. who were able to bear arms. Part. pass. הגור אַפוֹר girded with an ephod 1 Sam. 2, 18; with gen. Joel 1, 8 pirded with sackcloth, and so sometimes ellipt. Joel 1, 13 חַנְרָה gird yourselves sc. with sackcloth. 2 Sam. 21, 16 יְחוּא חֵגוּר חֲדְשָׁח and he was girded with a new sword.—Metaph. Ps. 65, 13 the hills gird on ביל בבנית החגרנה rejoicing, comp. v. 14. Ps. 76, 11. With n of a girdle Lev. 16, 4. c) With two acc. of pers. and that with which one is girded, Ex. 29, 9. Lev. 8, 13; also a of that with which, Lev. 8, 7. d) Absol to gird oneself, Ez. 44, 18. 1 K. 20, 11 Here belongs 2 Sam. 22, 46 יְרַהְנֶּרָגּ they gird themselves (and go) forth out of their strongholds; unless we follow the Syriac usage, 'they creep or limp forth out of their strongholds; comp. Mic. 7, 17. Hos. 11, 11.

Deriv. מְתָנֹרֶת, הְיָגֹוּרָה, הְיָגֹוֹרָה.

I. תַּדְהַ adj. (רְּבִיר חַדְּהַ fem. תְּדֶּה, sharp spoken of a sword, Ez. 5, 1. Pa. 57, 5, Prov. 5, 4.

II. קוד i. q. Chald. קוד, Heb. קוד one, Ez. 33, 30.

Chald. num. f. חַרָּה, חַרָּא, one, i. e. unus, a, um, for Heb. אָחָד, the א being dropped by aphæresis. Used: a) Often for the indef. article; Dan. 2, 31 צלם חַר an image, a certain image, comp. 6, 18. Ezra 4, 8. b) Fem. הדה is put also for the ordinal, first, espec. in the enumeration of years, as שָׁנָה חָרָה לְכוֹרָשׁ Engl. the year one of Cyrus, Ezra 5, 13. 6, 3. Dan. 7, 1. c) Before numerals implies multiplication, times; as Dan. 3, 19 ותר־שָׁבְנָח עַל הִי lit. one seven more than, i. e. one seven times more. So Syr. :- . d) בַּחְרַח as one, i. e. at once, together, i. q. Heb. באחר. Dan. 2, 35.

1. to be sharpened, sharp, Prov. 27, 17, see in Hiph. Arab. גָּבוּר fut. I. Kindr. מָבוֹי, and the roots there quoted.

2. to be quick, vehement, fierce; comp. Gr. ość, Lat. acer. Hab. 1, 8. Comp.

תַרַץ.

Hiph. to sharpen. Prov. 27. 17 בֵּרְיֶל רְחֵר וְאֵרְעׁ תַּחְר פְּנֵירַבְּחוּ sharpened on iron, and a man sharpeneth the countenance of his friend; here יְחֵר is fut. A of Kal for דְּחָר ; and הַחָר is fut. Hiph. formed in the Chaldee manner for הַחֵר, as יְתַה Num. 30, 3, בַּאַר בַּצַ פַּאָר בָּאַר אָבָּר בָּאַר בַּאַר אָבָּר בַּאַר בַּאַר אָבָּר בַּאַר בַּאַר בַּאַר בַּאַר בַאַר בַּאַר בַאַר בַּאַר בּאַר בַּאַר בַּאַר בַּאַר בַּאַר בַּאַר בַּאַר בַּאַר בַּאַר בַּאַר בּבּאַר בַּאַר בּבּאַר בַּאַר בַּאַר בַּאַר בַּאַר בּאַר בַּאַר בּבּא בַּאַב בּאַב בּאַב בַּאַב בַּאַב בַּאַב בּאַב בַּאַב בּאַב בַּאַב בּאַב בּאַב בּאַב בּאַב בּאַב בַּאַב בּאַב בּאַב בּאַב בּאַב בּאַב בּאַ

sword, Ez. 21, 14. 15. 16. Deriv. דָרָר I, חַרּוּר, pr. n. דְּרָר, and

קדר Hadad, pr. n. of one of the twelve sons of Ishmael Gen. 25, 15, where many read קְּדֵרָ 1 Chr. 1, 50, where most read חָּדָר; and this should probably stand in both places.

fut. apoc. יְחַהְ, to rejoice, to be glad, Aram. יְחַהְ, הִיְחָ id. Corresponding in the occidental languages are אָלְיִהְהָּ בִּימֵר שָׁנָה 3. אַלִּיְתְהְּ בִּימֵר שָׁנָה 6 אֵלִינְהְהְ בִּימֵר שָׁנָה let it not rejoice among the days of the year.

Piel to make glad, joyful, Ps. 21, 7. Deriv. חְרָנָה, pr. n. יְתְהַּיְצֵל, יְתְהַיָּב, יִתְהַיִּצֵל.

לְתְרֵּה (תְּבֵּר , חֲדִּהְּהְּ sharp, and perh. subst. sharpness, a point. Job 41,22 [30] חַדְּהְּרָּה sharp points of a potsherd, sharp potsherds, broken pieces of earthen-ware, out for the scales of the crocodile. Comp. Æl. Hist. Anim. 10. 24.

א הודְּהָה f. joy, gladness, 1 Chr. 16, צד Neh. 8, 10. In Chald. context, Ezra 6 16. R. יחַרוּה.

(sharp, r. יְחֵדֶּיה (sharp, r. n. of a city in Benjamin, situated on a mountain, Ezra 2, 33. Neh. 7, 37. 11, 34. كُوْنُهُ لَمْ 1 Macc. 12, 38; comp. Jos. Ant. 13. 6. 5.

רְּדְּיִ, Chald. plur. the breast, Heb. מְּחָה, Dan. 2, 32. In Targg. occurs Sing. See Heb. Gr. § 106. 2. a.

*בְּקְבֶּלְ fut. יֶּחְבֵּל, in pause יַחְדֶל, job 10, 20. For the anomalous form הַחִיַלְהִי see Index.

1. to leave off, to cease, to desist. Arab. id. also to desert, to forsake, see Scheid ad Cant. Hiskiæ p. 53. Schultens ad Job. p. 72. The primary idea lies in becoming pendulous, languid. flaccid, which is transferred to slackening and desisting from labour. It belongs to the family of roots quoted under דַּלַל, which all express the idea of being pendulous, flaccid, flabby.—Construed: With infin. and ל, Gen. 11, 8 מילווללף and they left off to build the לבנוח הדרר city. 41, 49. 1 Sam. 12, 23. Prov. 19, 27; poet. also with inf. Is. 1, 16 חַרֶלּגּ חַרֶב cease to do evil; or with a verbal noun, Job 3, און דולג רגו they cease from tumult. b) Absol. to cease from labour; 1 Sam. 2, ל יְצַבִּים חָדֵלוּ the hungry do not labour. Also to rest, Job 14, 6. Judg. 5, 6 the highways rested, were not travelled. c) Absol. i. q. to cease to be, to be at an end, Ex. 9, 34 the rain and the hail ceased. v. 29. 33. Is. 24, 8. Also to fail, to be wanting, Deut. 15, 11 the poor shall never fail. Job 14, 7.

2. to cease from any person or thing: a) With p of pers. to desist from any one, to forbear from, to let alone, Ex. 14, 12. Job 7, 16 חַרַל מְמֵנִי let me alone, persecute me no more. 2 Chr. 35, 21 forbear from God, strive against him no longer. Without ja, absol. Judg. 15, 7. Job 10, 20. b) to cease from, to leave, sc. a person or thing formerly loved, undertaken, pursued, i. q. to desert, to give up, Job 19, 14; with 19, 1 Sam. 9, 5. Judg. 9,9 sq. Is. 2, 22 הַרָלוּ לֶכֶם מְן־הָאָרָם cease ye from man, i. e. leave the vain confidence ye have reposed in man. Absol. Ps. 49, 9. c) With 10 and inf. to cease

from, to desist, 1 K 15, 21. Hence to forbear from doing any thing, i. q. to beware of, Ex. 23, 5; see in 32 no. 1.

3. to leave undone, to let alone, to forbear, not to do. 1 K. 22, 6. 15 מְנַלְהָּי shall we go . . . or shall we not go? lit. or let it alone. Ez. 2, 5. Jer. 40, 4. Job 16, 6. Zech. 11, 12. With infin. and 2, Num. 9, 13. Deut. 23, 23. Ps. 36, 4.

Deriv. the three following:

m. verbal adj. 1. ceasing to be, frail, Ps. 39, 5.

2. forbearing to do any thing, Ez. 3.27.

3. Intrans. left, destitute, forsaken, comp. Arab. בּבֹנ id. Is. 53, 3 מְּדֵל forsaken of men, comp. Job 19, 14.

m. pr. place of rest, region of the dead, hades, Is. 38, 11. R. הָדֶל no. 1. b.

יוְדְלֵּי (resting, r. חָדֵל no. 1. b) Hadlai, pr. n. m. 2 Chr. 28, 12.

خلن و obsol. root, i. q. Arab. خلن و prick, to sting, with which are kindr. to be sour, biting, as vinegar, and حدق to be sharp-sighted.—Hence

PJJ Mic. 7, 4, and PJJ in pause PJJ Prov. 15, 19, a species of thorn.

Arab. Melongena spinosa, i. e. solanum insanum Linn. prickly madspple; see Abulfadli ap. Cels. in Hierob. II. p. 40 sq.

in pause הַבָּקל. pr. n. Hiddekel, i. e. the Tigris, Gen. 2, 14. Dan. 10, 4. In Aramæan دِجْلَةُ, Arab. بِجْلِيْم, دُحُلُةٌ; also Zend. Teger, Pehlv. Tegera, stream, whence have arisen both the Greek name Tigris and the Aram. and Arab. forms. In Hebrew is prefixed חדר active, vehement, rapid; so that ההַקל is pr. the rapid Tigris; comp. Hor. Carm. 4. 14. 46. The Hebrews seem not to have been aware that the name Teger, פַל, of itself signifies velocity; (so in the language of Media, Tigris is an arrow, Strabo 11. 527. Plin. H. N. 6. 27, Pers. تير arrow, Sanscr. tigra sharp, swift;) and hence arose a pleonasm, שנה שרלה we have in מֵלָהְ שַּרָעה king Pharach and in Engl. the Alcoran.

יודר a. q. Syr. זור to surround, to enclose, e. g. with a wall or rampar, and in a hostile sense to beset, to besiege. This root is of the same family with דַּצָּר and קַּרָּם q. v. A secondary form is Arab. to hide behind خدر curtain, and خِدُّرْ a curtain; also Rth. BRZ to dwell. Hence Ez. 21, 19 [14] הַרָב הַחֹנֶרֶה לָהָם the sword which besiegeth them, which besets them on every side. Abulwalid derives the same sense of besetting, lying in wait, from the idea of dwelling or lurking; see Ethiop. and Arab. above. The ancient versions render, the sword that terrifieth them, as if i. q. חֹרֶרֶה .--Hence

m. in pause חֶדֶר, constr. חֲדֶר, c. suff. חֵדֶרה; plur. חֲדֶרה, constr. חַדֶּרה.

9, 2. Arab. בלל curtain, hanging, by which the inner apartment is concealed, the inner chamber, private apartment; comp. יְבִינִין tent-curtain, and Syr. בּבּׁלֹ

2. Metaph. דְרֵי־תִּקוֹ Job 9, 9, the chambers of the south, the remotest recesses of the south, comp. בְּלְפְּתֵּי נְּעָּכוֹן Lie chambers of the belly, the inmost breast, Prov. 18, 8. 26, 22. יוֹרְבֵי נְעָנִין the chambers of death, i. e. the grave, Sheol, Prov. 7, 27.

בּתְרֶבְ απαξ λεγόμ. and very obscure, Hadrach, pr. n. of a country; Zech. 9, 1 אֶרֶץ דְּרְרָבְּן land of Hadrach, in the parall. member is Damascus. Perhaps the land of Hadrach is the region of Damascus itself.

יְתַרֵּר pr. n. see in תְּלֵר

Aram. חַחַח id. Arab. בּענים to be new recent; IV, to produce something new but Conj. III, IV, also to polish a sword

Perhaps the original idea is to shine, to glitter, comp. Dp to be pure, holy.

Piel to make anew, to renew, 1 Sam. 11, 14. Job 10, 17. Ps. 51, 12. Espec. buildings, cities, to rebuild, to repair, Is. 61, 4. 2 Chr. 15, 8. 24, 4.

HITHP. to renew oneself, Ps. 103, 5. Deriv. the three following:

למים m. (r. מֹבְים 1. the new moon, day of the new moon, the first day of the lunar month, which was a festival among the Hebrews, Num. 29, 6. 1 Sam. 20, 5. 18, 24. Ex. 19, 1 בְּיִבְּים מִיבְּים מִיבְּים וֹנִים זֹים וֹחַבּ in the third new moon, i. e. on the first of the third month. Hos. 5, 7 שְׁבִּים וֹנְים וֹנִים וֹנִים מִיבְּים וֹנִים מִּבְּים וֹנִים וֹנִים מִּבְּים וֹנִים מִּבְּים וֹנִים וֹנִים וֹנִים וּנִים מִּבְּים וֹנִים וּנִים וּים וּנִים וּנִים וּנִים וּנִים וּנִים וּנִים וּינִים וּנִים וּינִים וּיִים וּיִים וּיים וּנִים וּנִים וּנִים וּינִים וּיִים וּיִים וּינִים וּיִים וּיִים וּנִים וּנִים וּנִים וּיים וּינִים וּיים וּינִיים וּייִּים וּיים וּ

2. a month, i. e. a lunar month, beginning with the new-moon, Gen. 8, 5. Ex. 13, 15. al. הַרָּם מְּחָם מִּחְ מִּחְם מִּבְּים מִּחְם מִּחְם מִּים מְּיִּם מְּחְם מִּים מְּים מִּים מְּים מִּים מִּים מְּים מִּים מְּים מְיּים מְיּים מְים מְּים מְיּים מְּים מְיּים מְיּים מְיּים מְיּים מְיּים מְיּים מְיּים מְיּים מְיּים מְיּים

3. Hodesh, pr. n. f. 1 Chr. 8, 9.

יוְרְשִׁי *Hodshi*, metronym. of הרָשׁי no. 3, 2 Sam. 24, 6.

* רְּבְיּהַ Chald. to be new, i. q. לְּבָהַ .— Hence

Chald. adj. new, Ezra 6. 4. Syr.

אָיָתְ se י דְּיָהָ.

* In Kal not used, to be or come under penalty, reum esse v. fieri, like Syr. Arab. Syr. of debt (Ez. 18, 7) and of guilt.

Piel חַיֵּב to bring under penalty, to cause to forfeit, Dan. 1, 10.—Hence

⊐i⊓ m. debt, Ez. 18, 7.

Hobah, pr. n. of a place to the northward of Damascus, once Gen. 14, 15; comp. Χωβά Judith 4, 4. 15, 4. Eusebius in Onomast. confounds this place with Cocaba, the seat of the Ebionites; see the author's note to Burckhardt's Travels in Syria, etc. II. p. 1054. Germ.

with a compass, Job 26, 10. Syr. to move in a circle, la circle. Kindr. roots are III and III.

Deriv. מחונה and

vault of the heavens, Prov. 8, 27. Job 22. 14; the circuit of the earth, orbis terrarum. Is. 40, 22.

הור. 1. pr. i. q. Arab. בוֹב mid. Ye, to turn aside; II, to tie knots; whence may be derived Heb. היָרָם an enigma, riddle, parable.—Hence

2. Joined with הִיְּדֶה, to propose a riddle Judg. 14, 12 sq. to propose a parable Ez. 17, 2. Comp. למִּלִיצָה and מְלִיצָה, also Gr. ἐμπλέκειν αἰνίγματα Æsch. Prometh. Vinct. 610.

. מָחִירָה , אֲחִירָה Deriv. מְחִירָה

י דְּלְדְּלְ in Kal not used. 1. Pr. to breathe, comp. Piel. For this power in the syllable או, אב, אב, אפ, see under אָאָ, אַבָּל, אַבָּל. Hence

2. to live, i. q. הַּהָּר, comp. subst. הַאָּה.

PIEL יְּהָּה pr. to breathe out; hence to declare, to show, a poetic word for the prose הַּבָּה.

Chald. and Syr, יַבָּה, Arab. transp. زحى; like הַּצָּא, Arab. b. transp. رحى; like הַּצָּא, Arab. Ps. 19, 3; also accus. Job 32, 6; c. suff. 15, 17. 36, 2.

Deriv. אחנת.

TIM Chald. in Kal not used.

PA. Nam i. q. Hebr. nam, to declare, to show, Dan. 2, 11; with 5 of pers. Dan. 2, 24; c. suff. 5, 7.

APH. inf. רְיְחָתְיָר, fut. יְתְתְּתָּר, id. with ל Dan. 2, 16. 24. 27; accus. 2, 6. 9
Deriv. אַתְרָיָר,

תְּיָה f. i. q. היָה R. היָה i. q. היָה comp. היְה and היָה.

1. life, i. q. קְּיֵּהְה. Hence pr. n. of the first woman, Havvah, Eve, as the mother of all the living, בַּלְּבִיהְי, Gen. 3, 20. 4, 1. Sept. Eva, (comp. אַה Evaios,) Vulg. Heva.

2. i. q. ראיי no. 2, a village, nomadic encampment, (pr. place where one lives, dwells; so Germ. leben in pr. names, Eisleben, Aschersleben, etc.) Num. 32, 41. Hence ראיי דאיי Havvoth-Jair, towns or villages of Jair, i. e. Bashan or a part of it, so called from Jair, a descendant of Manasseh, Num. l. c. Deut. 3, 14. Josh. 13, 30. 1 K. 4, 13. In Judg. 10, 4 this name is given to thirty towns in Gilead pertaining to Jair, one of the judges; comp. 1 K. l. c.

* TAM obsol. root, prob. i. q. 149 to flee to; y and m being interchanged. Hence 1472.

רוֹדֵי (seer, r. תְּוָדֶה) *Hozai*, pr. n. m. l Chr. 33, 19.

קידות m. contr. for חבוה, from r. ביו m. see other like forms in סוֹם. Others derive it from a root חשות of the like signif.

1. i. q. nn, a hook, ring, or the like, which was put through the nostrils of large fishes in order to let them down again alive into the water, Job 40, 26 [41,2].—A similar instrument was used in binding captives, 2 Chr. 33, 11; comp. Am. 4, 2.

* Din Chald. to sew, to sew together, Syr. Arab. ind. Ye, id.

Aph. to mend, to repair, e. g. a wall, Ezra 4, 12. Comp. בְּמָא .—Hence

ש. a thread, Judg. 16, 12. Ecc. 4, 12. Cant. 4, 3. Collect. thread, Josh. 2, 18. Proverbially, Gen. 14, 23 מרוד שלו from a thread to a shoelatchet, i. e. neither a thread nor a sandalthong, not even the least thing. Corresponding is the Lat. neque hilum Lucr. 3. 784. Enn. ap. Varr. L. L. 4. 22, for neque filum, whence nihil. The Arabs

have a similar proverb; see Hamas ed Freytag. p. 245. ed. Schult. p. 4(4.

no. 2.) gentile n. Hivite, often collect. the Hivite, Hivites, Sept. Evalos, a Canaanitish people dwelling at the foot of Hermon and Lebanon, Josh. 11, 3. Judg. 3; but living also at Shechem and Gibeon, Gen. 34, 2. 2 Sam. 24, 7. 1 K. 9 20. Josh. 11, 19.

Havilah, pr. n. 1. A region of Arabia, inhabited by descendants of Joktan Gen. 10, 29; eastward of the Ishmaelites and Amalekites, Gen. 25, 18. 1 Sam. 15, 7. Probably the Χανλοταῖοι of Strabo are to be understood (XVI. p. 728 Casaub.) dwelling on the Persian Gulf, on the coast of which Niebuhr mentions a town and district Hawilah; Beschr. v. Arab. p. 342.

2. A region of the Cushites, Gen. 10,7. 1 Chr. 1, 9, which is to be sought in Ethiopia. Most prob. the Avalitæ, dwelling on the Sinus Avalites, now Zeilah, to the southward of the Straits of Bab el-Mandeb, Pliny 6. 28. Ptolem. 4.7. So also Saadias apparently, who three times in Genesis for חורלה puts בנוצא i. q زويلة Zeilah.

3. The first Havilah (no. 1) enables us probably to ascertain the land of Havilah, אָרֶץ הַחְוִילָּח Gen. 2, 11, abounding in gold, pearls (comm. bdellium), and gems, and flowed around by the river Pishon (Indus?); since the Havilah of Gen. 10, 29, is also enumerated among gold countries, and, as being on the Persian Gulf, was adjacent to India. deed we are here probably to understand India, in accordance with the ancient usage, in so far as it also embraced Arabia. See Assemani Bibl. Orient. T. III. P. II. p. 568 sq.—Those who regard the Pishon as the Phasis, make Havilah to be Colchis; so Reland Diss. I. p. 17. Rosenm. Bibl. Geogr. I. i. p. 202. the name of the Colchians is בַּסְלָחִים.

apoc. בְּחֵלֵל Ps. 97, 4, בְּחֵל And מְחָרֵל Ps. 97, 4, בְּחֵל Sam. 31, 3, מְחָרֵל Jer. 51, 29; Imp. מְחֵל Mic. 4, 10, and מְחֵל Ps. 96, 9; pr. to turn around to twist, to whirl; and intrans. to be turned around, to be twisted, to whirl or be

mid. Waw, to be turned, converted, changed, בَوْلُ round about, عَوْلُ a year, عُولُ full of turns, wny. Kindred are אול and with Vav as it were strengthened into Beth, הַבַּל Hence

1. to dance in a circle, to whirl in the dance, Judg. 21, 21. Comp. Pil. no. 1, and subst. วิเทอ.

to swing oneself upon a horse, to mount a horse; IV to rush upon one with a scourge, with a scourge.

3. to twist oneself with pain, to writhe, to be in pain, comp. \(\frac{1}{2}\)\rightarrow{\text{T}}; espec. of a woman in travail, Is. 13, 8. 23, 4. 26, 18. 66, 7. 8. Mic. 4, 10. Hence to bear, to bring forth, Is. 45, 10. Metaph. c. \(\frac{1}{2}\), to be in pain for any thing, Mic. 1, 12.—Hence

4. to tremble, to quake, in allusion to the trembling or shuddering of a woman in travail, Ps. 55, 5. 77, 17. 97, 4. With פון of pers. before whom one trembles, 1 Sam. 31, 3. 1 Chr. 10, 3; בַּמַנֵי Deut. 2, 25. Joel 2, 6; מַלְמַנֵי Ps. 114, 7.

5. to be strong, firm, stable, just as also other verbs of binding and twisting are transferred to strength, see בּיבּי, אַיִדְיּ, בּיבּי, בּיבי, ביבי, בּיבי, בּיבי, ביבי, ביבי

6. to stay, to delay, and so to wait, i.q. בְּחֵל, Gen. 8, 10. Judg. 3, 25.

HIPH. causat. of Kal no. 4, Ps. 29, 8. Hoph. fut. > pass. of Kal no. 3, to be born, Is. 66 9.

Pil. 3547 1. i. q. Kal no. 1, to dance in a circle, Judg. 21, 23.

2. i. q. Kal no. 3, to bear, to bring forth, Job 39, 1; things, to create, to form, Deut. 32, 18. Ps. 90, 2. Causat. Ps. 29, 9.

3. i. q. Kal no. 4, to tremble, Job 26, 5
4. i. q. Kal no. 6, to wait for, c. 5 Job 35, 14.

Pul. hir to be born, Job 15, 7. Prov. 8, 24. 25. Ps. 51, 7.

HITHP. 1. to whirl or hurl oneself, i. e. to rush with violence, i. q. Kal no. 2, Jer. 23, 19.

2. to writhe with pain, Job 15, 20.

3. to wait for, c. 3, i. q. Kal no. 6 and Pil. no. 4. Ps. 37, 7.

HITHPALP. החחלת to be pained, grieved, Esth. 4, 4.

an region, Gen. 10, 23. Rosenmüller compares the district Huleh, Arab. אלם Ard el-Huleh, near the sources of the Jordan. Bibl. Geogr. I. ii. p. 252, 309.—R.

m. (r. חול sand, Syr. L, from its rolling and sliding motion, Ex. 2. 12 Deut. 33, 19. Jer. 5, 22. The sand of the sea, חול חול המים, poet. חול חים, is very often put as the image of abundance, Gen. 32, 13. 41, 49; also of weight Job 6, 3. Prov. 27, 3.—In Job 29, 18 the Rabbins understand by in the bird phenix. from a conjecture resting on the other member of the parallelism, where there is mention of a nest; and the Codd. Babyl. for the sake of distinction even read אחר. But sand is the frequent emblem of numerous days; nor is there any reason to depart from the common signification.

*Din obsol. root, pr. to be burned, scorched, and hence to be black. Comp. kindr. DDN, Arab. to be black.—Hence

□기□ adj. black, Gen. 30, 32 sq.

22. 29. Deut. 3, 5. 28, 52. Often for the wall of a city, Is. 22, 10. 36, 11. 12. Neb 3, 8. 33. al. rarely of other buildings

Lam. 2, 7. Metaph. of a maiden chaste and difficult of access, Cant. 8, 9. 10.

PLUR. Pipin walls of a city, Is. 26, 1. Ps. 51, 20; with a verb plur. Jer. 50, 15. So too Jer. 1, 18 lo, I have made thee this day a defenced city... and brazen walls; although in the same phrase in 15, 20, it is in the singular.

Dual מרן החלתים, formed from the Plural, two walls; hence ברן החלתים between the two walls, 2 K. 25, 4. Jer. 39, 4. These were near the king's gardens below Siloam, [and may refer to the wall on the east of Zion and the eastern wall of the city; see Bibl. Res. in Palest. I. p. 460, 461. In Is. 22, 11 the same expression seems to refer to the western part of Jerusalem, and may perhaps denote the first and second walls described by Josephus, B. J. 5. 4. 2. Biblioth. Sacr. 1843, p. 199.—R.

* סְּלְהָ fut. מְּחָהָ, מָהְי, 1 pers. מְּחָנּלּ Jer. 13, 14. Ez. 24, 14. Jon. 4, 11.

1. to pity, to have compassion on, c. אָלָ Ps. 72, 13; also to be grieved for any thing, Jon. 4, 10 אָלָהְי הַלְּהָרָהְעָּלְהָרָהְעָּלְּהָרָהְעָּלְּהָרָהְעָּלְּהָרְהָעָּלְּהָרְהָּעָּלְּהָרְהָּעָּלְּהְרָהְעָּלְּהְרָהְעָּלְּהְרָהְעָּלְּהְרָהְעָּלְּהְרָהְיִנְי thou wast grieved for the ricinus which perished; comp. Gen. 45, 20.—Hence

2. to spare, to treat with pity, c. >>, Neh. 13, 22. Jer. 13, 14. Ez. 24, 14. Joel 2, 17. Aram.

In connection with this root, it is to be observed that the ideas both of pity and of sparing are attributed more frequently to the eye than to the person himself; as elsewhere weakness and strength to the hands, comp. רַפּה Fin; longing or pining also to the eye. see בּלֵּה. Hence we may gather, that the primary idea of the verb is that of a gentle and benign countenance; like Engl. to overlook, Germ. nachsehen, Nachsicht. So Deut. 7, 16 לא־תחום ערנה spare them not, pr. let not thine eye have pity on them, i. e. behold them not with a feeling of pity. 13, 9. 19, 13. 21. 25, 12. Is. 13, 18. Ez. 5, 11. 7, 4. 9. den. 45, 20 צריבם אל-חָחֹס צַל כְּלֵיכֵם be not grieved for your stuff left behind, pr. let not your eye grieve. Once ellipt. 1 Sam. 24, 11 ימחס עליף but (mine eye) wared thee. In like manner the Arabs attribute pity to the eye; Vit. Timur. T. L p. 542. l. 14.

as washed by the sea, Gen. 49, 13. Deut. 1, 7. Josh. 9, 1.—Arab. مُعَفَّدُ , مُعَفِّدُ , مُعَنِّدُ مُعَالِدًا مُعَالًا مُعَالِدًا مُعَالِدًا مُعَالِدًا مُعَالًا مُعَالًا مُعَلِدًا مُعَالًا مُعَلِّدًا مُعَلِّدًا مُعَالًا مُعَالًا مُعَلِّدًا مُعَلِّدًا مُعَلِّدًا مُعَلِّدًا مُعَلِّدًا مُعَالًا مُعَالًا مُعَالًا مُعَالًا مُعَالِدًا مُعِلًا مُعَلِّدًا مُعَلِّدًا مُعَلِّدًا مُعَلِّدًا مُعَالًا مُعِلِمُ مُعِلًا مُعِلِمًا مُعِلِمٌ مُعِلًا مُعِلِمًا مُعِلًا مُعِلِمًا مُعِلِمًا مُعِلِمًا مُعِلِمًا مُعِلِمًا مُعِلِمًا مُعِلِمًا مُعِلِمًا مُعِلِمًا مُعِلًا مُعِلِمًا مُعِلًا مُعِلِمًا

רולים (perh. coast-man, from אוים)

Hupham, pr. n. of a son of Benjamin

Num. 26, 39; for which Gen. 46, 21

השבי — Patronym. השבי Huphamite,

Num. l. c.

* ۱۳۱۳ obsol. root, Syr. Pa. ونتو ده gird; comp. منه, to surround.— Hence א wall; also

m. pr. wall, side of a building then spec. the outside of a house; whence the antithesis מביח ומיות on the inside and on the outside, pr. on the house-side and on the wall-side or outside, Gen. 6, 14. Ex. 25, 11. Hence

1. Subst. whatever is out of doors or abroad, i. e. a) Out of a house, the street, Jer. 37, 21 חומרים the bakers' street. in Jerusalem. Is. 51, 23. Prov. 7, 12. Plur. הדגים streets Is. 5, 25. 10, 6. 15, 3. Jer. 7, 17. al 1 K. 20, 34 and thou shalt make הוצים streets for thee in Damascus, as my father made in Samaria, i. e. build whole streets of houses. Others, markets. b) Out of a city, the country, the fields, pastures, the desert, Aram. אַר אָר וֹשְׁרְּשׁׁבּוֹיִי the (tilled) land and the deserts, Prov. 8, 26; comp. Mark 1, 45.

2. Adv. out of doors, without, abroad, Deut 23, 14; e. g. מוֹלֶדֶח־חוּץ born abroad, out of the house, Lev. 18, 9. Also forth, forth abroad, Deut. 23, 13. Also with a loc. nexa abroad, without, 1 K. 6, 6; forth abroad Ex. 12, 46; c. art. מחוד forth abroad Judg. 19, 25. Neh. 13, 8, pr. into the street; and so החוצה Gen. 15, 5.—With prepositions: שָּחוּץ without, abroad, i. e. out of a tent Gen. 9, 22; a house Ex. 21, 19; a city gen. 24, 31. b) לחדץ poet. id. Ps. 41. 7, and לחוצה 2 Chr. 32, 5. מחוץ (c from without, on the outside, opp. בָּבָּרָת Gen. 6, 14. מַלְּחִיּץ id. Ez. 41, 25. מחדץ ל without, implying rest, e. g. מחדץ ל שיות without the city Gen. 19, 16. 24, 11. מַחוּצָּה לָ (Ez. 40, 40. 44. e מְחוּצָה לָ

without, out of, after a verb of motion, Num. 5, 3. 4 הַּבְּחַבּיץ שִׁלְּבְּחוֹצִץ without the camp Deut. 23, 11. Lev. 4, 12. f) Metaph. און אין פּגרפּף, besides, i. q. more than, Ecc. 2, 25. So Chald. בר בו בו, Syr. Samar. and Zab.

Hence יויצון.

Pin or Pin, i. q. חיק, the bosom, Ps. 74, 11 Cheth.

התקק see דויקק.

* אַרָּרָ fut. יְחֵירָר 1. to become white; and hence of the face, to become pale for shame Is. 29, 22; comp. Zeph. 2, 1.

Aram. אָבַיר, id. Arab. Waw quies-

cent בוֹל to be fulled white, as a garment.—Hence הור, חור I, and הור, הוף.

2. Trop. to be splendid, noble, i. q. חַרַר no. 2.—Hence pr. n. הירָה, הוּרָם.

I. און and און m. (r. חור fine white linen, Sept. βύσσος, Esth. 1, 6. 8, 15.

II. אחר. (r. הור וור 1. i. q. הור II., a k. le, as of a serpent Is. 11, 8; also of a narrow and filthy subterranean prison, Is. 42, 22. Comp. the black hole of Calcutta.

2. Hur, pr. n. a) A king of Midian, Num. 31, 8. Josh. 13, 21. b) The husband of Miriam, Moses' sister. Ex. 17, 10. 24, 14. c) 1 Chr. 2, 19. 50. 4, 1. 4; comp. 2, 20. Ex. 31, 2. d) Neb. 3, 9. e) 1 K. 4, 8.

1. חוֹר m. (r. קוֹר, i.q. הוֹר I, white linen, only plur. חֹרִים poet. for הוֹרִים, white inens, cloths of linen or byssus, Is. 19,9.

white silk; Eth ALC cotton, according to Ludolf in Lex. Æth. p. 36.

11. חליך m. (r. הור 1. a hole, 2 K. 12, 10; spoken of a window Cant. 5, 4; of the socket of the eye Zech. 14, 12.

2. a cave, cavern Job 30, 6. 1 Sam. 14, 11; of the dens of wild beasts Nah. 2, 13.

HI. הוֹר , plur. הֹרִים nobles, see הֹר הלוֹר , plur. הוֹר nobles, see הוֹר הַנְּר Chald. m. white, Dan. 7, 9. R. חַנְר see הוֹרָב

ודרי (perh. worker in linen, fr. אחדר I, like Arab. בענט Hariri,) pr. n. m. Huri, 1 Chr. 5, 14.

ולרֶדְי (id. Chald.) Hurai, 1 Chr. 11, 32; see יוַפָּר

הרר see חוררי.

ורְּכְם (noble, high-born, r. חַוָּרָם no. 2)
Huram, pr. n.

a) A king of Tyre, contemporary with David and Solomon, 1 Chr. 14, 1. 2 Chr. 2, 2, and so always in the Chronicles. But in the books of Samuel and Kings this name is written Tram, 2 Sam. 5, 11. 1 K. 5, 1-18. 9, 11. 12; by Greek writers Είρωμος, Jos. c. Apion. 1. 17, 18.

b) A Tyrian artificer sent by Hiram to Solomon, 2 Chr. 4, 11; elsewhere הירים Hiram 1 K. 7, 40, הירים אָבִיר Hiram 2 Chr. 1. c. Cheth. Also הוּרָם אָבִיר 4, 16; where however אָבִיר and אָבִיר do not belong to the name, but are appellatives: Huram my (his) father, i. e. counsellor, masterworkman.

c) A Benjamite 1 Chr. 8, 5.

קרָרָן Hauran, pr. n. of a region beyond Jordan, eastward of Gaulanitis (מְלָּבָוֹ), and west of Trachonitis or el-Lejah, extending from the Jabbok to the territory of Damascus, Ez. 47, 16. 18. Gr. Aiçavi-

rue, 'Nouvirue, Arab. Hauran, so called prob. from the multitude of caves (¬i¬) found there, which even at the present day serve as dwellings for the inhabitants. See a full description of this region in Burckhardt's Travels it Syria, etc. p. 51 sq. 211 sq. 285, 291 sq

1. to haste, to make haste. Arab. حاش mid. Ye, to flee hastily. This root is onomatopoetic, imitating the sound of rapid and hasty motion, like Germ. huschen, transit. haschen, also hasten, Hast, hetzen, Engl. to haste, to chase. Kindr. are Arab. 5 i. q. Germ. hissen, helzen, to rouse up, to urge on, to chase, جمع id. هجاع to rouse, to chase, to fear, Heb. خشى to fear, Heb. חסה to flee, to take refuge, שאד, זאש, وعان, q. v.—Constr. a) Absol. 1 Sam. 20, 38; also i. q. to come hastily, to approach speedily, Deut. 32, 35. b) With infin. and b, to make haste to do any thing, Ps. 119, 60. Hab. 1, 8. Also with לבורתי חושה Aat. of a noun, Ps. 22, 20 השוח לבורתי make haste for my help, i. e. to help me. 38, 23. 40, 14. 70, 2. 71, 12; and in the same sense dat. of pers. Ps. 70, 6 אלהים חולים לר O God, make haste for me, help me quickly. 141, 1. Part. pass. with active power. plur. מְשִׁרם, hasting, hasty, quick, Num. 32, 17.

2. Trop. a) Of vehement emotion, internal haste or ardour. Job 20, 2 מַבַבּר because of my hasting within me, i. e. the fervid impulse by which I am driven. b) Of the passions, appetites, lusts. Ecc. 2, 25 שֹר רָאַכֵל וּמִר רָחוּשׁ who doth banquet or who is hasty i. e. eager therein? i. q. who doth gratify his appetite, or enjoy the pleasures of life? In the Mishna it is not unfrequently used of the feelings of pleasure and of pain. Syr. and to feel, to perceive, سَمُعُمُّلُمُّ emotion of mind, passion, المُعَمَّلُهُ lust, Arab. مُشِّ to feel, whence and kindr. خاسّة, Ethiop. ம் feel-

HIPH. 1. to hasten, to urge on, Is. 5, 19. 60, 22.

ing, sense.

2. i. q. Kal intrans. to haste, to make haste, Ps. 55, 9. Judg. 20, 37. Job 31, 5 פֿרט for טְּקְינָהְינָיּ ; see in r. פָּרָט

3. Pr. to make haste to flee, i. e. to flee hastily, Is. 28, 16.

Deriv. יויש and the four following pr.

निष्मा (haste) Hushah, pr. n. 1 Chr

4, 4: see הְּשְׁתֵּי . Patron. אָנְיּתְהוּ Husha thite, 2 Sam. 21, 18. 1 Chr. 11, 29. 20, 4

পুনা (hasting) pr. n. *Hushai*, David' friend and ally in the war against Absalom, 2 Sam. 15, 32 sq. 16, 16 sq.

מימים (the hasting) *Hushim*, pr. n. m a) A son of Dan, Gen. 46. 23; see ביר אום. b) 1 Chr. 7, 12. c) 1 Chr. 8, 8. 11.

Dਉਂਚਾ (haste) Husham. pr. n. of a king of Edom, 1 Chr. 1, 45. Written defect. ਹਾਂਗ਼ Gen. 36, 34. 35.

a spurious root. For הַּדְּיַתְּן Hab. 2, 17, see r. חַחָּת Hiph. no. 2.

ביות m. (r. ביית) 1. a seal, signetring. Ex. 28, 11. 21. Job 38, 14. 41, 7. Jer. 22, 24. al. The Hebrews, like the Persians of the present day, sometimes wore their signet-ring suspended upon the breast by a string, Gen. 38, 18; to which allusion is made in Cant. 8, 6 Arab.

2. Hotham, pr. n. m. a) 1 Chr. 7, 32. b) 11, 44.

קווהאל and ביווהאל 2 Chr. 22, 6 (whom God beholds i. e. cares for, r. יוָיִה) pr. n. Hazael. king of Syria, 1 K. 19, 15. 17. 2 K. 8, 9. 12. ביח ה' house of Hazael, i. e. Damascus, Am. 1, 4. Lat. Azelus Justin. 36. 2.

הות fut. חות, apoc. וחות Mic. 4, 11, in Pause וחות Job 23, 9; to see, to look, Engl. to gaze, the common verb in Aru mæan (וְשָׁר, אוָת, בְּאַרָּא) for Heb. האָד; in Heb. mostly poetic, like Engl. to behold, Germ. schauen, Ps. 46, 9. 58, 9. al.—Spec.

1. to see God, sometimes of the actual vision of the divine presence, Ex. 24, 11. Job 19, 26, comp. 38, 1; elsewhere spoken of those who worship in the temple Ps. 63, 3. So to behold the face of God is metaph. i. q. to enjoy his favour, to find him propitious, the figure being drawn from the practice of kings, who admit to their presence only those whom they favour, Ps. 11, 7. 17, 15.

2. Spoken espec. and as the usual word for what is presented by a divine influence to the prophet's mind, either in visions properly so called, or in revo-

lations, oracles. Hab. 1, 1 אָשָׁהְ אַלְּבְּיה וּשְׁהְיּ the oracle which Habakkuk saw, i. e. which was divinely presented to his mental vision, revealed to him. Is. 1. 1. 2, 1. 13, 1. Num. 24, 4. Am. 1, 1. Ez. 13, 6 אַיָּשְׁ, זוֹן they hehold lies, false revelations. Zech. 10, 2. With בְּרַשִּׁרְהְ חָוֹנִי לְּבִּי שִׁרָּא to announce or declare visions or revelations to any one, Lam. 2, 14 אַבְרַשִּׁרְהְ חָוֹנִי לְּבִּי שִׁרָּא thy prophets announce unto thee lies, false revelations. Is. 30, 10.

3. to look upon, to gaze upon, to contemplate, c. 4 Is. 47, 13; espec. with pleasure, to delight in beholding, to feast the eyes upon, Ps. 27, 4. Cant. 7, 1. Job 36, 25. Mic. 4, 11. With an acc. to look upon with favour, to care for; Ps. 17, 2 let thine eyes look upon the right, i. e. regard justice. Also to look out for one-self, to choose, to select, Ex. 18, 21. Is. 57, 8; comp. id This Gen. 22, 8.

4. Trop. to see, i. e. to perceive, to experience, to feel, mentally; comp. האָר no.
3. Job 15, 17. 24, 1. 27, 12. 34, 32. By a bold metaphor ascribed to the roots of a plant, which feel the stones, i. e. meet with, strike upon the stones; Job 8, 17 it (thy root) seeth the stony place.

Deriv. הְּנְיוֹן הְיוֹים, הְנְיוֹן הְחָנְים, הְחָנְים, מְחַנְים, בְּחַנְים, הְנִים, הְיִנְים, מְחַנְים, הַנְיִם, הַנְיבִּים, הַנְיבוֹן, הַנְבוֹן, הַנְיבוֹן, הַנְיבוֹן, הַנְיבוֹן, הַנְבוֹן, הַנְבוֹן, הַנְיבוֹן, הַנְיבוֹן, הַנְיבוֹן, הַנְיבוֹן, הַנְיבוֹן, הַנְבוֹן, הַנְיבוֹן, הַנְיבוֹן, הַנְבוֹין, הַנְיבוֹן, הַנְיבוֹן, הַנְבוֹין, הַנְיבוֹן, הַנְיבוֹן, הַנְיבוֹן, הַנְיבוֹן, הַנְבוֹין, הַנְיבוֹן, הַנְיבוֹן, הַנְבוֹּיִין, הַנְּיבוֹן, הַנְבוֹּן, הַנְבוֹּיִלְיבוֹן, הַנְיבוֹן, הַנְיבוֹן, הַנְבוֹּיִלְיִין, הַנְּיבוֹן, הַנְבוֹּיִין, הַנְּיבוֹן, הַנְיבוֹן, הַנְיבוֹן, הַנְבוֹּיִין, הַנְיבוֹן, הַנְיבוֹן, הַנְיבוֹן, הַנְיבוֹן, הַנְיבוֹן, הַיְבוֹין, הַנְיבוֹן, הַנְיבוֹן, הַנְיבוֹן, הַנְיבוֹן, הַנְיבוֹן, הַנְיבוֹן, הַנְיבוֹן, הַיְּיבוֹּן, הַיְּיבוֹּן, הַיְּיבוֹּן, הַבְּיבוֹּן, הַבְּיבוֹן, הַבְּיבוֹּן, הַבְּיבוֹּיְיבוֹּן, הַבְּיבוֹּיִילְיבוֹין, הַיְבוֹּיְיבוֹּיִילְיבוֹּיִילְיבוֹין, הַיְּבוֹיְיבוֹּיְיבוֹין, הַיְיבוֹין, הַיְּיבוֹין, הַיְיבוֹין, הַיְיבוֹין, הַיְיבוֹין, הַיְיבוֹין, הַיְיבוֹין, הַיְיבוֹין, הַיְיבוֹין, הַיבוֹין, הַיְיבוֹין, הַיבוֹין, הַיְיבוֹין, הַיְיבוֹין, הַיְיבוֹין, הַיְיבוֹין, הַיְיבוֹין, הַיבוֹין, הַיבוֹין, הַיְיבוֹין, הַיְיבוֹין, הַיְיבוֹין, הַיְיבוֹין, הַיְיבוֹין, הְיבוֹין, הְיבוֹין, הְיבוֹיוֹין, הְיבוֹין, הְיבוֹין, הְיבוֹין, הְיבוֹיוֹין, הְיבוֹיוֹין, הְיבוֹיוֹין, הְיבוֹיוּין, הְיבוֹין, הְיבוֹיוֹין, הַיבּיוֹין, הַיבּייוֹין, הְיבוֹין, הַיבּיוֹין, הְיבוֹין, הְיבוֹיוֹין, הְיבוֹיין, הְיבוֹין, הְיבוֹין, הְיבוֹין, הְיבוֹין, הְיבוֹין, הְיבוֹין, הַיִּיְיוֹייִין, הְיבוֹין, הְיבוֹיוֹיין, הְיבוֹין, הְיבוֹין, הְיבוֹין, הְיבוֹיוֹין, הְיבוֹין, הְיבוֹין, הְיבוֹיוֹין, הְיבוֹין, ה

תְּחָהְ m. (r. תְּיָהְ) the breast of animals, pr. the part seen, front. Ex. 29, 26. 27. Lev. 7, 30, 31. Plur. חָיָהָה Lev. 9, 20. 21. —Chald. in plur. יְםְיִּה q. v.

תְּיָה m. (r. תְּיָה) 1. a seer, prophet, a word mostly of the silver age of Hebrew, signifying i. q. בָּבִרא, 1 Chr. 21, 9. 25, 5. 29, 29.

2. Segolate (like Thin Is. 28.7) and abstr. i. q. rain no. 3, q. v. pr. a vision; then a league, covenant, agreement, Is. 28, 15. See Comment on Is. l. c.

n. of a son of Nahor, Gen. 22, 22.

אוון Chald. m. emphat. קונא, plur.

constr. דְּוֹנְיֵי, a vision, Dan. 2, 28. 4, 2.7 7, 7, 13. 20. Syr. op..

קְיֹנְיוֹ m. (r. תְּיָתִי) 1. a vision, spokes of a night-vision or dream, Is. 29, 7. Spec. a vision from God respecting future events, prophetic vision, Lam. 2, 9. Mic. 3, 6. Ps. 89, 20. Dan. 1, 17.—Hence

2. an oracle, prophecy, Hos. 12, 11. Hab. 2, 2. 3. Obad. 1. Nah. 1, 1. Col lect. Is. 1, 1, where it is for סַּמֶּר הָּדִיּוֹן.

3, a revelation, divine communication, 1 Sam. 3, 1. Prov. 29, 18.

ווות f. a vision, revelation, 2 Chr. 9 29. R. הַּיָהָ.

Dan. 4, 8. 17.

הזוק f. Kamets impure, r. הזוק.

1. look, appearance, espec. something conspicuous, remarkable, comp. רְבָּרְאָם, בּרְאָם, בּרְאָם A horn of appearance, i.e. conspicuous, large. v. 8 הַבְּצֶלְרִינָּח and there came up four conspicuous horns; for so the sense seems to demand, on account of v. 5.

2. a vision, i. e. prophetic, Is. 21, 2.

3. a revelation, revealed law, Is. 29, 11; and hence, league, covenant, these two ideas being kindred in the mind of the Hebrew, whose whole religion was a covenant with God, Is. 28, 18, comp. אוֹדְיי ע. 15.—Hitzig derives the signif. of covenant from the fact that in making a covenant the prophets were consulted; comp. אוֹבְּיבֶּיב libation and covenant.

to pierce through, to transfix, e. g. with an arrow; to cut in, to perforate, to wound. Kindred is Y\$\(\pi\).—Hence \(\pi\)!\(\pi\).

(vision of God) Haziel, pr. n. m. 1 Chr. 23, 9. R. תְּיָהָיּ.

תְּוְיָהְ (whom Jehovah beholds) Hazaiah, pr. n. m. Neh. 11, 5. R. תִּוָה.

לְּזְיֹוֹן (vision) Hezion, pr. n. m. 1 K 15, 18. R. דְּזָה.

הַוְיִּרוֹן m. (r. הָוְיִהוֹן constr. הָוְיִרוֹן, plur.

1. a vision, Job 4, 13. 7, 14. 20. 8.

2. a revelation, 2 Sam. 7, 17. בּר הַּדְּרִיּן Is. 22, 5 (comp. v. 1) valley of vision, or collect. of visions, 'Le. Jerusalem, as the seat and home of the divine revelations, comp. Is. 2, 3. Luke 13, 33; perhaps also in allusion to מברון (whence Sept. Zión), or to מַלְרָבֶּיּה , which latter is explained as signifying 'vision of Jehovah,' Gen. 22, 2. 2 Chr. 3, 1. The city is situated on the side of a valley.

רות or רות m. (r. זות) pr. arrow, hence lightning, Zech. 10, 1; more fully thunder-flash Job 28, 26. 38, 25.

m. a swine Lev. 11, 7. Syr. مامزاً, Arab. خنزير id. with Nun inserted; whence is perh. derived the verb خزد to have small eyes or swines' eyes. See r. آال

יוֹיִיד (swine) *Hezir*, pr. n. m. 1 Chr. 24, 14. Neh. 10, 21 [20].

fut. pin; 1. to bind fast, to gird tight, e. g. bands, ligatures. Arab.

and id. Syr. to gird. Of the same family are Heb. πωη, Gr. ἴσχω, ἰσχύω, ἰσχύω, both in the sense of adhering and of being strong.—Intrans. to be bound fast, made tight, Is. 28, 22. Hence

2. Intrans. to hold fast to any thing, to cleave, to adhere firmly. 2 Sam. 18, 9 אין מולים מולי

3. to make firm, strong, to strengthen. Verbs of binding, binding together, girding, are thus transferred also to the idea of strength, because things are made firmer and stronger by girding or binding together; as also persons with their bins girded feel stronger and more active; see the roots הָבָל, הָבָל no. 5, ాల్ల్; also the similar Arabic usage in Bochart Hieroz. I. p. 514 sq. and Schultens Opp. Min. p. 101 sq.—Trans. _iz. 30, 21; hence i. q. to help, 2 Chr. 28, 20.—Oftener intrans. to be or become strong; spoken of a prosperous people Josh. 17, 13. Judg. 1, 28; of a famine, which becomes severe, Gen. 41, 56. 57. 2 K 25, 3. Jer. 52, 6; of a strong and fixed purpose, will, 2 Sam. 24, 4. 1 Chr. 21. 4. With 10 to be stronger than, to prevail over, 1 Sam. 17, 50; c. 39 id 2 Chr. 8, 3. 27, 5; acc. 1 K. 16, 29. a) Of bodily health, to grow strong, to recover, Is. 39, 1. b) Of the mind, to be strong, firm, undaunted, as in the formula מוַק נַאָּפָץ (Hom. אַנָּאָס (Hom. אַנָּאָס) be strong and of good courage Deut. 31. 23, comp. Dan. 10, 19; also in the same sense spoken of the hands of any one, Judg. 7, 11. 2 Sam. 16, 21. Comp. in our ult. c) to be confirmed, establish ed, e. g. a kingdom, dominion, 2 K. 14, 5. 2 Chr. 25, 3. d) In a bad sense, to be firm, hardened, obstinate, of the hears Ex. 7, 13. 22; comp. Mal. 3, 13.

4. to be strong upon any one, i c. to be urgent, to press upon, c. 52 Ex. 12, 33 Ez. 3, 14; acc. Jer. 20. 7.

PIEL PIR 1 Causat. of Kal no. 1, to bind a girdle around any one, to gird with two acc. Is. 22, 21; with acc. of the member girded Nah. 2, 2.

2. to make firm, strong, to strengthen; espec. to fortify a city, 2 Chr. 11, 11. 12. 26, 9; to repair ruins, to build anew, 2 K. 12 8. 9. 13. 15; c. \$ 1 Chr. 26, 27; comp. Neh. 3, 19.—Spec. a) to heal, to cure, comp. Kal no. 3. a. Ez. 34, 4. 16. b) to strengthen one's hand, i. q. to encourage him, Judg. 9, 24. Jer. 23, 14. Job 4. 3. 1 Sam. 23, 16; without 7 id. Deut. 1, 38. Is. 41, 7; with ? to or for any thing 2 Chr. 35, 2. חַנַק יָדָיו to strengthen one's own hands, i. q. to take courage, Neh. 2, 18. c) to help, to assist one 2 Chr. 29, 34. Ezra 6, 22. 1, 6 and all their neighbours הַבְּבֶיבֶם בּבְלֵי־בֶסֶח aided them with vessels of silver, etc. i. e. made them presents. d) In a bad sense, with 3, to harden one's heart, to make obstinate, Ex. 4, 21. חַלָּק פָנִינ to harden one's face, i. e. to be obstinute, perverse, לבו הבר הב Ps. 64, 6 בר הבר למו לבו Jer. 5, 3. Ps. 64, 6 are obstinate in wickedness.

Hiph. דְּחִיִּדְיִ 1. to bind fast to any thing, i. q. to fasten to or upon; so in the formula יְדִי דִּי בְּ to fasten one's hand upon any thing, i. e. to lay hold of, to take, comp. Gr. to take to hold. Gen. 21, 18 בוֹ אַזִּייִבְּי אַזִּייִבְּי אַזִּייִבְּי אַזִּייִבְּי בְּוֹ fasten thine hand upon him, i. e. take him, hold him.—So with יוֹ impl. with בְּי of pers. or thing, to lay hold of, to take, to seize a person or thing, (comp. Gr. **xqarii** 100;.) Fr

4, 4 Deut. 22, 25. 25, 11; also c. 5 2 Sam. 15, 5; 5 Job 18, 9; poet. c. acc. Is. 41, 9. 13. Jer. 6, 23. 24. 8, 21. 50, 43. Mic. 4, 9 הַחַוִּיקה pangs have seized thee, and in the like sense Jer. 49, 24 she hath seized on terror. So in Lat. ignis comprehendit ligna, and vice versa demus comprehendit ignem; Engl. the fire seizes the house, and the house takes fire. Comp. Heb. Ink Job 18, 20. 21, 6. Gr. šyo, see Passow έχω no. 1. b.—Spec. a) i. q. to hold fast, to retain, Ex. 9, 2. Judg. 19, 4. b) to take in, to hold, as a vessel, 2 Chr. 4, 5. c) to take or get possession of, Dan. 11, 21.

2. to hold fast to any thing, to cleave unto, e. g. integrity, innocence, with p of thing, Job 2, 3. 9. 27, 6; with by of pers. Neh. 10, 30.

3. to make firm, strong, e. g. a) Of buildings, to repair, to rebuild, Neh. 5, 16. Ez. 27, 9. 27. Nah. 3. 14. b) Of persons, to strengthen Ez. 30, 25. Intrans. to become strong, powerful, (comp. Lat. robur facere, Ital. far forze,) 2 Chr. 26, 8. Dan. 11, 32. c) to help, to aid, c. בווים helper Dan. 11, 1, c. acc. v. 6.

HITHP. 1, to be strengthened, established, confirmed, as a new king, 2 Chr. 1, 1. 12, 13. 13, 21. Also to strengthen oneself, i. e. to collect one's strength, powers, Gen. 48, 2; to take courage, 2 Chr. 15, 8. 23, 1. 25, 11.

2. to show oneself strong, courageous, brave, 2 Sam. 10, 12; לְּמְנֵי against any one 2 Chr. 13, 7. 8.

3. to show oneself strong for any one, i. e. to help, to aid, with $\frac{\pi}{2}$ and $\frac{\pi}{2}$ 2 Sam. 3, 6. 1 Chr. 11, 10. Dan. 10, 21.

Deriv. the eight following and יְחִוְּמָנָה, יְחִוְמָאל.

רְּחָרָ m. verbal adj. 1. firm, in a bad sense, hardened, e.g. דְּיִבְילֵב הְּתִּיבְנֵת הְיִבְילֵב hardened in heart, forehead, i. e. obstinate, perverse, Ez. 2, 4. 3, 7. 9, comp. v. 8.

2. strong, vigorous. Num. 13, 18. Ps. 35, 10. Also powerful Is. 28, 2. Amos 2, 14; and in a bad sense, violent, Job 5, 15. Freq. is the phrase הַּיְדָּקְ מַ strong and; spoken of men i. q. an armed force Num. 20, 20 coupled with בַּיִבּ בַּיַבּ.

Ex. 3, 19. 6, 1; oftener of God, his mights power, espec. exerted for the deliverance of his people, Ex. 13, 9. 32, 11. Deut. 3, 24. Ps. 136, 12. al.

3. strong, i. e. vehement, violent, e. g. wind Ex. 10, 19; disease 1 K. 17, 1° famine 1 K. 18, 2.

PIT adj. strong, powerful, waxing strong, Ex. 19, 19. 2 Sam. 3, 1. R. PIT.

Pָּדָק, m. c. suff. דְּדָּק, strength, in the sense of help, aid, Ps. 18, 2. R. תַּדָּק.

Pin m. strength, might, Ex. 13, 3. 14 16. Am. 6, 13. R. pin.

וּתְּיְלָיוֹת pr. infin. fem. of the verb אַרְיִּתְ, the being or becoming strong; as 2 Chr. 12, 1 and 26, 16 ירְיִּתְיִי in his becoming strong, i. e. when he had strengthened himself, had become strong. Is. 8. 11 ייִרְיִי in the being strong of his hand, i. e. when God's hand was strong upon me, when his Spirit impelled me; comp. the verb in Ez. 3, 14. Jer. 20, 7. Dan. 11, 2 ייִרְיִי וֹיִי וֹיִרְיִי in his being strong in his wealth, i. e. trusting in his riches.

הְּוְיִחְ f. (r. בְּיִחְיִם) 1. strength, force; הְיְחְיִהְ by force, violently, 1 Sam. 2, 16. Ez. 34, 4; vehemently, greatly, Judg. 4, 3. 8. 1.

2. a strengthening, repairing, of a building, 2 K. 12, 13. Comp. the verb Pi. no. 2.

רְּזְלֵּלְ (strong) Hizki, pr. n. m. 1 Chr. 8, 17.

Hos. 1, 1. Is. 1, 1. and this for הַּיִּבְיִהְיִ Hos. 1, 1. Is. 1, 1. and this for אָרָהְיִהְ Jehovah strengthens) pr. n. Hezekiah, Gr. Egezlac, Lat. Ezechias. a) A pious king of Judah 728–699 B. C. 2 K. c. 18–20. 2 Chr. 29, 18 sq. c. 30–32. Is. c. 36–39. Prov. 25, 1. b) An ancestor of the prophet Zephaniah, supposed by many to be the same with king Hezekiah, Zeph. 1, 1. c) 1 Chr. 3, 23. d) Neh. 7, 21. 10, 18.

* יוֹדְ obsol. root; Chald. יוֹדְ Syr. syr. to return, to go about. Arab. לאָנ, to have small eyes like a swine; but perhaps this is a denominative.

Deriv. ייְחוֹבֶר, pr. n. ייְחוֹב,

m. (r. חַחָּד, c. suff. חַחָּד, plur חַחִים, Dag. forte impl. Lehrg. § 38. 1

The form is contracted for חַלָּח, as חַיֹח for מַנֹס, etc.

- 1. a hook, ring, inserted in the nostrils of animals, to which a cord was fastened, in order to drag them about, or subdue and tame them, 2 K. 19, 28. 1s. 37, 29. Ez. 19, 4. 29, 4. 38, 4. Comp. Job 40, 26, and Tin no. 1.
- 2. a hook or clasp, according to Kimchi, for fastening the garments of females, Ex. 35, 22. Comp. Fr. épingle, Germ. Spendel, from spinula, see Tacit. Germ. 17.—Others understand a nosering, elsewhere called Diff, see Bochart Hieroz. 1. p. 764.

i. q. הַחָּיִם Ez. 29, 4 הַחָּיִים Ez. 29, 4 Cheth.

- 1. Pr. to miss, not to hit the mark, spoken of an archer, slinger, see Hiph. in Judg. 20, 16; also of the feet, to miss, to make a false step, to stumble and fall, Prov. 19, 2. The same

primary idea lies in Arab. خُطِعٌ to

miss, opp. לם to hit the mark; also in Gr. מֹשְמסִימֹישׁ, spoken of a weapon Hom. Il. 10. 372. ib. 4. 491, of a way Od. 7. 292.—So too as opp. אַבָּטְי to light upon, to find. Prov. 8, 36 שׁבְּטִי נוֹטְי bhosoever misseth me (doth not find me) harmeth his own life, opp. אַבְּטִי v. 35. Job 5, 24 thou musterest thy pasture (flocks), אַבְּיִטְי and missest nought, nothing is gone, all thy flocks are there. In this sense corresponds Ethiop. જ hot to find, not to have.

- 3. to sin away any thing, i.e. to forfeit is sinning, to incur as penalty, c. acc.

Lev. 5, 7, comp. v. 11. Prov. 20, 2 אמיה he forfeiteth his own life, i. e. exposes it to danger, comp. Hab. 2, 10. Gen. 43, 9 if I bring him not again, וְהַשְּאַהַר וּגוֹר then will I bear the blame all my life.

PIEL RUM 1. to bear the blame or loss of any thing, to atone for, c. acc. Gen. 31, 39.—Hence

- 2. to offer as a sin-offering, as a eacrifice of atonement or expiation; Lev. 6, 19 [26] אַרָּחָבָּא אַטְּחָבּן he who offereth it for sin, as a sin-offering. 9, 15 מוֹרְשְׁרָּאַרִיּן and offered it as a sin-offering. Also
- 3. to make atonement, to expiate, i. e. to cleanse by a sacred rite, to purify, i. q בשר, as men Num. 19, 19. Ps. 51, 9; a building, vessels, etc. Lev. 14, 49; c. באָּל Ex. 29, 36. Sept. **andaqlCev.

HIPH. אדיבה 1. Causat of Kal no. 1. to let miss, not to make hit the mark; so a slinger Judg. 20, 16. Arab. Conj. IV.

- 3. to cause to be accused of sin, Deut, 24, 4. Ecc. 5, 5. Also i. q. קרְלָּיִרַע, to pronounce guilty, to condemn, as before a tribunal, Is. 29, 21.

HITHP. 1. i. q. Kal no. 1, to miss one's way, to lose oneself, spoken of a person in astonishment and terror missing his way in precipitate flight, Job 41, 17 [25]. Comp. Schultens Opp. min. p. 94.

2. Reflex. of Piel no. 3, to purify oneself by a sacred rite, Num. 19, 12 sq. 31, 20.

Deriv. the five following.

m. c. suff. קוְטָאָר; plur. תְּטָאָר, מְינָאָר, mich latter is from מְּטָהָ,

- 1. a sin, fault, Lev. 19, 17. 22, 9. הַיָּהָ בְּאַרְהַ it is sin unto any one, he is guilty of a sin, Deut. 15, 9.
- 2. punishment of sin, calamity, Lam. 3, 39.

እርካ m. (Kamets impure) 1. a sinner, not in the sense in which all are sin ners, but as wont to sin, Gen. 13, 13. In 1, 28. Ps. 1, 1. 5. al. sæp.

2. one held guilty, an offender, 1 K 1, 21.

निहेंगून f. (r. ४०५०) 1. a sin, Gen. 20 9. Ps. 32, 1.

2. a sin-offering, Ps. 40, 7.

កង្គុក្កា f. (r. ងក្កា) 1. Fem. of ងក្កា, a sinner, Am. 9, 8.

2. i. q. 「หตุก a) a sin Ex. 34, 7. b) a sin-offering, Ezra 6, 17 Keri. c) punishment, like เหตุก no. 4, Is. 5, 18.

רְּשָׁאָת f. once הַשְּׁה Num. 15, 24, constr. אָנְהָאָה, plur. הַשָּׁאָה. R. אָסָה,

1. a miss, misslep, slip of the foot, Prov. 13, 6.

2. a sin, Gen. 4, 7. Is. 6, 7. al. sæp. Rarely for the habit of sinning, sinfulness, Prov. 14, 34. Is. 3, 9.—Meton. of that in which one sins, the cause or occasion of sin, as idols, Hos. 10, 8. Deut. 9, 21; comp. 2 K. 13, 2. בי בי שמנר of sin, i. e. of expiation or purification for sin, Num. 8, 7.

3. a sin-offering, Ex. 29, 14. Lev. 4, 1-35. 6, 18. 23. al. On the difference between it and D哎唉, see this latter, no. 3. p. 95.

4. punishment for sin, Lam. 4, 6. Zech. 14, 19. Hence for calamity, misfortune, Is. 40, 2.

1. to cut wood, to hew, Deut. 29, 10 sq. Josh. 9, 21. 23. 2 Chr. 2, 10. Jer. 46, 22. Arab. مُطَبُّ wood cut or hewed, مُطَبُّ to go after wood. Kindr. is مَعْتَ to hew stones; also مَعْتَ and the roots there given.

PUAL pass. of no. 1, to be hewn out, sculptured, Ps. 144, 12.

וסבות see in בשָׁהָ no. 2.

निष्म f. (r. गृग् no. 3) wheat, as being sfa reddish tinge. Arab.

Chald. הַּלְּכִידְּיִ. In the sing. mostly of the plant as growing in the fields, Ex 9, 32. Deut. 8, 8. Job 31, 1 Is. 28, 25 Joel 1, 11. But the following formular ure to be understood of the grain, e. g. בּילְבִידִּין fat of wheat Ps. 81, 17, and בַּלְבִידִּין fat of wheat Ps. 81, 17, and בַּלְרִיִּן בְּילֵבְיִין kidney-fat of wheat Deut. 32, 14; for here the fat denotes the marrow or flour, furina, μυσλον ἀνδορίν, and is also called בַּלְבִי בְּיִבְּיִבְּי Ps. 147, 14.

PLUR. דמים wheat, i. e. the grains, collect. the grain. Sing. חשר of a single grain, Mishna Chelaim 1. § 9. Hence מציר חשרם ; Jer. 12, 13; מדר חשרם דער Gen. 30, 14. Judg. 15, 1; היש חשרם 1 Chr. 21, 20; מדר חשרם 2 Chr. 27, 5. By Chaldaism השין Ez. 4, 9.

ชาบา (prob. assembled, r. ชบุก) Hattush, pr. n. m. a) 1 Chr. 3, 22. Ezra 8, 2. b) Neh. 3, 10. c) Neh. 10, 5. 12, 2.

* מבון obsol. root, Aram. to dig, to explore, Arab. לבל to cut in, to write.

—Hence pr. ח. אַנְייָטָאַ.

רְּטֶּדְ Chald. m. *a sin*, c. suff. קְּטֶּדְ Dan. 4, 24. R. אָסָה i. q. Heb. אָסָה.

תְּשָׁהָה Chald. i. q. Heb. הְשָּהָה, a sin-offering, Ezra 6, 17 Cheth. R. תָּטָא.

אָבְיִיטָּא (a digging, exploring) Hatita, pr. n. m. Ezra 2, 42. Neh. 7, 45. R. מָּבָים, .

[wavering) Hattil, pr. n. m. Ezra 2, 57. Neh. 7, 59. R. קֿיַטָל.

אָנְיִילְּאָ (seized, captive) Hatipha, pr. n. m. Ezra 2, 54. Neh. 7, 56. R. בְּיִםירָ

*בּׁבְּעַל obsol. root, Arab. בּׁבְּעַל to be pendulous, loose, to wave to and fro; kindr. הְּשֵּׁר. Hence pr. n. הַשִּׁרל.

* ᠫᢩᠫᢩᢆᠨ ſut. ਙਙਜ਼ੵ੶, i. q. ਙਜ਼ੵਜ਼, to catch to seize, to make captive, Judg. 21, 21. Is

10,9 bis. Aram. سَلَّف, Arab. خَطِفَ id.
—Hence pr. n. جَرِيةِ عِنْهِ.

منا معرب obsol. root, to wave, to brandish a rod, spear, etc. to wag the tail;
Arab. خطن. Kindr. are the roots مطن, مطن, and others, whose primary syllable is dal, tal, sal, implying the idea of being pendulous, or waving, or swinging to and fro; see under وَحُوْدُ Hence

m. a rod, i. e. slender and flexible, Prov. 14, 3; a shoot, twig, Is. 11, 1.

Arab. twig, branch, Syr. iii.
a staff, rod. Samar. IVA, Aleph and Heth being interchanged.

* WOIT obsol. root, perh. i. q. to gather together, to assemble, as a people.—Hence pr. n. wang.

תַּיִּרם constr. תַּדְּ, fem. תַּיָּה; plur. תַּיִּרם, fem. תַּיִּרה. R. תַיִּרֹת

A) Adj. 1. alive, living, Gen. 43, 7 ים העוד אביכם חד is your father yet alive? v. 27. 28. 45, 3. 20. 46, 30. all כל־חַי living, every living thing, Gen. 6, 19. 8, 21. Job 12, 10; espec. all men, every man, Gen. 3, 20. Ps. 143, 2. Plur. דְּבָּרִם living, alive, Num. 16, 30. 33; and without subst. the living, Ecc. 4, 2. 15. 6, 8. Is. 8, 20. ארץ חיים the land of the living, opp. Sheol, Ps. 27, 13. Is. 53, 8. Ez. 26, 20; c. art. א' חַחַיים Ps. 142, 6. Job 38, 13.—Very often of God, who is called by The living God, i. e. eternal, efficient, true, (opp. to dead idols Ps. 106, 28,) Josh. 3, 10. Hos. 2, 1; אַלחִים חַדּ 2 K. 19, 4. 16; comp. 1 Thess. 1, 9. בְּיֵרִיר by the living forever, i. e. God, Dan. 12, 7. So in the usual formula of an oath: חַר יְחוֹת living is Jehovah, i. e. as Jehovah liveth, Ruth 3, 13. 1 Sam. 14, 45. 2 Sam. 4,9; דר הַאַלהִרם 2 Sam. 2, 27; poet. חֵר אֵל Job 27, 2; also חַר אֵנִר as I live, where Jehovah himself speaks, Num. 14, 21. 28. Is. 49, 18. Jer. 22, 24. Ez. 5, 11. 14, 16. 18; so Deut. 32, 40. Without oath, Ps. 18, 47. 2 Sam. 22, 47.

2. lively, vigorous, strong, 2 Sam. 23, 20 Cheth. in Keri אָרשׁ ; comp. מידית ; comp. אוידית ; comp. אוידית ; comp. אוידית ; comp. 1 Sam. 25, 6.

3. living again, reviving; whence metaplı. בְּנֵח תַּוֹּהָה Gen. 18, 10. 14. 2 K.

4, 16. 17, with the reviving year, i. e. the coming spring, when the winter shall be past and nature revives; περιπλομένου ένιαυτοῦ Od. 11. 247.

4. live, fresh, raw, of flesh, 1 Sam. 2, 15. Lev. 13, 14 sq.

5. living, fresh, e. g. of a plant, green, not dry, Ps. 58. 10; of flowing water as opp. to stagnant and putrid, which latter is called in Arab. الما ألمات ألمات

B) Subst. life, Lev. 25, 36. 1 Sam. 25, 6 בְּשִׁרְיִּם מֹח לְּחֵר מִח לְּחָר מִּח לִּחָר בּיִּח נִיּח וְּשִׁר בִּיּח נִיּח וְשִׁר בִּיּח נִיּח וְשִׁר בִּיח בּיִּח וּשִׁר בִּיח בּיִּח וּשִׁר בִּיח בּיִּח וְשִׁר בִּיּח בּיִּח וְשִׁר בִּיּח בּיִּח וְשִׁר בִּיּח וְשִׁר בִּיּח בּיִּח וְשִׁר בִּיּשְׁר בִּיִּח וְשִׁר בִּיּשְׁר בִּיּח בּיִּח וּשִׁר בִּיּשְׁר בִּיּח וּשְׁר בִּיּיִם וְשִׁר בְּיִּח וְשִׁר בְּיִּח וְשִׁר בְּיִּח וְשִׁר בְּיִּח וְשִׁר בִּיִּח וְשִׁר בִּיּיִם וּשְׁר בִּיּיִם וּשְׁר בִּיִּח וְשִׁר בְּיִּים וְשִׁר בִּיִּים וְשִׁר בְּיִּים וְשִׁר בְּיִּים וְשִׁר בְּיִּים וְשִׁר בְּיִּים וְשִׁר בְּיִּים וּשְׁר בִּיִּים וּשְׁר בַּיִּים וּשְׁר בַּיִּים וּשְׁר בַּיִּים וּשְׁר בַּיִּים וּשְׁר בּיִּים וּשְׁר בִּיִּים וּשְׁר בְּיִּים וּשְׁר בּיִּים וּשְׁר בּיִים וּשְׁר בּיִּים וּשְׁר בּיִים וּשְׁר בּיִּים וּשְׁר בּיִים וּשְׁר בּיִּים וּשְׁר בּיִּים וּשְׁר בּיִּים וּיִּים וּשְׁר בּיּים וּיִּים בּיִּים וּיִּים בְּיִּים בּיּים בּיּים בּיּים בּיים בּיּים בּיים בּיים בּיּים בּיים בּיים בּיים בּייִּים בּיים בּיים בּיים בּיים בּיים בּייִים בּייִים בּייִים בּייִים בּיים בּייִים בּייִּים בּייִים בּייִים בּייים בּייִים בּייִים בּייִים בּייִים בּייִים בּייִים בּייִים בּייִים בּייִים בּייים בּייִים בּייִים בּייים בּייים בּייים בּייים בּיים בּייִים בּייִים בּייים בּייִים בּייים בּייים בּייים בּייים בּייים בּיייים בּי

יור Chald. emph. מָיָּא, plur. דֵייִרן.

Adj. alive, living, Dan. 4, 31. 6, 21.
 Plur. the living, Dan. 2, 30. 4, 14.

2. Subst. in plur. חַיִּין, life, Ezra 6, 10. Dan. 7, 12.

רְּיִּבְּעֵל (perh. for יְּחִיאֵל God liveth) Hiel, pr. n. m. 1 K. 16, 34.

f. pr. something entangled intricate; see r. אין, espec. no. 2; comp. Dan. 5, 12.—Hence

1. trick, stratagem, Dan. 8, 23.

2. intricate speech, a riddle, enigma. I K. 10, 1; comp. בְּלִּיבֶּה. To propose a riddle is expressed by קונר q. v. to solve a riddle by קונר Judg. 14, 14.

3. i. q. Þöp, a sententious saying

maxin, Prov 1, 6; a parable Ez. 17, 2; a poem, song, Ps. 49, 5. 78, 2, comp. Hab. 2, 6; an oracle, vision, Num. 12, 8.

יין, inf. absol. היה Ez. 18, 9 and יין, 3, 21. 18, 28; inf. constr. c. suff. ביין Josh. 5, 8, with pref. ביין ביין Gen. 20, 7, plur. ביין 42, 18; Fut. היין, apoc. ביין,

1. to live, the usual and frequent word.

Arab. , which form is also in Heb. see יְדְרֵיּן; Eth. 🛧 🗜 🛈 , Syr. 🚣 id. The primary idea is that of breathing, as the manifestation of animal life, comp. נמש ; and its more ancient form is q. v. The same origin belongs to the Gr. ζάω, ζώω, kindr. with ἄω, ἄημι, to breathe, and used by Æschylus also of the winds as breathing, blowing; comp. Passow in $\zeta \dot{\alpha} \omega$.—Construed: a) With acc. of time, Gen. 5, 3 and Adam lived a hundred and thirty years. 11, 11 sq. b) With 3 of place Lam. 4, 20; also of that on or from which one lives 2 K. 4, 7; and of that by which one lives and prospers Hab. 2, 4. c) With גל, to live on any thing, see לכל 1. a. s.—Further, חַרָּח to live is also put: aa) i. q. to live well, to prosper, to thrive, Deut. 8, 1. 30, 16. Neh. 9, 29. יְחִר חַמֶּלֶהְ let the king live, prosper, flourish, 1 Sam. 10, 24. 2 Sam. 16, 16. רְחִר לְבַבְּכָם let your heart live, i. e. be lively, cheerful, joyful, Ps. bb) to live, to be pre-22, 27. 69, 33. served alive, Josh. 6, 17. Num. 14, 38. Espec. in the formula הַיְתָּה נַפְּטָׁר my soul liveth, I remain alive, Gen. 12, 13. 19, 20. Is. 55, 3. Jer. 38, 17. 20. Contra, he shall not live, he shall die, Gen. 31, 32. Ex. 19, 13. Zech. 13, 3. 2 K. 20, 1.

2. to live again, to revive, Job 14, 14. Ez. 37, 5 sq. 1 K. 17, 22. Hence a) to become well, to recover one's health, Gen. 20, 7. Josh. 5, 8; with 12 of disease, 2 K. 1. 2. 8, 8. b) to recover, to revive, spoken of one overcome with grief or fatigue, Gen. 45, 27. Judg. 15, 19.

PIEL TOP 1. to make live, to give life to any one, Job 33, 4. A woman is said to make live or to quicken the seed of a man, when she conceives by him, Gen.

19, 32. 34; and in like manner Hos. 14
8 אַרָּהְיּ they shell quicken the corn make it live and flourish, so in the deserted land, by tilling and sowing the fields anew. Metaph. Hab. 3, 2 Jehovah, let thy work live, i. e. accomplish it complete it. Also to make live prosperously, to make prosper, to give life and prosperity to any one, Ecc. 7, 12. Job 36, 6. Ps. 119, 156.

3. i. q. to revive, to bring to life again, to restore to life, 1 Sam. 2, 6. Ps. 30, 4 Deut. 32, 39. Hence to revive, to comfort, to refresh. Ps. 71, 20. 85, 7. Trop to revive a city, i. e. to rebuild, to repair, 1 Chr. 11, 8. Neh. 3, 34 מַּבְּרָיִה אָּבְּיִרִה will they revive the stones again? i. e. again build them up. So Syr. عَلَمُ عَلَمُ عَلَمُ الْعَلَمُ اللّهُ الْعَلَمُ الْعَلَمُ اللّهُ الْعَلَمُ الْعَلَمُ الْعَلَمُ الْعَلَمُ اللّهُ الْعَلَمُ الْعَلَمُ الْعَلَمُ اللّهُ الْعَلَمُ اللّهُ اللّهُ الْعَلَمُ اللّهُ ا

HIPH. THE 1. i. q. Pi. no. 2, to preserve alive. to let live, Gen. 6, 19. 20 with will Gen. 19, 19; to save one's life, i. e. to preserve from death, Gen. 47, 25. 50, 20; c. \$ 45, 7. Also, to permit to live, to grant one's life, Josh. 6, 25. 14, 10. 2 Sam. 8, 2.

2. i. q. Pi. no. 3, to restore to life, 2 K. 5, 7. 8, 1. 5.

Deriv. מְּחָיֶח, and pr. n. תִּימָל, מִחְיָח, and pr. n. תִּימָל

תְּיֶה and אַיְתְּ Chald. id. Dan. 2, 4 מַרְהָא לְכָּלְמִרן חֲדִיר o king, live for ever! a form of salutation towards a king. 3, 9. 5, 10. 6, 7. 22. Comp. Neh. 2, 3 תְּבָּלָה רָתְרַה tk. 1, 31.

APH. Part. אווים saving alive, preserving alive, Dan. 5, 19. Comp. Syr. عنداً

מְלָהָ adj. plur. f. חָרוֹת, lively, vigorous, strong, Ex. 1, 19. See חָר no. 2. R. חַרָּה.

קרה f. constr. מַתְּים and poet. מְּתְּים Vav parag. Gen. 1, 24. Ps. 50, 10. 79, 2. 104 11, comp. Heb. Gram. § 88, 3. b; c. suff. יום Is. 40, 16; pr. fem. of adj. יום, i. e. living, where see; then as subst. living thing. Hence

1. an animal, beast, e. g. חַלָּה aravenous beast Gen. 37,20.33. Plut. היר

Ps. 104, 25. Is. 35, 8. Ez. 1, 5; חיַת קנה the beast of the reeds, i. e. the crocodile, Ps. 68, 31. Oftener in the Sing, collect. every living thing, all beasts, Gen. 8, 19. 9, 5. Lev. 11, 46. The word is thus used: a) In the widest sense, of all kinds of beasts, including also aquatic animals, Lev. l. c. b) Oftener of quadrupeds, as opp. to birds, Gen. 1, 30. 2, 19. 8, 19. 9, 2. Lev. 11, 2. 27. 17, 3. Is. 46, 1. c) Of wild animals, as opp. to tame cattle (בְּהַפֶּה) Gen. 1, 25. 2, 20. 7, 14. 21. 8, 1. 9, 10; spec. of wild beasts, where it א sometimes more fully היה דשרה Ex. 23, 11. Lev. 26, 22. Deut. 7, 22. Hos. 2, 14. 13, 8. Jer. 12, 9. Ez. 33, 27; also רצה בית collect. Ez. 14, 14. 34, 25. קיחורגור gregarious animals, Zeph. 2,

14. Arab. غه denotes spec. a serpent.

2. Collect. pr. the living; hence a band of men, troop, 2 Sam. 23, 11. 13. Poet. a people Ps. 68, 11; and so Ps. 74, 19 אַלְיוֹבִיה נְּלָּחָבִיה נְלְּחָבִיה עַּלָּי deliver not over to the bloody-minded troop thy turtle-dove, where שַׁנָי signifies a desire of slaughter and vengeance; see שׁהָיָ no. 3.

4. i. q. בּשָׁבְּי no. 2, life, vital spirit, anima, to which is ascribed hunger, thirst, loathing, Job 33, 20. אַבָּי אַבְּי Job 38, 39 i. q. שַּבָּי אַבְּיי, to fill the spirit, i. e. to satisfy, to satiate.

בּרְיָת, תְּדְינָתְא Dan. 7, 5, Chald. f. emph. בְּיִרְא, בְיִרְאָם, an animal, beast, Dan. 4, 12 sq. 7, 3. 12. 17. It is for תְּיָת, the double Yod being changed into יי.

הייה f. life, 2 Sam. 20, 3. R. חַיּרָה.

ידי i. q. ידי, to live, a verb of the orm אָד, like Arab. בּלְּרִיםֵי אָרָם אָשָׁרַחַר. Here belongs 3 Præt. ידי, Gen. 5, 5 ידי, אָשָׁרַם אָשָׁרַיּדְר 3, dll the days of Adam, which he lived. 3, 22 יאָכַל יְדִיךְּי לְּדִּלֶּם lest he eat and live for ever. N.m. 21, 8.—From these are to be distinguished the passages in which

Deriv. חִיח, חִיח, חִיה.

. חול פסם דויל

m. also דֵּיל Is. 36, 2. Job 20, 18 כייל constr. תָּילִים, c. suff. תִילִי, plur. תְּילִים, תִּילִים, plur. תְּילִים. R. אַח חס. 5.

1. strength, might, valour, Prov. 31, 3
Zech. 4, 6; espec. in war, Ps. 18, 33. 40.
33, 16. אָנְאָי to display valour, to de valiantly, Num. 24, 18. Ps. 60, 14. אַנְאָי men of valour, valiant men, Judg. 3, 29. 1 Sam. 31, 12; metaph. Ie. 5, 22; אַנְלָּי id. 2 Sam. 2, 7. 13, 28.—Hence

2. forces, a host, army, Ex. 14, 28. 1 K. 20, 25. ביי מיים captain or leader of the host, 2 Sam. 24, 2. אַנָּשׁר, men of the host, men of war, soldiers, Deut. 3, 18. 1 Sam. 14, 52. Ps. 110, 3 קְּיִנִים מִינִּשׁר in the day of thy warfare, i. e. of thy warlike expedition, campaign.

3. ability, i. q. substance, wealth, riches Gen. 34, 29. Job 20, 15. Is. 8, 5. Jer. 15, 13. Zeph. 1, 13. al. אָרָי הַרָּל to get riches, to acquire wealth, Deut. 8, 17. 18. Ruth 4, 11. Prov. 31, 29. בּמִּרֹרַ חַרָּל £ £. 15, 20.

4. Trop. moral strength, good quality, integrity, virtue. אַכְּשֵׁר חַרֵּל active, capable men Gen. 47, 6. Ex. 18, 21. 25. רַשָּׁאַ מַ a capable woman, well qualified for her station, Ruth 3, 11. Prov. 12, 4. 31, 10. בַּרְרַחַרָּל an honest man 1 K. 1, 52.

5. strength of a tree, poet. for its fruit, Joel 2, 22; comp. D Job 31, 39.

Chald. m. 1. strength, valour, Dan. 3, 4.

2. forces, a host, army, Dan. 3, 20. 4, 32. מול and מול m. strictly i. q. מול. Spec.

1. a host, army, 2 K. 18, 17. Is. 36, 2. Once בו Obad. 20; also Ps. 10, 10 Ker., where מַלּבָּאִים may be rendered the host of the afflicted; but it is better to follow the Chethibh, see מַלְּבָּה.

2. fortification, intrenchment, especthe exterior low wall or rampart which surrounds and covers the trench, 2 Sam. 20, 15. Is. 26, 1. Nah. 3. 8. Lam. 2, 8. Comp. 1 K. 21, 23. Ps. 49. 14. 122, 7 Sept. προτείχισμα, περίτειχος, Vulg. antemurale.—In the Talmud אים is the exterior space surrounding the wall of the temple; see Lightfoot Opp. T. II. p. 193.

m. also once דילה f. Job 6, 10.

1. pain, pung, espec. of childbirth, Pa. 48, 7. Jcr. 6, 24. 22, 23. Mich. 4, 9. R. און no. 3.

2. trembling, terror, Ex. 15, 14. R. bar no. 4.

דולְה Ps. 48, 14, according to the common reading i. q. ביל no. 2; but Sept. Vulg. Syr. Chald. Jerome, and 18 Mss. read with Mappik הִילָּה, from חַרֹּל p. v. no. 2, and this is to be preferred.

עלאָם 2 Sam. 10, 16, and אַנְּלְּצָּם v. 17, Helam, pr. n. of a city near the Euphrates, where David gained a victory over Hadadezer. R. אָרל, subst. אַרָּל.

וֹלְיכֵּלְ Hilen, pr. n. of a city of the priests, in the tribe of Judah, 1 Chr. 6, 43 [58]. Written also לוֹל Holon, Josh. 21, 15. al.

יף m. (r. חָקַ) i. q. אָדָ, grace, beauty; Job 41, 4 [12] אַדְרָן עָּרְבּּוֹ the beauty of his trappings, armature, i. e. of the crocodile. The form is contr. for בָּיָם, as מַּבָּט for בַּיָבָּט.

רְיִי m. (r. יְדִּיִּץ) a wall, side of a house, Ez. 13, 10. Arab. בוֹבָשׁ id.

קרצוֹן, adj. (ר. פורי) ל. הדינהה, outer, exterior, Ez. 10, 5. 40, 17. 31. Hence civil, as opp. to sacred, 1 Chr. 26, 29; comp. Neh. 11, 16. בְּהִיצוֹן without, on the outside, 1 K. 6, 29, 30.

תַּדְיק m. rarely אַתַּ Prov. 17, 23, c. suff. מֵיקי Ps. 35, 13, and תַּקִי Job 19, 27. R. אָת q. v.

1. bosom of a garment, Ex. 4, 6.7. Prov. 6, 27. 16, 33. Print a present in the bosom, i. c. given secretly, Prov. 21, 14; comp. 17, 23. Comp. Lat. sinum laxare v. expedire, spoken of a person expecting a gift, see Senec. Epist. 119. Thyest. 430.

 1 Sam. 25, 39. Joel 4, 7. Comp. the similar Arabic phrase وق في نحوي redit in jugulum alicujus,' Hist. Tim. T. I. p. 30. Mang.—Spoken of the internal bosom, the breast, mind, Job 19, 27. Ecc. 7, 9.

3. Metaph. the bosom of a chariot, the inside, hollow part, 1 K. 22, 35; the bosom of an altar, the cavity or hollow in the hearth, where the fire is kept burning, Ez. 43, 13.

וּדְרָה (noble birth, r. קונר) *Hirah*, pr. n. m. Gen. 38, 1. 12.

. הובם see הירם and הירם

י בּיִדְיׁם i. q. מּיִדְיּם, to hasten, to make haste, imper. דינָשׁרו Ps. 71, 12, Cheth. Hence

adv. hastily, soon, Ps. 90, 10.

חת. (ר. קונה) c. suff. אַח, the palate, together with the corresponding lower part of the mouth, the inside mouth, the

jawe, like בֹלֹטִים. Arab. בֹלֹכִיוֹיִם the palate and corresponding lower part of the palate.—Hence سُلوطًا , mouth, beak, Syr. Job 20, 13 in the midst of his mouth. 33, 2. Spec. a) As the organ of taste, Job 12, 11, comp. 6, 30. Ps. 119, b) As an organ of speech, Prov. 8,7 פר אָבֶית רָחְגַּה חַפר for my mouth (palate) speaketh truth. Job 31, 30 nor have I suffered my mouth (palate) to sin; comp. Hos. 8, 1 the trumpet to the mouth! Comp. npn .- In Cant. 7, 11, palate seems put by way of delicacy for the moisture which accompanies a kiss, comp. 5, 16. Lette ad Amrulk. Moall. p. 180: See fully in adj. רָשָׁרָ no. 1.

to look, to look out; hence with to look for, to wait for, to desire. In Kal once Part. כבר לו those who wait for him Is. 30, 18.—More usual in

PIEL הַּחָּה id. 2 K. 7, 9; c. acc. et לְּ Job 32, 4; espec. הַרְּהִי לַ לַרְרָּלָּה to wait (ful. of hope and confidence) for Jehovah, Ps. 33, 20. Is. 8, 17. With infin. and לְ , Is. 30. 18 וְלָבֵּן בְּיַהְלָּה דִירָ לַחְנַנְּכָּם and therefore Jehovah waiteth, that he may be gracious unto you, he desires nothing more than to favour you again, and therefore he delays punishment. In the parallel member is בְּרָבּם he doth arise sc. in order to do this or that, which thus comes near

ה the Arab. וֹ, i. q. opiyeoval.—Inf. m the Chald. manner, אַן Hos. 6, 9.

רְּטָּחְ f. (r. בְּיִחְיִי,) a hook, angle, so called as contracting the mouth of a fish, etc. Job 40, 25. Is. 19, 8.

קְּרֶילֶת (darksome) Hachilah, pr. n. of a hill near the desert of Ziph, 1 Sam. 23, 19. 26, 1. 3. R. בְּבֶלָת.

THE Chald adj. wise Dan. 2, 21; spec. a wise man, magus, magician, Dan. 2, 12 sq. 4, 3. 5, 7. 8. R. Deff.

ים obsol. root, to be dark, black; kindr. with אַדְבָּי, and spoken in the derivatives of the dark flashing eyes of a person excited with wine: a) In a good sense Gen. 49, 12; see דַּבְּלִילִּי, b) In a bad sense and referring to the fierceness arising from intoxication, Prov. 23, 29; see דַּבְּלִילִּיּה. See Thesaur. App.

Deriv. the three following:

קבְלְיָת (whose eyes Jehovah enlivens) pr. n. m. *Hachaliah*, Neh. 10, 2.

adj. dark, dark-flashing, spoken of the eye, see r. בְּדָּלִי מִיבְּיִם מִּבִּין Gen. 49, 12 his eyes darkly flashing from wine, implying abundance of wine; dark eyes are here contrasted with white teeth. Aquila well κατάκοφοι satiated with colour, dark; Sept. χαφοποιοί.

הַלְלְלְּהְת f. Prov. 23, 29 הַלְלְּהְת dark flashing of the eyes, fierceness, as arising from intoxication. See r. בַּבָּלָ

to act wisely, Prov. 6, 6. 23, 19. Ecc. 2, 19. 1K. 4, 31. Job 32, 9. al. Arab. ito judge, to govern, ijudgment, and ijudge; Aram. to know, rarely to be wise.

Piel to make wise, to teach wisdom, Job 35, 11. Ps. 105, 22.

PUAL part. made wise, i. e. taught wisdom, wise, Prov. 30, 24; of a magitian, Ps. 58, 6.

Нірн. i. q. Pi. Ps. 19, 8.

HITHP. 1. to be wise in one's own eyes, Ecc. 7, 16.

2. to show oneself wise, 1. e. cunning;

with \$ to outwit, to deceive, Ex. 1, 10 Comp. Gr. σοφός cunning.

Deriv. the six following, and Chald

בּבּיִר Adj. 1. q. Gr. σοφός, wise.—Spec.
1. knowing, skilful, skilled in the arta,
Is. 3, 3. 40, 20. 2 Chr. 2, 6. 12; more
fully בַּבְּיִבְּיִר Ex. 28, 3. 31, 6. 35, 10. 36,
1. 2. 8. Comp. Hom. פּוֹשׁנִים הַשְּמִּחוֹשׁנִי הַּנְּיִיר Ide. 10, 9 אַנְיִיר עוֹיִי the work of skilful artisans. 9, 16 (מִיִים) הַבְּיִים i. e. mourning women skilled in lamentation.

2. wise, i. e. intelligent, φρόνιμος, sensible, judicious, endued with reason and using it, Deut. 4, 6. 32, 6. Prov. 10, 1. 13, 1. Hos. 14, 10. Often coupled with נבון Deut. Il. cc. and opp. אַרַיל ibid. אַרַיל פסרל Prov. 17, 28. Ecc. 6, 8. Also sagacious, shrewd, never at a loss, 2 Sam. 13, 3. Jer. 18, 18. Is. 19, 11. 29, 14; wise from the experience of life and human affairs Prov. 1, 6. Ecc. 12, 11; also skilled in divine things Gen. 41, 8; and hence spoken of magicians and enchanters Ex.7, 11; comp. Chald. חַלְּכִים. Further, skilful to judge, wise in judging, 1 K. 2, 9; and hence cunning, artful, 2 Sam. 13, 3. Job 5, 13; firm and constant in mind, consistent, Is. 31, 2.—The wide circle of virtues and mental endowments which the Hebrews comprised under this word, is best gathered from the history and character of those whose wisdom became proverbial among the Hebrews, e.g. Solomon 1 K. 5, 9 sq. Daniel Ez. 28, 3; the Egyptians 1 K. l. c. Thus the wisdom of Solomon is manifested in his acute judgment 1 K. 3, 16 sq. 10, 1 sq. in his knowledge of very many objects, espec. of nature 5, 13; in the multitude of verses and sentences which he either composed himself or retained in his memory 5, 12. Prov. 1, 1; in a right judgment as to human affairs, etc. Elsewhere wisdom also includes skill in civil matters, Is. 19, 11; the faculty of prophesying, and interpreting dreams, Dan. 5, 11; and the art of enchantment and magic, Ex. 7, 11. higher and more enlightened wisdom is ascribed to angels, 2 Sam. 14, 20; to God, Job 9, 4. 28, 1 sq.—The seat of wisdom is placed in the heart; hence

הַבְּם לַב חָּבָם Prov. 16, 23, and בַּב חַבְּם 11, 29. 16, 21.—Plur. שְׁבָּבִים wise men, magi. magicians, Ecc. 9, 17. Gen. 41, 8. Jer. 50, 35. Esth. 1, 13.

רְּבְּכְּחְ f. (r. בְּבָּהָ) 1. skill in an art, dexterity, Ex. 28, 3. 31, 6. 36, 1. 2.

2. wisdom, for the notion and extent of which, see in DDT no. 2. Job 11, 6. 12, 2. 12. 15, 8. 26, 3. 20, 18. It comprises various learning Dan. 1, 17; also reverence and piety towards God Job 28, 28; is attributed to a leader Deut. 34, 9; to a king Is. 11, 2; and in a higher and more perfect sense to God, Job 12, 13. 28, 12 sq.

הַבְּבָּה Chald. id. Dan. 2, 20.

קֹבְּלֵּנְי (wise) *Hachmoni*, pr. n. m. 1 Chr. 11, 11. 27, 32.

הַלְבְּמִיּת f. sing. (perh. for הַּיְבְּמִיּת wisdom; constr. with sing. Prov. 9, 1, comp. 14, 1; perh. Prov. 1, 20, where however הַּיִּה can also be plural. With plur. Prov. 24, 7. Elsewhere only once, Ps. 49, 4. R. בַּקַר.

id. with sing. Prov. 14, 1. חיל see הל

התל m. unholy, profane, common, opp. to holy, consecrated, Lev. 10, 10. 1 Sam. 21, 5. 6. R. לבות Pi. no. 3.

** ** to rub, to wear away; then to be sick, i. q. 1127 no. 2, 3. Once fut. 12.12 Chr. 16, 12.

Deriv. מְחַלִּנְאַ and

קלְּאָד f. 1. rust, on a brazen pot, Ez. 24, 6. 11. 12.—Prob. pr. external disease, scab, leprosy of metal. Arab. is spoken of pustules on the lips, an eruption.

2. Helah, pr. n. f. 1 Chr. 4, 5. 7.

הַלָּאִים see הַלָּאִים.

הרלם see הלאם.

* בְּבַּבְּׁהְ obsol. root, to be fat. The primary idea lies in the smoothness and slipperiness of fat things; corresponding are Gr. גוּהָלָּג אוֹת גוֹת גוֹת גוֹת גוֹת גוֹת גוֹת גוֹת מֹת גוֹת בּיי אַרְיּלָּג , and the five here following.

תֶלֶב m. c. art. הְתָּלֶב, constr. הַלֶּב (as if from הָלֵב, , c. suff. הַלֶּבר, , milk, i. e. new

milk, different from אָרָאָ, and so called from its fatness, Gen. 18, 8. 49, 12. Prov. 27, 27. Is. 7, 22. Yet in 1 Sam. 17, 18 it seems to be for curdled milk; see in אָרָיְ וְבַּהְ אָרָאָ יִבְּהַ וּשְׁ בְּּאָרָ בְּּיִר בְּּיִר בְּּיִר בְּּיִר בְּּיִר בְּּיִר בְּּיִר בְּּיִר בְּיִר בְיִר בְּיִר בְּיִר בְיִר בְּיִר בְּיִי בְּיִר בְיִר בְּיִר בְּיִר בְּיִר בְּיִר בְּיִר בְיִר בְיִר בְּיִר בְּיר בְּיִי בְּיִר בְּיר בְּיִר בְּיִר בְּיִר בְּיִי בְּיִר בְּיִי בְּיִר בְּיִי בְּיִי בְּיִר בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיי בְּיִי בְּיי בְּיי בְּיי בְּיי בְּיִי בְּיי בְּיי בְּיי בְּיי בְיי בְּיי בְּיִי בְּיי בְּיי בְּיי בְּיִי בְּי בְיִי בְּי בְּיִי בְּיִי בְּיִי בְּיי בְּיי בְּיי בְּיי בְּיי בְּיִי בְּי בְּיִי בְּיִי בְּיי בְייי בְּיי בְּייבְיי בְּיי בְּיי בְּיי בְּיבְיי בְּייבְייִי בְּיי בְּיי בְּיי בְּייִיי

יולְב m. also תְלְבֵי Is. 34, 6. c. suff דְּלְבֵּי Gen לָבִי קוֹלְבּי Gen

1. fat, fatness, of victims Lev. 3, 3. 4. 9. 10. 15 sq. Is. 1, 11; of persons Judg. 3, 22. 2 Sam. 1, 22. Job 15, 27. Plur. Gen. 4, 4. Lev. 8, 26. 10, 15.—Metaph. a) For the best, richest part of any thing as חַלֶב חַאָּרֶץ the fat of the land, i. e. its best fruits, richest productions, Gen. 45, וולב חשרה Ps. 81, 17, and הלב חשרה 18; 147, 14, the fat of wheat : also חלב פליות חשה Deut. 32, 14 (comp. Is. 34, 6) the kidney-fat of wheat, i. e. the finest wheat, the finest flour. b) For a fat heart, i. e. covered thick with fat, and therefore torpid, dull, unfeeling, Ps. 17, 10; comp. Ps. 73, 7; also Gr. παχύς, Lat. pinguis, for dull, stupid. Some have here compared Arab. pericar

dium; but this seems rather to be so called from its fatness; although under the root the Arabs comprise almost every thing.

2. Heleb, pr. n. of one of David's military chiefs, 2 Sam. 23, 29; for which 1 Chr. 11, 30 בְּלֶּה, and also 1 Chr. 27, 15 בְּלָּהָ.

רת (fatness, fertile region) Helbah, pr. n. of a city in the tribe of Asher, Judg. 1, 31. R. בְּקַבָּה.

Syrian city, celebrated for its wine, Ez. 27, 18; Gr. Χαλυβών. On its excellent wine, see Strabo XV. p. 1068 (al. 735). The city is famous in Arabian history in

the middle ages, under the name Haleb, now Aleppo; see Freytag Hist Halebi. Bochart Hieroz. I. 543. Abul-

feda Syria p. 118. Golius ad Alferganum p. 270 sq.—J. D. Michaelis, Supplem. p. 748 sq. conjectures without sufficient ground that the city Kennesrin, or Old Aleppo, is to be understood.

TYPIT f galbanum, Gr. χαλβάτη, a gum of a strong odour, flowing from the ferula galbanifera, which grows in Syria and Arabia, Bubon galbanum Linn. Ex. 30, 34. Syr. Low gum. Comp. Celsii Hierob. T. I. p. 267.

* רֹבֶּלְ a root not in use, pr. to be smooth, slippery; then also of smooth and swift motion, to glide, to slip away, to fleet; kindr. with בַּלָּה, שְּבַּה, שְּבַּה, בְּבַּר, בַּבָּר, בַּבָּר, בַּבָּר. See Thesaur. p. 474.

Deriv. the five following.

m. in pause ג' 1. *life*, as fleeting and transient, Ps. 39, 6. 89, 48. Job 11, 17.

2. this world, as fleeting, transient, vain, Ps. 49, 2. 17, 14.

יולָד pr. n. see אַם no. 2.

m. a weasel, Lev. 11, 29. So called from its swift gliding motion, or from its gliding into holes; comp. Syr. insinuavit se. So Sept. Vulg. Targ. Jon. and so Talmud. הבלידו a weasel. —

Syr. أيضًا and Arab. كُنْ signify a mole.

וֹלְרָהוֹ (weasel) Huldah, pr. n. of a prophetess, 2 K. 22, 14. 2 Chr. 34, 22.

(worldly, see לָּד. no. 2) Heldai, pr. n. m. a) See לַּדְּבָּ no. 2. b) Zech. 6, 10; and also to be read in v. 14 for בּבָּ

י דֹלֵין 1. to rub smooth, to polish, kindr. אַלְּחָי; intrans. to be polished; pr. from the idea of smoothness, lubricity, so that הַלְּחָ (תְּלֵי) is kindred to the verbs בַּיְחָ, הְלַיָּה, בְּלִי, הְלַיָּה, necklace, female ornaments, so called as being polished.—Syr. בּיב to be sweet, pleasant, (pr. smooth,) Pa. to adorn, בּיב אפet. So of sweet and pleasant sounds, as Eth. FAP to sing, whence Heb. הַּלַּחָיַם q. י

2. to be worn down in strength, to be weak, J 21g. 16, 7 sq. [s. 57 10.

3. to be sick, diseased, Gen. 48, 1 הַלָּה חַלָּה, as Gr. roger rogor, 2 K. 13. 14. חַלָּה הָלָּה to be diseased in the feet, lame, 1 K. 15, 23; of disease from a wound or hurt, 2 K. 1, 2. הַלָּה הוֹלָה a deadly evil, sore evil, i. e. scarcely curable, Ecc. 5, 12. 15. הַלָּה sick with love Cant. 2, 5. 5, 8.

4. to be pained, hurt, Prov. 23, 35. Jer. 5, 3.—Hence metaph. to be concerned, anxious, grieved, c. 52 1 Sam. 22, 8. Comp. Eth. ΛΛΡ to be anxious, for Gr. μεψιμνφν Matt. 6, 28; see Lud. de Dieu ad h. l.

Niph. אָרָהְיָּה 1. to be worn down in strength, to be wearied, Jer. 12, 13.

2. to be made sick, to be sick, Dan. 8, 27. Part. fem. กวุ่กุฏ, e. g. กวุ่กุฎ กวุ่ม a deadly wound, i. e. severe, scarcely curable, Jer. 14, 17. 30, 12; comp. 10, 19. Nah. 3, 19. So ellipt. กวุ่กุฏ id. Is. 17, 11.

3. to be concerned, anxious, grieved. c. 53 Am. 6, 6.

Piel man, imperative by 1 K. 13, 6.

1. Pr. to rub or stroke the face of any one, from the primary force of the root; see in Kal no. 1, and comp. Gr. xyline to soothe, to caress. Always fully, 'מַנֵּר מֹנָ to stroke one's face, i. q. to soothe, to caress; spoken: a) Of one who strives to please a king or noble, i. q. to caress, to flatter, to court, Job 11, 19. Prov. 19, 5. Ps. 45, 13 the richest of the nations shall make court to thee with gifts. b) Of one who entreats God's favour, i. q. to beseech, to supplicate, Ex. 32, 11. 1 Sam. 13, 12. 1 K. 13, 6. 2 K. 13, 4. Dan. 9, 13. al. Comp. Iliad 8. 371. ib. 10. 454 sq.

2. to make sick, to afflict with disease, Deut. 29, 21. Ps. 77, 11 תלוחר this maketh me sick, ill.

PUAL pass. to be made weak, so of a shade in Sheol, 1s. 14, 10.

Hiph. præt. יָּתְחֵלָּה, by Syriasm for חָיָחָד, Is. 53, 10.

2. Trop. to afflict, to grieve, Prov. 13.12

HOPH. to be hurt, wounded, 1 K. 22, 34. HITHP. 1. to make oneself sick, to fall sick, for grief, 2 Sam. 13, 2.

2. to feign oneself sick, 2 Sam. 13, 5. 6. Deriv. from the signif. to polish etc. see in Kal no. 1; from the signif. to be sick, מָחֵלֶּה, הְחָלֶּה, הַחָלֶּה.

הלְּחָלְתְּ f. a cake 2 Sam. 6, 19; espec. as offered in sucrifices, Lev. 8, 26. 24, 5. R. לְּלָתְּ חִס. 1, to bore, to pierce; since such cakes were perforated like biscuits, as among the Arabs and modern Jews.

מולים and מולים m. plur. היסילום, a dream, Gen. 20, 3. 6. 31, 10. 11. 24. Dreams are put for triftes, follies, nugæ, Ecc. 5, 6; comp. v. 2. R. בּלָחַ.

כיים comm. Josh. 2, 18. Ez. 41, 16; plur. ביים Joel 2, 9, and ביים Joel 2, 9, and הי Ez. 40, 16; a window, hole for the light, from r. סְיִלֵּכִי through a window, out of a window, Gen. 26, 8. Josh. 2, 15. Judg. 5, 28.

חול and אור (sandy, comp. אור) pr. n. Holon. a) A city of the priests in the tribe of Judah, Josh. 15, 51. 21, 15; the same called יויבן 1 Chr. 6, 43. b) A city of Moab, Jer. 48, 21.

הַלְּיֶּשׁׁה f. overthrow, defeat, Ex. 32, 18. R. בַּלִּישָׁה

The Halah, pr. n. of an Assyrian province, into which a part of the ten tribes were transported by Shalmaneser. Prob. Calachene, Καλαχητή Strab. XVI. 1, Καλακιτή Ptol. VI. 1, the northernmost province of Assyria proper, on the eastern bank of the Tigris. 2 K. 17, 6. 18, 11. 1 Chr. 5, 26. Comp. προ no. 2.

הלחול Halhul, pr. n. of a town in the mountains of Judah, Josh. 15, 58. Jerome places it near Hebron; and its remains still bear the name Hūlhūl; Bibl. Res. in Palest. I. p. 319.

ו הַלְּחֶלֶּה f. (r. אות Pilp.) l. pain, pang, of a woman in travail, Is. 21, 3

2. trembling, terror, Nat. 2, 11. Em 30, 4. 9.

* Τος απαξ λεγόμ. in Hipl . i. q. Arab

مُلِطً, to be quick and hasty in

יתליים m. plur. הַלְּאִים for הַלָּיִרם Lehrg. p. 575. R. חַלָּיִרם no. 1.

1. necklace, trinket, so called as being polished, Prov. 25, 12. Cant. 7, 2. Arab.

2. Hali, pr. n. of a town in the tribe of Asher, Josh. 19, 25.

ית m. in pause הולר , c. suff. הְּלְרִים, plur. חַלְרִים. R. הלה.

1. sickness, disease, both internal Deut. 7, 15. 28, 61; and external Is. 1, 5.

2. anxiety, affliction, grief, Ecc. 5, 16 חַלְּיוֹ for הַלָּי

3. an evil, calamity, Ecc. 6, 2.

וְלְיָהְ fem. of הְלִּהְ, a necklace, trinket, Hos. 2, 15. R. חָלָה no. 1.

m. 1. Subst. a pipe, as an instrument of music; so called as being perforated, see r. יולל no. 1. Is. 5, 12. 30, 29. 1 K. 1, 40.

2. Adj. unholy, profane, see r. by Pi. no. 3; also as Neut. something profane, whence with He parag. חַלִּרלָח, חָלֶר, (Milel), pr. ad profana, profane be it, i. q. absit, far be it, Talmud. דולרן קד, an exclamation of abhorrence. So 1 Sam. 20, 2 חלילה לא חשים far be it! thou shalt not die, comp. 2, 30. Cona) חַלִּילָה לִּי with מְלִילָה לִי and inf. strued far be it from me to do so and so, Gen. 18, 25. 44, 7. 17. Josh. 24, 16; comp. Jon 34, 10. b) With the before a fut. Job 27, 5. 1 Sam. 14, 45 without 5. 2 Sam. 20, 20.—To both these constructions there is sometimes added ביהוָה. . 1 Sam. 24, 7. 26, 11. 1 K. 21, 3 so that the sense is: 'profane or accursed be it from Jehovah,' God forbid, Sept. un yeνοιτο, or, the primary signification being neglected: 'wo to me from Jehovah, if

etc.' Josh. 22, 29 יחלילה לנג מְנָּה מְנָה מְנָה מְנָה מְנָה מְנִה מִיּה מִיּה מִיּה מִיּה מִיּה מִיּה מִיּה מִיּה מִיּה שִּיה מִיּה שִּייה שִּייה שִּייה שִּייה שִּייה שִּייה שִּייה שִּייה שִּייה שִייה בייה שִייה שִּיה שִּייה שִייה שִייה שִייה שִייה שִייה שִייה שִייה שִייה שִייה שִּייה שִייה שִייה שִייה שִּייה שִּייה שִּייה שִּייה שִּייה שִייה שִּייה שִּייה שִּייה שִּייה שִּייה שִּייה שִּייה שִּייה שִּיה שִּייה שִייה שִּייה שִייה שִּייה ש

תְּלִיפָּה f. (ר. קוֹלָה 1. a change, sc. of morals, life, Ps. 55, 20. Espec. of garments, 2 K. 5, 5 ישל קברות המידים ten changes of raiment, i. e. ten suits, so that one can change himself. v. 22. 23. Judg. 14, 12. 13. Gen. 45, 22; also without בּנֵיִים Judg. 14, 19.

2. change, exchange, alternation, espec. of soldiers keeping watch alternately and relieving each other; hence metaph. Job 14, 14 all the days of my warfare will I wait הליפחי until my exchange come, until I am relieved by others; the miserable state of the shades in Sheol being compared to the hard service of a soldier on guard. Also spoken of new troops succeeding in place of those fatigued; Job 10, 17 דוליםות לצבא כפר by Hendiadys, changes and a host are against me, i. e. hosts continually succeeding each other. So of similar changes or alternations of labourers, adv. in alternate courses, alternately, 1 K. 5, 28 [14].

קלישה f. spoil, booty, stripped from the dead bodies of the slain, 2 Sam. 2, 21. Judg. 14, 19. R. דולים.

obsol. root, Arab. לבלי to be black; metaph. to be dark, sad, wretched, as ביל a wretched life.—The primary idea is prob. to burn, to scorch; and then this root is a softened form from Chald. בְּיִבָּה, Arab. בּיל, to scorch; somp. ביה black, from r. ביה and ביה. Hence

י א added at the end, see Lehrg. p. 865.) Ps. 10, 8; in pause מולקה ע. 14; Plur. מולקה ע. 10 Cheth. wretched, afficted, the poor; so the ancient versions correctly.—[The vowels belong to Keri, which takes מו ביל מול ביל מ

to lay open, to loose, to dissolve,
 Arab. ἐς; similar are Gr. χαλάω, λύω
 Comp. Pi. and Hiph.

3. Denom. from דְּלֵּכְל, to play the pipe, to pipe, comp. Piel no. 4. Part. מַלָּבְּרִם Ps. 67, 7.

Piel 1. to pierce, to wound, Ez. 28, 9.
2. to loose a covenant, i. e. to break, to violate, Ps. 55, 21. 89, 35.

3. to lay open, to give access to; hence to make common, to profane, to defile, since holy things were not open to the people; e.g. a sanctuary Lev. 19. 8. 21, 9 sq. Mal. 2, 11; the sabbath Ex. 31, 14; the name of God 19, 22. Mal. 1, 12; priests Is. 43, 28; a father's bed by incest Gen. 49, 4; also splendour, i. q. to pollute, destroy, Is. 23, 9.—Prægn. Ps. 89, 40 נורו thou hast profaned his crown (casting it) to the ground, comp. 74, 7. Ez. 28, 16. יחבל בחו to make common (pollule) one's daughter, to prostitute her, Lev. 19, 29; comp. 21, 7. 14. לל הַבְּרֵם to make common a vineyard : (which had been consecrated for the first three years Lev. 19,23), i.e. to gather its fruits for common use, Deut. 20, 6. 28, 30. Jer. 31, 5.—Hence בְּלֵכָּה , חַלָּילָה.

4. Denom. from יְּקְלֵּיל, to play the pipe, to pipe, 1 K. 1, 40.

Pual pass. of Pi. no. 1, Ez. 32, 26; pass. of no. 3, Ez. 36, 23.

Po. אולים הולל to pierce, to wound. Is. 51, 9 מחוללה הורן who hath pierced the great dragon, i. e. Egypt. Pass. purt. אחלל pierced, wounded, Is. 53, 5. Sept. treav—

µarln 3η.

Niph. תְּחָל from מָחָל, inf. מְחָל (like מְחֵל), fut. מְחָל חָרָּל Lev. 21, 9, pass. of Piel no. 3, to be profaned, defiled, Ez. 7, 24. 20, 9. 14. 22. Lev. 21, 4.

Hiph. לְחַלֵּה 1. to loose, to set free. Hos. 8, 10 בְּיֵהְלֵּה מִיּמְה מַבְּיִהְ and they (the hostile nations) shall presently set them free from the burden of the king, i. e. from his oppressive rule.

2. to loose, i. e. to break one's word, faith, Num. 30, 3.

3. i. q. Piel no. 3, to profane, to defile, Ez. 39, 7.

4. to begin, like Engl. to open, as also in many synonymous words, e. g. Arab. ביים to open, to begin; Syr. ביים to open, to begin; Germ. eroffnen.

—Constr. with and inf. Gen. 6, 1. 10, 8; without Deut. 2, 25, 31. 1 Sam. 3, 2. Rarely followed by a finite verb, as Deut. 2, 24 שֹׁיִי בְּיִבְּיִּתְּיִ וּ Sam. 3, 12 בְּיִבְּיִ beginning and finishing, i. e. from beginning to end. Gen. 9, 20 בְּיִבְּיִלְּבְּיִ beginning to end. Gen. 9, 20 בְּיִבְּיִ בְּיִבְּיִ מִּי מִּבְּיִ בְּיִבְּיִ מִּי מִּבְּי מִּבְּי מִּבְּי מִבְּי מִבְי מִבְּי מִבְי מִבְּי מִבְי מִבְּי מִבְּי מִבְּי מִבְּי מִבְּי מִבְּי מִבְי מִבְּי מְבְּי מִבְּי מִבְּי מִבְּי מִבְּי מְבְּי מְבְּי מְבְּי מְבְּי מְבְּי מְבְּי מְבְּי מְבְּי מִבְּי מְבְּי מְבְי מְבְּי מְבְּי מְבְי מְבְּי מְבְי מְבְּי מְבְּי מְבְּי מְבְי מְבְּי מְבְי מְבְי מְבְי מְבְּי מְבְי מְבְּי מְבְּי מְבְּי מְבְּי מְבְּי מְבְּי מְבְּי מְבְי מְבְּי מְבְּי מְבְי מִבְי מְבְי מְבְי מְבְי מְבְי מְבְי מְבְּי מְבְּי מְבְּי מְבְּי מְבְּי מְבְּי מְבְּי מְבְּי מְבְּי מְב

HOPH. pass. to be begun, captum est, Gen. 4, 26.

Deriv. אָה חָלָּה, הָלִּיל, הָלָּיל, חַלָּה, מול, מְּהָהָה, and

הללבן. m. adj. 1. pierced, wounded, i. e. mortally, Job 24, 12. Ps. 69, 27. Jer. 51, 52. Often also killed, slain, in a private feud Deut. 21, 1. 2. 3. 6; oftener in battle Josh. 11, 6. Judg. 9, 40. al. Collect. Deut. 32, 42. Ez. 6, 7. בְּלֵבְי בְּלֵב slain with the sword Num. 19, 16. Ez. 31, 17. 18; and trop. on account of the antith. בְּלֵבְי־בְיָב slain of famine Lam. 4, 9; comp. Is. 22, 2.—In respect to the active signif. of slayer, i. e. soldier, which some have unnecessarily proposed, see Comment. on Is. 22, 2. Thesaur. p. 478.

2. profane, polluted, Ez. 21, 30 [25]; see the root Pi. no. 3. Fem. בְּלָבָּה (joined with יוֹנָה) one profaned, polluted, a prostitute, Lev. 21, 7. 14.

*בּיִר fut. בּיִרְיִי 1. i. q. Arab. בּיִר Conj. I, V, to be fat, full, rounded, kindr. with בְּיִר ; and as this takes place at puberty, hence to arrive at puberty, to secome ripe, manly, like בְּיִל puber, coëundi cupidus fuit.—Job 39, 4 [7] their young ones בְּיִר grow up ripe, puberes funt, full of manly vigour; sposen of the ibex.

2. to dream; spoken primarily of the sensual dreams of puberty; comp. fix to nocturnal pollution, a dream; to suffer nocturnal pollution, to dream;

VIII, to arrive at puberty; Syr. and Ethiop. to dream; see Thesaur. p. 479
—Gen. 37, 5 sq. 42, 9. Is. 29, 8. בְּיִלְּים

pip a dreamer of dreams, i. q. בְּיִלְּים

since dreams were regarded as a medium of divine communication, Deut. 13

2. 4. Comp. Joel 3, 1. Num. 12, 6.

Hiph. 1. Pr. to make fat, sound, well hence to heal, to let recover, Is. 38, 16. Syr. Pe. Ethpe. to be sound, strong robust.

2. to cause to dream, Jer. 29, 8. Deriv. בְּלֵים, הְשְלֵים, הְשֶּלֵים.

2. Helem, pr. n. m. see חַלֹם b. מִילְבַּי see חַלֹם

Ππαξ λεγόμ. Job 6, 6, 8 much vexed passage, where however all agree that the context requires this word to mean some kind of insipid, tasteless food. The exact signification can be determined only by the etymology. The form הַלְּמַדְּת then (from r. הַלֶּב, after the form פּֿלָצאָה) denotes pr. somnolency, dreaminess, and hence fatuity, simplicity, folly (comp. Ecc. 5, 2. 6), any thing simple, foolish; which may then be trop. referred to tasteless food, just as vice versa the notion of insipidness is transferred from food to discourse; comp. μωρός in Dioscorides, spoken of tasteless roots. What this food was, is clearly shown by the Syriac translator, who renders it | a word similar to the Heb. name, and denoting portulaca, purslain, an herb formerly eaten as salad, and proverbial for its insipidity among the Arabs, Greeks, and Romans; comp. أَحْمَقُ مِنْ رِجْلَةٍ portulaca stultior, see Meidanii Prov. no. 344, p. 219 ed. H. A. Schultens; Golius ad Sententias Arab. no. 81. So Greek μωρον λάχανον, βλίτον, whence βλίτων, βλιτάς, βλιτομάμας Aristoph. Nub. 997, of a silly per-

البَقَاءُ الْمُعَاءُ الْمُعَاءُ الْمُعَاءُ الْمُعَاءُ الْمُعَاءُ الْمُعَاءُ الْمُعَاءُ lus fatuum, silly herb, which very word the Arabic translator of Job puts for the Syr. المُحَمَّدُ . Hence in Job l. c. المُحَمَّدُ purslain-slime, prob. spoken contemptuously for purslain-broth, مع الله

son; and so Lat. bliteus Plaut. Trucul.

319

German any long and tedious discourse is jestingly called Kohl-Brahe, cabbagebroth. See Thesaur. p. 480.—The Rabbins and Targums regard אָשְּלֵב as the same with Chald. אָבְּלַר and אָבְּלַה golk of an egg, from r. בְּלַה i. q. בַּלַה no. 1; and slime of a yolk they explain by the white of an egg, as a tasteless, insipid food. This in itself is not ill; but the former interpretation is to be preferred, on account of the analogy of so many languages.

m. quadrilit. flint, silex, any hard stone, Job 28, 9. Ps. 114, 8; more fully אבר הַחַיּלְבָּילים. Deut. 8, 15. 32, 13.

The Arabic has בּבּיבּילים, according to others בּבּיבּילים, pyrites. The primary idea seems to be that of smoothness, which is found in several roots beginning with הַבָּב, e. g. בּבִּילָ, הִילָה, בְּבָיק, רַבְּיָה, רַבְּיִה, comp. Lat. glaber, gladius, Germ. glatt.

קלף (strong, r. אול) Helon, pr. n. m. Num. 1, 9. 2, 7.

דולון see דולן.

Comp. also Gr. yálış silex.

fut. הַּבְּיתַ, to slip, to glide, spoken of the swift motion of any thing smooth; the primary idea being that of smoothness and slipperiness, as of fat things; comp. בַּבְית, also דְבָׁת, בַּבְית, Gr. alsique; and so Germ. schläpfen, Engl. to slip, with the sibilant prefixed.—Hence

2. to pass through; hence causat.
a) to pierce, to transfix, Judg. 5, 26. Job
20, 24. b) to let spring up, as new shoots pierce the ground, i. e. to grow green, to flourish, as a plant Ps. 90, 5. 6.
Trop. of the mind, to revive, to be renosated, Hab. 1, 11. But see in no. 1.

3. Intens. to pass on against any ne to assail, Job 11, 10; to rush on, as the wind Is. 21, 1; a stream Is. 8, 8.

4. to change, intrans. i. q. to be changed pass. of Pi. and Hiph. Ps. 102, 27.

PIEL to let pass away, to change, e. g. garments Gen. 41, 14. 2 Sam. 12, 20. Syr. Pa. id.

HIPH. 1. to change, i. q. Piel, Gen. 35, 2. Lev. 27, 10. Ps. 102, 27; to alter Gen. 31, 7. 41.

2. to change for new, to renew, to revive, to make flourish again, e. g. a tree Is. 9, 9. Also intrans. to revive, to flourish again, pr. to produce new sprouts, foliage, Job 14, 7. Hence with ID. to renew one's strength, to gain new strength, Is. 40, 31. 41, 1; and so ellipt. without ID, Job 29, 20.

Deriv. חַלֶּה, חָלִים, הְילִים, הַלְּהָת, הַלֶּהְת, הַלֶּהְת, מִילָפּוֹת, הַלָּהְת, הַלָּהְת,

되는 Chald. to pass, spoken of time, Dan. 4, 13. 20 29.

אָרָּחָ 1. pr. subst. exchange; hence as Prep. in exchange for, instead of, for Num. 18, 21. 31.

2. Heleph, pr. n. of a place in Naphtali, Josh. 19, 33.

* אַבְּיִבְּיִ fut. אָבְיִבְיִי 1. to draw out e. g. the breast to suckle Lam. 4, 3. Also to draw off, to pull off, sc. the shoe, Deut. 25, 10. Arab. בֹּיב id. ץ and שׁ being interchanged.

2. to withdraw oneself, to depart, with pp, Hos. 5. 6. Arab. discessit eleca

3. Part. pass. קלפין expeditus, stripped, spoken of a warrior disencumbered from all impediments expedite for war or battle, i. q. armed, ready, alert for conflict, comp. Lat. 'expedire se ad pugnam' Liv. 38. 21. Tac. Hist. 2. 99. So Josh. 6, 7. 9. 13. Num. 32, 21. 27. Deut. 3, 18. More fully הַּבְּיָלְ לַבְּעָל בַּבְּלְ בַּבְּיל הַבְּיל בּעַר מוֹאָב 1 Chr. 12, 23; plur. בּבִּיך מוֹאָב 15. 15, 4, i. q. בּבִּיך מוֹאָב 15. 48, 41.

PIEL intens. 1. to pull off garments by force, i. e. to strip, to spoil, with acc. of pers. Ps. 7, 5 and if I have spoiled him that without cause is mine enemy. Syr Ps. and Pa. id.

2. to draw out, to take away, e. g. stones from a wall, Lev. 14, 40. 43.

3. to deliver sc. from danger, 2 Sam. 22, 20. Ps. 6, 5. 50, 15. 81, 8.

NIPH. 1. Pass. of Kal no. 3, to expedite oneself for war or battle, to arm oneself, Num. 31, 3. 32, 17.

2. Pass. of Piel no. 3, to be delivered sc. from danger, Ps. 60, 7. 108, 7.

HIPH. to make alert, strong, vigorous, e. g. the bones, Is. 58, 11.

Deriv. מַחַלְצוֹת , מַחַלְצוֹת , and the two here following.

only Dual בולדים the loins, where one girds himself for strength, vigour, activity; see r. חלץ Kal no. 3. Hence to gird up the loins, to prepare for an encounter, Job 38, 3. 40, 7; to come forth out of one's loins, i. e. to be begotten of him, Gen. 35, 11.—Chald. חַרְצִּרן, Syr. בַּי, b or being dropped.

יוברץ in pause הַלָּץ (perh. loin, i. q. (חַלִץ) Helez, pr. n. m. a) 1 Chr. 2, 39. b) 2 Sam. 23, 26; for which דֶלֶץ 1 Chr. 11, 27. 27, 10.

* בְּחַלֹּח fut. בְּחַלֹּח 1. to be emooth. خَلَقَ id. but خَلُقَ and خَلُقَ id. but act. to form, to make, pr. to smooth off; to which is kindr. حَلَقَ to cut off the hair, pr. to make smooth the head or chin. This signif. of smoothness is found in several families of roots beginning with gl, and espec. glc, in the occidental languages also; as Gr. χαλκός, χάλιξ smooth silex, calculus; xólaş a smooth man, flatterer, i. q. ρξη no. 2; γλυκύς of which the primary idea lies in touch; γλοΐος, γλίσχρος, Lat. glacies, glaber, gladius, glisco, gluten; Germ. glatt, gleiten, Glas, gleissen i. q. glanzen; Engl. to glide, glass, glue, etc. comp. Heb. ܕܠܓﺔ, إإِذِج , to polish.—Metaph. to be smooth, bland, flattering, e. g. the heart Hos. 10, 2; the lips, words, Ps. 55, 22.

2. to divide, to distribute, to appropriate, espec. by lot, Josh. 14, 5. 18, 2. 22, 8. This signif. is derived from the noun דַלָּכָּק, which denotes pr. a smooth stone used as a lot, comp. Chald. בְּלַכְּם a reckoningrt:ne, lot, خَلْاتَة id. Secondary forms are Arab. (مَلَةً to destine, to predes tine, Eth. TAP to number, to reckon among, \$\sumber \Delta \P \text{ number, lot; comp land di חלקא , הבלמן land di vided by lot, an inheritance.-2 Sam. 19, 30. 1 Sam. 30, 24 אַרְהָרָנ רָחַלֹּם they shall divide (share) together, i. e. alike, in equal portions. Prov. 17, 2 he shall share the inheritance along with the brethren, i. e. shall have an equal portion, comp. Job 27, 17. With by to divide with any one, to be partner with him, Prov. 29, 24; with > to divide out to any one, to impart to him, Deut. 4, 19. 29, 25. Neh. 13, 13; with 3 of thing, Job מס, 17 ולא חלם לה בבינה nor hath he imparted to her with (of) understanding. Comp. הַלֶּלָם no. 2.

3. to divide out as spoil, i. q. to spoil from ptn no. 2. 2 Chr. 28, 21 Ahaz spoiled the house of the Lord and the house of the king and the princes. Sept. well έλαβεν τὰ έν τῷ οἴκῳ, the house being put for what is therein contained, see no. 10. ברת

NIPH. 1. to be divided out, distributed, Num. 26, 53. 55.

2. to divide or distribute oneself. Job 38, 24. Prægn. Gen. 14, 15 ביוולם עליום and he divided himself against them, i. e. divided his forces and attacked them. Job 38, 24.

3. to divide among themselves, like Hithp. 1 Chr. 23, 6 ניחלקם and he divided them into courses 24, 3. But the better reading is בְּקַלְּפָּם. see Lehrg. p. 462.

Piel 1. Like Kal no. 2. to divide out, to distribute, e. g. spoil, prey. Gen. 49,27. Ps. 68, 13; with > to dietribute among, 2 Sam. 6, 19. Is. 34, 17. 1 K. 18. 6 ניחלקו לחם אַז־חַאַרץ they divided the land between them. Also c. ? i. q. to apportion, to assign, Job 21, 17. Is. 53, 12 אַרָּוּלֶם לי ברברם I will assign kim a portion among the great.

2. to disperse, Gen. 49, 7. Lam. 4, 16. PUAL to be divided out, distributed, Is. 33, 23. Am. 7, 17. Zech. 14, 1.

HIPH. 1. Trans. of Kal no. 1, to make smooth, to shape, as an artisan Is. 41, 7 Metaph. to make smooth the tongue, i. q to flatter, Ps. 5, 10. Prov. 28, 23; and se to make smooth one s words, id. Prov

321

2, 16. 7, 5; also without accus. Prov. 39, 5 נבר מחלים על־רַעְתוּ a man who flattereth another. Ps. 36, 3.

2. Causat. of Kal no. 2. Jer. 37, 12 to obtain from thence his portion, his inheritance; so Vulg. Targ. But Kimchi: that he might slip away from thence, a signif. which might easily come from that of smoothness.

HITHP. to divide among themselves, Josh. 18, 5.

. מַחַלפַת, חַלָּקלְפוֹת — חַלֶּק.

m. adj. 1. smooth, opp. to hairy, rough, Gen. 27, 11; hence bare, bald, of a mountain Josh. 11, 17. 12, 7. Trop. smooth, i. e. bland, flattering, of the palate (i. e. mouth, words) of a harlot, Prov. 5, 3; comp. 26, 26.

2. slippery, deceitful, false, Ez. 12, 24; comp. 13, 7.

Pin Chald. lot, portion, part, Ezra 4, 16. Dan. 4, 12. 20. Comp. Heb. בולק.

חלקים m. c. suff. חלקי; plur. חלקים, constr. חַלְקֵר, once חַלְקַר Dag. euph. Is. 57, 6.

1. smoothness, polish, Is. 57, 6 spoken of idol-worshippers: בְּחַלְקֵר נָחַל חָלְקַה שורלה הם חם גורלה with the smooth (stones) of the torrent is thy portion; these, these are thy lot, i. e. with idols formed of smooth stones set up (comp. 1 Sam. 17, 40) is thy intercourse, these are thy gods; as immediately follows: even to them hast thou poured out a drink-offering, etc. So Targ. and most intpp. Others: in the bare (smooth) places of the valley is thy lot, i. e. in the open (not wooded) places dost thou worship idols. In either case there is a play upon the double meaning of בלל i. e. smoothness, also portion. - Metaph. smoothness, flattery, Prov. 7, 21.

2. part, portion, share, lot, Job 32, 17. Josh. 18, 5. 6. 9. אַרֶּק פָּחָלֶם portion as portion, like portions, Deut. 18, 8. Spoken of the portion of the sacrifices allotted to the Levites Lev. 6, 10; of a portion of spoil Gen. 14, 24. Num. 31, 36. 1 Sam. 30, 24. Hence for spoil itself, Job 17, 5 שלחלם בניד בעים who betrayeth friends to the spoil, i. e. concr. spoilers. Hab. 1, 16. Especially of a lot or portion by inheritance, Josh. 14, 4. 15, 13. 18, 7 the Levites chall have no portion (חַלֵּב) among you. the portion of my people i. e the land of Israel, Mic. 2, 4; comp. Is 61, 7.—In phrases: a) בַּשׁ (אֵרן) לוֹ חֲלֶכן 'he has (or has not) lot and ונחלה עם ם he has possession with any one, i. e. receives a like portion, partakes with him (xouvareir Tivi) Deut. 10, 9. 14, 27. 29. 18, 1; 'D Fig. ib. 12, 12. Metaph. to participate with, to consort with, Ps. 50, 18; comp. Dan. b) לו ב (אין) חלק לו ב he has (or has not) part in any thing, partakes n it (xolvavelv tivos) Num. 18, 20. Ecc. 9, L Hence אין חלק לו בם to have no part in any one, i. q. to have nothing to do with him, 2 Sam. 20. 1. 1 K. 12, 16. Gen. 31, 14. Josh. 22, 25. 27; also Neh. 2, 20. c) בַּלְם רַצַּלְם the portion of Jacob, i. e. Jehovah. whom it is allotted to Israel to worship, Jer. 10, 16. 51, 19; comp. Deut. 4, 19. Ps. 16, 5. 142, 6. Vice versa, בַּלֶּם דְהוֹת the portion of Jehovah, i. e. the people of Israel, whom God has allotted to himself to protect and cherish, Deut. 32, d) lot, portion in this life, μοῖρα, Ecc. 2, 10. 3, 22. 5, 17. Job 20, 29. 31, 2 ו חלק אלוה lot appointed of God.

3. a portion of land, q. d. fields, territory, 2 K. 9, 10. 36. 37. So by transpos. Chald. מַקַלָּא and Ethiop. וּחַקַלָּא field. Hence the land. terra firma, as opp. to the sea, Am. 7, 4.

4. Helek, pr. n. of a son of Gilead, Num. 26, 30. Josh. 17, 2.—Patronym. חלקי Helekite Num. l. c.

אָלָם adj. (r. מָלֵם) smooth ; 1 Sam. 17, 40 חַלְּכֵר אֲבָנִים five smooth ones of the stones, i. e. five smooth stones. For this idiom comp. Is. 29, 19. Hos. 13, 2; see Lehrg. p. 678.

מַלְּלָת t. i. q. אַ נְילְּלָת 1. smoothness smooth part, Gen. 27. 16. Plur. smooth i. e. elippery places Ps. 73, 18. Metaph. flattery Prov. 6, 24. Plur. הַלְּכָּה smooth things, flatteries, Is. 30, 10. חלקים חלקים flattering lips Ps. 12, 3. 4.

2. portion, part; with שלנים added, portion of a field Gen. 33, 19. Ruth 2, 3; so without מַשָּׁי id. 2 Sam. 14, 30. 31. 23, 12.

3. Constr. מַלְקָח as pr. n. Helkath. A city of the Levites in Asher, Josh. 19, 25; written הַּבָּרָים (21,31. b הַלְּקָת הַבָּרִים Helkath-hazzurim (field of swords) a place near Gibeon, 2 Sam. 2, 16.

הַלְּקְה f. plur. הִינְּקְה flatteries, Dan. 11, 52. R. הַלָּתְ Hiph.

האלק f. partition, division, 2 Chr. 35, 5. R. בּלָּק.

קלְקיָת (for הָלְקיָת Jehovah his portion) Helkai, pr. n. m. Neh. 12, 15.

יהלקיה and הלקיה (portion of Jehovah, i. e. specially assigned to God,) pr. n. Hilkiah. a) A high priest in the reign of Josiah, 2 K. 22, 8. 12. b) The father of Jeremiah, Jer. 1, 1. c) The father of Eliakim, 2 K. 18, 18. 26. Is. 22, 20. 36, 3. d) 1 Chr. 26, 11. e) Jer. 29, 3. f) 1 Chr. 6, 30. g) Neh. 8, 4.

רוֹשְלֵיקְלְיתְ plur. f. (r. בְּלֵיק 1. slipperiness, q. d. smooth or slippery places, Ps. 35, 6. Jer. 23, 12.

2. flatteries, blandishments, Dan. 11, 21. 34.

י בּיִּהְלּשׁל 1. Fut. שְּׁבְּיִה, to prostrate, to overthrow, to discomfit, Ex. 17, 13; with אַ Is. 14, 12, like Engl. to triumph over.

Arab. בَلِّسُ to prostrate, בَلِّسُ manful, brave.—Hence תַּלּוּשָׁה.

2. Fut. whip; intrans. pr. to be prostrate, i. e. to be weak, frail, to waste away, Job 14, 10. Syr. Ethpa. to be weakened, weak.—Hence

. ชีวุ๊ก m. weak, Joel 4, 10.

I. בּקְיהָ m. (ר. הַבְּקְ) only c. suff. קְּבְּקּהְ; a father-in-law, Gen. 38, 13. 25. 1 Sam. 4, 19. 21. Fem. is יוֹבְיק q. v. It follows the analogy of the irregular nouns אַ, הַאָּר, Lehrg. p. 479, 605, 606.

II. בּחָק (ר. בּחָהָ) 1. Adj. warm, hot, e. g. of bread just baked Josh. 9, 12. Plur. בְּחַבֶּים Job 37, 17.

2. Ham, pr. n. a) A son of Noah, whose posterity are described in Gen. 10 6-20 as occupying the southernmost

regions of the known earth, thus according aptly with his name, i. e. warm, hot.

b) A name of Egypt, prob. its domestic name among the Egyptians themselves but so inflected by the Hebrews as to refer it to Ham the son of Noah, as the progenitor of the Egyptians as well as other southern nations. Ps. 78, 51, 105. 23. 27. 106, 22.—In the Coptic language. the name of Egypt is written XHOO in the Sahidic dialect KHEE; which words, according to Plutarch, have the signification of blackness and heat; de Iside et Osir. VII. p. 437. Reisk. So also according to their Coptic etymology; see Peyron Lex. p. 66. In the hieroglyphic language it is written with two letters, KM. The same name for Egypt is likewise found in the Rosetta Inscription, in which this word occurs more than ten times, (line 1, 6, 7, 8, 11, 12, 13,) and is read by Champollion Chmé. See Jablonski Opusc. ed te Water I. p. 404 sq. Champollion l'Egypte sous les Phar. I. p. 104 sq. Gramm. p. 152. Åkerblad Lettre à Silv. de Sacy sur l'inscription de Rosette p. 33-37.

ם m. 1. pr. inf. of r. בּיַם to be warm, e. g. בּיַם Jer. 51, 39.

2. Subst. warmth, heat, Hos. 1, 6; of the day Gen. 18, 1. 2 Sam. 15, 5; of the sun 1 Sam. 11, 9. Neh. 7, 3; comp. Gen. 8, 22. Is. 18, 4.

* אֹטֶּקְ obsol. root, Arab. לבּבְׁ to become thick, to curdle. to coagulate, as milk. The primary idea seems to be that of growing together. coalescing; see חַבָּק, and the remarks on the syllables בּחַ, בּז, נוֹת מְצָּהַ —Hence בּזְּאָקָּק, הַאָּנְהַבָּ, and הַבֵּדְ מִנִּי. II.

אָטְהַ. by Chaldaism for הַּחָה, anger wrath, Dan. 11, 44.

אֹסְתֹּ, אֹסְתֹּ, Chald. f. i. q. Hebr. הַסְתַּ, heat, anger, wrath, Dan. 3, 13. 19.

1 curdled milk, curds, Gen. 18, 8. Judg. 5, 25 where comp. Jos. Ant. 5. 5. 4 γάλα διες θορός ηδη, milk in this state having an inebriating power. Is. 7, 22. 2 Sam. 17, 29. Poet. also for milk in general, Job 20, 17. Is. 7, 15. Deut. 32. 14. To eat curdled milk and honey Is. 7, 22, i. e. by those

who remain in the land after it is desolated by the enemy, without fruits and grain; see in D. B. 2. a.—Sept. βούτυρον, Vulg. butyrum, which in most places is inept; see Thesaur. p. 486.—Plur. Γίκοπ, see Γίκοπο.

2. cheese, Prov. 30, 33.

Deriv. by syncope חָּמָה II. q. v.

יְחַבֵּר fut. נְחְמֵר and יְּחְמֵר, whence plur. 1 pers. יְחְמֵר Is. 53, 2.

1. to desire, to covet, Ex. 20, 17. 34, 24. Mic. 2, 2.

2. to delight in any thing, to take pleasure in, Ps. 68, 17. Is. 1, 29. Prov. 12, 12; also with dat. pleon. 15, Prov. 1, 22.—Part. pass. המדי pr. desired, delighted in; hence something desirable, pleasant, a delight, what is dearest to any one, Job 20, 20. Ps. 39, 12. בתורים Is. 44, 9 their delights, i.e. idols, comp. Dan. 11, 37.

Niph. part. קחָטָּד desired, i. e.
1. desirable, pleasant, grateful, Gen.

2, 9. 3, 6.

2. precious, Ps. 19, 11. Prov. 21, 20. PIEL i. q. Kal no. 1. Cant. 2, 3 בְּצִלּהְ וֹיִ רְנְשְׁבְּחִי וְנְשְׁבְּחִי וְנְשְׁבְחִי וְנְשְׁבְּחִי וֹיִ תְּשְׁבְּחִי וֹיִ תְּשְׁבְּחִי וֹיִ תְּשְׁבְּחִי וֹיִ תְּשְׁבְּחִי in his shade I desire to sit down. Heb. Gr. § 139. 3.

Deriv. מָחְמֶּר, מַחְמֶּר, and the four here following.

דְּלְּחָ m. desirableness, pleasantness, beauty; Ez. 23, 6 בְּחַבְּרַ בְּחַבְּרַ comely young men. Is. 32, 12 חֲבֶּר pleasant fields, comp. Am. 5, 11. Is. 27, 2 in some copies; others חָבֶּר.

הקבר, f. (ר. דפָה) 1. desire, 2 Chr. 21, 20 he departed הְּיְהָה שִׁלְּה undesired, i. e. regretted by none.

2. object of desire, a delight, 1 Sam. 9, 20. Dan. 11, 37 מְּיִבְּיִם the delight of women, where the context requires us to understand some idol specially worshipped by the Syrian women, as Astarte, Analtis.

3. pleasantness, excellence. Jer. 3, 19. הַּיְחָהְ יְרָיִהְ a pleasant land. Ez. 26, 12. הַיְהָיִהְ precious vessels 2 Chr. 32, 27. 36, 10. Nah. 2, 10.

 10, 3. רילישה Dan. 10, 11. 19, and without איש 9, 23, man of God's delight, i. e. beloved of God. R. יפה.

קְּמְרָ, (pleasant) Hemdan, pr. n. m Gen. 36, 26. In 1 Chr. 1, 41 it is written הָמָרָ, by an error of the transcribers.

* TOTO obsol. root. 1. to join together, spec. to join in affinity; hence up father-in-law, ning. Comp. aug, and also the force of the syllables up, up no, under up.

רְּבְּק f. (r. בְּקַה) 1. warmth, heat of the sun, Ps. 19, 7.

2. Poet for the sun itself, Job 30, 28. Cant. 6, 10. Is. 30, 26. So often in the Mishna.

I. בְּחָבֵה f. once בְּחָבֶּה Dan. 11, 44
 constr. בְחַבָּה; for יַבְּבָּה from r. בְּחַבּה.

1. heat, sc. from wine, Hos. 7,5; hence meton. for wine itself as heating, Hab 2, 15.

2. heat of anger, i. q. anger, wrath, often coupled with synon. אָלַ, espec. in the later books and in poetry, Gen. 27, 44. Deut. 29, 27. Jer. 7, 20. Esth. 2, 1. 3, 5. Ps. 37, 8. Prov. 15, 1. 21, 14. al. אַבָּל מַחָּיָל, הְשָׁלָּי, a man of wrath, an angry man, Prov. 15, 18. 29, 22. Often of the wrath of God, Is. 27, 4. 34, 2. Ez. 7, 8. Nah. 1, 6. al. אַבָּל מַּחָרָה וּבָּיל נִייָּלְי, 17, the cup of wrath, of which Jehovah causes the nations to drink; see in סוֹם no. 1, comp. Rev. 16, 19 and Job 21, 20 he shall drink of the wrath of the Almighty.—Plur. הַּיִּבְּיִל Plur. בּיִבְּיִל בַּיִּרָל בַּיִּל בַּיִּבְּיל בַּיִּל בַּיִּל בַּיִּבְּיל בַּיִּבְּיל בַּיִּבְיל בַּיּבְּיל בַּיּבְּיל בַּיּבְיל בַּיִּבְּיל בַּיּבְיל בַּיִּבְיל בַּיִּבְּיל בַּיִּבְּיל בַּיִּבְּיל בַּיִּבְּיל בַּיּבְּיל בַּיּבְּיל בַיּבְיל בַּיּבְיל בַּיל בְּיבִּיל בַּיּל בַּיִּל בַּיּל בַּיִּבְּיל בַיּל בַּיל בַּיל בַּיּל בַּיל בַּיל בַּיל בַּיל בַּיל בַּיל בַּיל בַּיל בַּיל בַיל בַּיל בַיל בַּיל בַיל בַּיל בַיל בַּיל בַּיל בַּיל בְּיבּיל בַּיל בַּיבְיבַּיל בַּיבּיל בַּיבּיל בַּיבּיל בַּיבְיבַּיל בַיבְיל בַּיל בַיבְּיל בַיבְיל בַּי

3. poison, so called as causing inflammation, Deut. 32, 24. 33. Ps. 58, 5. Job 6, 4. Arab.

II. חַּמְהָ f. i. q. חְמָאָה, the radical א being dropped, milk, Job 29, 6.

תְּבֵּיבֵאֵל (wrath of God) Hammuel, ps. n. m. 1 Chr. 4, 26. R. פֿיַסָּדָ.

הַמְדוֹת see הַמִּדוֹת.

(father-in-law or kinsman of the dew, or perh. for ביל (Hams-tal, pr. n. of the wife of king Josiah, 2 K

23, 31. 24, 18. Jer. 52, 1. In these latter passages the Chethibh is הַחָּכִיםָל.

קמרל (pitied, spared) Hamul, pr. n. m. Gen. 46, 12. 1 Chr. 2, 5.—Patron. קמל Hamulite Num. 26, 21. R. קמל.

(warm, sunny, r. מְּבֶּטוֹן) Hammon, pr. n. a) A place in Asher Josh. 19, 28. b) A town in Naphtali, 1 Chr. 6, 61.

קים חובר m. (ר. דְּבָּחְ no. 3) a violent man, oppressor, i. q. דְבַּחְ, Is. 1, 17.—According to others, pass. one who suffers violence, oppressed, Sept. מֹפֿוּגיסיְׁשִּישׁיסיּ, Vulg. oppressus; nor would I object, since an intransitive form (דְּבִּחִיִּן) may assume a passive sense.

המים היוביה m. circuit, compass. Cant. 7, 2 מים הוביקר היוביה the roundings of thy hips are like neck ornaments, i. e. like the knobs or bosses of a necklace. The maiden is here painted as במגאוותייסי. R. אַבָּיה.

המוֹר, הְמוֹר, m. 1. an ass, so called from the reddish colour, which belongs not only to the wild ass, but also often to the common ass in southern countries; hence called in Spanish burro, burrico. Gen. 12, 16. 24, 35. Ex. 13, 13. Judg. 10, 4. 2 Sam. 17, 23. al. R. מַרָּיִת no. 2.

- 2. a heap, i. q. מְּבֶּר; and this rarer form is chosen perhaps on account of the paronomasia in Judg. 15, 16 בְּלְחִי הַּמְרָהִי שִׁנְיּהִי מְּמִרְהַ מְּמִרְהַ מְּמִרְהַ מִּרְהַ מִּרְהַ מִּרְהַ מִּרְהַ מִּרְהַ מְּמִרְהַ מִּרְהַ מְּמִרְהַ מְּמִרְּ אַ a heap, two heaps, sc. have I slain. R. חַחָּרָת no. 3.
- 3. Hamor, pr. n. of a Hivite, contemporary with Jacob and his sons, Gen. 33, 19. 34, 2. Josh. 24, 32. Judg. 9, 28.

חמירה f. a heap, i. q. חמיר no. 2, q. v. חים f. (r. השָה, after the form אָתוֹר v.) a mother-in-law, Ruth 1, 14. 2, 11. See חַוּ I.

דְּמָּה pr. n. see הַמַּוֹת דּאָר.

לבינים obsol. root, Chald. to bow down, to lie upon the ground, in the Targums for Heb. בָּרַבּע.—Hence

m. Lev. 11, 30, prob. a species of lizard. Sept. σαύρα, Vulg. lacerta.

לְּבְּׁלְּהוֹ (place of lizards, or i. q. Syr. bulwark,) *Humtah*, pr. n. of a sity in Judah, Josh. 15, 54.

המושל see המישל.

אם און m. adj. salted, seasoned. Is. 30, 24 בְּלֵילְ תְּמֵיץ salted provender, i. e. sprinkled with salt, which is eaten so greedily by flocks and herds as to have occasioned the Arabic proverb: 'sweet fodder (בֹּנֵבׁ) is the camels' bread; salted, it is their sweet-meats.' See Bochart Hieroz. T. I. p. 113.

לְּחָרְיִּתְ and הְּחָרְיִּתְ m. (fr. card. שַּׁחָּ) fem. הְּדִּ, Adj. ordinal, fifth, Gen. 1, 33. 30, 17. Lev. 19, 25. Num. 6, 36. al Fem. ellipt. the fifth, the fifth part, Gen. 47, 24. Lev. 5, 16. 17, 15. Plur. irreg. הַנִּיִּהִים Lev. 5, 24; comp. הַנִּיִּהִים.

to be mild, gentle, clement. Arab. by transpos. το be mild, clement, μαχροθυμία, το mild, gentle. The primary idea is that of softness; and this is preserved in Gr. άμαλός, ἀμαλός, ἀπαλός.—Hence

- 1. to pity, to have sympathy, compassion, with by of pers. Ex. 2, 6. 1 Sam. 23, 21.
- 2. to spare, to treat with pity, c. \(\)2

 1 Sam. 15, 3. 15. 2 Sam. 21, 7. 2 Chr.

 36, 15. 17; \(\)5 Is. 9, 18 [19]. Also of things, to spare, to use sparingly, c. \(\)54

 Jer. 50, 14; \(\)5 c. inf. 2 Sam. 12, 4; \(\)5

 Job 20, 13.—Ez. 36, 21 and I will spare my holy name, i. e. have regard for its honour.

Deriv. מְּחְמֶל, unless this is from Arab. also pr. n. מָחָמֶל; also pr. n. בעּל

קיבלה f. pity, mercy, Gen. 19, 16. Is 63, 9.

דֹשְׁרֵל, præt. מַּחָר, fut. O מַּחָר, conv. מַּחָרָן, Is. 44, 15. 16. Also fut. A מַחָרָן Is. 44, 15. 16. Also fut. A מַחָרָן Is. 44, 15. 16. Also fut. A מַחָרָן Is. 17, 15 מַחַרָּן Ez. 24, 11; plur. מַחַרָּן Is. 1, 1; מַחַרָּן Ecc. 4, 11; see below. These forms of the fut. are by some referred to מַחַרָּן, but they belong rather here comp. præt. מַרָּן, fut. מַרָּרָן. Inf. מַחַרָּן, see below.—To be or become warm.

kindr. with مر د معنى to make warm, mid. Kesr. to be warm; محنى to be hot, e. g. the day.—Ex. 16, 21. Is, 44

16. Impers. לא בותן, fut. לא בותן, it is warm to him, he is made warm, gets warmth, 1 K. 1, 1. Ecc. 4, 11.—Trop. of the mind as heated, excited, Ps. 39, 4; and so of heat from wine Jer. 51, 39; from lust Hos. 7, 7. Also of cattle, to be in heat, to conceive, Gen. 30, 38. 39; see in בתן.—Inf. בתן, c. suff. בשות, Jer. 51, 39. Once בתן, with pref. in pause בתוף for warming sc. oneself, Is. 47, 14.

Nips. part. plur. בְּחְסֵים, burning, inflamed, sc. with lust, c. בְּ Is. 57, 5.

Piet to warm, to make warm, Job 39, 14.

Hithp. to warm oneself, Job 31, 20. Deriv. ១កុ II, ១ក , កង្កក្ , រុង្ខក្ , and the proper names ៦៥ ខេត្តក្រុ កង្កក្ .

, images, idols בְּשָׁנִים, only in plur. דְּשָּׁנִים, images, idols of some kind for idolatrous worship, Lev. 26, 30. Is. 17, 8. 27, 9. Ez. 6, 4. 6. 2 Chr. 14, 4. 34, 7; in which passages it is several times joined with statues of Astarte, אָטֵרִים; while from 2 Chr. 34, 4 it appears further that the הַּמְנִים stood upon the altars of Baal. Arabs Erpen. and Kimchi long ago explained the word by suns, images of the sun; and both this interpretation and the thing itself are now clearly illustrated by ten Punic cippi with inscriptions, consecrated to בעל חמן i.e. to Baal the solar, Baal the sun. See the subject fully treated in Thesaur. p. 489. Monumm. Phænic. p. 170 sq.—The form par solar is from השָה the sun; and the plur. in the O. T. is put ellipt. for מָבֶלִים תַּשָּׁנִים, and is found in the same context as elsewhere בְּנַלִּים.

1. to do violence to any one, to oppress, to wrong; pr. to be eager, vehement, and hence violent, i. q. אָבָּיִחְ no. 3. a. Arab. בּׁשִׁי in a good sense, to be active, brave, constant, בּשִׁי warlike valour; comp. אַבָּיִר אַבּוֹשִׁי Jer. 22, 3. Prov. 8, 36 he that sinueth against me, שִׁבְּיִּ מִינִּין שִייִּ וֹשִׁי wrongeth his own soul, injures himself. Job 21, 27 שְּבְּיִים מִינִין עַּבְּיִי מִינִין וֹשִׁי the plans wherewith ye think to oppress me, how ye may oversome me. הַּיִּיִם מִינִין to violate a law \$2, 26. Zeph. 3, 4.

2. to tear away with violence, e. g. a

hedge, Lam. 2, 6. Also to tear off from oneself, i. q. to shake off; Job 15, 33 individual like a vine he shall shake off his varipe grapes.

NIPH. to be treated with violence, Jer. 13, 22; i. e. by impl. to be violently made bare, as the other clause shows.

Deriv. סְּחָהַ, and

m. 1. violence, oppression, wrong, Gen. 6, 11. 13. 49, 5. אַרשׁ חַפֶּט Ps. 18, 49. Prov. 3, 31, and אים חססים 2 Sam. 22, 49. Ps. 140, 2. 5, a violent man. opa wrongful witness, pressor. i. e. false, Ex. 23, 1.—A genitive or suffix after this word may refer either to him who does the wrong, or to him who suffers it. Of the former kind are ioun his wrong i. e. which he does, Ps. 7, 17, יַדְיבָם יִדְיבָם 58, 3, cemp. Ez. 12, 19. Of the latter, חַמְּסִר my wrong i. e. done to me Gen. 16, 5, חמס בנר יהורה Joel 4, 19; also Judg. 9, 24. Obad. 10. Hab. 2, 8, 17. Jer. 51, 35. So Lat. injuria, e. g. Ces. Bell. Gall. 1. 30 'pro veteribus Helvetiorum injuriis populi Romani,' i. e. done to the Roman people; see the Commentators, and comp. Heinrich ad Cic. part inedit. p. 21.

2. Meton. what is got by wrong, ill-gotten wealth, Am. 3, 10. Plur. id. Prov. 4, 17.

* אָבְּיִתְ fut. יְחָמָץ, inf. הְצְּטְתְ Hos. 7 4, to be sharp, pungent.

1. As to taste, to be sour, acid, leavened, e. g. fermented or leavened bread Ex. 12, 39. Hos. 7,4; or vinegar, see אָקרין.—Also to be salted, seasoned, see

معضى .Syr. حَبُضَ .Arab

2. As to sight, colour, to be bright splendid, so as to dazzle the eyes; spoken espec. of a bright red or scarlet colour. Part. pass. γιση splendid, gorgeous, spoken of the scarlet mantle or pallium of a prince, Is. 63, 1; comp. στη ν.2, and Sept. Syr.—In the same manner the Greeks say χρῶμα ἀξύ i. e. κόκκινον, πορφύραι ἀξύταται, ἀξυφεγγη φόδα, see Bochart Hieroz. I. p. 114. Simonis Arc. Formarum p. 66, 102.

3. Trop of the mind: a) to be eage., vehement; to do violence, like kindr. סַטַּק; whence part. אָטָה a violent man, oppressor, Ps. 71, 4. Comp. אָיִסָּק and

ppn no. 2. Eth. UOV to be unjust. violent, to wrong. b) to be sharp, bitter, spoker of pain, see Hithpa.

HIPH. part. intrans. מְּחַבֶּים soured, leavened, pr. what has contracted sourness, Ex. 12, 19. 20.

HITHPA. to be embittered, pained, i. e. moved with anger, pain, Ps. 73, 21. Chald. Pa. id.

Deriv. חַמִּיץ, חַמוֹץ, and the two here following.

יחבר m. 1. any thing soured, leavened, Ex. 12, 15. 13, 3. 7. al.

2. Prob. i. q. סְּהָ, what is got by wrong, ill-gotten wealth, Am. 4, 5; see r. You no. 3. So Chald.-The common signification of something leavened might also serve; but the other is preferable.

m. vinegar Num. 6, 3. Ruth 2, 14. Ps. 69, 22. Sept. and Syr. render it ομφαξ, sour grapes, in Ps. l. c. and Prov. 10, 26; and this Michaelis also endeavours to vindicate, Suppl. p. 828. But the common signification is not unapt.

תַּמַק • 1. to go round, kindr. with סְבֶּק. See Hithpa.

2. to turn about, to go away, to depart, Cant. 5, 6.

HITHPA. to go or wander about, Jer. 31, 22.

Deriv. בְּשַׁבְּיּם.

1. to boil up, to ferment, to foam. Arab. Conj. I, II, VIII, to ferment, to rise, as leaven; Conj. VIII, to ferment, as wine.—Spoken of the sea Ps. 46.4; of wine Ps. 75, 9, where others assign to it the sense of redness, see no. 2. Comp. Poalal, הַמֶּד wine, המֶד no. 1.

2. to be red, from the idea of boiling, foaming, becoming heated or inflamed.

Arab. arab. Conj. IX, XI, to be red; Conj. I mid. E, to burn with anger; أُحْبَرُ Cenj. II to write with red ink; red, sic redness, sic vehement ardour; خمر to blush, to feel shame.— Spoken of wine according to some Ps. 75, 9; but see in no. 1. Hence קַּקָּר, יַחְמוּר ,2 no. 1 חֹמֵר no. 2, דַחְמוּר.

3. to swell, to rise in bubbles or heaps, from the idea of boiling up, foaming, as the sea, leaven, etc. Hence non a חמורת no. 2, חמור heap.

4. Denom. from קמר bitumen, to daul with bitumen, to pitch, Ex. 2, 3.

POALAL, pass. חֵמֵרְמֵר, doubling the last two radicals.

1. to be made to boil, to be in a ferment, to be troubled, Lam. 1, 20. 2, 11. . רַתַח, no. 3, חָמָה

2. to become red, e.g. the countenance as inflamed by weeping, Job 16, 16.

Note. Forms of this kind, with the radical letters doubled, are chiefly employed where rapid motion is to be expressed; as has been abundantly shown by Hupfeld in his Exercitatt. Æthiop. p. 27, 28.

Deriv. see in Kal no. 1, 2, 3.

חַבְּיוֹ m. aσφαλτος, asphaltus, bitumen, which boils up in the manner of boiling oil or pitch, from subterranean fountains not far from Babylon, also from the bottom of the Dead Sea; afterwards it hardens in the sun, and is collected even on the surface of the Dead Sea, which is thence called Lacus Asphaltites; see Tac. Hist. 5. 6. Strabo XVI. p. 763. Diod. Sic. 2. 48. ib. 19. 98, 99. Q. Curt. 5. 16. Comp. also Bibl. Res. in Palest. II. p. 228 sq.—Gen. 11, 3. 14, 10. Ex. 2, 3.

Arab. el-Hummar. It is so called either from its boiling up from fountain. (Gen. 14, 10) from r. קבר no. 1; or from its redness, the best kind being of that colour, Dioscor. 1. 99 ἄσφαλτος διαφέρει ή Ιουδαϊκή τῆς λοιπῆς · ἐστὶ δὲ καλή ἡ πορφυροειδώς στίλβουσα, . . Γεννάται καὶ έν Φοινίκη καὶ έν Σιδώνι καὶ έν Βαβυλωτι καὶ ἐν Ζακύνθω.

m. (r. קמר no. 1) wine, so callet as being fermented, Deut. 32, 14. Is 27, 2 in most editions; others יוברי

id. مُعْدُواً , Syr. أَخْبُرُةُ id.

דוֹמַר Chald. m. enoph. דוֹמַר, id. Ezm 6, 9. 7, 22. Dan. 5, 1. 2. 4. 23.

מור an ass, see דְּמֵרֹך m. 1. a boiling, forming, e. g. ol waters, waves, Hab. 3, 15. R. חַמַר, no. 1

2. clay, loam, sc. of a reddish colour, see r. מות no. 2. E. g. potter's clay 45, 9. 64, 7; as used for sealing Job 38

14; mortar, cement, Gen. 11, 3; mire, Is. 10, 6. Job 10, 9. 30, 19.

3. a heap, Ez. 8, 10 [14]; see r. מְתַר, no. 3.—Hence homer, chomer, a measure for things dry, containing ten ephahs, or 11½ bushels; Lev. 27, 16. Num. 11, 32. Ez. 45, 11. 13. 14. Called elsewhere ב, q. v.

הַנְיּנְן Hamran, pr. n see in הַנְּינָן.

*I. Will obsol. root, to be fat, whence win II, belly, abdomen. Arab. is fat, fatness, Camoos p. 826; but, far more usual is by transpos. fat, fatness, to be fat, corpulent; also to become fat after leanness.

* II. איבורים a root having affinity with שבון and רְבִּידְ, i. q. Arab. איבורים and רְבִידְ, i. q. Arab. איבורים and רְבִידְ, i. q. Arab. איבורים and root in battle; II, IV, to provoke to anger; XII to be angry; V to show oneself stern and obstinate in (religion and) war; איבורים brave, warlike, איבורים bravery, valour; comp. איבורים to be angry, יבורים to kindle with anger; all which senses tome from the primary idea of sharpness, pungency; see r. יבורים init.—Hence

PART. pass. plur. מְּמָשִׁים, a word of which the etymology was long sought in vain, i. e. fierce, active. eager, brave in battle, Ex. 13, 18. Josh. 1, 14. 4, 12. Judg. 7, 11. (Comp. also the use of in the same connection Josh. 4, 13 comp. v. 12. Num. 32, 30. 32.) Aquil. ένωπλισμένοι, Symm. καθωπλισμένοι, Vulg. armati; and so Onk. Syr.—Some have referred this form to bon III, comp. خَبِيس , i. e. in battle-array, pr. quinquepartitum, q. d. quinquefied, as consisting of five parts, the centre, the two wings, and the front and rear guard, Theod. πεμπταίζοντες. Other solutions have also been given; but the one above presented is best suited to the context and to the genius of the language.

* III. שֹׁמֵחַ וּ constr. שֹׁמַחַ; השָּׂמָחַ m. constr. רְשַׂמַחַ, card. numeral five; Arab.

in the other kind-ed, خَمْسَةً dialects won. In the Indo-european family, this numeral is Sanscr. pantsham, Zend. and Pehlv. peantshe, pandj, Pera پنج, Gr. πέντε (Æol. πέμπε), all o which have affinity with the Semitic form in the last two radicals; and with a palatal instead of the labial we have also Lat. quinque (xérxe), like nos xos, l'unes lupus, їлноς equus, Епоµаі sequor, etc.— Like the number seven, so also five is sometimes put as a round number. Is. 17, 6. 30, 17; especially, it would seem, in what has reference to Egypt, Gen. 43, 34. 45, 22. 47, 2. Is. 19, 18. This usage perhaps passed over to the Hebrews from the religious rites of Egypt, India, and other oriental nations; among whom five minor planets, and five elements and elementary powers, were accounted sucred. Comp. the sacred nevials of the Basilidiani, Iren. adv. Hæres. 1. 23. Epiphan. I. p. 68. Colon.

PLUR. דְּשְׁשִׁרּה fifty, c. suff. קְישְּׁשִׁר, thy fifty, his fifty, 2 K. 1, 9–12. מר הַנְשִּׁרּה a captain of fifty sc. soldiers, πενιηκόνταρχος, 2 K. 1, 9–14. Is. 3, 3.

Denom. שַׁמַשׁ, שֹׁמֶשׁ I.

שׁמַחְ Piel denom. from שְׁמָהְ, q. d. to fifth land, i. e. to exact the fifth part, e. g. of all the produce as a tax, Gen. 41, 34.

I. דֹּבְשׁ m. a fifth, fifth part, from שַּׁבָּק five; a רַבִּע a fourth, from אַרְבָּע, רְבַע Spec. the fifth of all produce, paid by the Egyptians to the king as tribute, Gen. 47, 26.

II. שׁבְּילֹת m. (r. שֹבֶּית I) the belly, abdomen, 2 Sam. 2, 23. 3, 27. 4, 6. 20, 10. Syr. בְּבְּיבֹּ id. 2 Sam. 3, 27. 4, 6. Eth. הַבְּיִר abdomen, b and s being interchanged.—From this Semitic word seems to have come Lat. omasum.

הַבִּישׁר see דְּוֹבִישִׁר.

* nobsol. root, Arab. to be warm, hot, as the day; mid. E, to be spoiled, foul, rancid, as water, butter, etc. whence and any thing becoming rancid

withm it. Or perhaps this root is secondary, and derived from these very nouns;
while the primary root may be حَبِيَ to
be warm, hot, whence حبية for حبية.
Hence perhaps

พ. Gen. 21, 15. 19, constr. กษุท v. 14, a leathern-bottle, water-skin. R. กษุทุ or กษุทุ. But constr. กษุทุ Job 21, 20. Hos. 7, 5, is from กษุทุ heat, anger.

רְּשָּׁהְ (fortress, citadel, from r. הַשְּהָ, kindr. הְשָּׁה wall,) pr. n. Hamath, a large and important city of Syria, situated on the Orontes near the northern boundary of the Holy Land, Num. 13. 21. 34, 8. It was anciently the seat of a powerful king, the ally of David; and was called by the Greeks Epiphania, while the

המבח (warm springs, r. מְּמָם) Hammath, pr. n. of a town of Naphtali near Tiberias, Josh. 19, 35. Josephus calls it Αμμαοῦς, which he interprets by θερμά, B. J. 4. 1. 3. Bibl. Res. in Palest. III. p. 260. The same prob. is חשמת לאר Josh. 21, 32.

יִדוֹר m. (r. תַנַן) c. suff. יִדוֹר 1. grace, favour, kindness, Ecc. 9, 11. a) หรือ to find favour in the eyes חון בערנר פלנר of any one, i. e. with him. Gen. 6, 8. 19, אַם־נָא מָצָאתִר חַן בְּצֵינֶרְהְ 18, 32, 6. אם־נָא מָצָאתִר חַן בְּצֵינֶרְהְ if now I have found favour in thy sight, if thou favourest me. Gen. 30, 27. 47, 29. 50, 4. In the same sense, 'נָטָא חַן וגר' Esth. 2, 15. 17. b) נַתַן חַון פ' בְּעֵרנֵר פ' to give one favour in the eyes of any one, with any one. Ex. 3, 21 וְנַחָּתִּר אַח־דֶּען מועם הַנֶּר מְצְרָיִם and I will give this people favour in the sight of the Egyptians. 11, 3. 12, 36. Gen. 39, 21.-Spec. compassion Zech. 12, 10.

2. grace, i. q. gracefulness, beauty, ele-

gance, Prov. 22, 11. 31, 30. 5, 19 בְּלֵּח מִוּלְנְּ the graceful chamois. Ps. 45, 3. Ecc. 10, 12. בְּלֶּמְ מַלְנִי stone of beauty, i. e. precious stone, Prov. 17, 8.

3. Hen, pr. n. m. Zech. 6, 14. But comp. v. 10.

תָּנֶדְ (for תֵּנְ חָבֵּר favour of Hadad, see תֵּבְּ Henadad, pr. n. m. Ezra 3, 9. Neh. 3, 18.

י הולים (ענית apoc. ביים (apoc. ביים (to bend, to bow down, to incline; kindr. בּיָם, אָבָּיק, Arab. בי to bend, to incline; metaph. to incline, to be favourably disposed, comp. רְבִּיִם – Judg. 19, 9 רְבִּיִם בְּיִרִים בְּיִרִים בְּיִרִים בּיִרִים בּיִרים בּיִרִים בּיִרים בּירים בּירים

3. Poet. i. q. to dwell, Is. 29, 1; comp.

Deriv. ריטה, הְינִית, הָנֶתְם, מְחָנִית, pr. n. חַבְּהַ.

ה f. (r. הְנֵּוֹן) 1. Plur. תַּנּוֹת, grace, favour, compassion, Ps. 77, 10.

2. Perh. entreaty, supplication, prayer, see the root in Hithp. Job 19, 17 לְבֵילִ בְּשִׁיִּלְּיִלְ בִּשְׁיִלִּילְ and my prayers (are loath-some) to the sons of my womb, i. e. to my brethren. The form יְּתִינְיִי is then for מְבִילִּי see Heb. Gram. § 89. 3. n; not 1 pers. Præt. from יְתַנְן contrary to the accent.

3. Hannah, pr. n. the mother of Samuel, 1 Sam. 1, 2 sq.

pr. n. Henoch, Enoch. a) The first-born son of Cain, whose name was also given to a city founded by his father, Gen. 4, 17. b) The father of Methuselah, translated to heaven on account of his piety, Gen. 5, 18-24. The later

Jews, founding a conjecture on the etymology of the name, make him out to have been not only the most distinguished of the antediluvian prophets, but also the inventor of letters and learning; and have forged in his name a spurious book, comp. Jude v. 12. These fables are current also among the Arabs; by whom he is called לענשו ldrts, i. e. the learned. c) The eldest son of Reuben, Gen. 46, 9. Ex. 6, 14. Patronym. דולבי Henochite Num. 26, 5. d) A son of Midian Gen. 25, 4.

לְּחָלֵין (graciously regarded, favoured, r. רְּחָבֶן) Hanun, pr. n. a) A king of the Ammonites, 2 Sam. 10, 1. 1 Chr. 19, 2. b) Neh. 3, 30. c) Neh. 3, 13.

TBT m. adj. gracious, merciful, compassionate, Ps. 111, 4. 112, 4. R. 맞다.

היייה, a vault, הוליה, a vault, cell, so called from its curved or arched form. Chald. and Syr. מָנָהָא, מָנָהָא,

tradesman's cell, stall, Arab. בּבּוֹבְּיֹבְּיִהְ הַּבְּּוֹרְ בִּיֹבְּיִהְ הַבְּּוֹרְ נְאַלֹּבְיּתְ הַבּוֹרְ נְאָלִּבְּיִתְ הַבְּוֹרְ נְאָלִּבְּיִתְ הַבּוֹרְ נְאָלִּבְּיִתְ הַבְּוֹרְ נְאָלִּבְּיִתְ הַבְּוֹרְ נְאָלִּבְיּתְ הַבְּוֹרְ נְאָלִּבְיּתְ הַבְּוֹרְ נְאָלִבְּיתְ into the dungeon and into the vaults, i. e. under ground. So commonly, and not unaptly.—An exposition perhaps more suitable to the context is given by E. Scheid in Diss. Lugdun. p. 988, who understands curved blocks or stocks, nervi curvi et obtorti, in which a prisoner sat bent and distorted, elsewhere called ישָ, הַבְּבְּיִבְּיִתְ מָנִיתְ עָּרְיִבְּיִרְ בָּוֹבְּיִתְ מָנִיתְ בְּיִבְּיִבְּיִתְ מָנִיתְ בְּיִבְּיִבְּיִתְ מָנִיתְ בְּיִבְּיִּתְ בְּיִבְּיִבְּיִתְ בְּיִבְּיִתְ בְּיבְּתְ בְּיִבְּיִתְ בְּיִבְּיִתְ בְּיבְּיִתְ בְּיבְּיִתְ בְּיבְּתְ בְּיבְּיִתְ בְּיבְּתְ בְּיבְּתְיִי בְּיבְּתְ בְּיבְּתְ בְּיבְּתְ בְּיבְּתְ בְּיבְּתְיִי בְּיבְּתְיִי בְּיִבְּתְ בְּיבְּתְיִי בְּיִבְּתְ בְּתְיִי בְּיבְּתְיִי בְּיבְּתְיִי בְּיבְּתְיִי בְּיִבְּתְיִי בְּיבְּתְי בְּיבְּתְיִי בְּיבְּתְי בְּתְיִי בְּיבְּתְי בְּיבְּתְי בְּבְּתְי בְּיבְּתְי בְּיבְּתְי בְּיבְּתְי בְּבְּתְי בְּבְּתְי בְּיבְּיִי בְּיבְּתְי בְּבְּבְיּבְיּבְּיּי בְּיבְּיבְּי בְּבְּיבְּי בְּיבְּיבְיּי בְּיבְּיּי בְּיבְיּי בְּיבְיּבְיּי בְּיבְיּי בְּיבְיּבְיּי בְּיבְיּים בְּיבְיּיבְיי בְּיבְיּבְיּים בְּיבְיּיִי בְּיבְיּבְיּיִי בְּיִבְיִי בְּיִיבְיּי בְּיבְיּים בְּיִבְיּיִבְיּיִי בְּיּבְיּיִי בְּיִבְיּיבְייִבְיּיִי בְּיִבְיּבְיּיבְייִבְיּיִי

a saddle-bow, saddle-tree, i. e. the curved wood which constitutes the frame.

* הַבְּהְ not in use, i. q. חְבַּהְ and הַבְּהְ (comp. Gr. מֹץצִיש, Lat. ango), to straiten, to choke, to suffocate; intrans. to be narrow. strait, close. Hence deriv. הַבְּה not חַבְּה, and חַבֹּה for הַבָּה.

* Dill to spice, to season with spices. Hence

1. to embalm dead bodies Gen. 50, 2.
3. 26. Arab. Lis I, II, id.

2. Poet, the fig-tree is said to spice its fruit, i. e. to fill it with aromatic juice, to ripen, Cant. 2, 13. Arab. Listo 28*

ripen fodder; IV to be ripe, of the har vest. grain.

3. to be reddish; Arab. his to be red, e. g. leather; see mun wheat.

Deriv. השה, also

m. plur. the embalming of dead bodies, and hence time of embalming. Gen. 50, 3. It follows the analogy of other nouns designating time, as נְצָרִים, זְלָיִים.

רְּמְיּרְ Chald. m. plur. wheat, Ezra 6, 9. 7, 22, i. q. Heb. יְּמָרִם q. v. in רְּמָיִם.

a) A phylarch or chief of the tribe of Manasseh, Num. 34, 23. b) 1 Chr. 7, %

hence trained, proved, of tried fidelity, Gen. 14, 14. Arab. Lie tried, proved, experience.

קיינה f. grace, favour, mercy, Jer. 16, 13. R. הַנָּן.

קְּיְרְיּחְ f. plur. חַיִּרְיּחְ 2 Chr. 23, 9, חִיּרְיּחְ Is. 2, 4. Mic. 4, 3; a spear, lancs so called as being flexible, 1 Sam. 18, 11. 19, 10. 20, 33. R. אַרָּחָ חַס. 1.

1. to straiten, to choke, Lat. angere; also intrans. to be narrow, strait, close, i. q. בְּיֵבֶן, בְיִנֶּק, q. v. Hence קוֹק for

קַּיִה, Arab. בּבֹבֹב, the jaws, palate Comp. אָבָיָם, neck, from kindr. אָנָס, and אָיָה to choke.

2. Denom. from III, the palate jaws, fauces, pr. infiver, Lat. imbuers, i. e. to stuff into one's mouth or jaws, to give to taste, and then by a common metaphor transferred to the intellect; comp. In and Job 12, 11. Hence a) to imbue one with any thing, to initiate, to train; (comp. in to put into one's mouth, also to teach, to train;) Prov. 22, 6 train up a child according to his way, according to his disposition and habits. b) Of things, to initiate, i. e. to dedicate, to consecrate, e. g. a house before taking possession, Deut. 20, 5; the tem.

ple 1 K. 8, 63. 2 Chr. 7, 5.—Arab. to understand.

Deriv. חָנִיךְ, חָנֶיךְ, pr. name חְנֹיךְ, מְנִיךְ, pr. name

for a house, altar, Num. 7, 11. Ps. 30, 1. Also sacrifice of dedication Num. 7, 10.

ে Chald. f. id. Dan. 3, 2. 3. Ezra 6, 16. 17.

adv. from m with the adverbial ending b-.

1. gratis, gratuitously, for nothing, i.e. without reward, Gen. 29, 15. Job 1, 9; without price or payment, Ex. 21, 2. 11.

2. frustra, to no purpose, in vain, Prov. 1, 17; more fully בּּלְּחָלֵּם q. d. for in vain Ez. 6, 10. Comp. δωρεών in N. T. gratis, frustra; and frustra in Plautus for gratis.

3. without cause, undeservedly, Job 2, 3. 9. 17. Ps. 35, 7. 69, 5. al. As genit. 1 K. 2, 31 אַרָּבְּיִדְּלָּבְּי blood without cause, i. e. innocent blood. Prov. 26, 2.

אָבְרָאֵל (perh. i. q. הֲנַנְאֵל) *Hanameel* pr. n. m. Jer. 32, 7. 9.

שָּׁבְּיֵל quadril. found once Ps. 78, 47, where it is parall. with אָבָּיל hail, in the other member, and the context implies that it is something destructive to trees. Sept. Vulg. Saad. Abulwalid render it frost, which however cannot be supported on etymological grounds. Michaelis more prob. ants, i. q. אַבָּיל, comp. Arab. בּיבּיל ants, בּיבּיל an ant, the letter שׁׁבּילות, Suppl. 846. See more in Bochart Hieroz. III. p. 255 ed. Lips.

לְּיָלֵי fut. יְדִילָ, also יְדִילָּנָא Am. 5, 15; the former c. suff. יְדִילֶּנָא Ps. 67, 2. 123, 2, נְּיִנְּנָא Is. 27, 11; c. suff. 2 pers. יְדִילָּךְ Gen. 43, 29. Is. 30, 19; inf. absol. יְדִילָן Is. 1. c. constr. c. suff. יְדִילָן Is. 30, 18, הַיִנְּכָּם Ps. 102, 14.

1. to incline, to be favourably disposed, tomp. kindr. קיקו ; hence to regard with favour, to be gracious, merciful, to com-

passionate. Arab. בֹ to feel desire, eompassion towards any one, c. בל, ל. ...
—With acc. Ex. 33, 19. Lam. 4, 16. Prov. 14, 31. al. חָנֵני חָנֵני , (once חָנֵני , s. 9, 14) be gracious unto me, have mercy upon me, upon us, Ps. 4, 2. 6, 3. 31, 10.

2. to give graciously, to bestow in nercy and kindness, with two acc. of

pers. and thing, Gen. 33, 5. Ps. 119, 20 Judg. 21, 22. Also to give in charity, to be charitable, with accus. of pers. Prov 19, 17; absol. Ps. 37, 21. 26.—For Joh 19, 17 see nin no. 2.

Niph. נַאָר (after the form נַאָּר from r. נָאָר from r. נָאָר from r. נָאָר, see Lehrg. p. 371) to be compassionated, pitied, to be an object of pity, pass. of Poel, Jer. 22, 23.

Piel to make gracious, pleasant, fair, e. g. words Prov. 26, 25. Comp. דר, הדן, הדן,

Poel i. q. Kal no. 1, Prov. 14, 21; to pity, to grieve for, Ps. 102, 15.

Hoph. to be shown favour, mercy, i. q. אָבָא מַדְּלָּ זיין to find favour, mercy, Prov. 21, 10. Is. 26, 10.

Hithp. to implore favour, mercy, i. e. to entreat, to make supplication, with of pers. Esth. 4, 8. Job 19, 16; אָל 1 K. 8, 33. 47. Job 8, 5. Ps. 30, 9; לְּמָרֵי 1 K. 8, 59. 9, 3. 2 Chr. 6, 24.

Deriv. besides those here following are מְּדְיִּהְ, חִיּרְ, חַיָּרְ, חַיָּרְ, חַיְּרִ, חַיְּרִ, חַיְּרִ, חַיְּרִ, חַיְּרִ, חַיְּרָ, and pr. names חַיִּרְאָל , חְיִרְיִּהְ, ard pr. names חַיִּרְאָל , יְהוֹתְוּן, יְהוֹתְוּן .

בות Chald. to show mercy, to compassionate, inf. מְחַרְ Dan. 4, 24.

ITHPA. to entreat, to make supplication, Dan. 6, 12.

777 (merciful) Hanan, pr. n. a) One of David's officers 1 Chr. 11, 43. b) 1 Chr. 8, 39. 8, 44. c) 1 Chr. 8, 23. d) Jer. 35, 4. e) Others less known, Ezra 2, 46. Neh. 7, 49. 8, 7. 10, 11. 23. 27. 13, 13.

אַבְּיָאֵל (God has graciously given) Hananeel, pr. n. of a tower in Jerusalem Jer. 31, 38; comp. Zech. 14, 10. Neh. 3, 1. 12, 39.

אָרָנְיָּל (gracious) Hanani, pr. n. m. a) A prophet, the father of Jehu, 1 K. 16, 1. 2 Chr. 16, 7. b) A brother of Nehemiah Neh. 1, 2. 7, 2. c) 1 Chr. 25, 4. 25. d) Ezra 10, 20. Neh. 12, 36.

קרבייה (whom Jehovah has graciously given) pr. n. Hananiah, Gr. 'Avarius, Ananias. a) A false prophet in the time of Jeremiah, Jer. 28, 1 sq. b) A companion of Daniel, afterwards called Shadrach, Dan. 1, 6. 7. 2, 17. c) Others less known, 1 Chr. 3, 19. 8, 21. Ezra 10 28. Neh. 3, 8. 30. 7, 2. 10, 24. 12, 12. 4: Jer. 37, 13.

קְּבְּנְרָהְדּ (id.) Hananiah. pr. n. m. a) A military leader under Uzziah 2 Chr. 26, 11. b) 1 Chr. 25, 23; comp. הַבַּנְרָה 4. c) Jer. 36, 12.

once Is. 30, 4, Hanes, pr. n. of a city of middle Egypt on the west side of the Nile, called by the Greeks Heracleopolis, 'Ηρακλέους πόλις, Arab. Εgypt. ζηθές, ζημές, Arab. Εgypt. ζηθές, ζημές, αποιεπτιλη a royal residence. See Etienne Quatremère Mémoires sur l'Egypte T.I. p. 500, 501. Champollion l'Egypte sous les Pharaons I. p. 309. Comment. on Is. l. c.

* ធ្វាក្តី fut. ធ្វាក្តុ 1. to pollute, to defile, i. q. ធ្វាក្នុ. Jer. 3, 9.

2. Intrans. to be polluted, defiled, as a land with blood Ps. 106, 38. Is. 24, 5. Jer. 3, 1; or persons with crimes Jer. 23. 11.

HIPH. to pollute, to profane, e. g. a land Num. 35, 33. Jer. 3, 2; so of persons, to make profane, i. e. to seduce to impiety and apostasy, Dan. 11, 32.—Syr. Lair one unclean, a heathen, air to apostatize from the faith. Sept. well µialres 3ai, µolúris 3ai; but Vulg. wrongly renders har by hypocrita, a meaning drawn from the Talmudic and Rabbinic usage.

Deriv. the three following:

Pin one profane, impious, godless, pr. polluted; Job 8, 13, 13, 16, 15, 34, 17, 8, al. Sept. ἀσιβής, ἄνομος, παφάνομος, twice ὑποχριτής, see in r. אַנָה Hiph.

ness, Is. 32, 6.

הַנְּמָת f. id. Jer. 23, 15. R. קוֹתָּ

* Pan in Kal not used, pr. to be strait, close, to choke, of the same family with Pan in pan (pan), and in the occidental languages äyxw, äräynn, ango, angustus, enge (Zange, Zwang), anxious.—Hence

PIEL to strangle, to throttle, Gr. ἄγχω, πνίγω, as a lion his prey, Nah. 2, 13. Arab. خنق, Ethiop. ΉΦ, Syr. منع.

NIPH. to strangle oneself, to hang oneself, 2 Sam. 17, 23.

סחנק Deriv.

Hannathon, pr. n. of a place in Zebuluk Josh. 19, 14.

* TON not used in Kal, but commonly said to have the signif. of kindness, benignity, and by antiphrasis that of reproach, disgrace. The primary idea seems to be that of eager and earnest desire, ardour, zeal, by which one is actuated, i. q. NOD, and then like NOD transferred to the trop. senses:

1. to be zealous towards any one, i. e. to feel desire, kindness, love towards him; see Hithpa. and קוַם no. 1.

2. to be jealous, envious towards any one, to envy, Arab. Lims to envy, envy; and hence i. q. to hate, to reproach, to treat with reproach and contumely; see Piel, and on one of one of

PIEL to reproach, to disgrace, to treat with reproach and contumely, Prov. 25, 10. Syr. מַבֶּר id. in Targ. מַבֶּר for Heb. מַבָּר to reproach. Syr. מְבָּר oppressed with envy, also beloved, see in Kal.

Hithp. to show oneself kind, benign, merciful, Ps. 18, 26. Comp. Kal no. 1. Deriv. קסִר, הְסִרּה, and pr. n. חַסֵּרִה,

יוסְהָּי in pause תְּסֶר, c. suff. חְסָרָי, plur. תְּסָרִים, constr. תְּסָרָי, pr. desire, ardour, zeal, see r. תְּסָרָ Kal.—Hence

1. In a good sense, zeal towards any one, kindness, love. Spec. a) Of men towards one another, kindness, good-will, as shown in doing mutual favours, benefits, Gen. 21, 23. 2 Sam. 10, 2. As referring to the afflicted, pity, compassion, Sept. freq. Eleos, Job 6, 14. Frequent in the formula, בְּשָׂה חֲקַר נְּבוֹ to do or show kindness with or to any one, Gen. l. c. 2 Sam. 3, 8. 9, 1. 7; also with TH Zech. 7, 9; לַל 1 Sam. 20, 8; more fully עם דוסר השל Gen. 24, 49. 47, 29. Josh. 2, 14. 2 Sam. 9, 3 אַנַשָּׂה עמוֹ חַסָר שלחים I will show him kindness like that of God. Also נָטָה חָסֶר ל to turn kindness upon any one to procure favour for him, Gen. 39, 21; more fully Ezra 7, 28 יִצְלֶּר הַשָּׁח הַסָּד לְּפְנֵר הַאַּבֶּלָהְ and God turned kindness upon me before the king, i. e. gave me favour with him; also ייָמֵן הָאֵלהִים אַת־הַּנְיָאל לְחֲסֶר 1, 9 and God gave Daniel good-will favour

b) Of men towards God, piety, goodness, love of God. אַנְטֵּר חֲסֵד i. q. חסרדים the pious, Is. 57, 1. Plur. חַסְרִים good deeds, goodness, 2 Chr. 6, 42. 32, 32. 35, 26. Neh. 13, 14. c) Of God towards men, goodness, mercy, grace, Ps. 5, 8. 36, 6. 48, 10. al. Very often coupled with אַמַל truth, fidelity, (q. v. no. 2,) i. e. faithful mercy, constant goodness. Here also occur the same formulas as above in lett. a, as עַמָּה חֲסֶר עָם Gen. 24, 12. 14; c. \(\) Ex. 20, 6. Deut. 5, 10; עם ואַמָר נָאַמָר נִם 2 Sam. 2, 6, 15, 20. Trop. of God himself as a merciful benefactor, Ps. 144, 2. Jon. 2, 9.—Plur. mercies, benefits from God, Ps. 89, 2. 50. 107, 43. Is. 55. 3 קַּרָר נָאָמֶנִים the sure mercies of David, i. e. the perpetual benefits bestowed on David. Once, like synon. דן, it seems to denote grace, favour, i. q. elegance, beauty, Is. 40, 6. Sept. δόξα, and so 1 Pet. 1, 24.

2. In a bad sense, zeal against any one, envy; hence reproach, disgrace, see the root in Kal no. 2. Prov. 14, 34. Lev. 20, 17. Some also refer hither Job 6, 14.

3. Hesed, pr. n. m. 1 K. 4, 10.

מוֹקְיהָ (whom God loveth) Hasadiah, pr. n. of a son of Zerubbabel, 1 Chr. 3, 20.

דְּלֶּכְּהְ fut. הְסְהָי, Præt. 3 pers. fem. before pause הְּכָּיִה Ps. 57, 2, see Lehrg. p. 429. Heb. Gr. § 74. I. 4; pr. to flee; see under r. שוֹח no. 1. Spec.

1. to flee to a place, to take refuge or shelter, with בְּ of place, as בֹ בַּ בַ in the shadow (protection) of any one, Judg. 9, 15. Is. 30, 2; בַּל בַּנְבֵּ רָרָ בִי in the shadow of Jehovah's wings Ps. 57, 2. 61, 5.—Hence

Deriv. מְחֲסֵרָה, מְחֲסֶרָה, and

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ווֹסְתְ adj. strong, Am. 2, 9; collect. the mighty, the powerful in a state, Is. 1, 31. מּלָּ, זְטָהְ

חסרות f. refuge, Is. 30, 3. R. הסוף.

ליסף, adj. (ר. יסף) 1. kind, merciful benevolent, Ps. 12, 2. 18. 26. 43, 1. איס malevolent, wicked, Ps. 43, 1. Spoken in allusion to the stork, Job 39, 13; see in next art.

2. pious towards God, godly, e. g חָסְרֵי ְּרְהְוֹחְ the pious of Jehoruh, i. e. his pious worshippers, saints, Ps. 30, 5. 31, 24. 37, 28; חַסִּי לוֹ Ps. 4, 4.

3. Of God, kind, merciful, gracious, Jer. 3, 12. Ps. 145, 17.

חַסְרָה f. (r. חַסְה) the stork, pr. the pious, avis pia, so called from the affection and tenderness it manifests towards its parents and its young, for which it was celebrated in antiquity; see Plin. H. N. X. 23. Ælian. Hist. An. 3. 23. ib. 10. 16. On the contrary, the Arabs call the impious, on طليبم account of its neglect and cruelty towards its young; comp. Job 39, 13 sq.— Lev. 11, 19. Deut. 14, 18. Ps. 104, 17. Jer. 8, 7. Zech. 5, 9. See Bochart Hieroz. II. 327 sq.—In Job 39, 13 חסירה does not stand for the stork, but as an adj. fem. pia, pious, affectionate, in allusion however to the stork, thus: the wing of the ostrich exults, אָם אָבֶרָה שוליבה it are her pinions and feathers pious? i. e. she is not, like the stork, affectionate towards her young, but treats them with cruelty, v. 14. 15. 16.

m. (r. קסל) pr. devourer, put for a species of locust, 1 K. 8, 37. 2 Chr. 6, 28. Ps. 78, 46. Is. 33, 4. Joel 1. 4.—Sept. ἀχος, which however is rather the בַּנָיָּגָה

רְּטְּקְ adj. etrong, mighty, Ps 89, 9. R. הָטָּהָ.

קיר Chald. adj. wanting, deficient sc. in weight, light, Dan. 5, 27. R. תְּסֵר,

* כְּלֵיל to eat off, to devour, Deut. 28 38. Chald. id. Kindr. are the roots קַּצַר קַבָּר, מְבַיר, q. v.—Hence

* בּסְקְ to muzzle an ox Deut. 25, 4 to stop the nostrils, Ez. 39, 11 רְסָבָּרִים (the valley) shall stop the nostrils of them that pass by, i. e. by

ke stench. Others render with the Symac: it shall stop the way to them that pass by, sc. from the multitude of the slain. Kindr. בּיִה where see; comp. also בּיִה —Hence בּיִּסוֹקיבַ.

* וְכַּחָ 1. to be strong, mighty, like Syr. and Chald. מָשָּ, וְסָחָ. The primary idea lies in binding together; comp. in אַחָי, חָסרן, חָסרן, חָסרן, חָסרן, חָסרן, הַסרן.

2. Trop. to be rich, wealthy, see pin; hence to heap together, to lay up, to hoard, Arab.

storehouse; magazine.

NIPH. to be laid up, hoarded, Is. 23, 18. Deriv. see in Kal no. 1, 2.

TOT Chald. Aph. or rather Hiph. after the Hebrew manner, to possess, to have in possession, Dan. 7, 18. 22.—Hence

וְבְּחַ Chald. m. emphat. קוֹסְנָא, strength, might, power, Dan. 2, 37. 4, 27.

ที่ว่า m. (r. วุตุก no. 2) riches, wealth, Prov. 15, 6. 27, 24. Jer. 20, 5. Ez. 22, 25; treasure, abundance, Is. 33, 6 วุตุก กระเรา abundance of deliverance, parall. วรุง treasure.—Chald. วุตุกุง to possess.

דְּחְטֵּהְ in Kal not used, i. q. קשׁהְ, to strip off bark, to peel, to scale, to scrape.

Arab. בשיש to peel dates, and transp.

בשׁש to scrape off; hence Chald. קטַהְ,

Arab. and and a scale, sherd, fragment of an earthen vessel, Syr. id. In the occidental tongues words of the same stock are Gr. σκάπτω, Lat. scabo, squama; Germ. schaben, schuppen, Schuppe, Scherbe, Schüfer, schaufeln; Engl. scab, scale, shell, sherd; in all which a sibilant precedes, as also in Heb. and Arab. החס, فقال —Hence quadrilit. ספסות, part. pass. ספסותם; Ex. 16, 14 ספסותם דו something small scaled off, like scales.—Hence

sorthen-ware, Dan. 2, 33 sq.

OBOM quadril. see in r. hom.

* דְּבֶּר fut. יְחָפְרּג , plur. יְחְפְרּג , pr. to timinish, to be cut shor , intrans.— Kindr. are יְדָבֵל, כְּבָּר , בָּבָּר , בָּבָּר , בָּבָּר , בָּבָּר , בַּבָּר , בַּבְּר , בַבְּר , בַּבְּר , בַּבְּר , בַּבְּר , בַּבְּר , בַּבְּר , בַבְּר , בַּבְּר , בַבְּר , בַבְּר , בַבְּר , בַּבְּר , בַבְּר , בַּבְּר , בַּבְר , בַּבְּר , בַּבְר , בַּבְּר , בַּבְּר , בַבְּר , בַבְּר , בַבְּר , בַבְּר , בַּבְּר , בַבְּר , בַּבְּרְר , בַבְּר , בַּבְּר , בַּבְּר , בַּבְּר , בַּבְּרְר , בַּבְּר , בַּבְר , בַּבְּר , בַבְּר , בַּבְּר , בַּבְּר , בַבְּר , בַּבְּר , בַבְּר , בּבְר הַבְּבְּר , בַּבְּר הַבְּבְּר , בְבְּבְרְבְּבְרְבְּבְּרְבְּבְרְבְּבְּבְּרְבְּבְרְבְּבְּבְּבְּרָב , בּבְּבּרְבְבְּבְּבְרָב , 1. to be diminished, to fail, Gen. 8, 3
5. 1 K. 17, 14.—Also to fail, to be want ing, Ecc. 9, 8; with \$\diamonds\$ of pers. Deu: 15, 8.

2. to want, to lack. to be without any thing, with acc. like other verbs of plenty and want, Deut. 2, 7. 8, 9. Ps. 34. 11. Prov. 31, 11. Gen. 18, 28 הַּבְּיִרִים הַבְּיִרִים הַבְּיִרִּים הַבְּיִרִים הַבְּיִרִּים הַבְּיִרִים הַבְּיִרִּים הַבְּיִרִּים הַבְּיִרִּים הַבְּיִרִּים הַבְּיִרִּים הַבְּיִרְים הַבְּיִרְם הַבְּיִּבְּיִּם הַבְּיִרְם הַּבְּיִרְם הַּבְּיִרְם הַּבְּיִרְם הַּבְּיִרְם הַּבְּיִּם הַּבְּיִּם הַבְּיִּם הַבְּיִּם הַבְּיִּם הַבְּיִרְם הַבְּיִּבְּים הַבְּיִּבְּיִם הַבְּיִּם הַבְּיִּבְּיִם הַבְּיִּם הַבְּיבְּים הַבְּיִּבְּיִם הַבְּיִּם הַבְּיִּם הַבְּיִּבְּים הַבְּיִבְּים הַבְּיִּבְּים הַבְּיבְּים הְבִּים הַבְּיבְּים הַבְּיבְּים הַבְּיבְּים הַבְּיבְּים הַבּיבְּים הַבְּיבְּים הַבּיבְּים הַבְּיבְּים הַבְּיבּים הַבְּיבְּים הַבּים הַבּיבּים הַבּיבּים הַבּיבּים הַבּים בּיבּים הַבּיבּים הַבּים בּיבּים הַבּיבּים הַבּיבּים הַבּים בּיבּים הַבּיבּים הַבּים בּיבּים הַבּיבּים הַבּיבּים בּיבּים בּבּיבּים בּיבּים בּיבּים בּבּיבּים בּבּיבּים בּיבּים בּיבּים בּבּיבּים בּבּיבּים בּיבּים בּבּיבּים בּבּיבּים בּבּיבּים בּיבּים בּבּיבּים בּיבּים בּבּיבּים בּבּיבּים בּבּים בּבּיבּים בּבּיבּים בּבּיבּים בּבּים בּבּיבּים בּבּיבּים בּבּיבּים בּבּים בּבּיבּים בּבּיבּים בּבּים בּבּיבּים בּבּיבּים בּבּיבּים בּבּים בּבּיבּים בּבּיבּים בּבּיבּים בּבּים בּבּיבּים בּבּיבּים בּבּיבּים בּבּים בּבּיבּים בּבּיבּים בּבּיבּים בּבּים בּבּים בּבּבּיבּים בּבּיבּים בּבּים בּבּיבּים בּבּיבּים בּבּבּיבּים בּבּבּיבּים בּבּבּיבּים בּבּבּיבּים בּבּיבּים בּבּים בּבּיבּים

Neh. 9, 21. Comp. Arab. خَسَمَ and to suffer harm or loss.

Piel to cause to want or lack. Ps. 8, 6 מְאַלְהִים thou hast caused him to lack but little of a god; see in אַלְהִים B. 1. p. 54. With אָם of thing, Ecc. 4, 8.

HIPH. 1. Causat. to cause to fail, with accus. Is. 32, 6.

2. Intrans. to want, to lack, i. e. to suffer want, Ex. 16, 18.

Deriv. מְחָסֹר, and the five here following.

רְּטְרָּלְ verbal adj. wanting, lacking, with acc. 1 K. 11.52; with אָם Ecc. 6, 2. בְּיַבְּ lacking bread 2 Sam. 3, 29. בְּיַבְ lacking understanding Prov. 6, 32. 7, 7. 9, 4. Subst. want of understanding Prov. 10, 21.

ገርር m. want, poverty, Prov. 28, 22. Job 30, 3.

רְּטְרָ m. want, poverty, Am. 4, 6. Deuz. 28, 48. 57.

קרְיִם Hasrah, pr. n. m. 2 Chr. 34,2?, for which in the parall. passage 2 K. 23, 14 is יחַרְיִם

קרוֹן m. (r. קסָת) deficiency, defect, Ecc. 1, 15.

বিশ্ adj. m. clean, pure, morally, Joh 33, 9. R. মুচ্নু II.

म्रोंग see मांग.

* This to cover, to veil, e.g. the head 2 Sam. 15, 30. Jer. 14, 4; the face Esth

6, 12. 7, 8. Syr. معلًا, Arab. فغ id. Comp. المامة المامة.

Piel to overlay with gold, silver, etc. with two acc. 2 Chr. 3, 5. 7. 8. 9.

PUAL to be covered, Is. 4, 5; see in no. 1.

Niph. pass. of Pi. Ps. 68, 14.

הְּשְׁרָ f. (r. הְשַׁהְ I) 1. a covering, protection, Is. 4, 5 הַבְּּיר בְּבוֹר מִשְׁר סִיבוֹר מִשְׁר סִיבוֹר מוֹר סִיבוֹר all the glory shall be a covering, i. e. protection. Others here take בּיִּבְּיר מִשְּׁר as Pual of הַשְּׁהְ.

2. a canopy; hence a bed with a canopy, curtains, bridal-bed, nuptial-couch, comp. בָּרָשׁ: Ps. 19, 6. Joel 2, 16.

3. Huppah, pr. n. m. 1 Chr. 24, 13.

* اَكِيلِ fut. ١١٥٠٠ to leap or start up; kindr. with القور, وقفر, comp. الفور, وفنر ففر, وفنر.

1. io start up, to rise up suddenly, in order to flee, 2 Sam. 4, 4. Job 40, 23. 2 K. 7, 15 Cheth.—Hence

3. to be startled, alarmed, Deut. 20, 3. Ps. 31, 23. 116, 11.

Niph. to flee away sc. in terror, to shrink away, 1 Sam. 23, 26. Ps. 48, 6. 104, 7.—Hence

m. haste, hasty flight, Ex. 12, 11. Deut. 16, 3.

קְּבְּיֹם (coverings) Huppim, pr. n. m. a) Gen. 46, 21, elsewhere בְּּשָּׁח q. v. b) 1 Chr. 7, 12. 15.—R. קַבָּּן I.

* Dobsol. root, Arab. أَخُفَنَ to take with both hands, to fill both hands.—
Hence, unless the verb itself be a denominative,

T only in dual הְּשְׁמֵיֵה, the two fists, Ex. 9, 8. Lev. 16, 12. Prov. 30, 4. Ez. 10, 2. 7. Ecc. 4, 6. Aram. μωω, Arab. Βυ transpos. πυγμή, pugnus.

קְּלֶּי, (perh. fister, fighter, from הָּיִּה) pr. n. *Hophni*, one of the sons of Eli, 1 Sam. 1, 3. 2, 34. 4, 4.

* I. TET i. q. nan, to cover, with by, comp. nan; hence to protect, Deut. 33, 12.

Arab. לבּבְּׁב to cover with a garment. The idea of covering lies in the syllable אָתַ, as also in the kindr. בה, אָב, אָד, נישר, אָד, comp. besides הַבְּחָ and אַבָּה, the

roots אָלָהְ and רְּבָה to hide; בֿשׁלּה, and שׁשׁב, to cover; אָבֿה Is. 31, 5 אָבָה, etc. also אָבָה, אָבָּא, in which Nun and Lamed are inserted in the pri mary syllable, as in אָלְא, אָלַא, etc.

Deriv. חַפָּרם, חַפָּר.

* II. ᠫᢓᠠ obsol. root. 1. to rub scrape, wipe off. Arab. Š rasit, fricuit.

2. to wash off or away, to lave; hence deriv. him, hm.

* ְּעְבַּוֹן fut. יְחָפַץ and יָחְפַּץ Ps. 37

1. to bend, to curve; Job 40, 17 יְּחְפֹּי, he bendeth his tail, etc. Arab. בֿבֿי to bend wood.

2. Intrans. and metaph. to incline, to be favourably disposed: a) Towards any one, to delight in, to favour, to love e. g. a person, c. 34, 19. 2 Sam. 20, 11; God towards man, Num. 14, 8. 2 Sam. 15, 26. Ps. 18, 20. al. Also of things, c. 2 2 Sam. 24, 3. Is. 56, 4. Ps. 112, 1; acc. Ps. 40, 7. Mic. 7, 18. b) To doing any thing, i. q. to will, to desire, to please; absol. Cant. 2, 7. 3, 5; with a finite verb Is. 42, 21. 53, 10; infin. c. 5 Deut. 25, 8. Ps. 40, 9. Job 9, 3. 1 Sam. 2, 25; inf. simpl. Job 13, 3. 33, 32 קַּמָצָּמָר זרָקף I desire to justify thee, i. e. thy justification.

Deriv. the three following:

קָּקְּעָּ m. plur. constr. מְּמַצִּי Ps. 35 27. 40, 15; but הָּמְצִירָם Ps. 111, 2; fem מְצָּבְיָּם; verbal adj. from r. יְבָּקַי.

1. delighting in, loving any thing. Ps. 5, אוֹם אָבֶּי בְּשֵׁר אַבּהָ אָבָּ . 34, 13 צְהַּחְ לֵּשִׁר אַבְּי לִשְׁר אַבּ . 34, 13 צְהַּחְ loving life. 35, 27. 111, 2. With infin. and אוֹן Nah. 1, 11. Also desiring, Ps. 40, 15 הַמַּצִּי רָבָּחִי . 35, 27. Mal. 3, 1.

10. 48, 14. 1 K. 5, 8. 9.—Spec. desire, Ps. 107, 30. Job 31, 16.

2. beauty, elegance, as causing delight; so אָבְיֵר חַפּא beautiful stones, i. e. precious, Is. 54. 12. אָבֶין חַפָּא a pleasant land Mal. 3, 12. Plur. מְּבָיִר מְשְׁרָע precious things Prov. 3, 15. 8, 11.

תְּבְּיִבְיּהָ (my delight is in her) Hephzibah pr. n. of the mother of king Manasseh, 2 K. 21, 1. Also as a symbolic came of Zion, Is. 62, 4.

* ו. שְׁבַּר . 1. to dig, to excavate; Arab. حفر l, VIII, X, to dig the ground, حَفَّرُ , حَفَّرُ , a well, pit; a pit, ditch. سُعَنِا to dig, اسعَنِ Hence with mid. rad. softened and q. v. In the Indo-European tongues the idea of digging is expressed by transpos. in γράφω, χρίμπτω, Germ. graben, Engl. grave; and with a sibilant prefixed Lat. *CRiBo; with r softened γλάφω, γλύφω, *CaLPo, *CuLPo.—Absol. Jer. 13, 7; with acc. e. g. a pit, well, Ecc. 8. 8. Ps. 7, 16. Gen. 21, 30. Num. 21, 18. So to dig for any thing, Ex. 7, 24. Job 3, 21. Poet. of the war-horse pawing the ground, Job 39, 21 בְּיֵהְפָרוּ בַּעָּמֶק they paw in the valley; comp. Virg. Georg. 3. 87, 98 cavat tellurem.—Metaph. to dig a pit for any one, i. e. to plot against him, c. Ps. 35, 7.

2. to dig out, i. e. to search or spy out, b explore; Job 39, 29 from thence he spieth out the prey. With acc. to explore land, to spy out, Deut. 1, 22. Josh. 2, 2. L.—For Is. 2, 20 see

Deriv. מְלַבְיִם, pr. n. הַשְּׁרָ, הַבְּיָשָׁתָ.

* II. אַרָּרָי, plur. יְרְשָּׁרְיּ, in pause יְרְשָּׁרְ, Arab. בּבֹּבּיׁ, to become red to blush, kindr. perhaps with אַרָּיָרָ, no. 2 to be red. Hence to be ashamed, to be put to shame, espec. as being frustrated or disappointed in one's plans and expectations, Ps. 35, 4. 26. 40, 15. 70, 3. 83, 18. Is. 24, 23. Jer. 15, 9; with אַרָּיִים רְּשָּׁרִים now thou art ashamed, then shalt thou lie down in quiet. With אָר סְּיִּרְ comp. שׁוֹב.

HIPH. to bring to shame, to cause disgrace, Prov. 19, 26.

2. Intrans. like Kal; comp. verbs of colour, Heb. Gram. § 52. 2. n; to be ashamed, to be put to shame, Is. 54, 4. Trop. of Mount Lebanon, as grieving for the loss of its beauty, Is. 33, 9. Also to act shamefully, to come to shame, Prov. 13, 5.

יוֹפַרְפַּרָת see חְּפֹרַ.

ַ חַּפֶּר (a pit, well, r. חַפָּר I) *Hepher* pr. n.

1. A royal city of the Canaanites, Josh. 12, 17; comp. 1 K. 4, 10.

2. Of several men: a) A son of Gilead Num. 26, 32. 27, 1. Josh. 17, 2. Patronym. קפרי Hepherite Num. 26, 32 b) An officer of David 1 Chr. 11, 36. c) 1 Chr. 4, 6.

לְּבְרֵים (two pits) Hapharaim, pr. n. of a place in Issachar, Josh. 19, 19.

contemporary with Nebuchadnezzar, Jer. 44, 30. Sept. Οὐαφοῆ, in Manetho Οὖαφοις, the eighth king of the second Saltic dynasty; the same who is called by the Greeks Απρίης, Hdot. 2.161, 162, 169. ib. 4.159. Diod. Sic. 1.68. See Rosellini Monum. Storici II. 143.

fut. plur. τορή, pr. to dig, Sept. σκάλλω Ps. 76, 7; Chald. and Samar. ορή id. Kindred perhaps with τρή i, the τ and w being interchanged. In Heb. only trop. to seek, to search after, to find out, e. g. wisdom Prov. 2, 4; secret things Prov. 20, 27; one's conduct Lam. 3, 40. Also to devise, to contrive; Ps. 64, 7 πίτο το τον τον με τον με στικές τον

NIPH. pass. to be searched out, Obad. 6.
PIEL to seek, to search, absol. Gen. 31,
35. 44, 12. With acc. to search out,
1 Sam. 23, 23; to search through 1 K.
20, 6. Zeph. 1, 12. Metaph. once Ps. 77,
7 ברווע האון my spirit maketh search,
inquiry.

PUAL 1. to be sought, and so 'to let oneself be sought,' i. e. to hide oneself, Prov. 28, 12; comp. v. 28, and Hithpa.

שׁבְּּחָ m. a device, purpose, Ps. 64, 7. See r. שׁבָּחְ Pu. no. 2.

* UDIT pr. to be loose, free, opp. to what is bound, restrained. Hence

1. to spread out loose things, to spread loosely, see عفش Arab. خفش II, to stretch out, to prostrate.

2. to lie prostrate, and hence to be weak, feeble, exhausted. Comp. שֹלַהָּת. Arab. בֹּשׁהׁ mid. E. Hence מִּשְׁרַהַּת.

3. to set free, e. g. a slave. Arab. to be poured out freely. Hence השבה, ישנה, ישנ

Pual to be set free, to be freed, as a slave, Lev. 19, 20.

Deriv. the four following.

שׁלָּטִי m. a spreading out, stratio; once Ez. 27, 26 בְּבְרֵירוֹמֶשׁ לְרַבְּבָּח tapetes stratæ ad equitandum, i. e. cloths spread out, carpets, for riding and driving.

កាឃុំគ្នាក្ f. freedom, Lev. 19, 20. R. ប៉ុន្តាក្ no. 3.

קלשרת and און היישטרת f. weakness, infirmity, disease, whence און היישטרת the sick-house, infirmary, hospital, 2 K 15, 5. 2 Chr. 26, 21. R. שטח no. 2.

תְּפְשִׁי adj. (pr. from a subst. שֹׁבְּי וֹי . q תשְׁבְּּח, with the adj. ending יִּי, plur תשְׁבִּח.

1. prostrate, weak, feeble, Ps. 88, 6. But see in no. 2.

2. free, opp. to a slave or captive, Job 3, 19. שְּׁהָּח חְּשֵׁי to let go free, e. g. a slave, Deut. 15, 12. 13. 18; יְשָׁהְּי חְּשִׁי וּלַבְּי וּלְבִּי וּלְבִּי וּלְבִּי וּלְבִּי וּלִבְּי וּלִבְּי וּלִבְּי וּלְבִּי וּלְבִי וּלְבִּי וּלְבִי וּלְבִי וּלְבִּי וּלְבִי וּלְבִיי וּלְבִיי וּלִיי וּלְבִיי וּלְבִיי וּלִיי וּלִיי וּלִיי וּלְיי וּלִיי וּילִי וּיל וּילִיי וּלִיי וּלִיי וּלִיי וּלִיי וּלִיי וּלִיי וּבּי וּלִיי וּלִיי וּלִיי וּלִיי וּלִיי וּבְיי וּלִיי וּלִיי וּלִיי וּלִיי וּלִיי וּלְייי וּלִיי וּלִיי וּלִיי וּלִיי וּלְייי וּלִיי וּלִיי וּלִיי וּבְּיי וּלְייי וּלְייי וּלְייי וּלְייי וּלְייי וּלְייי וּלְייי וּלְייי וּלְייי וּבְּיי וּלְייי וּלְייי וּלְייי וּלְייי וּייי וּלְייי וּלְייי וּלְייי וּלְייי וּלְייי וּלְייי וּילְייי וּייי וּבְּייי וּילְייי וּבְּיי וּיּיי וּייי וּלְייי וּייי וּייי וּילְייי וּייי וּיייי וּייי וּבְייי וּ

3. free from public taxes and burdens, 1 Sam. 17, 25.

הַמְשׁרת see הַמְשׁרת.

יוֹדְ m. (r. יְצַחְ) c. suff. יְבָּח, plur הְּדִּיק also יְצָּח (Milel) with Yod parag. 1 Sam. 20, 36. 37. 38 Cheth. 2 K. 9, 24.

1. an arrow, 2 K. 13, 17. 1 Sam. 20, 20.
בּצְלֵּיִישׁ arrow-men, archers, Gen. 49,
23. Trop. the arrows of God are lightnings, Hab. 3, 11; also poet. evils, calamities, inflicted upon men, Deut. 32. 23 comp. v. 42. Job 6, 4. Ps. 38, 3. 91, 5; espec. famine Ez. 5, 16.—Num. 24, 8 אַרָּיִי יִּבְּיִי he doth shake his arrows in blood; comp. Ps. 68, 24, and אַרָּיִי no. 2.

2. an arrow-wound, wound, Job 34, 6.

—Vice versa, in Eurip. Iphig. Taur. 314, missile weapons are called τραίματα ἐπιότια, flying wounds.

3. מין תחבים Sam. 17, 7 Cheth. the iron point of a spear. But in Keri and the similar passages 2 Sam. 21, 19. 1 Chr. 20, 5, the reading is שיש wood, i. e. the handle or shaft of a spear; and this alone is suited to the context.

* 그렇게 and 그렇게 Is. 5, 2, fut. בֹּיִלִיבּי.

1. to cut, to hew, to hew out, espectones; kindr. בְּשַׁתָּי. For the primary idea of cutting, which lies in the syllable אָד, see in אָבָּתָי.—Deut. 6, 11. 8, 9. Is. 5, 2. 10, 15. 22, 16. Prov. 9, 1. Part. בְּשַׁתְּיִּ hewers of stone, stone-cutters, 2 K. 12, 13. 1 Chr. 22. 2. 15. 2 Chr. 24, 12, also hewers of wood, wood-cutters, 1 K. 5, 29 [15]. 2 Chr. 2, 1. 17. Metaph. Ps. 29, 7 the voice of Jehovah cleaveth our

Aames of fire, i. e. sends forth forked lightnings; comp. Pu.

2. Trop. to cut off, to destroy; Hos. 6, 5 מְצְבְּמִּדְּ בַּנְבְּיִאִּרִם I cut them off by prophets, i. e. I announce to them death and destruction. The other member has הְּנְבְּיִדִּים.

Niph. to be cut in, to be graven, on stones, Job 19, 24.

PUAL to be hewn out, formed, Is. 51, 1. Hiph. i. q. Kal. no. 2. Is. 51, 9. Deriv. aring.

* וְבְּיֵן fut. מְצָהְי, with Vav conv.

1. to cut in two, to halve, like kindr. YET, q. v. Chald. and Syr. ****, for out or dig out.

2. to divide, espec. a) Into two parts, to halve, Gen. 32, 8. Ps. 55, 24 בְּיִרְיִים they do not halve their days, i. e. do not live out half their lives. With דְיֵבִי prægn. to divide and distribute between, among, Num. 31, 27. 42. Is. 30, 28 בִּירִ יִיתְּבִי the stream divides him even to the neck, i. e. rises to the neck and there divides him as it were into two parts. b) Also into several parts, Gen. 23, 1. Judg. 7, 16. 9, 43. Job 40, 30 [41, 6].

NIPH. to divide oneself, to be divided, 2 K. 2, 8, 14. Dan. 11, 4. Spec. into two parts, Ez. 37, 22.

Deriv. יְצִיק, הוֹצִיק, הצָהֶטָ, היִצְּיִם, and pr. names יְהַצִּיאֵל, יְהַצִּיאָל,

a) A city in Naphtali, fortified by Solomon, Josh. 11, 1. 12, 19. 19, 36. Judg. 4, 2. 1 K. 9, 15. 2 K. 15, 29. [It appears to have been situated on the high ground somewhere to the south of Kedesh; see Biblioth. Sacra, 1846, p. 212 aq.—R.] b) Another in Benjamin, Neh. 11, 33. c) Two cities in the south of Judah, Josh. 15, 23. 25. One is called also in the called also in t

אָבְוֹאַתְ Bee הַיְאָצֹהַ, a trumpet.

היצון f. sing. only in constr. היצון, the middle, midst, as היבות בולה midnight Job 34, 20. Ps. 119, 62. Ex. 11, 4. R. האות.

m. (r. הַבְּּה constr. בְּיִבְּה, c. suff.

1. half, the half part, Ex. 24, 6. Num. 15, 9. 10. Josh. 22, 23. אַבְּיָנְי the half of us 2 Sam. 18, 3; וֹצְיִנִי Is. 44, 16. 19.

2. the middle, midst, 2 Sam. 10, 4. בי העליקה midnight Judg. 16, 3. Ruth 3, 8.

Note. For τη signifying arrow, see in γη.

קבּקרוֹרוֹת (midst of restingplaces) Hatsi-hammenuchoth, pr. n. m. 1 Chr. 2, 52. Hence patronym. אר און v. 54.

קדר m. 1. i. q. אַדְּ, pr. an enclo sure, court; then poet. a dwelling-place habitation, i. q. קבר. Is. 34, 13 קברה רְצָנָה a dwelling-place for ostrich es. 35, 7 a court for reeds and rushes. R. קדר no. 1.

2. grass, herbage, Job 8, 12. 40, 15 Ps. 104, 14. al. Spec. a leek, collect. leeks, Num. 11, 5. R. ٦٢, no. 2.

* الحّب a root not in use, having the primary force of strength, firmness, like the kindr. عَصَنَ , pp, and Arab. حَصَنَ fortress.—Hence the two following:

אַרָּ m. the arm, fore-arm, as the seat and symbol of strength. Ps. 129, 7, see in פֿבּר Piel.

אוֹר m. (r. אַבּין) the arm, on which children are carried, the bosom, Is. 49, 22. Hence also bosom of a garment, Sept. מֹצְים מֹאָר מֹאָר מֹצִים arm, bosom; denom. בֹשׁב to carry in the arms or bosom. Eth. אוֹר אַ bosom.

* \(\sum_{\text{\subset}} \subseteq \) Chald. to be hard, rough; hence to be harsh, severe; see Thesaur. p. 510.

Aph. part. מְהַחְצְּמָה strict, severe, of a royal edict, Dan. 2, 15. 3, 22.

* עְבַּהְ to divide, and intrans. to be divided. Arab. בּבּב III, IV, to divide one's portion with another, בּבּב part, portion. Talmud. to cut or hew in pieces, whence מַצִּרְ an axe or adzetrop. to distinguish. Kindred roots are בַּצַחָ, הַצָּהְ, הַצָּהְ, רֹאָהָ, Chald. בַּצַחַ. The primary

iorce of cutting, hewing, sharpening to a point, is possessed by the syllable אָדוֹ in common with the kindred זה, זה, see יַּהָרָ , גוֹ , כס , אָנַי , בּוֹ , כס , בּוֹ , בּוֹ , בּוֹ , בֹּי , בּוֹ , בּוֹ , בְּיַבְּ , אַבְּיַר , בּוֹ , בּוֹ , בּוֹ , בּוֹ , בְּיַבְּ , אַבְּיִר , בּוֹ , בּוֹ , בּוֹ , בּוֹ , בְּיִבְּ , אַבְּיִר , בּוֹ , בּוֹ , בּוֹ , בּוֹ , בְּיִבְּ , אַבְּיִר , בְּיִבְּ , בִּיִּי , בּיִּבְּ , בְּיִבְּי , בְּיִבְּ , בְּיִבְּ , בְּיִבְּ , בְּיִבְּ , בְּיִבְּ , בְּיִבְּ בְיִבְּ , בְּיִבְּ , בְּיִבְּ , בְּיִבְּ , בְּיִבְּ , בְּיִבְּ בְיִבְּי , בְּיִבְּי , בְּיִבְּי , בְּיִבְּי , בְּיִבְּי , בְּיִבְּי בְּיִבְּי , בְּיִבְּי , בְּיִבְּי , בְּיִבְּי , בְּיִבְּי בְּיִבְּי , בְּיִבְּי בְּיִבְּי , בְּיִבְּי בְּיִבְּי , בְּיִי , בּיִּבְּי , בְּיִבְּי בְּיִבְּי , בְּיִבְּי בְּיִבְּי , בְּיִבְּי בְּיִבְּי , בְּיִבְּי בְּיִבְּי , בְּיִבְּי בְיִבְּי , בְיִבְּי בְּיִבְּי , בְּיִבְּי בְּיִבְּי בְּיִי , בִּיוֹ , בִּיבְי , בְּיִבְּי בְּיִבְּי בְּיִבְּי בְּיִבְּי , בְּיִבְּי בְּיִבְּי בְּיִבְּי , בְּיִבְּי בְּיִבְּי , בְּיִבְּי בְּיִבְּי , בְּיִבְי בְּיִבְּי , בְּיבִּי , בְּיבִּי , בְּיבִּי , בְּיבִּי , בְּיבְייִי , בְּיִבְּי בְּיִי , בְּיִבְּיִי , בְּיִבְּייִי , בְּיִייִי , בְּיִי בְּיִבְּיִי , בְּיִבְּייִי , בְּיִבְּיִי , בְּיִייִי , בְּיִייִי , בְּיִייִי , בְּיִבְּיִי , בְּיִייִי , בְּיִבְּיִי , בְּיִייִי , בְּיִייִּי , בְּיִייִי , בְּיִייִי , בְּיִייִי , בְיִייִי , בְּיִייִי , בְּיִייִי , בְּיִייִי , בְּיִייִּי , בְּיִייִי , בְּיִייִּי , בְּיִייִי , בְּיִייִּי , בְּיִייִי , בְּיִיי , בְּיִייִי , בְּיִיי , בְּיִייִי , בְּייִי , בְּיִיי , בְּיִיי , בְּיִייִי , בְּיִייִי , בְּייִיי , בְּיִיי , בְּייִי , בְּייִי , בְּייִי , בְּייי , בְּייִיי , בְּייִי בְּייִי , בְּייִיי , בְּייִיי , בְּייִיי , בְּייִיי , בְ

PIEL part. מְּתַצְּבֶּרִם Judg. 5, 11, either: those dividing sc. the booty, spoil; comp. Is. 9, 2. 33, 23. Ps. 68, 13; or, with the Targg. and Rabbins, sagittarii, archers, as denom. from מון an arrow; comp. Targ. Judg. 5, 8.

PUAL to be divided out, to be allotted, e. g. the months of one's life, Job 21, 21. Deriv. Yn, and the two following.

רְאָדְי, m. 1. i. q. רְדִי, an arrow, poet. for lightnings, Ps. 77, 18.

2. a small stone, gravel-stone, as cut or broken small; collect. gravel, grit, Prov. 20, 17. Lam. 3, 16.—Syr. (3).

Arab. 28.

רְּבְּיִלְיִהְ (pruning of the palm) Gen. 14, 7. 2 Chr. 20, 2, Hazezon-tamar, pr. n. of a city on the western shore of the Dead Sea, renowned for its palm-trees; afterwards called יַבִּי En-gedi. On the palms of En-gedi, see Plin. H. N. V. 7. Celsii Hierob. II. 491.

and הוציצה f. a trumpet, Num. 10, 2 sq. 31, 6. Hos. 5, 8. 2 K. 12, This was the straight trumpet, different from the שוֹשֵּׁל buccina or horn, which was crooked like a horn; see Joseph. Ant. 3. 12. 6. Jerome ad Hos. 5, 8. Buxtorf Lex. p. 816.—The etymology has occasioned various conjectures. With most interpreters, I have formerly referred it to דְצַר, Arab. בּבָּה, to be present, Conj. X to call together, to convoke; whence then the form מצוצה after the analogy of Arab. Conj. XII, i. q. to convoke sc. with the trumpet; and hence trumpet, so called as used for convoking an assembly. Others, as recently, Ewald. Heb. Gram. p. 242, suppose the trumpet to be so called as being narrow and slender; a meaning which s not found in the root either in Hebrew or Arabic. But there can be little doub, that this is an onomatopoetic word, imitating the broken pulse-like sound of the trumpet, like the Lat. taratantara in the verse of Ennius ap. Serv. ad Virg. Æn. 9. 503. Germ. trarara. Similar to this is the Hebrew word, especially if pronounced in the Arabic manner, hadderah.—Hence the denom. verb:

לבידים to trumpet, to blow the trumpet, found only in part. מתצרים מתצרים (מַתְצַרִים)

1 Chr. 15, 24. 2 Chr. 5, 13. 7, 6. 13, 14.

29, 28 Chethibh. In Keri, one s heing dropped, it is every where מַתְצִרִים i. c.

2 Chr. 5, 12 is מתצרים, which seems to be an error of the transcriber.

לאבין obsol. root. 1. to surround, to enclose with a wall, hedge, etc. Arab. to surround, to besiege, Eth. האבע to wall in. Comp. in יחָביר. Hence אַבָּיר, חָבִּיר no. 1, and pr. n. אַבָּיר, יִתְּבִירוֹ, יִתְּבִירוֹ, יִתְּבִירוֹ, יִתְּבִירוֹ, יִתְּבִירוֹ, יִתְּבִירוֹ, יִתְּבִירוֹ, יִתְּבִירוֹ, יִתְבִּרוֹן

2. to be green, verdant. Arab. לֹבָהׁ to be green, sc. a field, grain, etc.— Hence אַצִּרכּן no. 2. grass.

Note. Etymologists have usually assumed here two different roots. But the connection of the ideas is shown in the Greek χόρτος, which like הַצְּרֵי signifies first an enclosure, court, especially for cattle; and then a pasture, and by meton. pasturage, i. e. grass, green herbage, etc. See Passow and other Gr. Lex. art. χόρτος.

רבּתְי constr. בְּעַרָה, c. suff. בְּעַרָה, plur. בְּעַרָה constr. בְּעַרָה, also בְּעַרָה, constr. בְּעַרָה, comm. gend. an enclosure, i. e. an open place surrounded by a fence, paling, wall, etc.—Spec.

1. a court, before or surrounded by a building; e. g. a private dwelling, Ex. 8, 9. 2 Sam. 17, 18. Neh. 8, 16. אַרָּהָּי court of the guard or prison Jer. 32, 2. 12. 33, 1. Neh. 3, 25. Of a palace, 1 K. 7, 8. 9. 12. Esth. 2, 11. Before the tabernacle Ex. 27, 12 sq. 35, 17. 18. 40, 8. Also of the temple, which had two courts; one inner, אַרָּהָרָהָרָ Ez. 40 28. 32, and בּרִּהָרָ K. 6, 36. Ez. 10, 3

- 2. a village, hamlet, Lat. villa, pagus, i. e. farm-buildings, farm-hamlets, usually erected around an open space or court, often in the neighbourhood of cities, Josh. 13, 23. 28. 15, 32 sq. 1 Chr. 4, 33. Neh. 11, 25. Diff. from קבור קבור , Josh. 15, 47. Spoken also of the movable villages or encampments of nomadic tribes, who usually pitch their tents in a circle, or so as to form an enclosure, Gen. 25, 16. Deut. 2, 23. Is. 42, 11; comp. Ps. 10, 8.—Hence
- 3. As the name of several cities and villages:
- a) תְּצְר־אָּדֶּר Hazar-Addar (village of Addar) a place on the border of the tribe of Judah Num. 34, 4; called shortly אַדָּר Josh. 15, 3.
- h) אַבר סּפְּחוֹ Josh. 19, 5, and מַבּר I Chr. 4, 31, Hazar-susah or Hazar-susam (village of horses) in the tribe of Simeon.
- c) תְּבֶּר עֵּרכּיִן Ez. 47, 17, and בַּרְכּיִן 48, 1. Num. 34, 9. 10, *Hazar-enan* (vilage of fountains) on the northern border of Palestine.
- d) אַבְּר שׁדּכֶּל (village of jackals) Josh. 15, 28. 19, 3. 1 Chr. 4, 28. Neh. 11. 27, in the tribe of Simeon.
- e) חָצֵר חַמְּרכוֹן *Hazer-hatticon* (middle village) Ez. 47, 16, on the borders of Hauran, Auranitis.
- f) Plur. הְצֵּרוֹת Hazeroth, a station of the Israelites after leaving Sinai, prob. the fountain now called 'Ain el-Hudhera, לבלה; see Bibl. Res. in Palest. I. p. 223.

 Num. 11, 35. 12, 16. 33, 17. Deut. 1, 1.

יוצרי Hezro, see in הַצְרֵר .

קוברי, (enclosed, walled in, r. קוברי, Hezron, pr. n. a) A son of Reuben Gen. 46, 9. Ex. 6, 14. Patronym. is קובריל, Num. 26, 6. b) A son of Perez Gen. 46, 12. Ruth 4, 18. Gr. Έσρώμ Matt. 1, 3. c) A city in the south of Judah, called also קוברי Josh. 15, 25.

לְּבְּרֵי (id.) Hezrai, pr. n. of one of David's military chiefs, 2 Sam. 23, 35 Chethibh. In Keri and 1 Chr. 11, 37, אבות Hezro.

reth, pr. n. of a district in Arabia Felix situated on the Indian ocean and abound ing in frankincense, myrrh, and aloe, but noted for the insalubrity of the climate, whence the name; still called

by the Arabs , Hadramaut, Gen. 10, 26. 1 Chr. 1, 20. See Abu.fc.dæ Arabia ed. Gagn. p. 45. Niebuhr's Descr. of Arabia p. 283–294. Germ.

חיק see חיק.

קר ה. (r. הַבְּהָי no. 3) c. Makk. הַחָּי, נ. suff. יְבְּיִה, but קְבְיָּ Lev. 10, 13, יַבְּיָה Ex 5, 14; plur. הַבְּיִּר constr. יְבִּיה מוּבְּי Ez. 20, 18; pr. something decreed, prescribed, appointed; e. g. יְבָּיה that which is decreed or appointed for me, Job 23, 14.—Spec.

- 1. An appointed portion, e. g. of la bour, a task, Ex. 5, 14. Prov. 31, 15; of food, an allowance, Prov. 30, 8. Gen. 47, 22.
- 2. An appointed bound, limit, Job 26, 10. Prov. 8. 29. Jer. 5, 22. אַבְּלָּר vithout bound, without measure, immeasurably, 1s. 5, 14.
- 3. An appointed time, set time, Job 14. 13. Mic. 7, 11.
- 4. A prescribed statute, ordinance, law Gen. 47, 26. 1 Sam. 30, 25. Ps. 81, 5. In Sing. also collect. of a body of laws (comp. מוֹרָה) Ex. 15. 25. Is. 24, 5. Plur statutes, laws, espec. laws prescribed from God to men, Deut. 4, 5. 8. 14. 6, 24. 11, 32. 12, 1; of the laws of nature Job 28, 26. Ps. 148, 6. Also: a) a decree of God Ps. 2. 7; comp. Job 23, 14. b) a statutory portion, appointed portion, as fixed by law, Ex. 29, 28. Lev. 7, 34. 10, 15. Num. 18, 8. c) a custom, having the authority of law, Judg. 11, 39. 2 Chr. 35, 25.
- * TPT in Kal not used, i. q. PPT, pr. to cut in, to hew, i. q. to hack; hence to engrave, to carve, see Pual no. 1; to delineate, to portray, see Pual no. 2, comp. PPT no. 2; also to hack up the ground. to dig, see Hithpa.

PUAL part. הַחְקָה 1. engraved, carved, 1 K. 6. 35.

2. delineated, portrayed, painted, Ez. 8, 10; comp. 23, 14.

HITHE. to hack up the ground with a

hoe or pickaxe, to dig a trench, etc. So from the primary signification I would explain Job 13, 27 צֵל־יָּדְיִנְיִר רַגְּלֵר וְּחִוּקְהוּ בִּירְיָּבְיר רַגְּלֵר וְחִוּקְהוּ בּיר מִינְלִי רַנְלֵּר וְחִוּקְהוּ around the roots (soles) of my feet hast thou digged, i. e. hast made a trench, so that I can go no further, thou hast stopped my way; comp. 19, 8. Lam. 3, 7. Usually, around the roots of my feet hast thou drawn lines, i. e. made marks how far I may go.

TRN fem. of Pri no. 4, a statute, law; ordinance. Sing. spoken always of a single law; e. g. norm ren the law of the passover Ex. 12, 43. Num. 9, 14. 19, 2. Lev. 3, 17. al.—Plur. statutes, laws, Lev. 18, 5. 26. 20, 13. Ez. 5, 6. 43, 18. Deut. 8, 11. 2 Sam. 7, 19. al. Of the laws of the heavens, of nature, Job 38, 33. Jer. 31, 35. 33, 25. Also customs, 1 K. 3, 3. Mic. 6, 16; of the heathen i. e. idolatry 2 K. 17, 8. Lev. 20, 23.

אַסְרְּמָא (bent, crooked) Hakupha, pr. n. m. Ezra 2, 51. Neh. 7, 53. R. קבּהָ.

* ¬P¬ i. q. Arab. Lo bend one-self, to be crooked. Hence pr. n. ¬p¬¬.

ר דְּרָתְ pr. to cut in, to hew, to hew in; comp. the kindred verbs (all of which also are onomatopoetic) אָדָה, בָּשָׁ and to cut or hew with the sword, and then also to stamp violently, to en-

counter violently; and and ideas id. Germ. hacken, Engl. to hack. We may remark in passing. that espec. in verbs if, which double the middle radical, there are many which are onomatopoetic, and therefore common to several languages, as protocolor, to grope, is to lick, if, if it innio, schallen, if it is beat, to pound, etc. and also in doubled forms, as if if gargarizavit, if it is privit, if it is intinum edidit, etc. Spec.

1. to cut in, e. g. a sepulchre in a rock, to hew in, Is. 22, 16; letters and figures on a tablet, to grave in, to inscribe, γράφω, Is. 30, 8. Ez. 4, 1.

2. i. q. γράφω, to grave, to trace, to portray, Is. 49, 16. Ez. 23, 14.

3. to ordain, to appoint, Prov. 8, 27. 29; to decree, as a judge Is. 10, 1. Part. Ppin poet. for unit, judge, leader, ruler, Judg. 5. 9

Pual part. ppnp pr. what is prescribed, i. e. a law, statute, Prov. 31, 5.

Hoph. fut. אָרְהָיק (for הַּתְּק Dag. f. being dropped) to be graved in, inscribed, Job 19, 23.

Po. i. q. Kal no. 3, to decree Prov. 8
15. Part. ppin a) a lawgiver, Deut.
33, 21. Is. 33, 22; a judge, léader, ruler,
i. q. uni Judg. 5, 14. b) a sceptre, as
the badge of power, Num. 21, 18 Ps
60, 9. Gen. 49, 10.

Deriv. ph, הַּשְּׁת, pr. n. בְּשִׁת, and

PPT m. only in plur. constr. הַקְּקָ decrees Is. 10, 1; resolves, determinations, Judg. 5, 15, where it corresponds to the similar word הַקְרָר in v. 16.

PPN Hukkok, pr. n. of a town on the confines of Asher and Naphtali, Josh. 19, 34; for which PPN 1 Chr. 6, 60. Perh mod. Yakûk, Bibl. Res. in Palest. III App. p. 133. Biblioth. Sacr. 1843, p. 80.

* בְּחַלָּר Job 13, 9, to search, to search out, to examine, pr. the interior of the earth, spoken of mining, Job 28, 3, The primary idea lies in boring and digging; kindred with בַּרָה, נַקָּר.—Constr. absol. Deut. 13, 15. Ez. 39, 14; with acc. of pers. or thing, to search out, to explore, e. g. a land Judg. 18, 2; food and drink, i. q. to taste, to try, Prov. 23, 30; wisdom Job 28, 27; the mind or heart of any one 1 Sam. 20, 12. Ps. 139, 1. Prov. 28, 11 the rich man is wise in his own eyes, וְדַל מֵבִין נַחְקְרָנוּ but the poor man who hath understanding searcheth him through; Sept. καταγνώσεται, Aqu. Theod. έξιχνιάσει.

Piel i. q. Kal, Ecc. 12, 9.

Niph. pass. of Kal, Jer. 31, 37. 1 K. 7, 47 אָרן מְשְׁכֵל נְחַבֶּר מִשְׁכֵל נְחַבָּר of the brass was not to be searched out, ascertained; comp. אֵרן חַבָּר.

Deriv. מְחָקֵי and

בּקר 1. a searching out, examination, Job 34, 24; Prov. 25, 27 see in סָּבּרוֹר post in osearching out, past finding out. unsearchable, Prov. 25 3; so of what is innumerable. Job 5. 9, 10. 36, 26. Also חַּבְּרֵי לֵב searchings of mind, queries. deliberations, Judg. 5, 16.

2. What is known only by searching out, a secret, the inmost part, Job 39, 16 בול אול האום און לא ליינים לא ביינים לא ביינים

Metaph. គ្នាក់ខ្លួ ក្រុក Job 11, 7, i. q. τὰ βάθη τοῦ θεοῦ 1 Cor. 2, 10.

II. The a hole, see Tim.

הור see דור.

י בּּרָבָּר pr. n. see in יוֹר הַבּּרָבָּר

or אֹרָהָ obsol. root, Arab. to ease oneself, the vulgar word for this act. Hence, wherever a derivative from it occurs in the text, the Hebrew critics have placed in the margin or Keri a less offensive expression. See the deriv. אַרָּהָאָרֹם, and

יורָאִים m. plur. constr. חַרָּאִים for חַרָּאַים 2 K. 6, 25; c. suff. הרציהם Is. 36, 12, and contr. הַרְיהָם 2 K. 18, 27; excrements, dung. In Is. l. c. and 2 K. 18, 27 is read in Keri the less vulgar naix, the vowels of which are written under this word in the text.-2 K. 6, 25 חרי יונים doves' dung, which may be taken literally; since it is not incredible that persons oppressed by severe famine should deyour even the excrements of animals; comp. Celsii Hierobot. II. p. 32. Rosenmüller ad Bocharti Hieroz. II. p. 573. Still, it is not improbable, that some kind of vegetable food is to be here understood; just as the Arabs call the herb ; خرو العصافر, Kali, sparrows dung, and as in Germ. asafætida is called de-See Bochart Hieroz. II. vil's dung. p. 580 sq. But comp. Celsius I. c. p. 233, who clearly shows that Bochart was mistaken in affirming that among the Arabs doves' or sparrows' dung is a common epithet for chickpeas or vetches In Keri 2 K. l. c. is דְּבְרוֹנְים q. v. fried.

* בְּיָרֵב and בְּיָרֶ fut. קּרָב, once קּרָב, once קּרָב Jer. 26, 9 in some copies; imperative בּרַב.

1. to be dried up, to be dry, spoken of water, streams, Gen. 8, 13. Hos. 13, 15. Ps. 106, 9.—It seems to denote merely the absence or failure of water, and thus tiffers from the to be fully dry, dried;

2. to be laid waste, to lie desert, e. g lands, cities; since dry places quickly become waste and desert (comp. Is. 42 15. 48, 21); Is. 34, 10. Jer. 26, 9.; of sanctuaries Am. 7, 9. Also to be wasted, destroyed, of a people, Is. 60, 12; and trans. to waste, to destroy, Jer. 50, 21. 27.

-Arab. خَرِبَ to be laid waste, Conj. II, to waste to destroy; kindr. with which is حَرَبَ I, III, IV, to wage war.

3. to be amazed, astonished, Jer. 2, 12; since the silence and solitude of the desert overpower the mind. See the synon. DDD.

NIPH. 1. Pass. of Kal no. 2, to be desolated, to be laid waste, Ez. 26, 19. 30, 7.

2. Recipr. to waste one another, to fight together, 2 K. 3, 23.

Pual pass. of Kal no. 1, to be dried, Judg. 16, 7. 8.

Hips. 1. to dry up water 2 K. 19, 24. Is. 50, 2. Jer. 51, 36.

2. to desolate, to lay waste cities, lands, Ez. 19, 7. Judg. 16, 24; to destroy a people 2 K. 19, 17. Is. 49, 17.

Норн. pass. of Hiph. no. 2. Ez. 26 3. 29, 12.

The deriv. all follow.

בוֹרֶב Chald. i. q. Heb.

HOPH. to be laid waste, destroyed, Ezra 4, 15.

קרב מוֹן. dry, Lev. 7, 10. Prov. 17, 1.

waste, desolate, Jei 33, 10. 12. Neh.
 3. 17. Ez. 36, 36.

תְּרָבּ f. in pause הָתֶּר, c. suff. חַּרְבּ plur. חַרָבוֹת, constr. חַרָבוֹת.

 of death, Job 19, 29. Metaph. of a false and slanderous tongue, Ps. 57, 5.

2. Trop. of other cutting instruments, e. g. a knife for circumcising Josh. 5, 2. 3; a knife or razor Ez. 5, 1; a graver or chisel Ex. 20, 25; an axe Ez. 26, 9. Poet. of the curved tusks of the hippopotamus, Job 40, 19.

3. dryness, drought, Deut. 28, 22; unless perhaps it should be written ...

מתרה and מתרה (dry, desert) pr. n. Horeb, a lower part or peak of Mount Sinai, so called at the present day, from which one ascends towards the south the summit of Sinai properly so called, or שביש Jebel Mūsa. Ex. 3, 1. 17, 6. Deut. 1, 2. 6. 4, 10. 15. 5, 2. 18, 16. 1 K. 8, 9. 19, 8. Mal. 4, 4. Comp. Burckhardt's Travels in Syria, etc. p. 566 sq. [But Horeb seems rather to have been a general name for the whole mountain, of which Sinai was a particular summit; see Hengstenberg Auth. des Pentat. II. p. 396. Bibl. Res. in Palest. I. pp. 177, 551.—R.

הָלֶת m. 1. dryness Judg. 6, 37. 39. Hence, drought, heat, Gen. 31, 40. Hagg. 1, 11. Is. 4, 6. 25, 4. 5. Also of the dryness and heat of fever, Job 30, 30.

2. waste, desolation, Ez. 29, 10. Zeph. 2, 14. בֵר חֹרֶב waste cities Is. 61, 4.

תְּבְבוֹת f. plur. אָדְרָבוֹת, with art. הָּדְבָּה, constr. הִוֹרְבוֹת. R. הַדָּב

1. dryness, plur. dry places, deserts, Is. 48, 22.

2. wasteness, desolation; concr. waste, desolate. Lev. 26, 31 הַרְבִּירָם I will make your cities desolate. Ez. 25, 19. 35, 4. Plur. waste places, ruins. Ps. 102, 7. Ez. 13, 4. 33, 24. 27. הַרְבָּירִ הַלָּבְיר to build up waste places, to rebuild ruins, Ez. 36, 10. 33. 38, 12. Mal. 1, 4. Is. 58, 12. 61, 4; also בְּיִר הַיִּרְבִּיר וֹנִיר וֹנִין וֹנִין וֹנִין וֹנִין וֹנִין וֹנִין וֹנִין וֹנִין שׁנִין who build up ruins for themselves, i. e. who build up splendid palaces which will soon be ruins. בירות מְרִבוֹת מְרֵבוֹת מְרֵבוֹת מְרֵבוֹת מְרֵבוֹת מְרֵבוֹת מְרֵבוֹת מִרְבוֹת מְרֵבוֹת מִרִבוֹת מִרִּבוֹת מְרֵבוֹת מְרֵבוֹת מְרֵבוֹת מִרְבוֹת מִרִּבוֹת מְרֵבוֹת מִרִּבוֹת מִרְבוֹת מְרֵבוֹת מִרְבוֹת מִרִּבוֹת מִרְבוֹת מִרְבוֹת מִרְבוֹת מִרְבוֹת מִרְבוֹת מִרְבוֹת מִרִּבוֹת מִרְבוֹת מִרְבוֹת מִרְבוֹת מִרִּבוֹת מִרְבוֹת מִרִּבוֹת מִרְבוֹת מִרִּבוֹת מִרְבוֹת מִרִּבוֹת מִרִבוֹת מִרִּבוֹת מִרְבוֹת מִרְבוֹת מִרְבוֹת מִרְבוֹת מִרְנִית מִרְבוֹית מִרְנִית מִרְנִית מִרְנִית מִּרְנִית מִּרְנִית מִּרְנִית מִרְנִית מִּרְנִית מִּבְּית מִּרְנִית מִּרְנִית מִּרְנִית מִּרְנִית מִּרְנִית מִּינִית מִּינִית מִינִית מִינִית מִּינִית מִּינִית מִּינִית מִּינִית מִּינְית מִינִית מִּינִית מִּינְית מִּינְית מִינִית מִינִית מִּינְית מִינְית מִינְית מִינְית מִּית מִינְית מִּית מִּית מִּית מִינְית מִינְית מִּית מִינְית מִינְית מִּית מִּית מִינְית מִּית מִינִית מִינְית מִינְית מִינְית מִּית מִינְית מִינְית מִּית מִינְית מִּית מִּית מִּית מִּית מִינְית מִּית מִינְית מִּית מִּית מִינְית מִינְית מִּית מִּית מִינְית מִינְית מִּית מִינְיים מִּית מִּית מִּית מִינְית מִינְית מִּית מִּית מִּית מִּית מִּית מִּית מִּית

הַרְבָּח f. (for הַּבְּבֶּח) only with art. הַחַרְבָּח, the dry, the dry land Gen. 7,

22. Ex. 14, 21. 2 K. 2, 8; comp. in מַּרָבּ R. בַּחָרָב.

קרבוֹרָ m. (r. קרבוֹיָם) plur. constr. קרבוֹנֵי dryness, drought, heat of summer, Ps 32. 4.

מרְבּוֹנְא (prob. Pers. בֹּיְשׁוֹט ass-dri ver) Harbona, pr. n. of a eunuch of Xerxes, Esth. 1, 10; for which in 7, 9 חַרְבּוֹנְת

לבות מחמל לביים ל

תרבל m. a locust, so called from its leaping; see r. דְרַבְּלֹ, and comp. ἀττακός, ἀττελαβος, from ἄττειν. Spoken of a winged and edible species of locust, Lev.

a flight of locus's, a kind of locusts without wings, t and n being interchanged.

ז היידין fut. דְּיִדְיִדְ 1. to tremble, e. g a mountain, Ex. 19, 18. Elsewhere only of persons, to be in trepidation, to be terrified, Ex. 19, 16. Gen. 27, 33. Ruth 3, 8. Is. 10, 29. al. Ascribed to the heart, 1 Sam. 28, 5; with יְ of cause, Job 37, 1. Prægn. a) Gen. 42, 28 באַרוּרוּ לַאַמִּרוּ לַאַמִּר they trembled one towards another i. e. they turned trembling one to another, saying. b) With אַרְבָּיִּ אָרִם אָרַבּי to follow any one trembling 1 Sam. 13, 7. c) With יַבְּיִבְּיִּ to trem

We at meeting any one, to meet him trembling, 1 Sam. 16, 4. 21, 2.

2. Trop. a) i. q. to come trembling, to hasten, (comp. Lat. trepidare, Virg. En. 9. 14.) with prom a place, Hos. 11, 10. 11. b) With br, to tremble for any one, i. q. to care for, 2 K. 4, 13.

HIPH. to terrify, to make afraid, Judg. 8, 12. 2 Sam. 17, 2. Lev. 26, 6. Job 11, 19. Is. 17, 2. al.

Deriv. pr. n. חרור and those here following.

Tin adj. 1. trembling, fearful, Judg. 7.3; with by of that for which one trembles 1 Sam. 4, 13.

2. Trop. of reverence towards God, piety, i. e. fearing, revering. Ezra 10, 3 בַּיִּבְינֵים בַּמַבְּנֵח אֱלַהִינּי fearing, revering the commandment of our God, comp. 9, 4. Is. 66, 2 חַרֵי צֵּל הְּבָרִי who trembleth at my word; with אַל v. 5.

הֶרְנָה f. constr. הֶרְנָה, plur. הְרָנָה ב. 26, 16. R. הַרָבה.

1. a trembling, terror, fear. Gen. 27, 33 and Isaac trembled הַּרְרָה נְּדֹלָּה a great trembling, i. e. was in great trepidation and alarm. 1 Sam. 14, 13. Is. 21, 4. al. The genit. following refers to the person feared, as תַּרְרָה צְּלִהְרָם fear of man Prov. 29, 25; תְּרָהַה צְּלִהְרָם a terror of God, a great or panic terror, 1 Sam. 14, 15; comp. Θεσπέσιος φύζα II. 9. 2.

2. care, concern, 2 K. 4, 13; see the root no. 2. b.

3. Haradah, pr. n. of a station of the Israelites in the desert, Num. 33, 24.

לְּדֶּהְ fut. מְיָחֵרָ, apoc. יְחָרָ, זְיִהָר, But יְהָרָ, Is. 24, 6 is from יְהָרָ.

1. to burn, to be kindled, to glow, kindr. קרה; spoken only of anger, espec. in the following phrases: a) תַּרָח אָהָ פֹּ Ex. 22, 23. 32, 22. Num. 11, 10; with 2 against any one Gen. 30, 2. 44, 18. Job 32, 2. 3; often of God, Ex. 4, 14. Num. 11, 33. Josh. 23, 16. Is. 5, 25. Hos. 8, 5; rarely with 3 Num. 24, 10; 3 Zech. 10, 3. b) Impers. ו חרה לו it was kindled to him, i. e. he was angry, wroth, where anger is usually supplied, Gen. 31, 36. 34, 7. 1 Sam. 15, 11. 2 Sam. 19, **63**. al ביניו (anger) is kinded in his eyes, anger being chiefly visible in the kindling eyes and inflamed countenance. Gen. 31, 35. 45, 5.—Sometimes these formulas express the feeling of grief, sadness, rather than anger; and hence are rendered in Sept. by the verb λυπέομαι, as Gen. 4, 5. Jon. 4, 4. 9. Neh. 5, 6. On the affinity of these ideas, see in ΣΣ3.

2. to be angry, wroth, c. 4 Hab. 3, 8.

Niph. Part. plur. מְחֵרֵים, i. q. Kal no. 2, to be angry, wroth, with בְּ of pers. Is. 41, 11. 45, 24. The form מְחֵרֵּא Cant. 1, 6 is from r. חַרֵּר.

HIPH. יְחַחֶּרָה, fut. וַיַּחֵר, 1. to let burn to kindle sc. anger, c. על Job 19, 11.

2. to be ardent, zealous, to do with ardour, zeal, followed by a finite verb. Neh. 3, 20 צְּחַרֶּין חָחֵיִרִם בְּרוּוְּהַ מַּלְּוּרְ מַּבְּרוּוְ after him Baruch zealously repaired, etc. or, emulating him repaired, etc.

Tiph. fut. הַחְקָהַל (after the form מְּקְבֵּיל to emulate, to rival, Jer. 22, 15; c. אָל to contend with any one, Jer. 12, 5.

HITHPA. fut. apoc. קהוהה, to fret oneself, to be angry. indignant, Ps. 37, 1. 7. 8. Prov. 24, 19.

Deriv. יְחָרָי, יְחָרָא, אָחָהָה.

תְרְהַיָּה (he was dry) Harhaiah, pr. n. m. Nch. 3, 8. R. חֵרֶה.

קרוד (trembling, terror, r. תְּבֶּר) Harod, pr. n. of a fountain, or of a place near by it, קרוד Judg. 7, 1.—Hence gentile n. הַרֹּדִר Harodite, 2 Sam. 23, 25.

m. plur. (ד. ידָר strings of pearls, gems, corals, or the like, neck-laces, Cant. 1, 10. Syr. אונה and Arab.

קררל m. Job 30, 7. Zeph. 2, 9; Plur. קרלים Prov. 24, 31, a thorn-bush, bramble, so called from its pricking, burning; from a root קרבי i. q. קרבי. Comp. Eth. አሕላላ to burn, for አሕሊረ. See Celsii Hierobot. T. II. p. 166.

קרנּמָף (i. q. אָה snub-nosed) Harumaph, pr. n. m. Neh. 3, 10.

קררון m. (ר. קרון a burning, something burning, Ps. 58, 10. Of a yer, קרון אַק glow of anger, burning anger, fierce wrath. Num. 25, 4. 32, 14. 1 Sam. 28, 18. Hos. 11, 9. Job 20, 23. Jer. 25, 37.—Hence

2. Trop. anger, wrath, Neh 13, 18

רש. 2, 5. Ez. 7, 12. 14. Plur. קורנים bursts of anger Ps. 88, 17.

I. הָרְנִץ m. plur. constr. הַּרָבִּץ Am. 1.3; part. pass. from r. חָרֵץ to cut in, etc.

- 1. Pr. something cut in, dug out; hence a) a ditch, trench of a fortified city, Dan. 9, 25; where the verb הַבְּיִנְים can be referred to הַבְּיִנְים only by Zeugma. Chald. אַבְּיִנָם b) Poet. for gold, pr. something dug out, fossil, Ps. 68, 14. Prov. 3, 14. 8, 10. 16, 16. Zech. 9, 3.
- 2. sharpened, pointed, see the root no.
 2; hence as a poetical epithet for the threshing-sledge, tribulum; fully מֹנְיֵג a sharp threshing-sledge Is. 41, 15; and then without the subst. in the same sense, Is. 28, 27. Job 41, 22. Plur. אַנְאָנִיתְּ Am. 1, 3. On the form of this instrument see in בּוֹרָגוֹים.

II. קררץ, Kamets impure, for חַררּץ, r. חָביץ.

- 1. Adj. eager, see the root no. 5; hence active, diligent, strenuous, Prov. 12, 27. 21, 5. Plur. קורניים Prov. 10, 4. 12, 24. 13, 4.
- 2. Haruz, pr. n. of the father-in-law of king Manasseh, 2 K. 21, 19.
- to cut in, to puncture; hence to bore through, to perforate. Arab. בֹלְנָ to bore through, e. g. pearls or gems, in order to string them. Hence

קרְחַס pr. n. m. Harhas, 2 K. 22, 14; in 2 Chr. 34, 22 written קרָם q. v.

ש בוְרְחֶר m. (r. הָרֵר 1. inflammation, burning fever, Deut. 28, 22. Sept. έφεδισμός, Vulg. ardor.

- 2. Harhur, pr. n. m. Ezra 2, 51. Neh. 7, 53.
- * מַלְרִים, pr. to crape, to scratch; hence to cut in, to grave, to insculp, like kindr. מַלָּה, מְיַהָּה, מִיְהָה, מַבְה, צְמַהְמֹּסִם, צְמַמְמֹדִם. See more under r. בָּרָה.—Hence מַיְה, a graver, יַהָרים.

הָרֶם m. 1. a graver, graving-tool, chisel Ex. 32, 4.

2. a styles, style, with which letters were written or inscribed on wood or stone; hence poet of a manner of writing, Is. 8, 1 שְׁיִנִים with a man's style, i. e. with the common letters, so as to be read without difficulty by the common people.

m. only in plur. הַרְטָמִים, sacred scribes, skilled in the sacred writing or hieroglyphics, εερογραμματείς, a class of Egyptian priests; see Jablonski Proleg. in Panth. Ægypt. p. 91 sq. Creuzer Symbolik und Mythologie, I. p. 245.-Gen. 41, 8. 24. Ex. 7, 11. 22. 8, 3. 14. 15. 9, 11. The same name is applied also to the Magi of Babylon, Dan. 1, 20. 2, 2. -The word seems to be of Hebrew origin, and derived either from pri style, and ם- formative, comp. פּרָרוֹם from קרום , פרח from קרום; or else a quadriliteral made up from the triliterals מַלַכּי to grave, and קוַם to be sacred. See Michaelis Suppl. 923.

תַּרְטִּם Chald. id. Dan. 1, 20. 2, 10. Plur. קַרְטָּמִים Dan. 2, 27. 4, 4. 6. 5, 11.

תְּרֶר (r. תְּרָת) heat, glow, sc. of anger with אַ Ex. 11, 8. Deut. 29, 23. Is. 7, 4. al. With the idea of grief, 1 Sam. 20, 34.

I. דֹרְי m. (דְרֵי white bread, made of fine flour; once Gen. 40, 16 סַלֵּי דּוֹרָי vulg. canistra farinæ, Sept. צמיה צסיסעידַּשָּׁי.—In the Mishna, Tract. Edaioth 3. § 10, יורי is a species of bread or cake;

Arab. حُوَّارَى white bread, white flour.

II. חור (a dweller in caverns, troglodyte, from חור II, a hole, cavern, and the ending --) pr. n.

- 1. Horite, Horites. a people who anciently dwelt in Mount Seir, Gen. 14, 6; and were afterwards driven out by the Edomites, Deut. 2, 12. 22.—Gen. 36 20-30. Plur.
- 2. *Hori*, pr. n. m. a) Gen. 36, 22. b) Num. 13, 5.

הַרָּאִים see in art. חֶרָאִים.

שניים m. (r. קריםים) twice pl. קריםים purses, bags, for money; prob. so called from their long and round form, perh. like an inverted cone, 2 K. 5, 23. Is. 3, 22

Arab. خريطة. Comp. Schræder de Vest. mul. Heb. c. 17.

rain, from יוֹרָה autumn,) Hariph, pr. n. of a man, Neh. 7, 24. 10, 20.—Instead of this is read יוֹרָה (autumnal rain) Ezra 2, 18.

עניתין verbal n. (ר. יְרַיִּקְי, 1. a cutting. זְּעַהְעָּת, piece cut off, slice; 1 Sam. 17, 18 אַרְתָּת, piece cut off, slice; 1 Sam. 17, 18 אַרְתָּתְּעָ ten cuttings (slices) of curds, new or soft cheese. Sept. בּעִישְׁמְשׁׁׁׁבּוֹלָי i. e. according to Hesych. דְּעִהְעִם זֹסטֹ בּתְּמִבּי נִינִי מִינִי אַרְעָבָּע. עניבּע soft cheese. Arab. בּוּבְּנִין. soft cheese.

2. a threshing-sledge, tribuhum, i. q. אָדין no. 2; spec. for a sharp threshing-sledge, 2 Sam. 12, 31. 1 Chr. 20, 3.

קריש m. (r. קרים) a ploughing, old Engl. earing, 1 Sam. 8, 12; time of ploughing, agoros, Gen. 45, 6. Ex. 34, 21. 1 Sam. 8, 12.

adj. (r. בְּרַיִּשׁׁ no. 5) silent, still, and hence sultry, spoken of the east wind, Jon. 4, 8.

מות a root מותה באינה. Prov. 12, 27 אירו בירו לא יותר רְמִיִּח צִירוֹ 12, 27 אירו לא יַתְרֹבְּ רְמִיִּח צִירוֹ 16, i. e. either: the slothful man roasteth no game, comp. Chald. קחַה to burn, to scorch; or better: he snareth no game, pr. does not take it with a net; comp. חַרַמִּים net. Kindr. is אַרָגּ.

רות Chald. to burn, to singe, i. q. Arab.

Iтнра. אַחְדֶרָה to be singed, e. g. the hair, Dan. 3, 27.

חַרַבִּים m. plur. lattices of windows, pr. net, net-work, Cant. 2, 9; Sept. פֿוֹמִים. Chald. מַרָּבָּא kintra. Chald. אָבָרָבּא kindr. with אָבָרָּא.

* בְּרַלֹּ see הָרַלֹּ

יהרם pr. to shut up, to shut in; see net, no. 1.

1. Spec. to shut in the nose, to draw in, to contract, comp. Don. Hence part. Dann Lev. 21, 18 pr. drawn in as to the nose, i. e. snub-nosed, flat-nosed; Vulg. parvo naso. Arab. and to bore through between the nostrils of a tamel and pass in a ring; pr. to contract the nose.

2. to shul up from common use, to

make sacred, to consecrate, to devote to God, opp. bin. Arab. to shut up to prohibit, ec. from common use; II to make sacred; IV to devote. a sacred place, adytum; also the women' apartment, harem. Ethiop. All to esteem unlawful, Ahle to forbid, to prohibit. See Hiph.

HIPH. Daning 1. to consecrate, to devote unto God, so that the person or thing thus devoted can never be redeemed. Lev. 27, 28. 29. Mic. 4, 13. Ethiop. Am. Consecrate, to put under a curse.—In the exterminating wars against the Canaanites, cities were often thus devoted; and these when taken were razed to the foundations, and the inhabitants, both man and beast, utterly destroyed; so as to prevent them from ever being redeemed from this vow. Hence

2. to devote to destruction, i. q. to utterly destroy, to exterminate, e. g. cities and their inhabitants, Deut. 2, 34. 3, 6. 7, 2. 20, 17. Josh. 8, 26. 10, 28. 37. 11, 21. Judg. 1, 17. Is. 37, 11. Jer. 51, 3. Someadded, Josh. 11, 12. 1 Sam. 15,8. The formula 'אַחָרַר פּ Jer. 50, 21, seems to denote the enemy as pursuing after those who are to be utterly destroyed; comp. מַבֶּר אֵחֶרַיּ 1K. 14, 10. 21, 21.—Poetically, God himself is said thus to devote any person or thing, i. e. to utterly destroy, Is. 34, 2. Jer. 25, 9; also Is. 11, 15 הַחַרָים רָהוֹיָה and Jehovah will utterly destroy (dry up) the tongue of the Egyptian sea; comp. Ps. 106, 9.

HOPH. DIRING to be consecrated, devoted, Ezra 10, 8; of persons i. q. to be put to death Ex. 22, 19. Lev. 27, 29.

Deriv. the five following, and קרופה.

in the tribe of Naphtali, Josh. 19, 38.

קרים flat-nosed) (i. q. קרים flat-nosed) Harim, pr. n. m. Ezra 2, 32. 10, 31. Neh. 3, 11.

יוֹרָמִי once הָרָמִים Zech. 14, 11, c. suff. תַּרָם. R. תָּרָם.

1. a net, for fishing or fowling, so called from its shutting in the prey, see the

voot init. Hab. 1, 15. 16. 17. Ez. 26, 5. 14. 47, 10. Metaph. nets, for female enticements, Ecc. 7, 26.

2. devotion of any thing to destruction, utter destruction, Mal. 3, 34. Zech. 14, 11. ים חרשה one devoted by me to destruction 1 K. 20, 42. Is. 34, 5.—Often concr. any thing devoted to God without power of redemption, and, if animated, to be put to death, Lev. 27, 21. 28. 29. Num. 18, 14. Deut. 7, 26. 13, 18. al. Sept. generally ἀνάθεμα.

(place desolated, r. קרָהָה (place desolated, r. קרָה) Hormah, pr. n. of a royal city of the Canaanites, in the south of Judah towards Edom, afterwards assigned to the tribe of Simeon, Num. 14, 45. 21, 3. Deut. 1, 41. Josh. 12, 14. 19, 4. Anciently called FDE Judg. 1, 17. See Bibl. Res. in Palest. II. **p**. 591.

קרמון (i. q. جُرْم, prominent summit, peak, of a mountain; perh. pr. nose of a mountain, comp. اُذْفُ Hermon, the high southern part of Anti-Lebanon, Josh. 11, 3. 17. Ps. 89, 13. 133, 3. It lies around the sources of the Jordan, and is now called Jebel esh-Sheikh, - It has two or more sum. mits, and is therefore spoken of in the plur. Ps. 42, 7. According to Deut. 3, 9. 4, 48, this mountain was called by the Amorites שריון, by the Sidonians, שריון, and sometimes also it was named מיאן; but in Cant. 4, 8. 1 Chr. 5, 23, Senir and Hermon are distinguished. Probably different summits or parts of the chain bore different names, which were applied in a wider or narrower acceptation at different times. See Bibl. Res. in Palest. III. p. 357. Biblioth. Sacr. 1843, p. 13.

m. a sickle, Deut. 16, 9. 23, 26. Prob. made up from בים דֶּבֶם to cut off, and ២ៗក្ to cut in.

parched, dry, حَرَّانٌ (i. q. Arab. حَرَّانٌ r. קרה (חבר Haran, pr. n. a) A city of Mesopotamia in the time of the patriarchs, Gr. and Lat. Κάρδαι, رَّمْ, after-مُنْ, مَرَّالًا, after-مُنْ wards celebrated for the defeat of Crassus; Gen. 11, 31. 12, 5. 27, 43. 2 K. 19,

12. Ez. 27, 23. See Golius ad A.ferg p. 249. Schult. Ind. Geogr. v. Charræ b) A man 1 Chr. 2, 46.

two caves, dual of דורנים i. q חוֹר) Horonaim, pr. n. of a Moabitish city, situated upon a declivity, Is. 15, 5 Jer. 48, 3. 5. 34. Gentile n. דורנד Horo תורון nite, Neh.2,10.19.—Different is

נַתַר fr. נַתַרְנָפֵּר perh. for תַּרְנָפָּר נַתַּר נַתַּר snort, to snore, and Syr. نفع to breathe hard, to pant,) Harnepher, pr. n. m. 1 Chr. 7, 36.

* מוֹת and שׁחַהְ obsol. root. 1. i.q. . رث , to scrape, to scratch; intrans. a sherd, حُوش a sherd, potsherd, so called from being rough and scratching, comp. Job 2, 8.—Hence הַרְסוּת , חֶרֶם potsherd, also חֲרֵשׁ

2. Perh. to be dry, arid, hot; the idea of roughness being transferred to what is dry, or shrivelled and cracked from dryness, and so to heat as the cause of dryness; see under r. חָרֵר.—Hence

the sun.

חָרֶס m. (r. חַרֶס) in Pause חַרֶם Judg. 8, 13.

1. the itch, as the cause of scratching Deut. 28, 27.

2. the sun, a sense not frequent and rather poetic, Job 9, 7. Judg. 8, 13; with He parag. אַרָעָה Judg. 14, 18, like אַרָעָה. פרלח. Prob. ברלח is here pr. heat, like קּמָּה, see the root no. 2; unless one chooses with Hitzig to take it as denoting the orb or disk of the sun, Germ. 'die Sonnen-scheibe,' from the idea of scraping, forming, making, as Germ. Scheibe from the verb schaben to scrape; see Adelung h. v.—As to עיר החרם Is. 19, 18, (which is read in 16 Mss. and some editions, and is expressed by the Sept. Complut. 'Αχερές, by Symm. πόλις ηλίου, by the Vulg. civitas solis, by Saadias قرية حرس, and has also the testimony of the Talmudists in Menachoth fol. 110. A,) if we follow the certain and ascertained usus loquendi, it denotes city of the sun, i. e. Heliopolis in Egypt, elsewhere called בֶּרַח שַׁמֵשׁ and בֵּרַח שָׁמָשׁ; whatever we may determine as to the authenticity of the words: עיר החָרָס יַאָּצֵר לְאָהָת

Ur from the Arabic usus loquendi, (comp. to defend, to preserve,) it may be rendered, one shall be called, A city preserve i, i. e. one of these five cities shall be preserved. Whichever interpretation may be chosen, this reading is to be preferred to the other, פיר הַהָּהֶס, for which see סָתָּדָם, 263.

הרְסִרְתּ f. (from subst. קְּרָהֶי a pottery, a pottery, a pottery, a pottery-gate Jer. 19, 2 Cheth. a gate of Jerusalem near the valley of Hinnom; see in שֵׁבֶר no. 1. Keri תַּרְסִרּה id.

* אַרָּע a doubtful root, Syr. Ethpa. to be cunning; whence

י לְּבְּרֵ fut. קְּבְיֵךְ Job 27, 6. Is. 18, 6.

1. to pull, to pluck, to gather fruit,
Arab. בּבֹּי Kindr. are קּבְּאָ, קּבְיָּךְ, קּבִייָּ, כּיִיבָּי,
comp. in בְּבָּי. Corresp. is Lat. carpo,
Engl. to carp.—Hence קּבָּי,
time of gathering fruits, autumn; and
from this again:

2. Denom. to pass the autumn and winter, to winter, צְּנִּוְשִׁמְּטִּר וֹנָּלְּבְּּחְעֵּה וֹנִּגְיִי עְּלֵּיוּ מְחַוֹּבְל beasts of the field shall winter upon it, as Chald. Jerome, Luth. Engl. Vers. correctly. Opp. איף to summer, to pass the summer, from איף.—The Arabic verb הוה has also many denom. significations derived from הבישי.

3. Trop. carpere convicis, Engl. to earp, i. e. to upbraid, to reproach, to scorn, c. acc. Ps. 69, 10. 119, 42. Prov. 27, 11. Job 27, 6 בְּבֵר מִינֵים my heart reproacheth not one of my days, i. e. my conscience upbraids me for no day of my life.

PIEL קרה 1. i. q. Kal no. 3, to upbraid, to reproach, to scorn, c. acc. 1 Sam. 17, 26. 36. 1 Chr. 20, 7. Ps. 42, 11. Zeph. 2, 8. 10; spec. God, 2 K. 19, 4. 16. Is. 37, 4. 17; also his anointed, Ps. 89, 52. With 2 Chr. 32, 17; בּ 2 Sam. 23, 9. קרה און די פּ מיי פּ מיי

عرض ,بذل , اهان , see Comment. on Is. 53, 12.

הרפ

NIPH. to be betrothed, spoken of a woman; Lev. 19, 20 a handmaid אַרְהָּיָהְיָּהְ betrothed to a man. So in the Talmud. הַּבְּיהָ is i. q. הַבְּיה betrothed Pr. to be delivered over to a husband; like Arab. (בְּבָּישׁ, הָבִּילֹּשׁ, pr. to esteem lightly, and then to deliver over a woman to a man; see Schultens Opp. min. p. 145 sq.

Deriv. the three following, and הָּרָרִּף.

קור (plucking off) Hareph, pr. a. m. 1 Chr. 2, 51.

קֹק m. (r. קֿרָק no. 1) autumn, the season when fruits are gathered, Arab.

הַרְּפָּה f. (r. הְרָפָה no. 3) 1. reproach, cast upon another, scorn, contumely, Job 16, 10. Ps. 69, 21. 79, 12. Jer. 51, 51. Lam. 3, 61. So נָטָא חֵרְפָּח על to take up a reproach against any one, Ps. 15, 3; but also to bear reproach on account of, Ps. 69, 8. Jer. 15, 15; without 5 id. Mic. 6, 16. For Zeph. 3, 18 see in בְּטָשֵׁאַ. With gen. of him who casts reproach, Zeph. 2, 8. Neh. 5, 9. Is. 51, 7; c. suff. id. Neh. 3, 36. Hos. 12, 15, also of him suffering reproach, Ps. 74, 22. Meton. a reproach, i. e. the object of reproach, a person or thing subject to scorn and contumely, Neh. 2, 17. Ps. 22, 7. Joel 2, 17. 19.—Plur. חַרָּמוֹת reproaches, Ps. 69, 17. Dan. 12, 2.

2. reproach, which rests upon any one, i. q. disgrace, shame, Gen. 34, 14. 1 Sam. 11, 2. 17, 26. Ps. 119, 22. Is. 4, 1. With genit. of that for which one suffers, Ez. 36. 30. Is. 54, 4 אַלְבְּנְּבְּיִדְּיִּדְּיִּ לִּיִּרְ the reproach of thy widowhood, i. c. which rests upon widows. Josh. 5, 9 the reproach of Egypt.

e. the reproach of being uncircumcised, resting on Israel as having dwelt in Egypt. Is. 25, 9. Jer. 31, 19.

3. pudenda, Is. 47, 3.

1. pr. to cut, to cut in kindr. with שְּחָהָ, בַּחָהָ, The LXX. sometimes render it by סערוֹשְׁיבּנִי Prov. 21, 5. Is. 10, 23. 28, 22. Hence רְיִחָהָ a cutting, slice.—Spec. a) to cut into the skin, to wound slightly; Part. רְיִּחָק slightly wounded Lev. 22, 22. Arab.

to cut the skin, בֿרְסָבׁ a wound skin-deep, בֿרְסִבֹּ id. upon the head. b) to dig, see אָקְרָהָ I. 1.

2. to cut to a point, to make pointed, to sharpen, comp. Arab. point of a spear, Schult. ad Prov. p. 251. Only in the proverbial phrase, Ex. 11, 7 לְלֵל מְבֵי לְשׁנוֹ מְבֵּי לְשׁנוֹ מְבֵּי לְשׁנוֹ לִשְׁנוֹ לְשׁנוֹ מִבְּי לְשׁנוֹ לִשְׁנוֹ לִשְׁנוֹ לְשׁנוֹ לְשׁנוֹ לְשׁנוֹ לְשׁנוֹ לִשְׁנוֹ לְשׁנוֹ לִשְׁנוֹ לְשׁנוֹ לְשׁנוֹ לְשׁנוֹ לְשׁנוֹ לְשׁנוֹ לִשְׁנִי בְּעִבְּי לְשׁנוֹ לִשְׁנִי בְּשִׁנוֹ לִשְׁנִי בְּשִׁנוֹ לִשְׁנִי בְּשִׁנוֹ לְשִׁנוֹ לִשְׁנִי בְּשִׁנוֹ לְשִׁנוֹ בְּשִׁנוֹ בְּשִׁנוֹ בְּשִׁנוֹ בְּשִׁנוֹ בְשְׁנִי בְּשְׁנִי בְּיִי בְּשְׁנִי בְּשְׁנִי בְּשְׁנִי בְּשְׁנִי בְּשְׁנִי בְּשְׁנִי בְּיִבְּי בְּעָבְּיִ בְּעִבְּי בְּשְׁנִי בְּשְׁנִי בְּיִי בְּיִי בְּיִבְי בְּעָבְּי בְּשְׁנִי בְּיִי בְּיִבְי בְּיִבְי בְּיִבְיי בְּיבִיי בְּיִבְּי בְּיבִיי בְּיִי בְּיִבְיי בְּיבִיי בְּיי בְּיִי בְּיי בְּיי בְּיי בְּיי בְּיי בְייי בְּייִי בְּיי בְּייִי בְּייִי בְּייִיי בְּייִיי בְּיִייי בְּייִיי בְּיִייי בְּייִייי בְּייִייי בְּיִיייי בְּיִיייִי בְּיִייי בְּיִייי בְּייִייי בְּיִיייִי בְּיִיייִיי בְּייִייי בְּיִיייִיי בְּיִיייִיי בְּיִייִיי בְּיִייִיי בְּייִייי בְּיִייִייי בְּיִיייִיי בְּיִייִיי בְּיִיייִי בְּיִייִיי בְּייִייִי בְּיִייִיי בְּייִייִיי בְּייִייי בְּיִייִי בְּייִיי בְּייִיי בְּיִיי בְּייִי בְייִיי בְּייִיי בְּייִיי בְּייִיי בְּייִיי בְּייִיי בְּייִייִי בְייי בְּייִיי בְּייִיי בְּייִיי בְייִיי בְּייִיי בְּייִיי בְּייִיי בְּייִיי בְּייי בְּייִיי בְּייִיי בְּייי בְּייִיי בְּייִיי בְּייי בְּייי בְּייי בְּייי בְּייי בְּייִיי בְּייי בְּייִיי בְּייי בְּייי בְּייי בְּייי בְּייי בְּיייי בְּייִיי בְּייִיי בְּיייי בְיייי בְּייי בְּיייי בְּיייי בְּיייי בְיייִייי בְּיייי בְּיייי בְיייי בְּייִייי בְּייייי בְּיייי בְּייייי בְּייייי בְּיייי בְּיייי

3. Trop. to decide, to determine, from the idea of cutting off. 1 K. 20, 40 such is thy sentence, הַּבְּיחַ הְּשָׁרְ thou thyself hast decided. Job 14, 5 אָם הַרּצִּים יְּבֶּירֹ לְּשָׁרִ וֹן his days be determined. Is. 10, 22 יְּבִירֹן הָרִיץ destruction is decreed. Comp. Niph. and הַרִּיץ I. 3.

4. Trop. to be sharp, spoken of the taste, i. e. to be acid, sour; comp. Arab.

alkali. Hence חַרְצֵּיִרִם grape-kernels.

5. Trop. of the mind, to be sharp, eager, active. Comp. in Germ. 'sich's sauer werden lassen.' Hence adj. ידרין ווו. q. v. and once in the verb 2 Sam. 5, 24, אַדְיִישְׁיִי then be thou on the alert, i. e. bestir thyself, make haste.—Arab. בֹסׁ to desire eagerly, to be impelled by eager desire, VIII to covet, to strive after, to be strenuous and ready,

Niph. part. f. אַרְבָּיּר, constr. רְבְּיִרָּבְיּ, something decided, determined, i. e. a secision, decree, Dan. 11, 36; chiefly in the phrase אַרְבְּיִרְבִיּרִ Dan. 11, 36; chiefly in the phrase בּבְּיִר מִבְּיִרְבִּירִ

decree, by Hendiadys for destruction decreed sc. from God, Is. 10, 23. 28. 22. Dan. 9, 27.—Dan. 9, 26 מַנְרָנָהָ desolations decreed.

Deriv. מָרָצְנִים , חָרָרץ, I, II, חָרָרץ.

ר Chald. m. loin, lumbus, plur. the loins, the lower part of the back around which the girdle passes, i. q. Heb. אַלְּצִיל the letters ' and ' being interchanged In Targg. Sing. Deut. 33, 11. 2 K. 1, 8; Plur. אַלְצִין Ex. 28, 42. Job 40, 11. Alse in Syriac, where Sing. (Resh being dropped) is often put for the back, Rom. 11, 10; see Castell Lex. Syr. ed. Michaelis p. 316.—So Dan. 5, 6 אַרַרְיִּרְ חַרְבָּיִר וֹרְבָּיִר the joints of his loins were loosed, i. e. the joints of his back, the vertebre.

* عَارِيًا obsol. quadril. i. q. Arab. transp. خَصْرَتُ to bind fast a cord, to draw tight, comp. مطرب and صحاب.

Hence

קרְצבוֹת plur. חַרְצבוֹת 1. tight bands, cords tightly drawn, Is. 58, 6.

2. Impl. pains, pangs, torments, Ps. 73, 4. Comp. בְּקל and אוֹן no 3.

אַרָּרְרָ fut. בְּיִרְיּרָ, to grate, to gnash with the teeth, onomatopoetic. Arab.

Syr. בּבָּי grating of the teeth; corresponding is also Gr. בּעּוֹנֶה, aor. בֹּצְיּנְיְרָה, from the old root KPiT. Construed, בְּיִבְּיִרָּ בְּשִׁרָּרָ Job 16. 9; and בִּיִּבְיִר אַרָּ רַ Ps. 35, 16. 37, 12. 112, 10. Lam. 2, 16.

9. to burn, to glow. Arab. to be warm, hot, to glow, Ethiop. ALL be hot, to boil. For this signification of

heat, burning, comp. רְבָל, בְּדָי, בּרָט, בּרָט,

3. i. q. Arab. לבֹ for בֹ to be of noble birth, to be free, free-born; whence Heb. אחר, אחר, free-born, noble; Syr. לבּיל to make free, Chald. אחר id. The primary idea seems to lie in the glowing brightness, the purity of one whose rank and character is obscured by no stain.

Nips. לְּנִידר, also בַּוֹר Ps. 69, 4. 102, 4, after the form בְּלֵל from בְּלֵל and בִּידְרָ from בְּלֵל fut. דְיִדְרָ Ez. 15, 5.

1. to be dried up, Ps. 69, 4. 102, 4.

2. to be burned, scorched, Jer. 6, 29. Ez. 15, 4. 5. 24, 10.

3. Trop. to burn with anger, to be angry, Cant. 1, 6 בְּחָרֵּא בּר Others make this form from חָרֵה.

Pilp. inf. דְרְחֵר to kindle strife, Prov. 26, 21.

Deriv. הר, הר, הר, מול, and

m. plur. arid places, parched by the sun, Jer. 17, 6.

יַרַש' i. q. יַרַע q. v.—Hence

שׁרָה, a sherd, potsherd, i. e. fragment of an earthen ves sel, comp. in הַּרָם no. 1. Job 2, 8. 41, 22. Ez. 23, 34. Hence הַּרָּה מִרָּה an earthen vessel Lev. 6, 21. 11, 33. 14, 5. 50. 15, 12; for which poet. simply הַרָּה Prov. 26, 23. Proverbially, a potsherd is put for any thing mean and contemptible, Is. 45, 9; also for any thing very dty Ps. 22, 16. For הַרָּה see in קרר הַרָּה no 2.—Arab.

a wine-jar, خَرْسُ to make earthen wine-jars, Golius ex Maruph.

היף מיד הויף see in קיר הַרָשָׂוֹת no. 2.

* תַרַש fut. מָּחָהָ and מַחָהָי, see no.

1. to cut in, to grave, to inscribe letters upon a tablet, Gr. צְשׁׁמְמֹסשׁ, צְשׁמְמֹזישׁ, Jer. 17, 1.—Kindred roots are בְּיִל, הָרָטִי, which see. Syr. בּיִּלְיּשׁ, to cut one's throat.

2. to grave, i. e. to form, to make, to febricate e. g. in metal 1 K. 7, 14; in

wood, stone, see τη, with acc. of mate rial 1 K. l.c.—Metaph. to work, to devise to machinate evil, mischief. Prov. 6. 14 14, 22 where once by Zeugina also της with τη against any one 3, 29. So Lat. fabricari fraudem Plaut. Asin. I. 1. 89; doli fabricator Virg. Æn. 2. 264; κακὰ τεύχειν, δόλον τεύχειν, Hom. Hesiod. τεχνάζω to machinate, τέκτων machinator, υεκταίνεσθαι μήτιν Il. 10, 19. In Chald. Syr. Ethiop. spoken of magic arts; see in τη no. 2.

4. Fut. לְחֲרֵשׁ, to be deaf, Mic. 7, 16; comp. שחה deaf.—Also

5. to be dumb, which often depends on deafness and is joined with it, to be mute, to keep silence. Syr. wim mid. E.

Arab. أَخْرَسُ id أَخْرَسُ dumb. origin of this signif. lies in the idea of cutting with repeated strokes, hacking, beating; so that by is pr. blunted, dull, as also xwqoos is both deaf and dumb from κόπτει, and Germ. stumm, dumb, is of the same origin with stumpf, dull. So obtusus from Lat. obtundere, tundere. But the examples show that bin implies only voluntary silence, and so differs from אַלָּם which refers to that which is involuntary.—Spoken of God, Ps. 50, 3; as not listening to and answering the prayers of men (opp. בָּנָהֹ), Ps. 35, 22 לאיתח ני אַל־תַּחַרָשׁ thou beholdest all things, O Lord, keep not silence. 39, 13. 83, 2. 109, 1. With prægn. Ps. 28, 1 אל הַחַרָשׁ בִּשְּנִי keep not silence from me turn not away from me in silence.

NIPH. pass. of no. 3, to be ploughed. Jer. 26, 18. Mic. 3, 12.

HIPH. 1. i. q. Kal no. 2, trop. to work, & devise sc. evil, c. > 1 Sam. 23, 9.

2. i. q. Kal no. 4, to be deaf, pr. to act the deaf man, as if deaf, 1 Sam. 10, 27.

3. Corresp. to Kal no. 5. a) Causat. to put to silence, to make one hold his peace. Job 11, 3 will thy lies make men hold their peace? So Chald. b) Intrans. to keep silence, to be silent, to hold one's peace, Gen. 24, 21. 34, 5. 2 K. 18, 36. Prov. 17, 28. Job 6, 24; as abstaining from complaint, 2 Sam. 13, 20. Job 13, 19. Is. 42, 14; or also from confession, Ps. 32, 3. With \$ to be silent towards any thing, to allow it silently, to let pass in silence, Num. 30, 5. 8. 12. 15. With 19 to be silent from any one, i. e. not to interrupt him, Job 13, 13; with id. to keep silence towards, In. 41, 1. With acc. to be silent as to any thing, to conceal, Job 41, 4. c) Often by impl. to be still, quiet, inactive. Ex. 14, 14 the Lord shall fight for you, וְאַהָּם מחַרִישׁוּן and ye shall remain quiet. With 12, to withdraw quietly from any one, to leave him alone, Jer. 38, 27. 1 Sam. 7, 8. Also with and inf. quietly to neglect doing any thing, comp. Engl. 'to say nothing of doing it,' 2 Sam. 19, 11. Spoken of God, to be quiet as to sin, to bear it in silence, i. q. to forgive, opp. to punishment, Zeph. 3, 17.

HITHPA. to keep oneself still, quiet, Judg. 16, 2.

Derivat. שֹׁיְחָתָה שִׁיחָה, שִּׁיִחָה, ישִׁיחָה, ישִׁיחָה, חַּיְחָה, יַּחַרָשָׁה, הַשְּׁיִחָה, ישִּׁיחָה, ישִׁיחָה, ישִׁיחָה, ישִּׁיחָה, ישִּׁיחָה, ישִּׁיחָה, ישִּׁיחָה, ישִּׁיחָה, ישִּׁיחָה, ישִּׁיחָה, ישִּׁיחָה, ישִּׁיחָה, ישִּיחָה, ישִּיח, ישִּיחָה, ישִיחָה, ישִּיחָה, ישִּיחָה, ישִּיחָה, ישִּיח, ישִּיחָה, ישִּיחָה, ישִי

m. (for הָרֶשׁ constr. בַּחָרֶשׁ Ex. 28, 11. Is. 44, 12. 13; comp. בַּרָשׁ, constr. בַּרָשׁ Ez. 26, 10. Plur. דְרָשִׁים, constr. בַּרָשִׁים, constr. בַּרָשִׁים, constr. בַּרָשִׁים 1. a graver, engraver in stone, Ex. 28 11

after the form חַרֵשׁ adj. (for חַבְּשׁ after the form חֲרָשׁים) plur. חַרְשׁים, deaf, see r. חַרָשׁים no.

4. Ex. 4, 11. Lev. 19, 14. Ps. 38, 14. Metaph. of those who refuse to hear the prophets and obey the law, Is. 29, 18 42, 18. 19. 43, 8.

קרָשׁ m. 1. artificial work, work of the לְּהָרָשׁ; hence יַבְּרָשִׁר valley of artificial works, valley of craftsmen, neur Jerusalem, Neh. 11, 35; comp. 1 Chr. 4, 14.

2. In a bad sense, an artifice, art, spoken of magic arts, like Syr. בּבָּבֹּׁל, רִבְּבָּׁבּׁׁר, Chald. בּבָּבֹּין, magician, enchanter. Is.3, 3 מְּבָּׁבִּׁם one skilled in magic arts, a skilful magician; followed by בַּבִּוֹן לַחֲשׁ a skilful enchanter. So Chald. But Sept. Vulg. Saad. understand a skilful artificer.

3. silence, comp. the root no. 5. Hence as Adv. silently, secretly, Josh. 2, 1.

4. Heresh, pr. n. m. 1 Chr. 9, 15.

שלח m. pr. part. Kal of קרש no. 1, 2, cutting, graving, forming; hence a cutter, graver, i. e. any cutting instrument, tool. Gen. 4, 22 קל־הֹרְשׁ every cutting instrument of brass.

שֹׁרְשׁׁר a thick wood, thicket, forest, either as being to be cut (ר. שֹרַחָּ), or from Chald. פּרָחָ to be entangled, interwoven, אַרָּחָא הוּרְשָׁא a wood, דְּרִישׁׁרָא thicket of trees; comp. Samar. אַר אַר אַ a wood.—Is. 17, 9. Ez. 31, 3. With He parag. הַרְשָׁר וֹ Sam. 23, 16; so too with prep. הַרְשֶׁר v. 15, 18. Plur. בְּרִּשֶׁר 2 Chr. 27. 4.

אָלְיִׁתְ (Chald. enchanter, magician) Harsha, pr. n. m. Ezra 2, 52. Neh. 7, 54.

וֹתְרשֶׁת f. (r. קְּרָשׁת) 1. a work, working in wood, stone, etc. Ex. 31, 5. 35, 33.

2. יְשׁרִים 'M Harosheth of the Gentiles pr. n. of a city in the north of Palestine Judg. 4, 2. 13. 16.

* חְרֵהְ i. q. יְרָהְי no. 1, to cut in, to grave, to inscribe, comp. χαράσσω, χαράστω. Once Ex. 32, 16. Chald. הַרָח id.—Hence

רְּחֶלֶּת (prob. i. q. תְּלֶשׁ thicket) Hereth, pr. n. of a wood in the mountains of Ju dah, 1 Sam. 22, 5.

ਲੋਹੇਸ਼ (stripped, r. ਸੰਘਾ,) *Hasupha*, pr. n. m. Ezra 2, 43. Neh. 7, 46.

m. (r. קיניק) pr. something peeled off, separated; hence a flock, i. e. a little

flock. 1 K. 20, 27 אַרָּר מִּרְּים נְּעָּים two bittle flocks of goats; Sept. δύο ποίμνια εἰγῶν, Vulg. duo parvi greges caprarum. Abulwalid compares בּבּבְּבָּב a little flock, so called from being cut off, separated from a larger one.

יְּדְשׁןְ fut. יְּדְשׁןְ fut. זְיִישׁןְ Job 7, 11; pr. to hold, to keep, kindr. with יַדְיּוּ q. v. Job 16, 5 יָרִישׁן יִיְשׁוּ and the comfort of my lips should hold you, i. e. hold you up, ironically; parall. טָּלְּבָּיִבְּיָבּ. Oftener

1. to hold or keep back, to withhold, with p from any thing, e.g. a) Genr. פחשו לי Gen. 20, 6 I also withheld thee from sinning against me. 1 Sam. 25, 39. Ps. 19, 14. Job 30, 10. Absol. that being omitted from which one is withheld; 2 Sam. 18, 16 Joab held back the people sc. from pursuing. Prov. 10, 19. 17. 26. Job 7, 11. Is. 58, 1 cry aloud (pr. with thy throat), hold not back. 54, 2. b) With acc. of thing and p of pers. to keep back or withhold a thing from any one, Gen. 39, 9. 22, 12 and hast not withheld thy son . . . from me; comp. v. 16 where 32 is implied. Poet. Ps. 78, 50 he kept not back their life from death. c) to keep from danger, i. e. to save, to preserve, Job 33, 18.

2. to forbear, to spare, e. g. a) Things, c. acc. Prov. 13, 24 ישריש איינא אי

NIPH. 1. Pass. of Kal no. 1, to be restrained, spoken of pain, Job 16, 6.

2. Pass. of Kal no. 2, to be spared, reserved, for any thing, Job 21, 30.

19, 9.
2. to strip off a covering, to uncover, with acc. of cevering, Is. 47, 2

uncover the train. Jer. 13, 26. With acc of pers. i. q. to make naked, bare, Jer. 49 10. Is. 52, 10 the Lord hath made bare his holy arm. Ez. 4.7. Is. 20, 4 רשׁ שִּׁיִים with the buttocks uncovered.

3. to draw water from the surface, to skim off, Is. 30, 14. Hag. 2, 16.—In Arabic خُسُونُ is a well of living water in sandy ground; but the etymology is different.

Deriv. קישיק, and pr. n. מָיִשׁיק, and pr. n. דְשׁיקּ

* בְּשֶׁרָ fut. בְשִׁרְי, but בּשְׁתְיַ Ps. 40, 18, בּשְׁתְיִ Ps. 35, 20.

1. to think, to regard as so and so. The primary idea is that of computing, reckoning, see Piel no. 1; Arub. حَسَنَ, Syr. سمْص, Eth. MAA and MHA id. Or perhaps it may be that of mingling, like Arab. خشب and اشب ; whence שבה a weaver in colours, pr. mingling threads of different colours.—Is. 10, 7 חסבו לא כן בחשב nor doth his heart think so. Often, to think to be so and so, to hold or count as, Gr. loyizer al tiva eig וַנְּחֲשֶׁבֶתְ לָזונָת Gen. 38, 15 לְ זוּנָת לּזונָת 15, כּ and he thought her a harlot, regarded her as such. 1 Sam. 1, 13. Job 13, 24 מותחשבני לאורב לף and holdest me for (as) thine enemy. 19, 15. 35, 2. al. With two acc. Is. 53, 4; acc. et > Job 19, 11. -With acc. simpl. to think of, i. e. to regard, to esteem; Is. 13. 17 אָטֶר כַּסָה שבא יחשבא who regard not silver. 33, 8. 53, 3. Mal. 3, 16. Comp. Rabb. דשוב one esteemed, honoured.

2. to think of as belonging to any one; to impute, to reckon to any one; with acc. of thing and \$ of pers. e. g. sin 2 Sam. 19, 20. Ps. 32, 2; a good deed Gen. 15, 6, comp. Ps. 106, 31. Ellipt. perh. Ps. 40, 18, comp. Ps. 32. 3-5.

3. to think, to meditate, to purpose.
a) With acc. to think out, to invent, to devise, e. g. musical instruments Am. 6, 5; artificial work Ex. 31, 4. Hence Part. In an inventor, artificer, as of warlike engines 2 Chr. 26, 15; also an inventive weaver, an artist, Vulg. plumarius, whose work is called In Mys Vulg. opus plumarium. Ex. 26, 1. 31. 28, 6. 15. 36, 8. 35. 39, 3. 8. Here is to be understood a fabric artificially wover

with figures of various colours, as also of gold and silver, such as flowers, fruits, and birds; used mostly in Babylonia (see אַרֵרה שׁנְעֵר Josh. 7, 21); and diff. from רְקְבָּה, in Vulg. likewise opus plumarium, which consisted of figures embroidered or statched upon the cloth, and not woven into it; see in Egg. See Braun de Vest. sacerd. I. § 267 sq. Thesaur. p. 531, 1310 sq. b) With 3 and infin. to think to do any thing, to purpose, to devise; Ps. 140, 5 אַנוֹר דְּוֹטְבּוּ ילְדְחוֹת פּבְמֵי who have purposed to overthrow my goings. 1 Sam. 18, 25. Jer. 18, 8. Lam. 2, 8. Job 6, 26. c) In a bad sense, to meditate evil against one, to devise, to plot; so לַל מַדְשָׁבוֹת נַל to devise devices against any one, to lay plots, Esfh. 8, 3. 9, 25. Jer. 11, 19. 49, 30. Dan. 11, 25 ; אל Jer. 49, 20. 50, 45. אל קשב רָעָה על Mic. 2, 3. Nah. 1, 11; comp. Gen. 5, 20, where by antith it is also put in a good sense. אָנֶן, הַשָּׁבּה, הֹנְשָׁה 'ח, Ps. 10, 2. 21, 12. 52, 4. Ez. 11, 2. Mic. 2, 1. al.

NIPH. 1. Pass. of Pi. no. 1, to be computed, reckoned, accounted, 2 K. 22, 7; to be reckoned or counted to any one, c. > Josh. 13. 3; > 2 Sam. 4, 2.

2. Pass. of Kal no. 1, to be regarded, counted, esteemed as so and so; c. acc. Prov. 17, 28 even a fool, so long as he is silent, בַּבְּיִי בְּיִבְּיִי וֹשְׁ נִי וֹשׁ נִי וֹשְׁ נִי וְשְׁ נְּיִי וְשְׁ נְיִי וְשְׁ נְיִי וְשְׁ נְיִי וְּשְׁ נְיִי וְשְׁ נְיִי וְּשְׁ נִי וְּשְׁ נִי וְשְׁ נִי וְשְׁ נִי וְשְׁ נִי וְשְׁ נְיִי וְשְׁ נִי וְּשְׁ נְיִי וְּשְׁ נְיִי וְּשְׁ נְּיִי וְּשְׁ נְּיִי וְּשְׁ נְיִי וְּשְׁ נִי וְּשְׁ נִי וְּשְׁ נִי וְּשְׁ נְּיִי וְּשְׁ נְּיִי וְּיִי וְּשְׁ נְּיִי וְּשְׁ נְּיִי וְּשְׁ נְיִי וְּשְׁ נְּיִי וְּשְׁ נְּיִי וְּשְׁ נְיִי וְּיִי וְּיִי וְּיִי וְּיִי וְּיִי וְיִי וְּיִי וְּיִי וְּיִי וְיִי וְּיִי וְיִי וְיִי וְּיִי וְיִי וְיִי וְּיִי וְיִי נִי וְיִי וְיִיי וְיִי וְיִי וְיִי וְיִי וְיִיי וְיִי וְיִי וְיִי וְיִיי וְיִי וְיִי וְיִיי וְיִי וְיִיי וְיִיי וְיִיי וְיִיי וְיִיי וְיִיי וְייִי וְייִיי וְיִיי וְיִיי וְייִי וְיִיי וְיִיי וְייִי וְיִיי וְיִיי וְיִיי וְיִיי וְיִיי וְיִיי וְייִי וְיִיי וְיִיי וְיִיי וְיִיי וְיִיי וְיִיי וְיִיי וְייִיי וְיוִיי וְיִיי וְייי וְיייִי וְיִיי וְיייִיי וְיִיי וְיִיי וְיִיי וְייִייְיי וְיִיי

3. Pass. of Kal no. 2, to be imputed to any one, c. 3 Lev. 7, 18. 17, 4. Num. 18, 27. Ps. 106, 31.

PIEL 1. to compute, to reckon; see for the primary signification as often preserved in Piel, Lehrg. p. 242. With acc. Lev. 25, 27. 50. 52. 27, 18. 23; RM (RM) to reckon with any one, 2 K. 12, 16.

2. to make account of to regard highly, Ps. 144, 3. Comp. in Kal no. 1.

3. to think upon, to consider, Ps. 77, 6. 19, 59.

4. to think, to meditate, to purpose, i. q. Kal no. 3; absol. Ps. 73, 16; c. acc. to think out, to plan, Prov. 16, 9. In a bad sense, to devise, to machinate, Prov. 24,

8; with אַ of pers. אַל הַיִּלְשְׁבִיּרִ עַל Dan 11, 24; אַל of pers. Nah. 1, 9. Hos. 7, 15
—Metaph. of things, to be about to do of suffer. Jon. 1, 4 the ship was about to be broken, wrecked.

HITHP. reflex. i. q. Niph. no. 1, to reckon oneself, c. 2 among, Num. 23, 9.

Deriv. בְּשִׁבְּ, חִבְּשָׁבְ, and those here following.

בשׁל Chald. i. q. Hebr. no. 1, to repute, to regard, to count as so and so, c. בְּ Dan. 4, 32.

בּייִר m. girdle, belt of the high-priest's ephod, בְּיִלְּיִב בַּאָרָ בְּשִׁרָּיִב Ex. 28, 27. 28. 29, 5. 39, 20. 21. Lev. 8. 7; בְּיִלְּיִב Ex. 28, 8. 39, 5. So called from its being woven in colours; see r. בַּיִּבָּין no. 3. a.

וֹשְׁבַּרְנָּח (for הַשְׁב בַּנְיִם thought in judging, perh. thoughtful judge,) *Hashbadanah*, pr. n. m. Neh. 8, 4.

קְּשְׁרָּבְּוֹ (esteemed, i. q. מְשׁרָּבְּי with art. Aram.) Hashubah, pr. n. m. of a son of Zerubbabel, 1 Chr. 3, 20.

্যার্ট্রাল m. (r. রাট্রা) 1. Power of thinking, reason, intelligence, understanding, Ecc. 7, 25. 27. 9, 10. Vulg. ratio.

2. Heshbon, pr. n. of a city, celebrated for its fish-ponds Cant. 7, 5; formerly the seat of an Amorite king Num. 21. 26 sq. afterwards within the bounds of Reuben and Gad and assigned to the Levites, Josh. 13, 17. 21, 39; and still ater ranked among the cities of Moab, Is. 15, 4. Jer. 48, 2. Pliny mentions a tribe of Arabs called Esbonitæ, H. N. 5. 11; comp. Abulfeda Tab. Syr. p. 11. Now called Hesban, ..., according to Seetzen and Burckhardt, Travels in Syria etc. p. 365. Comp. Bibl. Res. in Palest. II. p. 278.

קים הישבור m. plur. הְשָׁבוֹרָה, Ecc. 7, 29; pr. inventions, from r. הְשָׁב no. 3. a. Spec.

1. warlike engines, for casting darts, stones, etc. 2 Chr. 26, 15. Comp. Lat. ingenium, which in the middle ages came to signify a warlike machine, balista, whence Engl. engine.

2. arts, devices, Ecc. 7, 29.

קיים, אויי (whom Jehovah regards) Hashabiah, pr. n. of several Levites: a) 1 Chr. 6, 30. b) 9, 14
Neh. 11, 15. c) 1 Chr. 25, 3. 19 Ezre

5, 19. d) 1 Chr. 26, 30. 27, 17. e) Ezra 8, 24. Neh. 12, 24. f) Neh. 3, 17. 10, 12. 11, 22.

ר ים (id. כ for יי) *Hashabnah*, pr. n. m. Neh. 10, 26.

א (id.) Hashabniah, pr. n. m. s) Neh. 3, 10. b) 9. 5.

fut. השְׁהַדְ, to be hush, silent, still, an onomatopoetic root, comp. Engl. hush! hist! Ecc. 3, 7. Is. 62, 1. 6. Ps. 107, 29. Kindr. is סון, חטָון.—Spoken also of one not acting, i. q. to be still, quiet, to rest; espec. of God as not affording help, Is. 64, 11. 65, 6. With paid, to turn away in silence from any one, not to render him aid, Ps. 28, 1. Comp. שֹׁבְיוֹח no. 5.

HIPH. TOTAL 1. Causat. to silence, to still, to make quiet, Neh. 8, 11.

2. Intrans. to keep silence, to be still, like Kal, (comp. מְחָרִים, הַשְׁלְּחָם, בּשְׁלְּחָם,) 2 K. 2, 3. 5. 7, 9. Ps. 39, 3.—Also as in Kal, to be still, quiet, inactive, Is. 57, 11. 1 K. 22, 3. Judg. 18, 9.

Note. The form מְּחַהָּיוֹ in Job 31, 5 belongs to שודה; comp. in r. ערט.

בייתי (thinking, r. בייתי) Hasshub, pr. n. m. a) 1 Chr. 9, 14. Neh. 3, 23. 11, 15. b) Neh. 3, 11. 10, 24.

ਸ਼ਹਿਸ਼ Chald.m. emphat. ਲਹਾਂਗ੍ਰ , dark-ਲਲ, Dan. 2, 22. R. ਜੁਹੁਸ਼.

הַשָּׁקִים see חֲשׁׁוּקִים.

The Chald. 1. to be needed, necessary. Ezra 6,9 היים whatever things are necessary. Syr. •••• to be suitable.

2. to have need, e. inf. et >, Dan. 3, 16.—Hence

הַיִּחְיּתְ f. need, necessity, i. e. what is necessary, Ezra 7, 20.

הַשָּׁיכָה see הַשָּׁיכָה.

ਜ਼ਿੰਦੀ fut. ਜੁਲੇਜ਼, to be dark, darkened, obscured, to be shrouded in darkness. Chald. ਜੁਲੇਜ਼, Syr. , id. Spoken of the light of the sun, Job 18, 6. Is. 5, 30. 13, 10; of the stars, Job 3. 8; the day, Ez. 30, 18; of the eyes as dim, not able to see. Lam. 5. 17. Ps. 69, 24, and so of persons Ecc. 12, 3; of the colour of the skin Lam. 4. 8; of the earth darkened by locusts, Ex. 10, 15.

HIPH. 1. to darken, to make dark;

Am. 5, 8 מים לַרְלָּח he maketh the day dark even unto night; with he Am. 8, 9. Metaph. Job 38, 2 מְיִשְׁרָהְ אַר וּגִּי בִּיִי מִישְׁרָהְ אַר מִיִּי מִיְּשְׁרָהְ אַר מִיי מִישְׁרָהְ בִּי שִׁרְּשָׁרָהְ אַר וּגִּי בִּי שׁׁׁׁהְ שָׁׁה who is this that darkeneth my counsel by words without wisdom? i. e strives to hinder it.

2. Intrans. to be dark, pr. to keep dark, Ps. 105, 28. 139, 12. Jer. 13, 16.

Deriv. the five following; comp. nith.

קלבים, adj. plur. מְּלֶבִים, dark, metaph. obscure, mean, Prov. 22, 29. Chald. אַכְּישׁרָא, מִשֹּרָאָ

קשָׁרָה m. c. suff. אַסְּרָה 1. darkness opp. to אוֹר (Gen. 1, 2 sq. Ex. 10, 21. 22. al. Also of a dark place, as of Sheol, Hades, Job 17, 13. Ps. 89, 13 comp. Job 10, 21; קשָר מְשֵׁרְה מְשֵׁרְה days of darkness, to be spent in Sheol, Ecc. 11. 8; of a subterranean prison, Is. 42, 7. 47, 5. 49, 9. השָרות חשָר treasures of darkness, i. e. laid up in dark subterranean cells, Is. 45, 3.

קְּשָּׁרָהְ f. darkness, Gen. 15, 12. Is. 8, 22. Ps. 82, 5; once רְשָׁרָה Ps. 139, 12. Plur. פּיִבּים id. Is. 50, 10. R. אָשָׁרָם

קּשְׁכְה or שְׁשְׁהָ (Tsere pure) constr. רְשְׁהָה Ps. 18, 12. darkness, sc. of waters, clouds. R. קשָׁהָ.

הַשְּׁהַה f. id. Mic. 3, 6 הַּשְׁהָה and darkness shall be around you from divining, i. e. so that ye cannot divine. Some editions read הַשְּׁהְה, as if præt. 3 pers. fem. impers. it shall be dark unto you; but the formeris to be preferred on account of the subst. בַּרְלָּה in the other member.

* שׁלְשׁלִּי in Kal not used, to prostrate to enfeeble; kindr. שׁלַיִּח no. 2.

Niph. part. בְּחְשֵׁלִים enfeebled, exhausted, Deut. 25, 18. Sept. צסתומידינג, Vulg. lassi.

र्णा Chald. to make thin, small, hence to crush, to beat fine, i. q. न्या

Dan. 2, 40.—Chald. and Talm. of Jerus. to beat out thin, to draw out with a hammer, אָשָׁלָא pounded barley. Syr. to draw out thin with a hammer.

* منا obsol. root, Arab. منات to be fat, transp. אַניים; metaph. to be rich, opulent, to have many servants. Hence מוֹשְׁמִנִּים , חֲשְׁמַנָּח , חֲשְׁמֵין and

الله (rich, opulent, Arab. حشيم having many servants,) Hashum, pr. n. m. Ezra 2, 19. 10, 33. Neh. 7, 22. 8, 4. 10, 19.

הוישם see חשם.

קממון (fatness, fat soil) Heshmon, pr. n. of a place in the tribe of Judah, Josh. 15, 27. R. בשֶׁחַ.

(id.) Hashmonah, pr. n. of a station of the Israelites in the desert, Num. 33, 29.

m. smooth brass, i. e. polished, burnished. Ez. 1, 4. 27. 8, 2.—Bochart, in Hieroz. II. p. 877 sq. supposes this word to be compounded from נָּדָשׁ for מללא brass, and Talmud. מללא gold, so that מְשַׁמֵל for נְחַשְׁמֵל would be a mixture of brass and gold, or at least presenting the splendour and colour of gold. But this noun מללא itself seems to be of very uncertain authority. And since in Ez. 1,7 we read in the same connection לחשה קלל burnished brass, it would seem that קשַׁמֵּל ought to be explained in the same sense, viz. from לָּהָים, the being dropped by aphæresis, and לָם, a syllable which had the sense not only of softness but also of smoothness and polish, as is manifest from many roots beginning with it, e.g. ﻣﻠﺲ, מָלַץ, מָלַט, ملق, μαλάσσω, mulceo, mollis, and with a guttural prefixed מַלָץ; see מָלָץ. The LXX translate it ilentpor, Vulg. electrum. by which words however they do not mean amber, but a mixed metal composed of gold and silver, and distinguished for its brilliancy; see Pausan. 5. 12. Plin. 33. 4 or 23. Buttmann über das Electron, in his Mythol. II. 337 sq. In Rev. 1, 15 in a like connection is read zakrolibaror, which might be for χαλκολίπαφον burnished brass, i. q. τρώπ.

חשׁכתּרִם m. plur. (r. משׁכח) מחמב גפγόμ Ps. 68, 32, pr. the fat, i. e. the opu-

lent, nobles, princes; comp. Arab. حَشِية a great man with a large train of servants. So Kimchi well, אנשים גדולים רנגידים.

* שַׁרַ obsol. root, i. q. Arab. הַעָּ בֹּה to be fair, beautiful, Conj. II, IV to adorn In the occidental tongues accord perhaps Goth. skeinan, Germ. scheinen, whence skôni, schôn, Engl. sheen.-Hence

ገሮ፣ m. pr. ornament; spoken of the breast-plate or gorget of the high-priest, woven in colours with figures, ornamented on the outside with twelve gems, on which were inscribed the names of the tribes, and hollow within, where were deposited the sacred lots q. v. whence more fully called បត្តបញ្ជាក្នុ Ex. 28, 15. 29. 30. 39, 5 sq. Lev. 8, 8. Comp. אוּרָדים. Sept. loyeror, Philo lóyeor, Ecclus. 45, 10 loyelov xolotos.

* Put pr. to join or fasten together, comp. pin no. 1, 2. Also intrans. (for pun) to be joined or fastened together, to adhere, see Piel. In Kal only metaph. e. g.

1. to be attached, to cleave to any one, i. e. to love with warm affection; comp Engl. to stick fast to any one, Lat. affixus est, Cic. ad Q. Frat. 3. 1. So of love towards a maiden, c. 2 Gen. 34, 8. Deut. 21, 11; towards God Ps. 91, 14; of God towards men Deut. 7, 7. 10, 15. Comp. Arab. عشق to cleave to a maiden, to burn with love for her.-Prægn. Is. 38, 17 בְּלִר מְשֵׁחֵה מִשְּׁהָה מְשָׁהָה in love to my soul thou hast delivered me from the pit of perdition.

2. With infin. and >, to love to do any thing, to delight in doing, to please, 1 K. 9, 19. 2 Chr. 8, 6.

PIEL trans. of Kal init. to join or fasten together, to connect, Ex. 38, 28.

PUAL pass. of Pi. Ex. 27, 17.

Deriv. the three following.

Pשֶׁתְּ m. c. suff. יְםְשֶׁתְ, delight, pleasure, desire, 1 K. 9, 1. 19. Is. 21, 4 701 קבי the night of my desire, i. e. long desired.

m. plur. joininge i. e. poles or rods which served to join together the tops of the columns around the court of the tabernacle, and from which the curtains were suspended. Ex. 27, 10, 11, 36, 38, 38, 10 sq.

ਸਾਰਦਾ m. pur. spokes of a wheel, which connect the rim with the nave, 1 K. 7, 33. R. ਸੁਖ਼ਾਜ਼.

obsol. root Arab. مشر to gather together, to assemble. Hence the two following:

of waters, poet. កា្ញាក , a gathering of waters, poet. for clouds 2 Sam. 22, 12. In the parall. passage Ps. 18, 12 it is កា្ញុក .

m. plur. the nave of a wheel, into which the spokes are gathered, 1 K. 7, 33. R. מָשֶׁר.

* viving obsol. root. Arab. is to fodder with hay; but this is denom. from hay, dry grass; while the primary signif. is in Conj. IV, to be dried up, to be dry.—Hence

שׁשִׁי m. dry grass, hay. Is. 5, 24 שׁשַׁיִק the dry grass of flame, i. e. flaming, burning. 33, 11.

רת ה. (ר. התַה) c. suff. בּבְּהָה Gen. 9, 2. 1. Adj. broken, e. g. a bow 1 Sam. 2, 4. Trop. broken in spirit, dismayed, terrified, Jer. 46, 5.

Subst. dismay, terror, dread, Gen.
 Job 41, 25.

רתת (terror, dread, r. רתת) Heth, pr. n. of a son of Canaan, Gen. 10, 15; whence רת בין children of Heth, Gen. 23. 5 sq. 25, 10, also החד plur. החד the Hittites, a Canaanitish tribe dwelling in the vicinity of Hebron. Gen. 23, 7. Josh. 11, 3; sometimes also further north, Judg. 1, 24 sq. They still remained in the times of the kings, and also after the exile, 1 Sam. 26, 6. 2 Sam. 11, 3 sq. 23, 29. Ezra 9, 1. בילבר החדר ב 2 K. 7, 6, spoken of all the Canaanitish kings.—Fem. החדר Ez. 16, 3. Pier. החדר 1 K. 11, 1; also הת הוא Gen. 27, 46.

* הַּחָּהְ, fut. הַשְּׁהָה, to take, to lay hold of, to seize; perh. kindr. with קחַה, whence by softening the third radical might come בּחַה מוּשׁל זְּבָּה. Spoken once

of a person Ps. 52, 7; elsewhere always of taking up fire, coals, Is. 30, 14 בְּחִבּוּה לַּתְּבּוּה to take up fire from the hearth. Prov. 6, 27. 25, 22 prægn. מַּבְּרִבּּא שֵׁי בַּרִבּּא שֵׁי בַּרִבְּיה for thou shalt take up and heap coals of fire upon his head; see under הַּהָבָּבּ

Deriv. מַחָתְּם fire-pan, and pr. n. מַחָתּם.

חַחַר f. (r. הַחָּת) terror, Gen. 35, 5.

חחול m. (r. הְחֵל a bandage, roller for binding up a wound, Ez. 30, 21.

קתְתְּחָ adj. plur. מְתְתְּחָה, timid, terrified, dismayed, Ecc. 12, 5. R. חַחָה.

שפ הקר see החת

ארתון f. (r. התון) terror, dread, Ez. 32, 23. 27. With suff. מינות the dread of them, i. e. which they inspire, Ez. 26, 17. 32, 24. 25. 26.—Also as gent. n. fem. see in התו

* INT in Kal not used, pr. to cut off; trop. to divide, and so to determine, to decree, as in Chald. and Rabbinic; comp. YIT, TI.

in Kal not used, to wrap in bandages, e. g. a wound, see אַחַהוּל; also a new-born infant, to swathe, to swaddle, see Pual and Hoph. Arab. ביג pr. to cover, also to hide, to deceive.

PUAL and HOPH. pass. Ez. 16, 4.

Deriv. अन्न, and the two here following.

קּלְלָּה f. a bandage, swaddling-band, Job 38, 9.

קרולד (wrapped up, hiding-place) Hethlon, pr. n. of a city in northern Syria, Ez. 47, 15. 48, 1. R. בּחַלּר.

* בּוֹלְתְּלְ fut. בּוֹלְתְי 1. to shut up, to close; kindr. with other words of shutting up, closing, as בּצָּל, בּצָּל, בּצָּל, בּצָל, see Piel, Hiph. Arab. בּצָל id. Conj. IV, to shut fast, to lock. The general sense of closing is found also in some forms of the Ethiop. root למרים: see Ludolph col. 282.

2. Spec. to seal to seal up, to close by a seal. Chald. Syr. Zab. id. Arab

ば I, II, Eth. 子中の, id. So Gr. σφραγίς seal, from φράσσω to shut up. a) With acc. Is. 8, 16 ngin chin seal up the oracle. Part. pass. Dang sealed; Cant. 4, 12 מְלֵדְן הַחוּם a sealed fountain, metaph. for a chaste maiden. Deut. 32, 34. Job 14, 17. The ancients were accustomed to make fast with a seal many things for which we use a lock, as doors, gates, fountains, etc. Cant. l. c. comp. Dan. 6, 18. Matt. 27, 66. See Lips. ad Tac. Annal. 2. 2. Salmas. Exercitatt. c. 45.—They also sealed up rolls or volumes, espec. oracles Is. 29, 11. Dan. 12, 4. 9; bills of sale or purchase Jer. 32, 10. 11. 44. The seal also, as in the East at the present day, was the token and confirmation of signature, e. g. in covenants Neh. 10, 1.2; in letters 1 K. 21, 8. Esth. 8, 10. b) Absol. Jer. 32, 10.44; with 2 of the ring 1 K. l. c. Esth. c) With בְּעֵד pr. to seal up around any thing, Job 9, 7. d) With A, e. g. הבר בל־אַרָם יַחְתֹּם he sealeth up the hand of every man, i. e. binds up their hands, hinders the use of them, Job 37, 7. Diff. is Job 33, 16 במסרם בחתם he sealeth up their admonition, i. e. admonishes them in secret, q. d. under seal; comp. Arab. to reveal to any one; see Schult. ad h. l.

3. As a letter or roll when completed was sealed up, hence to complete, to finish; Dan. 9, 24 לְחִבּוֹם חָוּוֹן רְנָבֵיא to complete the vision and the prophets, i. e. until the prophecies are fulfilled. Ez. 28, 12.—Arab.

Niph. pass. of no. 2, to be sealed, with a of the ring Esth. 2, 12. 8, 8.

Piel to shut up, see in Kal no. 1; with ל, q. d. to oppose a barrier to any one, Job 24, 16 יוֹנֶם דְּוֹתְםוּ לָםוֹ by day they shut themselves up.

Deriv. הוֹתָם, ההָהָה.

Chald. i. q. Hebr. to seal, to seal up, Dan. 6, 18

Dội see दक्षांत a seal.

הֹטְהָהׁה f. a seal, signet, Gen 38, 25.

to marry, i. e. 1. to give it marriage, to marry away a daughter Hence Part. In a father-in-law, i. e the father of the wife, one who gives his daughter in marriage; the father of the husband is called an q. v. So not print the father-in-law of Moses Ex. 3, 1. 4, 18, 18, 1-27. Judg. 1, 16. 4, 11. Fem. Prin a mother-in-law, mother of the wife, Deut. 27, 23.

2. to take in marriage, to marry a wife; hence מְחָהָ, הְיָהָן.

HITHPA. to mutually give and take daughters in marriage, to contract affinity by marriage, with any one, c. r. Gen. 34, 9. 1 K. 3, 1; Deut. 7, 3. Josh. 23, 12. 1 Sam. 18, 22. 23. 26. 27. Ezra 9, 14; 2 Chr. 18, 1.

Note. In Arabic we find: ختن Conj. III, to contract affinity by marriage; father-in-law, son-in-law, any affinis. Further, this root signifies: Conj. I, to circumcise an infant; خِتَانَّ circ cumcision; خَتِينٌ an infant circum-That these two significations are connected by a common bond, is shown not only by Ex. 4, 25, see in חַקּר no. 1; but also by another signification of ختر, viz. Conj. I, to give a feast, both a nuptial feast and one at the circumcision of a child; هُنَارٌ, هُنَارٌ, رُخَتَارٌ, a feast, either at a wedding or a cir-The primary idea is percumcision. haps that of cutting off, circumcising; a cutting off, also the roots זְּבֶּבְ, הַתְּהָ, and others beginning with the syllable kat;) and then the word for the celebration of this rite was transferred to the like celebration of

ሹቪ m. (r. ፲፫፫ no. 2) one who marries the daughter of another. Gr. γαμ-βρός.—Hence

nuptial rites.

1. In respect to the bride, a bridegroom, spouse, Ps. 19, 6. Is. 62, 5. Jer. 7 34. Joel 2, 16. al.—In Ex. 4, 25 an indom Is. 7, 8; of the justice of God Is 51, 6. 2. Metaph. to be broken with fear to be terrified, dismayed, confounded

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Other verbs of breaking are also trans

ferred to terror, as 기구번 Job 41, 17, Arab

mother, is called by her מְתַן דָּמָים a bloody spouse, in allusion probably, to the signif. circumcision, i. e. an infant circumcised; see r. inn note. Aben-Ezra: "mos est mulierum, filium, cum circumciditur, sponsum vocare." Others regard these words as spoken not of the child, but of Moses.

2. In respect to the parents, a son-inlaw, Gen. 19, 12. Judg. 15, 6. Neh. 6, 18. al.

3. a relative by marriage, affinis, 2 K. 8, 27.

f. (r. מְחַבֶּוֹן) espousals, nuptials, Cant. 3, 11.

* ភ្នាញ fut. ភ្នាកុក្ម, i. q. ភុក្ខកុ, to catch, to seize, in the manner of a lion, Job 9, 12. Comp. Ps. 10, 9.—Hence

m. prey, rapine, then poet for קרה שיא a robber, Prov. 23. 28. Comp. קלה for אים חלה 2 Sam. 12, 4.

* בְּחָמֹר fut. בְּחָמֹר 1. to dig or break through a wall, kindr. with הַרֶת, שֹׁרָת. Constr. c. acc. בַּחִר to break through houses, as a thief, to break into them, Job 24, 16. With בְּקִרר as תַּחָר בַּקִּרר id. Ez. 8, 8. 12, 5. 7. 12; also to break אם יַחָתרוּ בְשָׁאוֹל 2, 2 through into, Am. though they break through into Sheol.

2. to dig through or plough the waves by rowing, i. q. to row, absol. Jon. 1, 13. Comp. 'arare aquas' Ov. Trist. 3. 12. 36; 'scindere freta' Metam. 11. 468.

Deriv. מַחַתַּרַת.

* חַחַ fut. רַתַּה, plur. יַתָּאה 1 Sam. 2, 10. al. The same form is also fut. Kal of קוח q. v. and Job 21, 13.

1. to be broken, weakened, destroyed; kindr. with the other onomatopoetic roots

משנה, בַּרָשׁ ,בַּרָתּ. Spoken of a king-

فرق, گَسَرَ, فرق, Schult. Opp. Min. p. 93.—So Is. 8, 9. Obad. 9. Jer. 50, 36. Often coupled with synon. אַרָא, as Deut לא חותה 31, 8 לא חירא ולא חחת fear not, neither be dismayed. Josh. 1, 9. 8, 1. 10, 25. With מפני before any one Jer. 1, 17. Ez. 2, 6. 3, 9; with 70 of that from which one flees in dismay, Is. 30, 31. 31, 4. Jer. 10, 2. Coupled also with שובים, שבים, where it signifies to be confounded, faint-hearted, sc. from fear, terror, Is. 20, 5. 37, 27. Jer. 8, 9. 17, 18. 50, 2; also from shame, Job 32, 15.

נחר, חלל from נחל (comp. לחל from נחל from מָּפָנֵי i. q. Kal no. 2, with מָּפָנַי Mal. 2, 5.—Another ביים is from היים.

PIEL. 1. Intrans. but with an intensive power, to be broken in pieces, e.g. a bow Jer. 51, 56.

2. Causat. of Kal no. 2, to terrify, to dismay, Job 7, 14.

HIPH. הַחֵּת, fut. הַחָּד, c. suff. יַּרָחְמָּנִר, once יְחִרתֵן for יְחִבתוּ Hab. 2, 17, see Lehrg. p. 369; once in the manner of regular verbs החחחה Jer. 49, 37.

1. to break, to break in pieces, Is. 9, 3. 2. to terrify, to confound, to put to fear and shame, Jer. 1, 17. 49, 37. Job 31, 34. Hab. 2, 17 ימר בחמות יחיתו and the destruction of the beasts (which) terrifies them, sc. shall cover thee, shall return upon thine own head.—Arab.

be terrified, put to shame. Deriv. החַ, השְּהַ, הישִּה, הישִּה, הַחָּחִים, pr. n. החַ, and

חַחַ m. 1. terror, dismay, Job 16, 21. 2. Hathath, pr. n. m. 1 Chr. 4, 13,

Teth, מֵרח, Sept. in Lamentations Tήθ, the ninth letter of the Hebrew alphabet; as a numeral denoting 9; whence in i. q.

uncertain It is commonly explained to mean a serpent, Arab. due; others 9+6 for 77 15. The signification is | make it something rolled or twisted to

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gether, אים from r. אים, Arab. שניה, so Lee; or perhaps it is Egypt. tôt hand; all which views accord well enough with the figure of this letter in the Phenician alphabet; see Monumm. Phæn. p. 30.

As to the pronunciation, \mathbf{z} is t pronounced with a certain roughness or scraping of the throat, (appropriately written t',) but differing from Γ whether aspirated th, ϑ , or smooth n, t, τ ; just as \triangleright , k', pronounced at the back part of the palate near the throat, differs from whether aspirated ch, z, or smooth D, k, z.-Ewald, in his Gramm. p. 26, maintains the opinion, that b is strictly an aspirated letter; but in this he has been ably met by Hupfeld, in his review of that work in Hermes Vol. 31, p. 9, 10; and more recently by Ehrenberg, in Archiv f. Philologie VIII. fasc. 1. Ewald a) To the Greek 3, which accords with שרת both in name (שַרת ૭ἦτα) and in its place in the alphabet and which is unquestionably aspirated. But however much in general the Greek letters may accord with the Semitic, yet we are not warranted in deducing from their nicer and more exact pronunciation, rules for the Hebrew pronunciation; especially since some of them have manifestly changed their nature and power; e. g. n = E; n = H; y = O; x = A. To the Arabic 🖢 . which also has a semiguttural sound. Correctly; but this must not be confounded with an aspirate.-The common mode of pronunciation rests also upon the authority of the LXX. who with the exception of a very few examples (one only, 2 Sam. 5, 16, is quoted by Hartmann in his Ling. Einleitung page 63, and by Ewald I. c.) constantly render it by ז, as טֵיבָיָם בּמִנמימּכ, דייָם בּיבִיּה בּיבִיהָם בּמִיבְיָה Tappalaioi; and likewise upon the contrary usage of the Syriac translators, who for the Greek r everywhere put , and for 3 always 2; RE Τιμόθεος عثالًا , يَعْطُدُ Τίτος عثيمًا.

In Arabic, the letters corresponding to the Heb. 2 are be and be, more frequently the former; since the latter, as approaching more to a sibilant, nearly corresponds to Heb. 2, see under 2. Comp. the roots 772, 522.

It is interchanged a) With א, which see. b) With א, as אָשָׁהָ, אָשָׁהָ, לּבְּיַל, to seize בֿעׁל, הַבָּיל, דְּבָּיל, דְבָּיל, to wander. c) With א, which see.

* 그렇다 Chald. to rejoice, to be glad, c. by Dan. 6, 24. Syr. 그님 id. See r. 그는 no. 3.

שרט see after שרטא.

בּיִטְ Chald. good, i. q. Heb. בּיִט Dan. 2. 32. Ezra 5, 17 בּיִטְ שְּׁבְּיִטְ זָּלְ נַּלְ נַּלְּיִנְ בָּיִלְיִים זְּיִם נַּלְ נַּלְ נַּלְ בִּילְ בִּיּשְׁ good to the king, if it be his pleasure. Comp. בּיִט Esth. 1, 19. 3, 9.

* בוֹטְ obsol. root. Syr. בּגְּלְ Aph. is i. q. Heb. בְּבָּק no. 2, to creep about, to slander; and also in a good sense, to spread a good report.—Hence בּבָּבָּי

m. plur. head-bands, tiaras, turbans. Ez. 23, 15. Sept. Alex. דומים אונים אונ

הירים מַצָּם m. (r. מְבֶּרְ height, summit. Judg. 9, 37 יְרְרִים מַצָּם they come down from the height of the land, in v. 36 יְרָבְּר אָבְּרְ הָאָרֶץ בּצָּר הָאָרֶץ בּצַּר הָאָרֶץ בּצַּר הַאָּרָץ בּצַר הַאָּרֶץ בּצַר הַאָּרֶץ בּצַר הַאָּרֶץ בּצַר הַאָּרָץ שַּבְּר תַּלְישֵבֵּּר הַאָּרֶץ לּבַּצַר הַאָּרֶץ לּבַּצַר הַאָּרֶץ לּבַּצַר הַאָּרָץ לּבַּצַר הַאַרָּאַל משפול as higher than all other lands comp. בְּבִּר הַשְּרָאַל for the land of Israeı Ez. 6, 2. 33, 28. 35. 12. 38, 8. Corresponding is Samar. בַּבָּר, Ethiod RAC, mountain.—Sept. and Vulg. render שִּבְּרֵּר by umbilicus, navel, as the tor or height of the belly; comp. Talmud מִבְּרֵּר מִיִּרְאַל navel.

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Jer. 11, 19; espec. for eating, Gen. 43, 16. 1 Sam. 25, 11. Prov. 9, 2. To slaughter for sacrifice is expressed by the kindred verb ray q. v.—Ethiop. Manh to slaughter, to butcher, Arab. to cook, to roast; comp. art. arab.

to slay, to kill men, Ps. 37, 14. Lam.
 21. Ez. 21, 15.

Deriv. מְּכְבַּתְּ and the six following.

m. pr. a slaughterer, slayer; hence

1. a cook, 1 Sam. 9, 23. 24. Arab. dd.

2. an executioner, then a lifeguardsman, body-guard of a king; since these in the East act as executioners. So Gen. 37, 36. 39, 1. 40, 3. 4. 41, 10. 12, and later by 2 K. 25, 8 sq. Jer. 39, 9. 11. 40, 1-5, the captain of the body-guard, pr. the chief executioner. In Egypt he had a public prison in his house, Gen. 40, 3; in Babylon Nebuzaradan, who held this office, commanded also a part of the royal army, Jer. 39, 13. 52, 15.

TPP Chald. i. q. Heb. no. 2, an executioner, and hence lifeguardsman, bodyguard, Dan. 2, 14.

חַבְּי, c. suff. הַּחְבָּי, m. in pause בְּיִבְי, c. suff. הַּחְבִּים.

- 1. slaughter, e. g. of cattle, Prov. 7, 22, Is. 53, 7. 65, 12. Also of men, Is. 34, 2. 6. Jer. 48, 15. 50, 27.
- 2. Meton. cattle slaughtered, meat, butcher's meat, Prov. 9, 2. Gen. 43, 16. Comp. naj no. 1.
- 3. Tebah, pr. n. of a son of Nahor, Gen. 22, 24.

הַּיְבְּיּח f. a cook, 1 Sam. 8, 13. R. הַבָּיָת f. (r. הַבַיִּם) i. q. masc. הַבָּיַם.

- 1. slaughter of cattle, Ps. 44, 23. Jer. 12, 3.
- 2. cattle slaughtered, meat, 1 Sam. 25,

תְּבְּחַיִּתְ Tibhath, pr. n. of a city of Syria 1 Chr. 18, 8. In the parall. passage 2 Sam. 8, 8, it is written רוב q. v.

* לְבְּׁבֶּי fut. לְבְּבִי, to dip, to dip in, to immerse, with acc. of thing and a of the liquid Gen. 37, 31. Lev. 9, 9. Deut. 33, 44. lob 9, 31 Ruth 2, 14; also without

acc. Ex. 12. 22. 2 K. 8, 15. Intrane. to dip, to immerse oneself; 2 K. 5, 14 he went down בְּבֶּבְי מְבָּבְי מְבָּר מָבְי מְבָּר מִלְּבְּי מִבְּי מְבָּר מִשְׁר dipped himself seven times in Jordan.— Chald. בובי, Arab.

Niph. pass. Josh. 3, 15.

and מבולים and

קְבַלְיָתְדּ (whom Jehovah has immered, purified,) Tebaliah, pr. n. m. 1 Chr. 26, 11.

1. pr. to sink, to press in, to impress into any soft substance, as clay; then to impress a seal, to seal. Arab.

Hence רַבְּבָּי a seal.—Kindr. is בּבָּי, to dip in, to immerse, Eth.

MQU id. as also בְּבָי . The primary syllable is בּבּי, which in the western languages also expresses depth and immersion; comp. Goth. diup, Engl. deep Germ. tief; also Goth. doufan, Germ. taufen, Engl. to dip; Gr. δύπτω and softened δείω.

2. Intrans. to sink, to be sunk, immersed, as in the mire, a pit, c. אַ Ps. 9, 16. 69, 3. 15. Jer. 38. 6. Lam. 2, 9 שָּבֶעּ בָּאָרֶעְ her gates are sunk into the ground. Trop. 1 Sam. 17, 49 הַּבְּעָרָן בְּעָבְּעָן מַלְּאָרָן and the stone sunk into his forehead, was fixed in it.

Pual i. q. Kal no. 2. Ex. 15. 4.

HOPH. id. Jer. 38, 22; of the foundation of the earth or mountains, to be sunk, settled, Job 38, 6. Prov. 8, 25.

Deriv. the two following.

תַבְעוֹת f. plur. הוֹצְבָּט, constr. הוֹצְבָּט.

1. a seal, signet-ring, Gen. 41, 42. Esth. 3, 10. Ex. 35, 22. Is. 3, 21. al. The signet-ring was worn by the Hebrews on the right hand, Jer. 22, 24; comp. Ecclus. 49, 11 [13]. The person to whom a king committed his signet-ring became thereby prime minister, Gon. 41, 42. Esth. 3, 10. 8, 2; comp. 1 Mecc. 6, 15. Q. Curt. 10. 5.

2. a ring. of any kind, Ex. 25, 12 aq. 26, 24. 28, 28.

ַ פְּבְּעוֹת (rings) Tabbaoth, pr. n. m. Ezra 2, 43.

*סבר obsol. root. prob. i. q. אַבָּר to heap up. Hence מַבּוּר, q. v.

ישברשון (for שב רשון, good is Rimmon, comp. in רשון no. 2,) Tabrimmon

pr. n. of the father of Benhadad king of Syria, 1 K. 15, 18.

דּשְׁם perh. i. q. בולים the celebrated, r. בולים) Tabbath, pr. n. of a place not far from Abel-meholah in the tribe of Ephraim, Judg. 7, 22.

Tebeth, the tenth Hebrew month, from the new moon of January to that of February, Esth. 2, 16. So Jerome ad Ez. 39, 1: "Decimus mensis, qui Hebræis appellatur Tebeth, et apud Ægyptios Τύβι, apud Romanos Januarius."

Copt. Τυβί La Croze Lex. p. 107. Arab. ప్రేటీ. The etymology is unknown.

תחורה, adj. constr. אורים, fem. החורה, clean, pure, spec. a) In a physical sense, opp. to filthy, soiled, of a garment Zech. 3, 5; a place Lev. 4, 12; water Ez. 36, 25. b) pure, unalloyed, spoken of gold Ex. 25, 11 sq. 28, 36. al. c) In the Levitical sense, opp. to profane, polluted, Lev. 7, 19. 10, 10. 1 Sam. 20, 26. Is. 66, 20; and hence of animals which might be eaten, Gen. 7, 2. 8, 20. d) In a moral sense, Ps. 12, 7. 19, 10. 51, 12 אורים בל a clean heart. Job 14, 4.—See also אורים.

י לְּבֶּרְ fut. רְּמָחָר 1. to shine, to be bright, like kindr. אַחָר, אָבָר Syr. אָבּר מְחַר noon, Chald. שִׁיְחָרָא id.—Hence מְחַר no. 1, חַבָּר

2. to be or become clean, pure. a) In a physical sense, opp. to the filth of leprosy, 2 K. 5, 12. 13. b) In the Levitical sense, opp. *22, Lev. 12, 8. 13, 6. 34. 58. Num. 19, 12. 19. al. c) In a moral sense, Ps. 51, 9. Jer. 13, 27. Job 4, 17. Prov. 20, 9.—Arab. to be clean, pure, espec. from the monthly courses; kindr. to be manifest, conspicuous. Ethiop. *ATUL* to purify, to wash oneself with water.

PIEL יְּחֵהָ, fut. יְמֵהֵר 1. to cleanse, to purify. a) Physically, as metals from dross Mal. 3, 3; a land from corpses Ez. 39, 12; the heavens from clouds Job 37, 21. b) Levitically, e. g. things Ez. 43, 26. 2 Chr. 29, 15. 18. Neh. 13, 30; persons Lev. 14, 11. Num. 8, 6. 7. c) Morally, Jer. 33, 8. Ez. 24, 13. Mal. 3, 3.

2. to pronounce clean, spoken of per-

sons or things. a) In a Levitical sense Lev. 13, 6 sq. 16, 30. b) In a moral sense Ps. 51, 4.

Pual to be cleansed, part. fem. Ez. 22, 24.

HITHP. אַנְיִינְיִן and יְשִׁרִוּ, to purify or cleanse oneself, to make oneself clean.
a) Levitically, Gen. 35, 2. Lev. 14, 4 sq
Num. 8, 7. Ezra 6, 20. Neh. 12, 39. 13,
22. b) Morally, to cleanse oneself from sin, c. בין Josh. 22, 17.

Deriv. the four here following, and

הור m. Holem pure, constr. קּהָרָר i. q. קרוב cleanness, pureness, e. g. of hands, innocence, Job 17, 9; of heart Prov. 22, 11 Keri.

מֹחַר m. 1. brightness, clearness, purity of ether, Ex. 24, 10.

2. purification, cleansing, Lev. 12, 4.6.

m. brightness, splendour, see ר. זְיַם no. 1. Ps. 89, 45 הַיָּחָרוֹ no. 1. ייִם מַיִּר thou makest his brightness to cease. The verb הָּלִבְּרֵת c. בָּי is also found thus construed Ez. 34, 10, according to which it should here be rendered, thou causest him to cease from his brightness; or, better, it is a constructio prægn. for, thou causest to cease and takest away from his brightness. But as nouns of the form ਜਜੂਦ are of very doubtful authority, it may be worth inquiry, whether by transposing the Sheva we ought not here to read ישָׁהָרוֹ from the common This strikes me now more favourably, than the solution of Aben Ezra and Kimchi which I have formerly followed, Lehrg. p. 87, viz. that Dagesh in the b is euphonic, and b is formative, so that יְמָשָׁדֶר or יִּמְשָׁדָר (as is read in some Mss.) would be for מְּמָחֵרוֹ from the subst. מְּטָהֶר.

קהרה f. (r. קהרה) 1. pureness, in a moral sense, 2 Chr. 30, 19.

2. purification, cleansing, Lev. 13, 35 14, 2. al. דְּמֵר שְׁהָרָה blood of purification, t. e. from which a lying-in woman is to be purified, Lev. 12, 4. 5.

שרא after מרא, see אטאט after טיט.

* 210 præt. 125 Num. 24, 5. Cant. 4
10; for the fut. is used the form 25 from 25.

1. to be good, well. Chald. Syr. id. mid. Ye, to be good, sweet, pleasant, espec. of fragrant odour, comp. בֿאָש, בּאָש. Always impers. in the foll. phrases: a) נוב לי it is well with me, it goes well with me, etc. Deut. 5, 30. 15, 16. 19, 13. Num. 11, 18. Ecc. 9, 4; also I am well, 1 Sam. 16, 16. 23. With 3 id. 1 Sam. 20, 12, Job 13, 9 הכוב פר is it well (for you) that? etc. For Job 10, 3 see lett. b. b) טוב בערנר it is good in my eyes, i. e. it pleaseth me, is my pleasure, Num. 24, 1. In the later books with לבל, 1 Chr. 13, 2. Esth. 1, 19 אם־על־חַשַּלָה טוֹב if it please the king. 3, 9. 5, 4. 8. 7. 3. Neh. 2, 5, comp. Ezra 5, 17; once with > Job 10, 3 הטוב לה doth it please thee? So Vulg. Chald.

2. to be goodly, fair, pleasing, Num. 24. 5. Cant. 4, 10.

3. to be in good humour, i. e. to be cheerful, joyful, the prevailing usage in Syriac; espec. of the heart, 1 Sam. 25, 36. 2 Sam. 13, 28. Esth. 1, 10.

Hiph. בְּבְּיב fut. בְּבְיב 1. to do well, to act right, c. acc. 1 K. 8, 18. 2 Chr. 6, 8; inf. c. בְּ 2 K. 10, 30.—Also to do good to others, to confer benefits, Ez. 36, 11.

2. to make goodly. fair, Hos. 10, 1.

3. to make cheerful, to cheer, Ecc. 11, 9.
Note. More frequent is Hiph. קיפיב
from מיפיב

Deriv. the five following.

בוֹם m. good. A) Adj. having fem. תוֹנים.

1. good, xalós, bonus, in various senses, according to the character of the objects; e.g. of a land, field, pasture, i. e. fertile, fruitful, Ex. 3, 8. Ez. 17, 8. 34, 14; of cattle, in good case, fat. (opp. 52, Gen. 41, 26. 27,) Lev. 27, 10 sq. Gen. 18, 7. 27, 9; of a tree, fruitful, 2 K. 3, 19; of fruits, fresh, sound, Jer. 24, 2; of gold, pure, Gen. 2, 12. 2 Chr. 3, 5. 8.—Spec.

 well sounding, harmonious, spoken of a poem Ps. 45, 2. γ) To the smell, pleasant, fragrant, sweet-scented; as ಗ್ರಾಥ בוֹם fragrant ointment Is. 39, 2. Ps. 133 2. בוח חשוב the fragrant cane Jer. 6 d) To the taste, good, pleasant, מוב לְמַאָבל good to eat Gen. 2, 9. 3, 6. Prov. 24, 13 eat thou honey, because it is good, tastes good. Comp. בין חשוב Cant. s) To the senses and feelings 7, 10. generally; Gen. 49, 15 he saw the rest that it was good, pleasant. Ps. 73, 28 but to draw near to God is good for me. 84, 11 a day in thy courts is better than a thousand. 133, 1. So יום מוב a good day, i. e. joyful, Esth. 8, 17. 9, 19. 21 Zech. 8, 19; comp. bonus dies Ovia. דast. 1.72. Also very freq. 'טוֹב בָּצֵרנֵר מ good in the eyes of any one, i. e. grateful, pleasing to him, Num. 24, 1. Deut. 6, 18. do to her בְּשִׁי לָה חַשׁוֹב בְּעֵינְיְךְ do to her as it pleaseth thee. 19, 8. Is. 9, 25. Judg. 10, 15. 19, 24. Esth. 8, 8. Jer. 26, 14. In the later books for לְּמֵנֶר is put לְמֵנֶר. Ecc. 7, 26 שוֹב לְפָנֵי חָאֱלֹחִים whoso pleaseth God. 2, 26; also > Deut. 23, 27; comp. Job 10, 3.

c) good in measure and quantity, t. e. much, great, abundant; Syr. לב very, comp. Fr. bien. So a good profit Prov. 31, 18; good wages Ecc. 4, 9; a good (ample) present Gen. 30, 20; רוֹם הַבְּים מוֹב חַסְרָּהָ מוֹב חַסְרָּהָ for great is thy loving-kindness. 63, 4. 109, 21. Comp. בּיב וֹב וְּחַבּ Prov. 22, 1.

d) good in a moral sense: a) Of persons, good, well-disposed, upright, Lat. vir bonus, honestus, 1 Sam. 2, 26. Prov. 12, 2. 13, 22. 14, 14. Ecc. 9, 2. Espec kind, benevolent, benign, of Jehovah Ps. 25, 8. 34, 9. 52, 11. 54, 8; with dat. towards any one Ps. 73, 1. Lam. 3, 25

Prov. 22, 9 פוֹב פֵּרָן eood of eye, i. e. looking with kindness, Sept. o לגניי אדיסעָסיי. Comp. also בְּבֶּר פוֹב a kind word Prov. 12, 28. β) Of actions, good, right, true; e. g. בּבְּר פוֹב the right way Jer. 6, 16; opp. בְּבָּר פֹּגִי Ps. 36, 5. Prov. 16, 29. בּבְּר פּוֹב אָבְי בּוֹב Ps. 36, 5. Prov. 16, 29. Job 34, 4 let us know among ourselves בּבִּר שִּבְּי שׁׁב שׁׁב he right path Prov. 2, 9. Job 34, 4 let us know among ourselves שׁשְּׁבְּי שׁׁב שׁׁב שׁׁׁ hoot good. not right, wrong, Prov. 18, 5. 20, 23.— Hence often as Subst. the good, το καλόν, see in B. no. 1, and דּבְּיִב בּר.

2. Spoken of the character or feelings as affected by good, viz. a) glad, joyful, joyous; 1 K. 8, 6 בוֹבֶר לָב glad of heart. Ecc. 9, 7 שלב שונה with a glad b) well, prosperous, happy; so of persons as made prosperous and happy, Is. 3, 10. Jer. 44, 17. Ps. 112, 5 שוֹב אִישׁ happy the man; comp. Syr. ? Loranza Oh, the happiness of! i. q. אַטֶּרֶר, see Matt. 5, 2 sq.—Of things as making prosperous and happy, 1 Sam. 2, 24 חבום חדשש a good report, pleasing. Prov. 15, 30. 25, 25. 2 Sam. 18, 27 בשורה מובה שוב glad tidings. Josh. 21, 45 מובה a good word, glad promise. 23, 14. 15.

B) Subst. for which also fem. שֹנֶבֶּח is employed, q. v.

1. good which one does, the right, το καλόν, in a moral sense, Prov. 11, 27. בום הששט to do good, to lead a good life, Ps. 14, 1. 3. 34, 15. 37, 3. 27; with שט to do good with or to any one, to deal well with, Gen. 26, 29. Ps. 119, 65. So בום to love good Am. 5, 15; בום לובן Ps. 38, 21; בום שט Am. 5, 14; also שט שט מוב לובן Prov. 14, 22; comp. in שט חס בוב לובן to know good and evil, see in בון no. 5. bb.

 3. Tob, pr. n. of a region beyond Jordan, Judg. 11, 3. 2 Sam. 10, 6. Prob. i. q. $Toi\beta$ ior or $Tii\beta$ ior 1 Macc. 5, 13.

C) Adv. good, well, אמאנה, Ruth 3, 13. 1 Sam. 20, 7. 2 Sam. 3, 13. 1 K. 2, 18. So too the phrase: מִּבְּרָ בַּיִּרְ the thing is good, i. q. well, 1 K. 2, 38. 42. 18, 24. ארניהה Tob-Adonijah, pr. n. m.

2 Chr. 17, 8.

מרב m. subst. 1. goodness, the quality of being or doing good. Ps. 119, 66 מוב שנם goodness of understanding, good insight. Often of the goodness or benignity of God, Ps. 25, 7. 31, 20. 145, 7. Is. 63, 7.—Concr. good things, i. e. things good in themselves, wealth, Deut. 6, 11. 2 K. 8, 9; precious things Gen. 24, 10, comp. v. 22. 30. With a gen. the goodness of any thing, the best, Gen. 45, 18. a) טוב אָרֶץ the goodness 20. Spec. of the land, its best fruits and products, Gen. 45, 23. Is. 1, 19. Jer. 2, 7. Ezra 9, b) חוֹח בוּב the good gifts of Jehovah, which in his goodness he bestows on men, e. g. the gifts of nature, fruits, wine, oil, flocks, etc. Jer. 31, 12. 14. Hos. 3, 5. Ps. 27. 13. 65, 5.

2. goodness of appearance, fairness, beauty; comp. adj. Σίω Α. 1. a. α. Hos. 10, 11. Spoken of the divine majesty and glory, Ex. 33, 19. Zech. 9, 17.

3. בּוֹב gladness of heart, joy, Deut. 28, 7. Is. 65, 14. Comp. adj. בינ A. 2. ב. 4. good fortune, welfare, prosperity, Job 20, 21, 21, 16. Prov. 11, 10. Comp. adj. בינ A. 2. b.

הקהם fem. A) Adj. fem. of סוֹב q. v. lett. A.

B) Subst. i. q. מום lett. B, good, a good thing, opp. מוֹבָה; so מוֹבְה for

good, not for evil, Neh. 5, 19. 13, 31. Ps. 96, 17. Jer. 24, 6.—Spec.

1. good which one does, confers, benefit; so in formulas: תְּבָּוֹת מִּבְּיֵת מִבְּיֵת מִבְּיִת מִבְּיִת מִבְּית מִבְית מִבְית מִבְּית מַבְּית מַבְּית זַבְּית מַבְּית מַבְּית זַבְּית מַבְּית מַבְּית מַבְּית זַבְּית מַבְּית מַבְּית מַבְּית מַבְּית מִבְּית מַבְּית מַבְּית מַבְּית מַבְּית מַבְּית מִבְּית מַבְּית מְבְּית מַבְּית מְבְּית מְבְיתְיּת מְבְית מְבְית מְבְית מְבְּית מְבְּי

2. good which one receives, viz. a) welfare, prosperity, happiness, e. g. הַּבְּקְּיִם to see good, to enjoy prosperity, happiness, Job 9, 25. 22, 21. Ecc. 5, 17. 6, 6; הְּבִּיּבְּיִבְּ בַּטִּיבְּ to eat in prosperity, to enjoy it, Job 21, 25. So Ps. 16, 2 הַבְּיִבְּי מִיבְּיִר מִיבְּי בַּעִּי בְּעִּי בְּעִּי בְּעִי בְּיבְּיי בְּעִי בְּעִי בְּעי בְּעִי בְּעִי בְּעִי בְּעִי בְּעִי בְּעִי בְּעִי בְּעִי בְּיבְיי בְּעִי בְּעִי בְּעִי בְּעִי בְּעִי בְּעִי בְּיבְּיבְּיי בְּיי בְּיבְּיי בְּיבְּיי בְּיבְּיי בְּיבְּיי בְּיבְּיי בְּיי בְּיי בְּיבְיי בְּיי בְּיי בְּיי בְּיי בְּיבְיי בְּיי בְּיבְּיי בְּיי בְּיבְּיי בְּיי בְּיי בְּיי בְּיי בְּיבְּיבְיי בְּיי בְּיי בְּיי

3. goodness, sc. in any one; plur. Fizite good qualities Neh. 6, 19.—The signif. goodness in the sense of kindness, benignity, is by some ascribed to this word in Ps. 65, 12. 68, 11; but see in nos. 1, 2.

שוֹבְיָּח and שוֹבְיָּח (i. q. חַוֹבְיָּח pleasing to Jehovah) pr. n. Tobiah, Tobias, Gr. Twβlas, a name common after the exile. a) Neh. 2, 10. 4, 1. b) Ezra 2, 60. Neh. 7, 62. c) Zech. 6, 10. 14.

* הְּנָתְ 1. i. q. Arab. לבל to roll up or together, to twist; hence to spis, Ex. 35, 25. 26. Hence הַּנְיִם

2. to be hungry. famished, to fast, i. q.

hungry, famished; pr. to be convolved, twisted, sc. in one's howels; so the Arabs ascribe to hungry persons bowels convolved, twisted, e. g. Hariri Cons. 3. p. 142. ed. Schult. الطوى لاحساله to twist up the bowels from hunger. Comp. Schult. 1. c. Cons. 3. p. 136. Hence

Deriv. הַיָּט, הוָטָהַ.

to spread over, to daub, to bemear, e. g. a wall with mortar, to plaster, Lev. 14, 42. 1 Chr. 29, 4; the eyes,
to as not to see, Is. 44, 18, where præt.
To for no; with two acc. Ez. 13, 10-15.
22, 28.—Arab. ind. Ye, II to cover

over with fat, to besmear, see Camoos p 328. In the occidental languages, comp riyye, tingo, to tinge, Germ. tunchen.

Niph. pass. infin. Lev. 14, 43. 48.

Deriv. מִים, חוֹחם.

* טוֹם obsol. root, Arab. فَوْطَ to collect, to gather. Hence פִרט

חוֹטְעוֹט plur. f. bands, fillets, spec. the prayer-fillets or phylacteries of the Jews הְּמְלֵּרְן, φυλακτήρια Matth. 23, 5; i. e strips of parchment on which are written various sentences from the Mosaic law, e. g. Ex. 13, 1-10. 11-16. Deut. 6, 4-9. 11, 13-21, and which the Jews are accustomed to bind around the forehead and the left wrist while they are at prayers, Ex. 13, 16. Deut. 6, 8. 11, 18. Chald. אָם מוֹטָם, a bracelet, frontlet.—The form is for הַמְּטָבָּק, as בָּלָ וּלְנֹלֶח ; בַּרְבָּב for בּוֹבֶב ; בַּלְבֵּל Syr. Lehrg. p. 869. The root is দ্ৰত q. v. not স্চত, to which the signif. of binding has been attributed without good reason.

*לים in Kal not used; Arab. طَالَ mid. Waw, to be long.

HIPH. Program pr. to throw down at full length, to prostrate, comp. Hoph. and Is. 22, 17; hence to throw, to cast, Ez. 32, 4; a spear 1 Sam. 18, 11. 20, 33; to cast out, as from a land Jer. 16, 13. 22, 26, from a ship Jon. 1, 5. 12; to send out a wind Jon. 1, 4.

Hoph. לשָל, וּנג לשָזר, fut. לשָל, לשָר,

1. to be cast down at full length, to be prostrated, Ps. 37, 24. Job 41, 1.

2. to be cast, as the lot, Prov. 16, 33; to be cast out Jer. 22, 28.

Pilp. בּלְטֵל i. q. Hiph. to cast down, to prostrate, Is. 22, 17.

Deriv. מַלְמֶלָה.

* קוֹם obsol. root, Arab. שׁנֹשׁ mid. Waw, to go around, to surround. Hence הוֹבְּיִם q. v. bands, fillets.

* כולר obsol. root, prob. like kindr. הוּדר, to go round about, to surround.
—Hence

m. 1. a wall round about, an enclosure, Ez. 46, 23. Arab. فطور border bound, فطوار fence, enclosure

2. a row, range, as of gems, Ex. 28, 17 sq. 39, 10 sq. Also a course of hewn stones 1 K. 7, 12; of beams 6, 36. 7, 4; of pomegranates 7, 42. etc.

הדר Chald. m. a rock, mountain, i. q. Heb. אורי. Dan. 2, 35. 45.—Syr. אורי, id.

הוְיִם Chald. f. a fasting; as Adv. fasting, without food. Dan. 6, 19. R. שָּיָם no. 2; the form is like מָּיָם from בָּיָם.

in Kal not used, to stretch, to extend. Arab to spread out.

Pil. part. הַּבֶּהְיִהְיִה pr. those drawing the bow, i. e. bowmen, archers, Gen. 21, 16.—For the form, comp. הַּבָּה, Hithpal. הַּיְהַהְּיִה, doubling the last radical.

קרולן m. a mill, hand-mill, Lam. 5, 13. R. טֵבוּן.

i. e. the piles, hemorrhoids, so called as protruded from the fundament, with straining or tenesmus and a flow of blood, 1 Sam. 6, 11. 17; also Deut. 28, 27. 1 Sam. 5, 6. 9. 12. 6. 4. 3 in Keri, for Chethibh עַּבֶּלִים, which seems to have been the more vulgar or less usual word.

 * הַחַטְּ, see הַטַ Is. 44, 18 in r. הַשִּׁנ

י מְחַנִי fut. יְנִסְחַן, imper. fem. מָחָנִי, מ crush, to beat small, c. acc. Ex. 32, 20, Deut. 9, 21; spec. to grind with a handmill, Judg. 16, 21. Num. 11, 8. Is. 47, 8. Arab. طحن, Aram. طحن, id.— Trop. מַחוֹן שְּנֵר בֵּנִר to grind the person (not face) of the poor, i. e. to oppress him with exactions, Is. 3, 15; comp. nag. Job 31, 10 הִטָחָן לָאָחֶר אִשָׁהִי let my wife grind for another, i. e. be his mill-wench, his abject slave, (comp. Ex. 11, 5. Is. 47, 2.) and also his concubine, a sense required by the other clause and v. 9; so Sept. Vulg. and Chald. The Rabbins understood the phrase to grind for another in a trop. and unchaste sense, q. d. 'let her be ground, violated, by another man; just as Gr. μύλλειν Theocr. 4. 58, and Lat. molere, permolere, are spoken of intercourse with a woman; see the commentators ad Petron. Sat. 23. Hor. Sat. 1. 2. 35. Bochart Hieroz. I. p. 188. But in such instances the word for grinding is every where attributed to the nan.

Deriv. מְחוֹן, and the two here following.

רְּחֲׁלְיִם f. a mill, hand-mill, Ecc. 12, 4.

אוֹחָלוֹם plur. f. grinders, for the double-teeth, dentes molares, Ecc. 12, 3. Arab.

* אום obsol. root, Syr. יום to breathe hard, to blow, as under a load; also in easing the belly with a great effort; to have tenesmus; hence אום ליים, tenesmus with flow of blood; Arab, espec. יום אום spoken of the same.—Hence

שׁרַתְּ m. plaster, roughcast, spread over a wall, Ez. 13, 12. R. פֿיַת.

mire, Arab. فويطة mud, mire, Eth. **RT**mire, Arab. فريطة mud collected in
the bottom of a pool; see the root.—
Spec. a) mud, mire, as in streets Ps.
18, 43. Mic. 7, 10; at the bottom of the
sea Is. 57, 20; in a cistern or subterranean prison Jer. 38, 6; on the banks of

the Nile Job 41, 22 [30]. Trop. for deep salamity Ps. 69, 15. b) clay, potter's clay, Is. 41, 25. Nah. 3, 14.

Hence the denom. verb:

Deriv. אטָאָטָא a broom, besom.

ריק Chald. m. clay, potter's clay, Dan. 2, 41. 43 יְמַכְּהְ מִירָא earthen ware, sherds of clay. Arab. and Syr. פֿאַר, id. whence the denom. verb שונל. Ye, to besmear with clay or mud, to form from clay. Kindr. are פָאַר, פִיר, פּיר, פּיר, פִיר, פִיר, פִיר, פִיר, פִיר, פִיר, פִיר, פּיר, פּיר,

ם ליירה f. (r. פרר.) 1. a wall round about a place, i. q. שור no. 1. Ez. 46, 23.

2. A place surrounded by a wall, an enclosure; hence a) a fortress, castle, Cant. 8. 9. b) A nomadic encampment, rustic village, hamlet, usually enclosing a space in which the cattle were secured, Gen. 25, 16. Num. 31, 10. 1 Chr. 6, 39 [54]. Ez. 25, 4. Poet. of a habitation Ps. 69, 26. Syr. 122 enclosure, fold. See 327 no. 2.

לפּת. (ר. לֹבְיבָ I) in pause לְבָּי, c. suff. לְּבַיּבְ, dew, Gen. 27. 28. 39. Ex. 16, 13. 14. Num. 11, 9. Job 29, 19. Zech. 8, 12. רוֹין לּבְּיל אַבָּי אָבָּי אַבּי אָבָּי אַבּי אָבָּי אַבּי אַבּ

6, 4. 13, 3. Arab. طُلُّ fine rain, dew Syr. 44, Ethiop. MA, id.

Chald. id. Dan. 4, 12, 20. 5, 21.

to patch, to mend; see Pual Chald. אָבָי id. In Kal only Part. pass. patched, i. e. spotted, having large spots like patches, Gen. 30, 32 sq.

PUAL part. patched, clouted, Josh. 9, 5

האפלות מְשָׁלָּאוֹת shoes clouted.

פָלָאִים see קַלָאִים.

* מְלֶתְ obsol. root, i. q. Syr. וגן to be new, fresh, young; kindr. is קָּרָה, נִינְּחָם, Gr. Jállo.—Hence קֹנְים and

m. a lamb, young and tender 1 Sam. 7, 9. Is. 65, 25. Arab. A a young animal of any kind, espec. a young gazelle just born, Eth. MA. kid, Syr.

סְלְטֵלְה f. a casting down Is. 22, 17. See r. טיל Pilp.

יְּטְלָּר m. (r. מָלָה) i. q. טְלָּר, only in plur. טְלָרִים for טָלָּרִים.

1. lambs, young and tender, Is. 40, 11. Comp. Lehrg. p. 575.

2. Telaim, pr. n. of a place in the tribe of Judah, 1 Sam. 15, 4. See also

*I. פֿלל, Arab. פֿלל, Eth. ሕጭ ለ אָלָכּל, to moisten gently, as the dew, light rain. Hence פֿפֿל dew.

* וו. בְּלֵל i. q. אֲלֵל II, and Arab. II, to shade, to overshadow; hence to cover, to cover over. Chald. בֵּלֵל, id.

Piel אָשָׁל to cover, espec. with beams, timber, contignare, Neh. 3, 15; e'sewhere קרָת q. v. Comp. Gen. 19, 8 אַבָּ

Pilp. טוּל is from אים, q. v.

ללל Chald. i. q. Heb. פָלֵל II.

Aph. אַפָּלֵל to get shade, to lie in the shade, Dan. 4, 9.

* "DD obsol. root, Aram. "DD, Sold, Arab. "Ethiop. MAO, to oppress to do wrong. Hence the two following.

סְלֶּכֶּ (oppression) Telem, pr. n. of a city in Judah, Josh. 15, 24. According to

Kimchi and others it is the same which is called in 1 Sam. 15, 4 פַלָּאִים.

מַלְמֵּוֹן (oppressed) Talmon, pr. n. m. Ezra 2, 42. Neh. 7, 45. R. בָּבָּים.

inf. napp Lev. 15, 32; to be or become unclean, impure; to be defiled, polluted. Syr. Low to pollute, Low polluted; comp. Lat. contamino, attamino, intamino. The primary idea is that of immersing; see in 199.

a) Chiefly spoken of Levitical uncleanness, both of persons and animals, (i. e. animals not to be eaten, see Lev. 11, 1–31,) and also of things, as buildings, vessels, etc. opp. 179, Lev. 11. 24 sq. 12, 2. 5. al. With 1, to be defiled with any thing, Lev. 15, 32. 18, 20. 23. b) Spec. to defile oneself sc. with idolatry, guilt, c. 2 Ps. 106, 39. Ez. 22, 4.

NIPH. NOD., part. plur. DARDE Ez. 20, 30. 31; pass. of Pi. no. 1, to defile one-self, to be defiled, polluted, as a woman by adultery, Num. 5, 13. 14; a people by whoredom or idolatry, Hos. 5, 3. 6, 10. With a of that with which one is defiled, e. g. idols, Ez. 20, 7. 23. 30; Ez. 20, 31.

Piel Nam 1. to make unclean, to defile, to pollute, Lev. 15, 31. Hence a) to defile, to profane, e. g. the name of God Ez. 43, 7. 8; the sanctuary Lev. 15, 31. Jer. 7, 30. Ps. 89, 1; a land by wickedness and idolatry, Num. 35, 34. Jer. 2, 7. Ez. 36, 18; oneself, with Lev. 21, 44. So of idolatrous high places, ride, i. q. to destroy, 2 K. 23, 8. 10. 13. 16. Is. 30, 22; this was done by casting unclean things, as dead men's bones, upon the places, in order that they might not be rebuilt, 2 K. 23, 6. 14. 16. 20. b) to deflour, to violate a woman, virgin, Gen. 34, 5. 13. 27. Ez. 18, 6. 15.

2. to pronounce unclean, e. g. as a priest, Lev. 13, 3. 8. 11 sq.

3. to let pollute oneself, to let be polluted, c. acc. Ez. 20, 26.

PUAL part. defiled, polluted, Ez. 4, 14. HITHP. fut. **\sigma_{\sigma}' i. q. Niph. to make oneself unclean, to defile oneself. Lev. 21, 4. Hos. 9, 4; with \$\sigma_{\sigma}\$ of that with which one is defiled, Lev. 11, 43. 18, 30; also \$\sigma_{\sigma}\$ Lev. 21, 3. 11.

Hothr. אַשְּׁהָי id Deut. 24, 4. Deriv. the three following.

אַטְטָּ adj. f. אַבְּטָּ, unclean, defiled impure, opp. מחור , Lev. 10, 10. 11, 47. Deut. 12. 15. 22. a) Levitically, as persons Lev. 13, 11. 15. 36. 44 sq. 15, 2. Num. 19, 13. 15. 20; spec. เป็น หาย defiled by a dead body Hagg. 2, 13; אָפָא id. Num. 5, 2. 9, 6. 7. 10. Of animals which may not be eaten, Lev. 5, 2. 7, 21. 11, 4. 5. 7. Deut. 14, 8. 10; of food Judg. 13, 4. Ez. 4, 13; of houses, from leprosy, Lev. 14, 44. etc. b) Morally, Job 14, 4. Is. 6, 5 שַּׁמְרָיִם *unclean* of lips, i. e. sinning with the lips, uttering blasphemies and falsehood. דְּמַשָּׁאַ the unclean of name, infamous, Ez. 22, 5. Of the gentiles, Is. 35, 8. 52, 11. אָדָמָה טְמֵאָת Am. 7, 17.

កង្កាប៉ុ f. Mic. 2, 10 (r. ងច្ចុង) also

* דֹיְבְּשׁ i. q. אַבְשָ; at least some forms of this latter verb follow the analogy of verbs הֹשׁ. Thus

Niph. to be unclean, to be defiled, מְּמְמִים Lev. 11, 43. Job 18, 3 בְּמִיבְּיכֶּם נְּמְמִים Lev. 11, 43. Job 18, 3 בְּמִיבְּיכֶּם we are unclean in your eyes, i. e. impious, wicked, comp. 14, 4. Vu.g. sorduimus. Some of the Hebrew interpret ers, favoured by the parallelism, here make הַּמָּטְ to be i. q. Chald. בַּמָי, בּשָׁם, Heb. בּמַא, to be stopped up, i. q. to be stupid, foolish; and this sense perhaps is better in Job l. c. we are foolish (stupid) in your eyes.

Josh. 2, 6. Job 31. 33. The primary idea is that of *immersing*, and is common to several verbs beginning with the syllable ED (ED), some of which retain the idea of immersing, while others pass over to tha of hiding and also of defiling, polluting comp. synon. JPI, and see more

Thesaur. p. 552.—Spec. to hide under ground, to bury, Gen. 35, 4. Ex. 2, 12. Josh. 7, 21. 22. Jer. 43, 10. מַל טָמּרָן a kidden abortion Joh 3, 16. So בְּקָר פָּח ל Ps. 140, 6. 142, 4; ל השת ל Ps. 9, 16. 31, 5, i. e. to hide a snare, net, for any one, i. q. to lie in wait, to plot against him; comp. Ps. 64, 6. Job 18, 10. With to hide for any one, i. e. to hoard up, נכל-חשה for him, Job 20, 26 מל-חשה מסון לצפוניו all darkness (calamity) is hoarded up for his treasures, where observe the paronomasia in the kindred words במון and צמון. Similar is Deut. pr. the hidden of שִּׁמְנֵר טִמרנֵר חוֹל 33, 19 the hid treasures of the sand, perh. glass. ורסחically, Prov. 19,24 בַּבֶּל רָרוֹ בָבֶּלַחָת the slothful hideth his hand in the dish, i. e. he plunges it slowly and deeply into the dish. Pass. part. זְּשְׁמַדּוּן in the hidden, i. e. in secret, in darkness, Job 40, 13,

Niph. to hide oneself, under the earth, Is. 2, 10.

Нірн. i. q. Kal, 2 K. 7, 8. Deriv.]1000.

שנא, a basket, Deut. 26, 2. 4. 28, 5. Chald. אָגָא id. Kindr. are נפֿער basket, ביי basket; also מַלֵּים, etc. For the origin, see r. מַלֵּים no. 2.

* pp in Kal not used, Aram. is to be soiled, dirty.

Piel to soil, to defile, Cant. 5, 3.

קֿלָדוֹ, i.q. האָהָ, to go astray, to wander, Aram. אָבֶּין, בְּאַן, and Arab. طُغَى

HIPH. to lead astray, to seduce, Ez. 13, 10.

*DIO 1. to taste, as in all the kindred dialects; e.g. a) to try the flavour, Job 12, 11. b) to eat a little, 1 Sam. 14, 24. 29. 43. Jon. 3, 7. c) to have the sense of taste, to perceive the flavour, 2 Sam. 19, 36.

Deriv. those following, and בְּיִנְיִנִים.

to cause to eat, to feed, Dan. 4, 22. 5, 21

m. 1. taste, flavour of food, Num 11,8. Jer. 48, 11. Job 6, 6. Arab. أَفُعُ id

2. Metaph. intellectual taste, i. e. judg ment, discernment, understanding; comp Lat. sapere. sapiens, sapientia. et contra insipidus. 1 Sam. 25, 33. Ps. 119, 66. Job 12, 20. בשם הוס השא an insipid woman, i. e. without discernment, Prov. 11. 22. בשם הושל he changed his understanding, i. e. feigned himself mad, Ps. 34, 1. בשם של who answer discreetly Prov. 26, 16.

3. From the Chald. judgment of the king, i. e. mandate, decree, Jon. 3, 7. See Chald. DED no. 3.

Chald. m. i. q. Hebr. no. 3, mandate, decree, Ezra 6, 14.—More frequent

בְּיִים Chald. m. 1. taste, flavour, espec. pleasant. Dan. 5, 2 אין ביים יויים in the flavour of wine, i. e. while drinking.

2. judgment, discernment, reason, see Heb. בְּבְּטֵּ no. 2. Dan. 2, 14. Hence, reason as demanded or given, an account; אַבְּבָּטֵ בְּלֵי to render an account, Dan. 6, 3; בְּבַּטִ בְּלֵי to make account of, to regard, Dan. 3, 12.

3. judgment of the king, mandate, edict, decree, Dan. 3, 10. 12. 29. Dep Daw to give command Ezra 4, 19. 21. 5, 3. 9. 13. 6, 1. 7, 13. Of a cause to be judged, decreed, Ezra 5, 5. Dep Dep lord of judgment, the title of the Persian governor in Samaria, Ezra 4, 8. 9. 17.

* I. לְבֶּיׁ to thrust through with a sword, Arab. שُعِينُ id. לُعِينُ thrust through, عُعْنَةُ a thrust. Chald. Pa. id. Pual pass. Part. plur. constr. מְּלֵבֶיֵּרָ Is. 14, 19.

* II. אָבֶין to load up beasts of burden, Gen. 45, 17. Aram. אָבָין, בֹּין, to be loaded, laden. Arab. לשני VIII to sit upon a camel, שׁבּיל a loaded camel, שׁבּיל camel's saddle i. e. with a tent or canopy. Comp. בּיִביּן.

되고 m. (r. 되었다) c. suff. 교기하다, collect. little ones, little children, boys and girls, so called from their quick and tripping

gait, see the root; comp. bis. Gen. 34, 29. 43, 8. 45, 19. 46, 5. Opp. to youths and maidens Ez. 9, 6; to men above twenty years old, Ex. 12, 37; to maidens, Num. 31, 18. Often קונטים נקשף Deut. 20, 12; רָשִׁים Josh. 1, 14; שנשרם ונשרם ועם Jer. 40, 7. etc.—Sometimes it is applied to a whole family, excepting only the father or head of the family; 2 Chr. 20, 13 נְשֶׁירָשׁׁם נְשֶׁירָשׁׁם מבירחם also their families, to wit, their wives and their children. 2 Chr. 31, 18. Gen. 47, 12 לְאֵר דַשְּׁמָּא according to their Ex. 10, 10. Num. 32, 16. families. 24. 26.

2. Denom. from reg no. 1, to bear upon the palms, sc. a child, in Engl. 'to carry in the arms,' Lam. 2, 22.

Deriv. רְּטְפֵּטְיִם, and the three following.

חבים m. plur. היחדים 1. Pr. the spread hand, palm; put as a measure of four fingers, a hand-breadth, 1 K. 7, 26. 2 Chr. 4, 5, comp. Jer. 52, 21. Ps. 39, 6 הַבָּה הַהָּה הַבָּה lo! thou hast made my days hand-breadths, i. e. very short.

As a term of architecture, plur. mutuli, corbils, i. e. projecting stones on which the ends of timbers are laid, 1 K.
 9. Sept. τὰ γεῖσα.

កម្ពុប់ m. i. q. កម្មបុ no. 1, a palm, handbreadth, Ex. 25, 25. 37, 12. Ez. 40, 5. 43. R. កម្មបុ.

Piel no. 2) a bearing on the palms, nursing of children, Lam. 2, 20.

דמות (בשל לי שות", pr. to patch, as in Talmudic; then trop. to patch up falsehood, i. e. to devise. to forge; comp. δόλον φάπτειν, Lat. suere dolos. Ps. 119, 69. Job 13, 4. Ellipt. Job 14, 17 קוני thou devisest (falsehoods) upon my iniquity, i. e. thou makest my sins more numerous by false accusations in addition. Comp. the similar passage in Targ. Jonath. Deut. 1,1 אין שול הור בכור מיל שקרא poncinnastis contra eum verba menda-

cia.—Arab. disto arrange one's discourse artificially.

תְּמְרֵהְ m. Jer. 51, 27 plur. c. suff. satrap, military governor of a province among the Assyrians and Medes. If we may form a conjecture from the modern Persian language, we may compare war-chief, prince. Bohlen in his posthumous sheets compares Sanscr. adhipaćara king's legate. In Targ. Jonath. Deut. 28, 12, it occurs as the name of an angel of high rank.

אם בּיב to take short and quick steps, to trip, spoken of the walk of children, whence שַּב. Also of the affected gait of coquettish females, to mince: once infin. absol. Is. 3, 16 אַלַבְּנְהַ שִּבְּיִבְּיִ שְּבִּיבְיִי שִּבְּיבְיִ שְּבִּיבְיִ שִּבְּיבְיִ שְּבִּיבְיִ בְּבִי בְּבְיבְייִ בְּבְיבְי בְּבְיבְיים בְּבְּבִי בְּבְּבְיים בְּבְיבְיים בְּבְיבְיים בְּבְיבְים בְּבְיבְים בְּבְיבְים בְּבְּבִי בְּבְיבְים בְּבְיבְים בְּבְּבְים בְּבְיבְים בְּבְיבְים בְּבְיבְים בּבְיבְים בְּבְּבְים בְּבְּבְים בְּבְּבְים בְּבְּבְים בְּבְּבְים בְּבְיבְים בְּבְּבְים בְּבְיבְים בְּבְיבְים בְּבְיבְים בְּבְיבְים בְּבְּבְים בְּבְּבְּים בְּבְּבְים בְּבְיבְּים בְּבְּבְים בְּבְּבְים בְּבְּבְים בְּבְּים בְּבְּבְים בְּבְּבְים בְּבְּבְים בְּבְּבְים בְּבְּבְים בְּבְּבְים בְּבְּבְים בְיבְּבְים בְּבְּבְים בְּבְּבְים בְּבְיבְים בְּבְּבְים בְּבְּבְיבְים בְּבְיבְים בְּבְיבְים בְּבְּבְים בְּבְיבְים בְּבְיבְים בְּבְּבְים בְּבְיבְים בְּבְיבְים בְּבְּבְים בְּבְּבְיבְים בְּבְּבְיבְּים בְּבְּיבְּים בְּבְּבְים בְּבְּבְיבְּים בְּבְּבְים בְּבְּבְיבְיבְּבְּים בְּבְּבְּים בְּבְּבְּיבְים בְּבְּבְיבְים בְּבְּבְיבְּיבּבּים בּבּיבְיבּים בּבּיבְיי בּבְּבְיבְיבּים בּבּיבּים בּבּיבְיי בּבְּבּיבְיי בּבְּבְיבְיי בּבּבּיבּיי בּבּבּיבּי בּבּיבְיבְיבּיבּיבְיבּיבּים בּבּיבּים בּבּיבְיי בּבְיבְיבּיבּים בּבּיבְיבְיבּב

דְּבַּרְיּן, i. q. Heb. בְּּבִּרְיּן, nail of a man, Dan. 4, 30; hoof of an animal, Dan. 7, 19.

* שַּׁבְּשְׁ to be fat; metaph. to be dull, stupid, like Gr. παχύς, Lat. pinguis, Ps. 119, 70. Comp. הְשִׁמִין Is. 6, 10.—More frequent in Chaldee.

רְּטָבֶי (for רְּבֶּיבְי drop, r. קּיבָי) Taphath, pr. n. of a daughter of Solomon, 1 K. 4, 11.

Deriv. pr. n. מַטְרֵד.

Dan. 4, 22. 29. 30.

new. Arab. שُرْכ and שُرْכ id. Eth. The primary idea perhaps lies in plucking off, so that השָרָב (שִרָר שָרָר שָרָר) may be i. q. קּירָר שָרָר) שִרָר פּרָר שָרָר . שִרָר) שִרָר אַרָר . שִרָר שִרָר . שִרָר אַרָר . שִרָר אַרָר . שִרָר אַרָר . שִרָר ישִר שִרָּר . שִרָר אַרָר . שִרָר אַרָר . שִרָר אַרָר . שִרָר ישִר שִרָּר . שִרָר אַרָר . שִרָר שִרָּר . שִרָר ישִרָּר . שִרָר אַרָר . שִרָר ישִרָּר . שִרָּר ישִרָּר .

קרוֹם i. q. פֶּרָם not yet, Ruth 3, 14 Chethibh.

in Kal not used, Arab. Conj. I, IV, VIII, to cast down, to project.

m. a cumbrance, trouble, Deut. 1, 12. Is. 1, 14.—Chald. אַרְיָם toil, weariness, אַרְים to be wearied, Eth. הֹבָת id.

* בְּיֵלְ obsol. root, prob. i. q. אָיַבָּי to cut off.—Hence

pr. a cutting off, the place where a bough has just been out from a tree; then, beginning.—Hence, though this etymology is doubtful:

1. before, sooner than; with fut. in a past sense, Ex. 12, 34 the people took their dough אַבְּרָטְ before it was leavened. Josh. 3, 1. Ps. 119, 67; with fut. in fut. sense, Is. 65, 24.—In this signif. we more freq. find בַּרָטַב.

2. not yet; with præt. Gen. 24, 15 בְּבֶּר עִּבְּר he had not yet done speaking. 1 Sam. 3, 7. Oftener with fut. in past sense, Gen. 2, 5 and every plant of the field was not yet in the earth. Ex. 10, 7. Josh. 2, 8. 1 Sam. 3, 3; fut. in fut. sense, Ex. 9. 30.

3. With the prepositions a and m, id.
a) when not yet, before; with

præt. Ps. 90, 2. Prov. 8, 25. With fut. in the fut. signif. Is. 66, 7. Job 10, 21 בְּבֶּים before I shall go; but often in the signif. of præt. Jer. 1, 5 I sanctified thee אַבַּיִּם בְּיִם before thou camest forth. Gen. 27, 33. 41, 50. Ex. 1, 19. Ruth 3, 14. 2 K. 6, 32. With inf. Zeph. 2, 2 בְּיִבָּי pr. before it come not upon you, strictly a double negation. With a subst. בְּיִבְּי pr. before the harvest, pr. in there being yet no harvest, Is. 28, 4.

b) טְּשָׁמְ i. q. בְּשָׁרָם, when not yet, Hagg. 2, 15. Comp. אָ in the formula בְּיִבְּשִׁרִם, בַּיְבִּשִּׁרִם, Is. 46, 10.

* ភា្គ្ តែរ. តុចុះ, once in pause កុចុះ Gen. 49, 27.

1. to pull or pluck off, kindr. פָּרָם, comp. Gr. ϑϼύπτω. Hence Arab. פֿלני to be fresh, new, i. e. freshly plucked, Heb. בְיַב, קִיבָּים no. 1.

2. to pull or tear in pieces, to rend, as wild beasts, Gen. 37, 33. 44, 28. Deut. 33, 20. Ps. 22, 14. Nah. 2, 13. Trop. of fierce warriors and enemies, Gen. 49. 27. Ps. 7. 3; even of God, Ps. 50, 22 appless I tear you in pieces. Hos. 4, 14. 6, 1. Ascribed also to anger, as of God, Job 16, 9; of men Am. 1, 11. Job 18, 4.

NIPH. pass of no. 2, Ex. 22, 12. Jer. 5, 6. Pual id. Gen. 37, 33. 44, 28.

Hiph. to tear up food, i. e. into small pieces or mouthfuls, to cause to eat, to feed a person, Prov. 30, 8.

Deriv. the three following.

קרָם, adj. fresh, new, of a leaf, Gen. 8.

11. See r. אָטָרָם no. 1.

קרָטְ m. c. suff. יוֹסְיטָ 1. a green ieaf, fresh foliage, pr. freshly plucked off, Ez. 17, 9; comp. Gen. 8, 11. Chald. et Syr. אָבָּיבָ, וֹבָּיּבָ, id.

2. prey of a wild beast, pr. an animal torn in pieces, Job 4, 11. 29, 17. 38, 39. Is. 5, 29. Am. 3, 4. Nah. 2, 13. 3, 1. Trop. קרבר ברר mountains of prey i. c. of plunderers, robbers, fastnesses whence they sally forth for prey, Ps. 76. 5.

3. food, of animals Job 24, 5; of men, Prov. 31, 15. Mal. 3, 10. Ps. 111, 5. Comp the verb in Hiph.

flocks torn by wild beasts, Gen. 31, 39

lr 22, 12. Lev. 7, 24. Ez. 4, 14 Nah. 2, ι3. R. դულ.

Chald. Tarpelites Ezra 4, 9, the name of a people from which the

Assyrien kings sent colonists to Sama ria. Sept. Ταρφαλαίοι. Perh. the Tapyri, Ταπουροί, dwelling on the east of Elymais; Ptol. p. 148.

Yod, the tenth letter of the Hebrew alphabet, as a numeral denoting 10. The name of this letter, רוֹד, is doubtless i. q. ידֹים, the hand, comp. ביים, plur. ידָים from obsol. ידָים; and its figure in the Phenician and Samaritan alphabets and on Maccabean coins, still presents a rude image of the hand; see Monumm. Phænic. p. 30, also Pl. 3. So too the Ethiopic, where this letter is called Yaman, i. e. right hand.

It is interchanged: a) With the other feeble letters, 🛪 , 🗖 , i, so that these three aspirates are softened into Yod; e.g. with א, see in א; with א, as יָּגַרְ חָלַרְּ, הָלַרְ, see Thes. p. 360; often with 1. Indeed most of the Heb. roots which have Yod for the first radical, i. e. verbs , are in Arabic and Ethiopic in, see Lehrg. p. 379 sq. as גלר, כלר, • ΦΛΡ etc. For the affinity of verbs is with other biliteral roots, espec. verbs אבו and אבר, see Lehrg. §112. 2. b) With the semivowel באָה נָאָה, etc. see in ז. With the other palatals; e. g. with 1, as יָמֵר Iturea; יָמֵר Ethiop. משל to chastise; אות Armen. gini wine. Also with and אָ as מוֹים and שׁבֶּשׁ; see Thesaur. p. 557.

* באר to long for, to desire earnestly, c. בְּ Ps. 119, 131; Sept. ἐπεπόθουν. Syr. ביל and ביל id. Kindr. are בּילָה, ; comp. בּילָה where see, בּאָה.

rivor. רָאֹר see אָרֹר, rivor.

לְיְיִי (whom Jehovah hears, r. תַּאָּן Jaazaniah, pr. n. m. a) Jer. 35, 3. b) Ez. 11, 1.

י (id.) Jaazaniah, pr. n. m. a) 2 K. 25, 23. Contr. יְצִינְיִה Jezaniah
Jer. 40, 8; יְיַנְיָה 42, 1. b) Ez. 8, 11.

רארר, (whom God enlightens, r. אורר, pr. n. Jair, Gr. Ιάειψος Mark 5, 22. a) A descendant of Manasseh, 1 Chr. 2, 21–23 comp. Gen. 50, 23; called also his son, Num. 32, 41. Deut. 3, 14. b) A judge of Israel, Judg. 10, 3. Patronym. הַּאַרֶּרָר 2 Sam. 20, 26. c) Esth. 2, 5.

* I. לְאֵל, for לְאֵל, in Kal not used, to be foolish, i. q. אָנֵאָ q. v.

Niph. לוֹאָל to become foolish, to dote, Is. 19, 13. Jer. 50, 36. Also to act fool ishly, Num. 12, 11. Jer. 5, 4.

* II. Σ΄ to will, to desire; kinds with Sanscr. wal, Gr. βούλομαι, Lat. volo, Germ. wollen, Engl. to will. Found only in

HIPH. הוֹאִרל, fut. apoc. לַּוֹאָל, to will, in two senses:

1. Of one who undertakes that which he wills, however difficult, implying active volition, i. q. to take upon oneself, to assay; Sept. often ἄρχομαι to begin. With inf. c. 5 Gen. 18, 27. 31. Josh. 17, 12. Judg. 1. 27. 35. 1 Sam. 17, 39. With verb fin. ἀσυνδέτως Deut. 1, 5.

של Jordan! b) Of one who yields to sin; Hos. 5, 11 אַרְרְיִּאָרָל חָלַן: אַרְרָּל חָלַן: אַרָּל חָלַן: אַרָּל חָלַן: אַרָּל חָלַן: אַרָּל חָלַן: אַרָּל חָלַן: אַרָּל חָלַן: יוֹאָל הַלּוֹיִ בְּיִלְּלְּתְּלְּרִי וֹיִינְאַיִּרְ of God, who in his elemency yields to prayer; Job 6, 9 יִייִּאָרָר יִּרְלָּאָרָר firm it may please God, and he destroy me. 1 Sam. 12, 22. 2 Sam. 7, 29.—Constr. infin. c. בְּ Judg. 17, 11; with verb fin. מֹסְיִרְסֹבְּיִרְּעָּרָר 2 K. 5, 23. Hos. 5, 11. Job 6 28; with verb fin. c. יְ Josh. 7, 7. 2 Sam. 7, 29. Job 6, 9.

m. an Egyptian word, signifying canal, channel, river; in the dialect of Memphis 1&PO, in that of Thebes 1ePO, see Jablonski Opusc. ed. te Water T. I. p. 93, 444. Peyron Lex. Copt. p. 40. In the Inscription of Rosetta, l. 14, 15, it is written IOR; see Kosegarten de Scriptura vett. Ægyptiorum p. 14. Among the Hebrews it signified:

1. a ditch, canal, channel, Is. 33, 21, where it is the fosse of a fortified city; Sept. διῶρυξ. So of the canals of the Nile, Ex. 8, 1 [5]. Nah. 3, 8; comp. in no. 3.

2. a channel, shaft, sc. of a mine, Job 28, 10.

3. a river, xai isoxyv the river of Egypt, the Nile; fully יְאֹר מִצְרַיִם Am. 8, 8. 9, 5; often with the art. הְרָאֹר, o ποταμός, Gen. 41, 1 sq. Ex. 1, 22. 2. 3. 7, 15. 18. So with prefixes: בּרָאֹר Ex. 7, 18. 20. Is. 19, 8; בראר as the Nile Jer. 46, 7. 8. Am. 9, 5, once contracted באר id. Am. 8, 8. Poet. also without art. Is. 19, 7. 23, 3. Ez. 29, 9. Zech. 10, 11; whence בראר as the Nile Am. 8, 8. 9, 5. In one place only is it spoken of another river, Dan. 12. 5. 6. 7.—PLUR. ראֹרֵר פְצְרַיִּב Is. 7, 18, and בְּצְרַיִּב 2 K. 19, 24. Is. 19, 6, the rivers of Egypt, i. e. the branches and canals of the Nile. So with suff. Ez. 29, 3. 4. 5. 10. Ex. 7, 19. Ps. 78, 44.

أَيْسَ in Kal not used, Arab. آيِسَ and transp. آيِسَ, to despond, to despair.

NIPH. צֹאָשׁ id. with בְּי prægn. to despair of and desist from; 1 Sam. 27, 1 קוֹנְאָשׁ מְמָנִי עִּיר לְבְקְשָׁנִי עּוֹר and Saul shall desist from me to seek me any more.

—Part. Day's one in desprir, desperate Job 6, 26. Impers. desperatum est, there is no hope, it is in vain, Is. 57, 10. Jer. 2, 25. 18. 12.

Piel inf. שָּׁבֶּי, with לָבּוֹי, to let despair to give over to despair, Ecc. 2, 20.

ראֹשׁיָּה (see next art.) Josiah, pr. n. m. Zech. 6, 10.

אַרָּיִהְיּהְיּהְ (whom Jehovah heals, r. רְּשְׁלֵּיְהְיּהְיִּ (whom Jehovah heals, r. רְּשְׁלֵּיִהְיִּהְיִּ וּ וּ. Josiah, king of Judah 642–611 B. C. the restorer of the Mosaic law. slain at Megiddo in battle with Necho king of Egypt, 2 K. 23, 23. 2 Chr. 34, 33. Gr. 'Ιωσίας.

רְאַחְוֹרֵי , Jeatherai, pr. n. m. 1 Chr. 6, 6 [21] ; for which v. 26 אֶחִנִּי q. v.

יה in Kal not used. Piel, to call aloud, to cry out. Judg. 5, 28. Aram. id. specs of shouts of rejoicing, in the Targums for Heb. רָנֵן, הַרִיב, Syr. also to blow the trumpet, בُבُבُ sound of the

trumpet. Arab. آبَّتُ id. chiefly of the shout of battle; but from ين is also عَبَانُ desert, so called from the howling of wild beasts. Comp. حَادِدُ اللهِ المِ

Deriv. pr. n. ביבב.

סובר (place trodden down, threshingfloor, r. סָּיִם) Jebus, the ancient name of Jerusalem among the Canaanites, Judg. 19, 10. 11. 1 Chr. 11, 4. 5.—The gentile n. is בּבְּכִּר Jebusite, collect. the Jebusites, a Canaanitish tribe who inhabited this city and the neighbouring mountains; they were subdued by David, but still existed in the time of Ezra; Gen. 10, 16. 15, 21. Num. 13 30. Josh. 15, 63. 2 Sam. 5, 6. Ezra 9, 1. The same gentile name is sometimes put for the city itself (i. q. ערר הַיְבוּסִר Judg. 19, 11), Josh. 15, 8. 18, 16; also poetically in later times for Jerusalem Zech. 9, 7, as נַשְלַּרִים for Chaldea.

לְּבֶּרֹיִי (whom God chooses, r. בְּּבָּרִי *lbhar*, pr. n. of a son of David, 2 Sam. 5, 15. 1 Chr. 14, 5.

רְבִּין (whom God observes, r. רְבִּין) Jabin, pr. n. of two kings of Hazor. a)
Josh. 11, 1. b) Judg. 4, 2. Ps. 83, 10.

2. Poet to go, to advance gently; as in Engl. to flow, to glide, also Germ. wallen, poet. for to go, the figure being taken from water; chiefly spoken of the waving motion of a crowd or of a solemn procession; hence

HIPH. הוֹבִיל, Syr. כֹּב, Chald. תוֹבִיל, causat. of no. 2; poet. for תֵּבִיל.

1. to lead, to bring, to conduct, sc. persons, chiefly in solemn pomp, Ps. 60, 11. 108, 11. Jer. 31, 9. Is. 23, 7.

2. to bring, to offer, e. g. presents Ps. 68, 30. 76, 12. Zeph. 3, 10.

HOPH. 1. to be led, brought, conducted, Is. 53, 7. Jer. 11, 19. So of persons, mostly in state or solemn pomp, Ps. 45, 15. 16. Is. 55, 12; of funeral pomp, Job 10, 19. 21, 30. 32.

2. to be brought, offered, e. g. gifts, presents, Is. 18, 7. Hos. 10, 6. 12, 2.

Deriv. see in Kal no. 1, also יְבוּל and produce, לְבֵהָּל.

* II. בְּבַל a root not in use, onomatopoet. like Lat. jubilare, i. q. to shout in joy and triumph; other kindred forms see in בְּבַל. Hence בְּבַל, דּוֹבֵל

רבל Chald. i. q. Heb. I. APH. זַיבל to bring, Ezra 5, 14. 6, 5.

יָבֶל m. (r. יְבֵל I) 1. a etream, river. יְבָלִי־מֵּיִם Is. 30, 25. 44, 4.

2. Jabal, pr. n. son of Lamech, the father of nomadic pastoral life, Gen. 4 20.

adj. f. רְבֶּלֶה, flowing, running. see Mishna Erubhin 10.13. Arab.

יבול see in בַּבְּל

רְבְּלְעָם (for רְבְּלֶּתְם he consumes the people, r. בְּלָתוֹ (bleam, pr. n. of a city in Manasseh, Josh. 17, 11. Judg. 1, 27. 2 K. 9, 27; written in 1 Chr. 6. 55

"m. c. suff. רֶּבֶּיִם, a brother-inlaw, husband's brother, Lat. levir, who by the Mosaic law, when a husband died without heirs, was bound to marry the widow, Deut. 25, 5-9. Hence the denom. verb:

PIEL DE pr. to act the husband's brother, to perform his duty, to marry a brother's widow, Deut. 25, 5.7. Gen. 38, 8.

רְבְּכְחָהְ, f. c. suff. רְבִּמְחַהְ, f. c. suff. רְבִּמְחַהְ, sisk ~in-law, a brother's wife, Deut. 25, 7. 9.
Also the wife of a husband's brother,
Ruth 1, 15.—Fem. of בַּבָּח

קְּאֲלֵב (God lets build) Jabneel, pr. n. a) A city in Judah Josh. 15, 11. b) In Naphtali Josh. 19, 33. R. בָּנָה.

קרבה (God lets build, r. רְבָּהַ pr. n. Jabneh, a city on the Mediterranean, taken from the Philistines by Uzziel, 2 Chr. 26, 6, comp. Josh. 15, 46. Sept 'Iaµrla 1 Macc. 4, 15, and 'Iáµreia 5, 58 2 Macc. 12, 8. Strab. XVI. 2. Arab. בייבי Yebna, which name is still borne by a village among the ruins of the ancient city. See Bibl. Res. in Palest. III. p. 22.

רְרְיָה (Jehovah will build) Ibneiah pr. n. m. 1 Chr. 9, 8. R. בַּנָה.

ּרְבְּיֶּהְ (id.) *Ibnijah*, pr. n. m. 1 Chr. 9, 8.

* אָבַלְ obsol. root, Arab. פָּבְּשׁ to shine, to be bright. Hence pr. n. אָבַּהָ

Jabbok, pr. n. of a stream or torrent near Mount Gilead, flowing from the east into the Jordan on the northern border of the Ammonites, now called الای زنا, Wady Zerka, i. e. cerulean Num. 21, 24. Gen. 32, 23. Deut. 2, 37. 3, 16. Josh. 12, 2. Judg. 11, 13. See Burcknardt's Travels in Syria, p. 347. Bibl. Res. in Palest. II. p. 121.—As to the stymology, Simonis (Onomast. p. 315) not unaptly derives par from par to pour out, to empty, by Chaldaism for par, i. e. a pouring out, emptying. Yet in Gen 32, 23. 25, there is an allusion to this name, as if it were for part, from c. par.

וְבֶּרְכְּיָרְדְּ (whom Jehovah blesses)

Jeberechiah, pr. n. m. Is. 8, 2.

רָבְשָׂם (pleasant, r. בָּשֶׁם) Jibsam, pr. n. m. 1 Chr. 7, 2.

* שֹבְי fut. לְבָשׁי , יְבָשׁ , plur. יְבְשׁי ; inf. constr. יְבְשָׁר Gen. 8, 7, with prep. בִּיבשׁ Is. 27, 11.

1. Perh. pr. to be hot, to glow, comp. bin; then to be arid, to be or become dry, to dry up, as plants, trees, grass, Is. 15, 6, 19, 7, 40, 7, 8, Joel 1, 12; bread Josh. 9, 5. 12; fields tilled and sown Jer. 23, 10. Is. 27, 11; the earth after the deluge Gen. 8, 14; bones as destitute of marrow Ez. 37, 11; the hand as paralyzed 1 K. 13, 4. Zech. 11, 17, comp. Mark 3, 1; hence of the vital strength, Ps. 22, 16 יבשׁ בַּחַרֵשׁ כּוֹיִר my strength is dried up like a potsherd.—The moisture itself is also said to dry up; hence of streams and the sea Job 14, 11. 1 K. 17, 7. Joel 1, 20; a fountain Hos. 13, 15.— Aram. id. Arab. يبس id. For the difference between בָבַים and דֶּרֶב to be dry, see under בתכב.

2. Like تابك, to be ashamed, to be put to shame, see Hiph. no. 2. Arab. يَبُالُ pudendum. [This signification comes from the idea of heat, blushing; comp. in تابك no. 1.—T.

Piel ਹੁੰਤਾ to make dry, to dry up, Job 15, 30. Prov. 17, 22. Nah. 1, 4, where ਬਾਰਤੁਸ਼ is for ਬਾਰਤੁਸ਼ਤੀ.

Hiph. הוברים 1. to make dry, to dry up, as plants, trees, Ez. 17, 24. Is. 42, 15; streams, the sea, Josh. 2, 10. 4, 23. Is. 44, 27. Jer. 51, 36.—Intrans. to become dry, to be dried up, of plants, fruits, the harvest, Joel 1, 10. 12. 17. Metaph. v. 12 joy is dried up, withered away, from the sons of men.

2. to shame, to make ashamed, see Kal

Ro. 2. 2 Sam. 9, 6.—Intrans. i. q. Din it Kal, to be askamed, to feel shame, Jer. 2, 26. 6, 15. 8, 12. Often of persons who are disappointed in their hopes, Joel 1, 11. Jer. 2, 26. Zech. 9, 5. Poet. cf cities overthrown, to be put to shame, disgraced, Jer. 48, 1. 20. 50, 2. Also to act shamefully, Hos. 2, 7 [5].

שׁבֶּיָ adj. f. חשָבִי . R. שֹבֵיָ no. 1.

1. dry, Job 13, 25. Ez. 17, 24. 37, 2. 4. 2. Jabesh, pr. n. a) A city in Gilead, fully written בְּבֵּשׁ בַּלְבֶּר Judg. 21, 8 sq. also בְּבֵּשׁ 1 Sam. 11, 1. 3. 5. 10, etc. distant a night's journey from Bethshean 1 Sam. 31, 11. It was prob. on the Wady Yabes, which enters the Jordan from the east not far below Beisan; Burckh. Trav. in Syr. p. 289. According to Eusebius, it was six miles from Pella towards Gerasa. b) A man, 2 K. 15, 10. 13. 14.

ชีวิ adj. an intensive form, i. q. ชีวิ found only in fem. กซุร dry; so กซุร on the dry, i. e. on dry ground, Ex. 14, 16. 22. 29. Josh. 4, 22. Then for the dry land, opp. the sea, Gen. 1, 9. Ex. 4, 9. Jon. 1, 9. 13. 2, 11. Ps. 66, 6. Comp. กวุก —So Gr. ἡ ξηρά and τὸ ξηρόν, Matt. 23, 15, opp. ἡ δάλασσα. 1 Macc. 8, 32. Vorstius de Hebraismis N. T. ed. Fischer. cap. 2. § 2.

រាឃុំង្កា f. id. Ex. 4, 9. Ps. 95, 5.—Chald. st. emphat. ងក្ខាប់ង្កា id. Dan. 2, 10.

ያ (God will avenge) Igal, Igal, pr. n. m. a) Num. 13, 7. b) 1 Chr. 3, 22. c) 2 Sam. 23, 36. R. አኒኒ.

לבל i. q. אוב to cut sc. with a plough, to plough, to till; only Part. plur. יונבים ploughmen, husbandmen, 2 K. 25, 12 Keri. Jer. 52. 16.—Hence

רֶנֶב m. plur. יְנֵבִים, a field, as ploughed. Jer. 39, 10.

לְבְּבְּהְהֹיּ (elevated, verb. fut. Hoph. r. אָבָה; comp. הְשָּׁה) Jogbehah, pr. n. of a place in the tribe of Gad, Num. 32, 35 Judg. 8, 11.

לְּרֵלְיָהוּ (Jehovah will make great, r. בְּלֵבְלּוּ (Jehovah will make great, r. Jer. 35, 4.

* I. דְּלָּהְי in Kal not used, to grieve. The primary idea lies either in being pained, kindr. יָבֵי ; or else in panting sighing, groaning, kindr. חַלָּה Piel יְּבֶּה , to afflict, to grieve, fut. יַבָּה זְיִרְבָּה Lam. 3, 33. Comp. יְבָה Pi.

Нірн пріп to afflict, to grieve, Job 19, 2. Lam 1, 5. 12. 3, 32. Is. 51, 23.

Niph. Part. נוֹנֶה for נוֹנֶה, afflicted, grieved; plur. Zeph. 3, 18 נוּנֵר those grieved as prohibited from the sacred assembly. Fem. נוּנְרֹים afflicted Lain. 1, 4.

Deriv. נגון, האה.

*II. בְּלָה i. q. הְנָת II, to be separated, cpart.

HIPH. הֹנְח for הֹנְה, to take away, to semove 2 Sam. 20, 13. Arab. وجى Conj. IV, id. Syr. أُوبِّ to expel, to eject.

רְבֹּוֹץ m. affliction, grief, sorrow, Gen. 42, 38. 44, 31. Ps. 13, 3. al. R. רָבָּוֹץ

קלוֹר part. or adj. verbal (r. לְלֹּדִר prart. or adj. verbal (r. קלֹר) fearing, used with pers. pronouns for a finite verb, Jer. 22, 25. 39, 17.

להיל (lodging-place, r. אור (lodging-place, r. ה. of a place in the tribe of Judah, Josh. 15, 21.

רֶלֶּרְעֵּ m. adj. wearied, weary, Job 3, 17. R. יְנֵּרִ

הְלֵּלְעֵּ m. (r. לְּבֶּלְּי n. (r. לְבֶּלִּי n. (r. לְבֶּלִי m. difficult and wearisome; Gen. 31, 42 the labour of my hands.

2. Meton. the product of labour; hence a work, Job 10, 3 Oftener, earnings, gain, wealth, Is. 45, 14. 55, 2. Jer. 3, 24. 20, 5. Ez. 23, 29. Ps. 109, 11. Neh. 5, 13; espec. as derived from tillage, Ps. 78, 46. Job 39, 11; דְּלֶבֶּעָ בַּפַרָּיִ Hag. 1, 11, id. Ps. 128, 2. Plur. דְּלֶבֶּעָ id. Hos. 12, 9.

3. As connected with suffering labour, pain, i. e. the effort and pain of parturition; spoken of the ostrich Job 39, 16.

וְלִיטָה f. (r. יְנֵע labour, weariness, Fcc. 12, 12.

לְּלֶּלְ (exiled, r. נָּלָה) Jogli, pr. n. m. Num. 34, 22.

ירבע 1. to labour, to toil, espec. with wearisome and painful effort, Arab. יְבָּר to pain; kindr. is יְבָּר I. Constr. absol. Job 9, 29 לְבָּר יְדְּרָ מִירְבָּל אִירְבֵע 1. Constr. absol. Job 9, 29 יְבָּר אַירְבָּע by then should I labour in vain? Is. 49, 4. 65, 23; with conf. Prov. 23, 4; with conf. abours,

Josh. 24, 13. Is. 43, 22 thou hast not called upon me, O Jacob, so that thou hast laboured in me, i. e. so that thou hast taken much pains about me (comp. v. 23. 24). 47, 12. 62, 8; once with acc. in the same sense, v. 15; with acc. in the same sense sense, v. 15; with acc. in the same sense sense, v. 15; with acc. in the same sense sense sense sense, v. 15; with acc. in the same sense s

2. to be wearied, faint, 2 Sam. 23, 10 Is. 40, 31. With a of that in or with which one is weary, Ps. 6, 7 אַנְּקְּחָרְּיִבְּעָּהְרִיּ I am weary with my groaning. Jer. 45, 3. Ps. 69, 4.

Piel to weary, to make faint, Josh. 7 3. Ecc. 10, 15.

Deriv. יְגִרְעֵּ, דְגִרְעֵּ, and the two which here follow.

m. labour, i. e. product of labour, earnings, Job 20, 18.

לְבֶּלְ adj. verbal (r. בְּבֶּלְי) weary, exhausted, faint, Deut. 25, 18. 2 Sam. 17, 2. Ecc. 1, 8 לְּבִירִם רְבָּלִים all words become weary, i. e. would fail in trying to recount all those things.

רְבָּר Chald. m. a heap of stones, Gen. 31, 47, where it is i. q. Heb. בַּלְבֵּר id. Ethiop. **©7C** id. **©7L** to stone. Kindr. in Heb. is r. אַנָּר.

יְלֵרְאָ, only in 1 and 2 pers. יְלֶרְאָּר, זְּלְרְאָּר, i. q. אוֹ no. 2, to fear, to be afraul of, c. acc. Job 3, 25. 9, 28. Ps. 119, 39; with מִמְנֵי Deut. 9, 19. 28, 60. Aral.

לְלֹר adj. see לָגֹר.

יִרוֹת (r. suff. יְרוֹת, c. suff. יְרֵיכִן, hut also יָרֵיכָן, וְרָיכִן, (מִרְכִּן; לָיַרֶּכִּן); Dual יָרָיכָן, c. suff. יָרָיכִן, c. suff. יָרָיכִן, c. suff.

1. the hand, strictly the whole hand, as extended, (and so diff. from אַבּ the hollow hand,) from r. דְּרִיבָּ espec. Hiph. no. 1; comp. בְּרִיבְ arm, and בְּרִיב span, both from the idea of expanding; also Goth. handus i. e. a hand, a prehend-

sendo. Syr. بَرُّ, Arab. يَكُّ, Eth. AR id. Strictly and usually only of the human hand; once spoken of the feet of the lizard as resembling the hand of a man Prov. 30, 28.—The following are the principal phrases in which the literal signification is retained.

a) 'דָּדִי אָמְר־ם', my hand is with any one, i. e. I aid him, am on his side, 1 Sam. 22, 17. 2 Sam. 3, 12. 2 K. 15, 19.

- b) ידי היחה בפ' my hand is upon any one, i. q. against him (Gen. 16, 12), i.e. I do him violence and harm, Gen. 37, 27. 1 Sam. 18, 17. 21. 24, 13. 14. Josh. 2, 19. So יד יי חיתה ב, of the hand of God as afflicting and punishing Ex. 9, 3. Deut. 2, 15. Judg. 2, 15. 1 Sam. 7, 13. 12, 15; rarely in a sense of kindness, as aiding, favouring, 2 Chr. 30, 12. Ezra 9, 2; and for avoiding the ambiguity of this phrase there is added לְרֵצָה Judg. 2, 15.—So in a sense of disfavour only: נְחַן יָדוֹ בְ (of God) Ex. 7, 4, and בַּצָּאָח רֵד רָי בְּ Ruth 1, 13; but in a sense of favour, Is. 25, 10 the hand of Jehovah מנוח דר בי בחר הבח shall rest upon this mount.
- c) הַיְהָה יֵד יָר עֵּל ם the hand of Jehovah is upon any one, both for good and for evil, but more usually in a good sense. E. g. as aiding, favouring, Ezra 7, 6 שרו כליו when the hand of Jehovah his God was upon him. v. 28. 8, 18. 31. (Hence to withdraw his hand, i. q. to take away his favour, Ps. 74, 11.) Twice it is added expressly, דר אֵלְחִים לטיבה Ezra 7, 9. Neh. 2, 8; also לטיבה Ezra 8, 22. In a good sense further, Is. 1, 25 אָשׁיבָה יָרִי פָלַיִּהְ. But in a hostile sense, Am. 1, 8 הַיִּדִי עַל עָקרוֹן I will turn my hand upon i.e. against Ekron; and so with שֵל for שֵל, Ez. 13, 9. Comp. in N. T. Acts 13, 11 zeig Kuglov έπί σε, καὶ ἔση τυφλός κ. τ. λ.

Hence also Jer. 15, 17 מְּבֶּי דְּרָף because of thy hand, i. e. because of the divine Spirit which rests upon me, by which I am moved.

e) מָרוֹן דָר to give the hand, as a pledge of fidelity, as confirming a promise, i. q. to promise, 2 K. 10, 15. Ezra 10, 19. Spec. of the vanquished giving their hands as a pledge of submission and fidelity to the victors, Ez. 17, 18. Jer. 50, 15. Lam. 5, 6. 2 Chr. 30, 8 מְרֵי דְּרֵ לַרְיּבוֹיִר בְּרִבּיִר בְּרִבְּיִר בְּרִבְּיִר בְּרִבְּיִר בְּרִבְּיִר בְּרִבְּיִר בְּרִבְיִר בְּרִבְּיִר בְּרִבְּיִי בְּרִבְּיִר בְּרִבְּיִר בְּרִבְּיִר בְּרִבְּיִי בְּרִבְּיִר בְּרִבְּיִי בְּרִבְּיִי בְּרִבְּיִי בְּרִבְּיִי בְּרִבְּיִי בְּרִבְּיִי בְּרִבְּיִי בְּרִבְּיִי בְּרִבְיִי בְּרִבְיִי בְּרִבְיִי בְּרִבְייִ בְּרִבְייִ בְּרִבְּיִי בְּרִבְייִ בְּרִבְייִ בְּרִבְייִ בְּרִבְייִ בְּרִבְייִי בְּרִבְּיִי בְּרִבְייִי בְּרִבְייִי בְּיִבְייִי בְּיִבְייִי בְּיִבְיי בְּרִבְייִי בְּיִבְייִי בְּיִבְייִי בְּיִבְייִי בְּיבְּייִבְיי בְּיבְייי בְּיבְייי בְּיבְייי בְּייִבְייי בְּייִבְייי בְּייי בְּייי בְּייִבְיי בְּייִבְייי בְּייִבְייי בְּייִבְייי בְּייי בְּייִיי בְּייי בְּייִבְייי בְּייי בְיייִי בְּייִי בְּייי בְּייי בְּייי בְּייִי בְּייִי בְּייִי בְּייי בְּייִי בְּייי בְּייִי בְּייִי בְּייִי בְּייִי בְּייִי בְּייי בְּייי בְּייִיי בְּייי בְּייי בְּייִיי בְּייי בְּייי בְּייי בְּייי בְּייִיי בְּייי בְּייִיי בְּייִי בְּיִיי בְּייִיי בְּייִיי בְייי בְּייי בְּייִייי בְּייִי בְּייִיי בְּייי בְּיייי בְּייי בְּייי בְּייי בְּייי בְּיייי בְיייי בְּייי בְּייי בְּייי בְּיייי בְּייי בְּיייי בְּייי בְּיייי בְּיייי בְּייי בְּיייי בְ

phers, ڍُ, i. e. surety by a pledge, fidejussio; surrender, suojectio, χείρωσις.

- g) The hand of God is put: α) For the divine agency, mode of action, providence; Job 27, 11 אוֹרָה אָהָכֶּם בְּיַד־אַל I will teach you concerning the hand of God, his providence, how he acts. β) For the power, care, protection of God; hence בְּיַדְר יְהִיהְ in the power of God, Ps. 31, 16. 95, 4. Prov. 21, 1; in the care or providence of God, Is. 62, 3; comp. Ps. 74, 11.
- אין לְּיָר (זְיִר (אַרְיִר (אַרְיִר (אַרְיִר (אַרְיִר (אַרְיִר (אַרִיר (אַרייר (אַריר (אַרייר (אַרייר
- i) יְד לְּפֶּד the hand to the mouth, i. e. lay thy hand upon thy mouth, i. q. be silent

hold thy peace, Prov. 30, 32. Comp. Job 21, 5. 29, 9. 39, 34. Mic. 7, 16. Pers. . دست بر دهار.

k) שׁלְּם יְדְּ עֵל רְאוֹשׁ 2 Sam. 13, 19, i. q. to smite the hands together over one's head, a gesture of despairing grief; comp. Jer. 2, 37.

With prepositions, where sometimes the proper force of the noun itself is lost: מַרָר (aa a) in my hand, often for with me, after verbs of bearing, bringing, lending, etc. as to bring in one's hand, i. e. with him, 1 Sam. 14, 34 בלם בלם מורו בירו מורו בירו and all the people brought every man his ox with him, etc. Jer. 38, 10 בַּרָדָה מָנָח שָׁלְשִׁים אַנָשִׁים take from hence thirty men with thee. Gen. 32, 14. 35, 4. Num. 31, 49. Deut. 33, 3. 1 Sam. 16, 2. 1 K. 10, 29.—That which one has in his hand, or takes with him, he has in his possession; hence this phrase is also referred to possession, like ראַ, בּאַ, Lat. penes. Ecc. 5, 13 he begetteth a sun וָאֵרן בִּרָרוֹ מָאוֹמָדו who has nothing in his hand, i. e. possesses nothing; comp. Heb. יָרָר מַצָּאָה רָבָר under the art. no. 2. c. Chald. Ezra 7, 25 the wisdom of thy God which is in thy hand, i. e. which thou possessest. β) into my hand, i. e. into my power, after verbs of delivering over, Gen. 9, 2. 14, 20. Ex. 4, 21. 2 Sam. 18, 2. Herice צאר בידו the flock of his hand, i. e. delivered into his hand, Ps. 95, 7; and here too belongs Is. 20, 2 Jehovah spake בֵר רְשָׁבִּרְחוּ, Sept. πρὸς Hσαlar, sc. as about to deliver him y) by my hand, often for a revelation. by me, by my intervention. Num. 15, 23 whatever Jehovah hath commanded you by the hand of Moses, i. e. by Moses. 2 Chr. 29, 25. 1 K. 12, 15. Jer. 37, 2. al. Often after verbs of sending, 1 K. 2, 25 and king Solomon sent בַּרַ בנרחש. Ex. 4, 13. Prov. 26, 6. 1 Sam. 16, 20. 2 Sam. 12, 25. Comp. Acts 11, 30. 15, 33. 8) at my hand, i. e. before me, in my sight, i. q. לְּמַנֵי . 1 Sam. 21, 14 he feigned himself mad בַּרָרָם at their hands, i. e. before them. Job 15, 23 he knoweth מר נכון בירו יום חשק that the day of darkness is ready at his hand, impends

over him.—In this sense the Arabs efter say, between the hands of any one, see Koran Sur. 2. 256. Sur 3. 2. Sur. 20. 109. Schult. Opp. min. p. 29, 30, et ad Job. p. 391. So the Greeks έν χεφοίν Apollon. Rhod. 1. 1113; comp πρὸ χειρῶν, Germ. vorhanden, at hand διὰ χειρῶν ἔχειν, Lat. 'hostes sunt in ma nibus' i. e. in conspectu, Cæs. Bell. Gall 2. 19. Sallust. Jug. 94. Virg. Æn. 11. 311 'ante oculos interque manus sunt omnia vestras,' i. e. πρόχειρά ἐστι.

bb) בֵּרן דְרֵים between the hands, i. e. on the breast, on the front of the body, Zech. 13, 6. Comp. בֵּרן צַרנֵים on the forehead.

cc) קְּבֶּי pro manu, according to one's hand, in the phrase קְּבֶּי וְשָּבְּלֵוֹי according to the hand i. e. bounty of the king, 1 K. 10, 13. Esth. 1, 7. 2, 18. The phrase denotes the open and liberal hand of the king. Others less well: according to the royal power; but power and strength do not here belong to the subject of discourse, but liberality.

dd) 'n res from or out of the hand of any one, i. q. Engl. at his hand or out of his power; often after verbs of demanding Gen. 9, 5, 31, 39. Is. 1, 12; of receiving Gen. 32, 12. Ex. 18, 9. Num. 35, 25. Hence also we find: from the hand (power) of the lion and the bear 1 Sam. 17, 37, of dogs Ps. 22, 21, of the sword Job 5, 20, of Sheol Ps. 49, 16, 89, 49, of the flame Is. 47, 14.

ee) צל יְדֵר פּ', צֵל יַד פּ' a) upon the hand or hands of any one. i. q. into his hand, after verbs of delivering over committing, Gen. 42, 37. 1 Sam. 17, 22 2 K. 10, 24. 12, 12. 22, 5. 9. Ezra 1, 8 So to deliver צל יבר חבב into the hana (power) of the sword Ps. 63, 11 Jer. 18 21. Also in the same sense is said 'ח' רְבֵי פּ, mnder the hand of any one, Gen. 16, 9. 41, 35. Is. 3, 6. β) צל יהד on or at the hands of any one, as in Engl. under the hands of any one, i. q under his guidance and auspices, his hand guiding and directing, Germ. 'ar der Hand jemandes.' 1 Chr 25, 3 בַּל רָּדֶד under the guidance or auspices of their father. v. 2. 6. 7 29. Also of one absent or dead, whose ordinances

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שנה followed by posterity, 2 Chr. 23, 18 על דְרֵי דְרָּדִּר at the hands of David, i. e. under his guidance, according to his ordinances. Egra 3, 10. Of things, 2 Chr. 29, 27 the song began with the trumpets אבל דְרַי בְּלֵי דְרִי בְּלֵי דְרִי בְּלֵי דְרִי בְּלֵי דִרִי בְּלֵי דִרִי בַּלֵּר דְרִי מַלֵּר בְּלֵי בְּלֵי בְּלֵי בְּלֵי בְלֵי בְּלִי בְּלֵי בְּלֵי בְּלֵי בְּלֵי בְּלֵי בְלֵי בְלִי בְלֵי בְלֵי בְלֵי בְלִי בְלֵי בְלֵי בְלֵי בְלֵי בְלֵי בְלֵי בְּלֵי בְלֵי בְלִי בְלֵי בְלִי בְלֵי בְלִי בְּלִי בְלֵי בְלֵי בְלֵי בְלֵי בְלֵי בְלִי בְּלִי בְּלִים בְּלִי בְּלִי בְּלִי בְּלִי בְּלִי בְּלִים בְּלִי בְּלִי בְּלִי בְּלִי בְּלִים בְּלִי בְּלִי בְּלִי בְּלִי בְּלִי בְּלִי בְּלִי בְּלִיי בְּלִיי בְלִיי בְּיבְיי בְּלִיי בְּלִיי בְּלִי בְּלִיי בְּלִיי בְּלִי בְּלִי בְּלִי בְּלִיי בְּלִי בְּיבְי בְּלִי בְּלִי בְּלִי בְּלִי בְּיבְיי בְּלִי בְּיבְי בְּיבְיי בְּיבְיי בְּיבְי בְּיבְיי בְּיבְיי בְּיבְיי בְּיבְיי בְּיבְיי בְּיבְי בְּיבְי בְּיבְיי בְּיבְיי בְּיבְיי בְּיי בְּיבְיי בְּייִי בְּיבְיי בְּיבְיי בְּיִי בְּיי בְּיבְיי בְּיי בְּיי בְּיי בְּייִי בְּיי בְּיי בְּיי בְּייִי בְּיי בְּייי בְייי בְּייי בְּייי בְּיי בְּייי בְּיי בְּיי בְייִיי בְּייי בְייי בְּייי בְּייי בְּיי בְּיי בְּיי בְייי בְייי בְּיי בְייי בְייי בְייי בְּיי בְּייי בְייי בְּייי בְייי בְייי בְייי בְייי בְייי בְייי

ff) לְיֶדְי, see no. 1. h; also no. 5. Dual יְדֵרְם the two hands of a person; also for the plural, Job 4, 3. Prov. 6, 17. is. 13, 7.

2. Plur. דרות artificial hands, also of

things which bear resemblance to hands, e. g. a) tenons on boards, Ex. 26. 17. 19. 36, 22. 24. b) axles, axletrees, for wheels, 1 K. 7, 32. 33.—For the distinction between the dual and plural fem. in nouns denoting members of the body, see Lehrg. p. 539.—Arab. 💃 handle, as

see Lenrg. p. 539.—Arab. من nandie, as of a mill, axe. Syr. plur. كُوْمُ handles, tenons. Comp. قوهاتا

3. Metaph. power, strength, might, the hand being regarded as the seat of strength; here too the proper force of the word is sometimes lost, comp. above in no. 1. dd. בַּרָד with might, Is. 28, 2. Ps. 76, 6 none of the men of might have found יְבֵרְהַים their hands, i. e. they found themselves without strength. (Comp. in Vita Timur. I. 44, they found their hand and side, i. e. had all their strength ready.) So of one powerful deed, mighty work, Ex. 14, 31; comp. manus Virg. Æn. 6.688. Spec. protection, help, Deut. 32, 36 אולה בר help is departed.—So Arab. بد الصيا the force of the eastwind, الايد لك ب thou hast no power in this or that. اسرا برقهه مطسل Syr. الست .he power of the Romans. Pers power.—For the phrase a short or long hand, see under the verb TIP.

4. Meton. a stroke. blow, pr. as given with the hand. Job 20, 22 בָּלִידֶר צָּבֶל froke of the wretched cometh

upon him, i. e. all that hefalls the wretched. Job 23, 2 my stroke, calamity.—Comp. Lat. manus for blow, as used of gladiators.

5. a side, pr. of the sides of the body where the hands and arms are situated; comp. Engl. 'on the right hand, left hand,' Lat. 'ad hanc manum' Terent. Ad. 4. 2. 31. Hence Dual pr. the two sides, chiefly in the phrase רַחַב רַדָּיָם large on both sides, on every side, i. e. broad-sided, spacious, (comp. in בַּחָב,) Gen. 34, 21. Ps. 104, 25. Is. 33, 21. al.-Sing, of the side or shore of a river, Ex. 2, 5. Deut. 2, 37. Syr. مُع مُعالَم shore, coast.-With prepositions: למד 1 Sam. 19, 3. 1 Chr. 18, 17. 23, 28. Prov. 8, 3; בער בד 1 Sam. 4, 18; אל ביד 2 Sam. 14, 30. 18, 4; על ייד Josh. 15, 46. 2 Sam. 15, 2. 2 Chr. 17, 15. 31, 15. Job 1, 14. Neh. 3, 2 sq. צל יְדֵר Num. 34, 3. Judg. 11, 26; all signifying at, on, by the side of any one, near, Syr. near. 1 Chr. 6 אָשֶׁר הָצָמִיד בָּוִיד צַל יִדֵי שִׁיר בֵּית [31] 16 min whom David appointed by the side of the temple-singing, i. e. to whom he gave an appointment in or by the temple-music See further on the partic. יבל יְדֵי in no. 1. ee.—Plur. יְדוֹח sides. a) Of a throne, 1. c. lateral supports, arms, 1 K. 10, 19. b) lateral projections, side-borders of a base or pedestal, 1 K. 7, 35. 36.

6. a place, Deut. 23, 13. Num. 2. 17 אים פל קדו? פי פי every one in his place. Jer. 6, 3. Is. 56, 5, see in no. 8. Is. 57, 8 דר thou lookest out for thee a place. Ez. 21, 24. Dual id. Josh. 8, 20 דרים לא דרים לא דרים לא דרים לא דרים לא דרים לא דרים לאם דרים לא דרים לא

7. a part, perh. pr. a handful, a part of a thing taken up at once in dividing, Dan. 12, 7. Plur. רְבִיבֹי, 2 K. 11, 7 שְׁבֵּיבֹי וּבְּבִיבְי וּשְׁבִּיבֹי the two parts of you, opp. the third part. Gen. 47, 24 אַבְּבֵּב וְשְּׁבִּיב וּשְּׁבִּים the fifth part Neh. 11, 1. Comp. שִּׁבְּים הס. 4. Also in the connection: Dan. 1, 20 and he found them שִּׁבְּיִב וְבִּיִבְיִב above (ten times wiser than) all the magicians, etc. Gen. 43, 34. 2 Sam. 19, 44.

8. a monument, trophy i. q. n. e. g. of victory, 1 Sam. 15, 12; a sepulchral monument 2 Sam. 18, 18. Is. 56, 5 to them will I give a place within my walls

בר יְדָי a monument (or portion) and a name.—Perhaps this name for monument in the Hebrew language may stand in some connection with the ancient custom of sculpturing upon the cippi or sepulchral columns an uplifted hand with the arm. See Hamacker Diatribe de monumentis Punicis p. 20; also Reuvens ad eadem Animadvers. p. 5 sq.

DUAL see no. 1. 3. 5. 6. For. PLUR. ברות see no. 2. 5. 7.

לבירות, הידה Dan. 5, 5. 24; c. suff. הידה לבידות, הידה Ezra 5, 8; Dual ידידות Dan. 2, 34. 45; i. q. Heb. ידי, the hand. So ידידות in one's hand, spoken of what one has with him, in possession, Ezra 7, 14. 25; comp. Heb. ידי no. 1. aa. 'דידו ביד' to give into the hand, power, of any one, Ezra 5, 12. Dan. 2, 35. 7, 25. Also ידי from or out of one's hand or power, after verbs of delivering, comp. Heb. ידי in ידי no. 1. dd; e. g. from the power of lions, Dan. 6, 28.

רְּהָא Chald. i. q. Heb. רְּדָא, to cast. Aph. to praise God, i. q. Heb. Hiph. no. 2; Part. מְחִוֹדָא Dan. 2, 23; contr. מוֹדָא 6, 11.

רֶּבְּשׁׁ (perh. honied, comp. לַּרְבָּשׁ) Idbash, pr. n. m. 1 Chr. 4, 3.

* 1. הַרָּהְ i. q. הַּרָּה, to throw, to cast, e. g. lots; only Præt. 3 plur. הַרָּה Joel 4, 3. Nah. 3, 10. Obad. 11.

* 11 בְּדְר i. q. הוּד, to love, to esteem highly, Arab. 5. Hence יְדִירדָּה one beloved, יְדִירדָה, and the pr. names יְדִירְדָּה, יְדִירְדָּה,

* דְּדָה to throw, to cast, i. q. דְּדָה I. Kindr. is דְּדָה. Eth. DRP id.—Imp. יוד Jer. 50, 14.

Piel i.q. Kal, to cast e.g. stones. Fut. אין for יְּרָבְּיּג Lam. 3, 53. Inf. בּיִבֹּיּג Zech. 2, 4.

HIPH. היוֹה, fut. יוֹנָה, sometimes רְהוֹנָה Ps. 28, 7. 45, 18. Neh. 11, 17.

1. to profess, to confess, perhaps i. q. to point out, to show with the hand extended, as if with the hand thrown out, projected; see Kal, and comp. לְּבָּלִּח אָרָהְּאָ Kal and Hiph. to cast, to throw, and then 'to point out with extended hand.' Arab. روى Conj. X. Syr. Aph. id.—Constr. c. acc. Prov. 28, 13; c. كِرُ concerning Ps. 32, 5.

2. to give thanks, to praise, to celebrate, since the acknowledgment (confession) of benefits is naturally followed by thanksgiving and praise; with acc. Gen. 29, 35. Jer. 33, 11. Ps. 7, 18. 30, 13, also of pers. Ps. 92, 2. 106, 1. 1 Chr. 16, 7. 8. Neh. 12, 46. al. So in the phrase to celebrate the name of Jehovah 1 K. 8, 33. Ps. 54, 8; יוֹרָ שׁׁבּוֹ יִי id. 106, 47. 122. 4; absol. id. Neh. 12, 24.

HITHPA. הְחַנְנָּח, Vav being assumed in place of Yod, i. q. Hiph.

1. to confess, pr. concerning oneself, to point out oneself as guilty; Ethiop.

ANTPRP to accuse, to criminate, pr. prob. to object, Germ. vorwerfen, from the sense of casting, i.q. to cast in one's teeth; ORT accusation, objection, Vorwurf.—Dan. 9, 4; with acc. of thing, Lev. 5, 5. 16, 21. 26, 40; > Neh. 1, 6. 9, 2. 2. to praise, to celebrate, c. > 2 Chr.

30, 22.
Deriv. יְדְ hand, perh. יְדְ law, יְדִיקּן; also יְדְירִח, מְּדְרִח, and the pr. names יְדְרָיְת , יְדְרָּחוּן; likewise those which again come from this latter, as יְתְהַיִּדְר, יְרַהוּרְת.

להי (for יהין loving) Iddo, pr. n. m. a) 1 Chr. 27, 21. b) Ezra 10, 43 Cheth. ידין (judge) Jadon, pr. n. m. Neh. 3, 7. (known) Jaddua, pr. n. m. a) Neh. 10, 22. b) 12, 11. 22.

יְדְרְּתְרְּוֹ, and יְדִרְתְרְּוֹ, and יְדִרְתְרְּוֹ, and יְדְרְתְרְּוֹ, and יְדִרְתְרְּוֹ, and יִדְרְתְרְּוֹ, and יִדְרְתְרְּוֹ, and יִדְרְתְרִי, and יִדְרְתְרִי, and יִדְרִיתְרִי, and יִדְרָתְרִי, and יִדְרִיתְרִי, and in color and c

ינדי (i. q. יִדּוֹי) Jaddai, pr. n. m. Ezra 10, 43 Keri. R. דֵרָד II.

יְרָיד m. (r. יְדָיד II) constr. יְדָיר.

1. Adj. lovely, pleasant, Ps. 84, 2. Plur. ישרר דירוח delights, as Ps. 45, 1 שרר דירוח s delightful song. Others 'a song of love,' i. e. an epithalamium.

2. Subst. one beloved, a friend, Is. 5, 1.

איייי the beloved of Jehovah Ps.

127, 2 · sc of Benjamin Deut. 33, 12; of Israel Jer. 11, 15. Plur. of the Israelites, Ps. 60, 7. 108, 7. Syr. (בילים) beloved.

יריין (one beloved, fem.) Jedidah, pr. n. of the mother of king Josiah, 2 K. 22, 1. R. וַנְיִב II.

הרודה f. something beloved, a delight, Jer. 12, 7. R. ביד II.

לידיי (beloved of Jehovah) Jedidiah, the name given to Solomon at his birth by the prophet Nathan, 2 Sam. 12, 25. R. נְדֵל II.

רָּיָהְיּ (praise God, r. יְדָיָה) Jedaiah, pr. n. m. a) 1 Chr. 4, 37. b) Neh. 3, 10.

לְרֵיבֶאׁ (known of God, r. יְרִיבֶּאׁ (known of God, r. יְרִיבָּאׁ ael, pr. n. of a son of Benjamin, 1 Chr. 7, 6. 10. 11.

יְרוּתוּן see יְרָרתוּן.

קלְלָּדְּ (tearful, r. קּבָּק) Jidlaph, pr. n. of a son of Nahor, Gen. 22, 22.

* יַרַע Ps. 138, 6; רָרַע Ps. 138, 6; inf. absol. ירוֹע, constr. דָּנָת, הַדֶּנָת; imp. קיב, with ד parag. once הַבֶּח for הַבָּח Prov. 24, 14; Part. יֹדֵעָה, fem. יֹדֵעָה; pr. to see, and hence to perceive, to come to know, to know; corresponding to Gr. aldor, It comprehends the action of knowing, both as inchoative and completed, i. e. to come to know, to gain a knowledge of, and also to know, to have a knowledge of. This root is widely spread in the Indo-European tongues, in the sense both of seeing and knowing; as Sanscr. wid, Zend. weedem, Gr. sidu, ίδω, olδα, Lat. video, Goth. witan, Germ. weten, wissen, Engl. to weet, to wit; and so also in the Slavic languages, as Pol. widze to see, Bohem. wedeti to see. See Pott Etymol. Forschungen I. p. 246. in all these examples the first radical 's ש · and so יַדַע is for יַדַע.

A) The primary signif. to see in 37. is apparent in these examples; Gen. 3. 7 and their eyes were opened דַּרָעוּ כַּר מירומים הם and they saw that they were naked. Ex. 2, 4 and his sister stood to see what לְרַכֶּח מֶח־יַּנְמֵיח לוֹ would be done to him. 1 Sam. 22, 3. So too Deut. 34, 10 אַטר רַדְעוֹ רַר פונים אלי פנים; elsewhere in the same connection we find לַאָּה Gen. 32, 31. Judg. 6, 22. 2 K. 14, 8. 11. So Esth. 2, 11 בַּדֶע אַחַד 'בַאַח אַת־שלום פ', i. q. 'סַלום פ Gen. 37 רַאַה 14. Sometimes ירַל to see is coupled with a verb of hearing, to indicate what one perceives with his eyes and ears; Is. 40, 21 חלא חדעו חלא חשמעו have ye not seen? have ye not heard? v. 28. 43 19. 44, א רַדעוּ וְלֹא וְבֵינוּ they see not, they understand not, for he hath daubed their eyes from seeing, and their hearts from understanding, where יַרַע and are attributed to the eyes, as בְּאָה and השכרל to the heart or mind. The LXX also often translate by eldor to see; as 1 Sam. 10, 11. Job 28, 13. 31, 6. Ecc. 3, 21.—Hence

B) The verb יַּבְּיֵב signifies to perceive, to know, pr. what follows seeing, or from seeing, unless one is destitute of the senses and of intellect, or obstinately shuts up his understanding; as in Is. 6, 9 יְרָאוֹ רְאוֹ הַאֵּל הַוֹּרָע seeing they shall see and shall not perceive, understand. Ecc. 6, 5.—To be more specific,

1. to know, i. e. to perceive, to dis to become aware of, e. g. with the eproperty of the with the mind, and hence to understand, to comprehend, Judg. 13, 21. Gen. 8, 11. 1 Sam. 20, 33; with בַּבָּר Deut. 8, 5. With בַּב of that by or from which one understands knows, Gen. 15, 8 אור בַּבָּר whereby shall I know? 24, 14. Ex. 7, 17.—Spec.

b) With the like idea of volition, often to know, i. e. to see after, to cure for, to regard. Gen. 39, 6 לא רַדַע מאומה he saw after nothing of what he had. Prov. 9, 13. 27, 23. Job 9, 21, opp. ๖ฐา. Is לרצר צבק those who regard right. With בְּלֵא רָרַע בַּפַּשׁ 35, 15 לֹא רָרַע בַּפַּשׁ 1ob 35, 15 לֹא רָרַע בַּפַּשׁ 1ob 35, 15 אַ gardeth not iniquity.—Spec. aa) Of God as knowing i.e. regarding men and kindly caring for them, Ps. 144, 3. Nah. 1,7; with p Am. 3, 2 you only have I known, regarded, loved, of all the families of the earth. Gen. 18, 19 יְדַצְחָרוּ לְמַצָּן אשר רצורו him (Abraham) have I known, regarded, chosen, that he may command, etc. With בְּ Ps. 31, 8, parall. רָאָת q. v. no. 2. d. Comp. Ps. 1, 6. bb) Of men as knowing God, i. e. as honouring and worshipping him, Hos. 8, 2. 13, 4. Ps. 36, 11. 9, 11 לרצר שובה ז ncho know thy name, i. e. who worship thee. Job 18, 21 לא רדען) who knoweth not God, rorrho careth not for him, an atheist. →. 2, 12. Job 34, 4.

2. to know, i. e. to come to know, to learn, to discover, e. g. by the sight, Ex. 2, 4. 1 Sam. 22, 3, see above; or by hearing, Gen. 9, 24. Deut. 11, 2. Neh. 13, 10; also to learn by experience, to experience, Job 5, 25. With an acc. Ecc. 8, 5; בר Ex. 6, 7. Is. 45, 6. Ez. 6, 7. 13. 7, 4. 9. 11, 10. al. Often in threats, comp. Engl. you shall soon know, learn, feel; Lat. tu ipse videbis, senties. Hos. 9, 7 בַּרְצה יִשׂרָאֵל Israel shall see and know, shall learn. Job 21, 19 ישלם אליו וידע God shall recompense him, so that he shall know, feel. Is. 5, 19. 9, 8. Ps. 14, 4.—In the Koran a frequent then they وسوف يعلبون shall know, understand, learn, e.g. Sur. 26. 48; see Schult. Opp. min. ad Job 21, 19.

3. to know, i. e. to become acquainteu with, e. g. a person Deut. 9, 24; a land Num. 14, 31; so Prov. 24, 14.—Often also by euphemism for intercourse with the other sex, e. g. a) Of a man, to know a woman, i. e. to lie with her, Gen. 4, 17. 25. 1 Sam. 1, 19. al. Also of unnatural lust, sodomy, Gen. 19, 5.—This euphemism is frequent also in verbs of knowing in other languages both oriental and occidental; e. g. Syr. محُصر, Arab. عبف, Ethiop. كُمُّلُم Ethiop. كُمُّلُم Ethiop. كيف see Fesselius Advers. Sac. II. 14. Lat. cognosco Justin 5, 2; and so even Ital. and Fr. conoscere, connaitre, although in these the usage is perhaps derived from the Scriptures. b) Of a woman, דַרָּצָּהו שרא to know a man, to have lain with man, Gen. 19, 8. Judg. 11, 39; more full? ער איש לְמִשְׁבֶּב זָכַר Num. 31, 17. 18 35. Comp. Ovid. Heroid. 6, 133, 'tur piter illa virum cognovit adultera virgo.

4. to know, i. e. to be acquainted with, any person or thing; with acc. of pers. Gen. 29, 5. Ex. 1, 8. 2 Sam. 3, 25. Is. 45, 4. 5. Ps. 18, 44 שם לא רַרַעָּתִר רַעַבְרוּנִי a people whom I have not known shall 81, 6 לא יָדַגָּחִר the serve me. lip (language) of one I knew not. Job 11, 11. With acc. of thing, Deut. מלא יַדֶע אִישׁ אַת מַכְרַתוֹ 34, 6 no man knoweth his sepulchre, where it is. Is. 29, 12 לא יַדְצָחִר סַמֶּר I know not writing. am unacquainted with writing and reading. Ps. 104, 19. Job 21, 27. 28, 13. 23. al. With 5 of thing Ps. 69, 6; acc. et ער 2 Sam. 17, 8. Jer. 10, 23. Ps. 119, 75. With acc. of pron. impl. Job 36, 26 behold. God is great, ילא נֵרֶל and we know him not, sc. his greatness. 37, 5. Is. 1, 3. Also בְּלֶשׁם to know one by name, i. e. to know him well, to have familiar intercourse with him, Ex. 33, 12. 17.-PART. Act. יֹרֶעָ one who knows a persor. or thing. Job 19, 13 לְדַפֵּי those who know me, my acquaintances. With a genit of thing, knowing, skilled, skilful in any thing, Gen. 25, 27 לרַב צרָד skilled in hunting, a skilful hunter. 1 K. 9, 27 לּרָעֵר הַוְיַם skilled in the sea, in maritime affairs. Am. 5, 16. Esth. 1, 13.-Part. Pass. יְרוּצְ known, with ל Deut. 1, 13 men לשבשרקם known anto your tribes dat. impl. v. 15. Poet, c. gen. hs. 53, 8

ידיע הידי known of disease, i. e. familiar with sickness, for the common prose construction קרובע לְחָלִי. Comp. Syr. known, renowned.

5. to know a thing, to have a knowledge of it; followed: a) By a subst. in the acc. as יְדֵע בִּינָהו (see יָדֵע בִּינָהו), יָדֵע to know understanding, knowledge, i. e. to excel in knowledge, wisdom, etc. Prov. 17, 27. al. Job 15, 9 מַה־יָּדַעָּתַ וְלֹא נַדַע what knowest thou and we know it not? 20, 4. 38, 18; with 2, to know of a thing, Gen. 19, 33. 35. 1 Sam. 22, 15. Jer. 38, 24; פל id. Job 37, 16; בָּרוֹ—לָ to know (discern) between one thing and another, Jon. 4, 11. 2 Sam. 19, 36. By a verb as the infin. Jer. 1,6 לא רַרַעָּקִר רבר. 1 Sam. 16, 18; infin. c. ל Ecc. 4, 13. 10, 15; a finite verb, Job 32, 22 xi5 דְּדְשְׁמְדִי אֲבָנָהו I know not to flatter. 1 Sam. 16, 16. Neh. 10, 29; so with 1 interposed Job 23, 23. c) By a clause, mostly with T, Gen. 20, 6. 3, 5. Ex. 34, 29. Num. 11, 16. Job 9. 2. 28. al. rarely with יר impl. Job 19, 25 בר וויף *I* know that my redeemer liveth. Also with m whether Judg. 18, 5; often with interrog. pronouns, as מי Gen. 21, 26. 13, 22; מים Ex. 32, 1. 16, 15; מים Dan. 10, 20; מַאַיִן Josh. 2, 4 5. etc. d) With an acc. of a pron. impl. as after verbs of speaking; Gen. 48, און דָנְיהִר בְּנִיר בָּנְיר בָּנְיהִיר I know, my son, I know, i. e. I know it. 4 13. Cant. 1, 8. Job 38, 5. 21. Ps. 139, 14.—Spec. in phrases: aa) מָי רַדָע who knoweth? i. e. no one can well know, c. acc. Ecc. 6, 12. 8, 1 (comp. 3, 21); with ix-7 Ecc. 2, 19. So too as expressing desire and hope, i. q. 'who can tell but,' etc. with fut. 2 Sam. 12, 22 פר יוֹנֵי יְהוֹנֵי יְהוֹנָי יְהוֹנָי יְהוֹנָי יְהוֹנָי יְהוֹנָי יְהוֹנָי יְהוֹנָי יְהוֹנָי Jehovah may have mercy upon me. Joel 2 14. Jon. 3, 9. With DX and a præt. Eeth. 4, 14. bb) יַדֶע טוֹב וַרֶע to know good and evil, to know what is good and what is evil, i. e. to be wise, prudent, Gen. 3, 5, 22; whence עץ דור שוב ורע Gen. 2, 17, the tree of wisdom. Hence young children are said not to know good and evil Deut. 1, 29, comp. Is. 7, 15; also old and decrepit persons who are n their second childhood, 2 Sam. 19, 36. See Hom. Od. 18. 228, οίδα ξκαστα, Ἐσθλά τε καλ χέρηα· πάρος δ' ἔτι νήπιος ἦα.

6. Absol. to know, to be knowing, to be wise; Joh 8, 9 we are of yesterday אַבְּיב and know nothing, i. e. are not wise Ps. 73, 22. Is. 32. 4. 44, 9. 18. 45, 20. 56 10. Part. יְּבְיֵב i. q. יְּבָבִים Job 34, 2. Ecc. 9, 11. Hence בּיִב wisdom, q. v.

ידע

2. to be or become known. sc. to or by any one, with Ruth 3, 3; or by any thing, with Ex. 33, 16. Hence genr. a) Of persons, with Fof place where, Ps. 76, 2. 79, 10. Prov. 31, 23. Is. 61, 9; or of pers. to or by whom, Ex. 6, 3. Is. 19, 21. Ez. 20, 5; by Ez. 20, 9. Comp. 1 Sam. 22, 6. Ps. 9, 17. b) Of things, Ex. 2, 14. Lev. 4, 14. Judg. 16, 9. Nah. 3, 17. Impers. it is known, with of pers. 1 Sam. 6, 3; P. Ex. 21, 36; P. Deut. 21, 1.

3. Pass. of Hiph. no. 2, to be made to know, to be taught by experience, i. q. to be punished, comp. Kal no. 2. Prov. 10, 9 אַרַכְּיִר יְּנְּדֵעְ he that liveth perversely shall be made to know, shall be punished Jer. 31. 19 אַרֵיר וּנְדַעִי after I was taught by experience; Luther well, 'nachdem ich gewitzigt bin,' i. e. made wiser.

Piel causat. to cause to know, to show one something; with two accus. Job 38, 12.

Pual part קרְרֶע known, c. suff. מְיְרֶע my acquaintance Ps. 31, 12. 55, 14. 88, 9. 19. Fem. מְרָבְער a known thing, Is. 12, 5 Cheth.

Po. יוֹרַע i. q. Pi. to show, and hence to appoint, with acc. of pers. 1 Sam. 21, 3. But perhaps it should read הוצְרְהִּדּ for יוֹרָצָהִי.

HIPH. אוריב, imp. אורים 1. Causat. of Kal no. 1, to cause to see, to let perceive, to show; with two acc. Jer. . 2, 21 אוריבי אירייי I will cause them to see my hand, i. e. my power. With hof pers. Ex. 18, 20 and shall show them the way.

2. to let know, to show any thing to any one; with two acc. Gen. 41, 39. Ex. 33, 12. 13. Ez. 20, 11. 22, 2; acc. of tning and dat. of pers. Deut. 4, 9. Ps. 145, 12. Neh. 9. 14; acc. of pers. and a whole clause. Job 10, 2, 1 Sam. 6, 2, 1 K

1, 27; comp. Josh. 4, 22; acc. of thing, Ps. 77, 15. 98, 2. Job 26, 3.

3. to make known, to acquaint, to teach, with acc. of pers. Job 38, 3, 40, 7, 42, 4; dat. Prov. 9, 9; acc. of thing Ex. 18, 16; two acc. of pers. and thing Is. 40, 14. Ps. 16, 11. 51, 8; acc. of pers. and infin. c. > Prov. 22, 19. Spec. to teach by experience, or by punishment, i. q. to punish; comp. Kal no. 2. Judg. 8, 16 he took thorns of the desert and threshing-sledges, מולדע בַּהָם אַת אַנְשֵׁר סְכּוֹת and with them made the men of Succoth know, i. e. punished them, prob. by crushing them with the drays upon a layer of thorns, see छंक no. 2. Sept. and Vulg. ηλιόησεν, contrivit, as if from Heb. אַנְּרָשׁ, which seems indeed better adapted to the context, than is the common reading.

Hoph. אַרְד to be made known, to become known, with אָל of pers. Lev. 4, 23. 28. Part. fem. מוּרָב בוּד Is. 12, 5 Keri.

Hithp. דָּלְים to make oneself known, to let oneself be known, Gen. 45, 1; to reveal oneself, c. אַל Num. 12, 6.

Deriv. יְדְּענִי, הַבֶּח, הָבֶּח, הַבָּח, מַהָּצָּ מוֹדְעַת מוֹדְע , מִוֹדְע , מוֹדְע , מָהִנְּע , הָדְעָי, הָרָע יְרִיצְאֵל , רָהִיּצְ , יְדַעְּיָה , הָרָע

רָרֵע Chald. fut. רְרָדֵע Dan. 2, 9. 30. 4, 14; i. q. Heb. to know. Spec.

1. to perceive, to understand, Dan. 2, 8. 5, 23.

2. to come to know, to learn, to discover, Dan. 4, 6. 6, 11.

3. to know, to have knowledge of, Dan. 5, 22. Part. pass. אָלְיָגָא לְבִּלְּבָּא be it known unto the king, Ezra 4, 12. 13.

APH. אַדְיֹח, fut. אַדְיחוֹדְל, part. אַדְיחוֹדְל, to make known, to show, with dat. of pers. Dan. 2, 15. 17. 28; acc. as suff. Dan. 2, 23. 29. 4, 15. 5, 15. 16. 17. 7, 16. Deriv. אַדָּבָיָב.

(knowing, wise) Jada, pr. n. m. 1 Chr. 2, 28. 32.

וֹרֶעְּיָהְי (Jehovah cares for him) Jedaiah, pr. n. m. 1 Chr. 9, 10. 24, 7. Comp. Zech. 6, 10. 14.

יְּדְעֹנִים m. (r. יָדֵע) plur. רָּדְעֹנִים.

1. Pr. knowing, wise; and hence a wizard sorcerer, Lev. 19, 31. 20, 6. Deut.

18, 11. 1 Sam. 28, 3. 9. Comp. عَالِمُ pr. knowing, wise, magus; so Engl. wizard is pr. a wise man.

2. a wizard spirit, spirit of divination by which wizards were supposed to be attended, Lev. 20, 27. Comp. with no. 2. a.

Jah, a poetic form from לחות Jehovah, or rather from the more ancient pronunciation לְחַנֵּה, whence by apocope . ងកាំ្ត (as ៖កគ្គឃុំៗ for ការក្រគួឃុំៗ), and then គាំ្ by dropping the unaccented \$, see Lehrg. p. 157. Both these forms (भाग and मा) are promiscuously used at the end of many compound pr. names, as אלפידו מוע הור הור מולים and הרשירה אליה and and יְשֵׁעְרָה; the latter always in such cases without Mappik. The form my is chiefly employed in certain customary formulas or refrains; as הַלְלִירָה hallelujah, praise ye Jehovah, Ps. 104, 35, 105, 45. 106, 1. 48. 111, 1. 112, 1. 113, 1. al. Further, e. g. Ps. 89, 9. 94, 7. 12. Is. 38, 11. Ex. 15, 2 איר ווְסְרַת יָא Jah is my glory and my song. Ps. 118, 14. Is. 12, 2. Ps. 68, 5 ברה שמו Jah is his name, see in 2 lett. C. Is. 26, 4.—This form is also retained in the Syriac in a few doxologies, as المحتوة وقطا glory to Jah; Assem. Bibl. Orient. II. 230. III. 579.

* בַּחַרְ i. q. נָתַוּ, to give, to set, to put ; a verb defective and rare in Hebrew, but very common in the kindred languages; Chald. יְהַב, Syr. בּסבּ, Arab. وهي, Eth. OUA. Once in Præt. Ps. 55, 23 חַשָּׁלֵהְ עֵּל־יִחוַֹה יְחֲכָה cast upon Jehovah what he hath given (or laid upon) thee, i. e. thy lot, for אָטֶר דָבַב לָּף The person to whom, is often thus expressed after a verb of giving, by a suffix pron. e. g. נְחַמְנִי Josh. 15, 19; comp. in r. נְחַן no. 1. Others here take בַּחָן as a subst. lot, burden, trouble.-Elsewhere only in imper. ☐ once Prov. 30, 15; usually with He parag. תָּבָה, f. תָּבָּר R 1th 3, 15, plur. הבר Ps. 29, 2. a) give, give here, Gen. 29, 21. Job 6, 22. 2 Sam. 16, 20 מועד לכם עצח give ye counsel! b) *set*, put, place, 2 Sam. 11, 15. Deut. 1, 13 set ye for yourselves men, מבר לכם אנשים i. e. appoint. Josh. 18, 4. c) Adv. o. exhorting, of incitement, come, come on : go to! Gen. 11, 3. 4. 7. 38, 16. Ex. 1, 9

Arab. عُثِ give, grant.—For الله Hos 4, 18, see Index.

חבחבים .Deriv

להול Chald. Dan. 3, 28, imp. בּק Dan. 5, 17; part. act. בּק 2, 21, pass. יְדִיר דְּיִר Præt. pass. רְדִיר דְּיִר Præt. pass. רְדִיר דְּיִר Dan. 7, 11. 12. Ezra 5, 14. The fut. and inf. are borrowed from יָבָין; comp. Syr. בּתַר, fut. בּתְר from בֹּת וֹיִנ בִּין. —To gire, to set, i. q. Hebr.

1. to give, with acc. and dat. Dan. 2, 21. 23. 37. 5, 17. 19. 7, 4. 6; to give or deliver over Dan. 2, 38. Ezra 5, 12; with acc. to offer, to yield, Dan. 3, 28.

2. to set, to put, to lay a foundation, Ezra 5, 16; in the fire Dan. 7, 11.

ITHPE. אְחְיְתֵּב, fut. הְיְרְיָתֵּר, part. מְחְיְתֵּר, to be given, to be deliverd over, Dan. 4, 13. 7, 25. Ezra 4, 20. 6, 4. 8. 9.

* בוּדֹל a secondary root, denom. from נְּדָּבוֹּד , Judah, r. יְדָרוֹד, .

HITHP. ITHE pr. to make oneself a Jew, to become a Jew, by embracing the Jewish religion, Esth. 8, 17. So Eth.

TPUR, Arab. هَا فَ to become a Jew, from هُولُ Jews, for يُهُولُ See in יְחִיּר. see יִּחִיּר see יְחִיּר no. 2.

יות or יותר (for היחים) whom Jehovah directs, r. קהניה של Jahdai, pr. n. m. 1 Chr. 2, 47.

Jehovah, see in m.

i. q. אַברהאי, וֹרְהַיּהאי Jehovah is He, comp. אַבּרהאי, אַבּרהאי, אַברהאי, and the same contraction in אַברהאי, Jehu, pr. n. a) A king of Israel who destroyed the family of Ahab. r. 884-856 B. C. He was hostile to idolatry, but of great cruelty, 1 K. 19, 16. 2 K. c. 9. 10. b) A prophet in Samaria in the reign of Bassha, 1 K. 16, 1. 2 Chr. 19, 2. 20, 34. c) 1 Chr. 2. 38. d) ib. 4, 35. e) ib. 12, 3.

יְהוֹאָשׁה (whom Jehovah holds, sustains, r. יוֹאָאוֹ) Jehoahaz, pr. n. a) A king of Israel, r. B. C. 856–840, the son of Jehu, 2 K. 10, 35. 13, 1–9. b) A king of Judah, r. 611 B. C. the son of Josiah, 2 K. 23, 31–35. 2 Chr. 36, 1; written also אויין, v. 2. Sept. 'Ιωαχάζ.

whom Jehovah bestowed, שַּאָּ (whom Jehovah bestowed, שַּאָּ rob. from obsol. אַאָּא, רָבּוּרָ, donavit,)

prob. from obsol. אוֹש, אָלּה, donavit,) Jehoash, pr. n. a) A king of Judah 877

-838 B. C. the son of Ahaziah, 2 K. 12, 1. 21. 14, 13; written also שָּׁמִי ib. 11, 2. 12, 20. b) A king of Israel 840-825 B. C. the son of Jehoahaz, 2 K. 13, 10-25; written also by contraction אַנָּי ib. v. 9. Sept. 'Ιωάς.

ירודים apocop. from רְחוּבים. 1. Judah, i. e. the land of Judan, Judea. Dan. 2, 25 ביי ללוְחָא דִי רְחוּדִי the captives of Judea. 5, 13. 6, 14. Ezra 5, 1. 8. Arab. عَدْرُ فَيْ وَلَى , collect the Jews. Hence denom. מَوْرُ وَالْمِرْتِاتِ , see in דָּחַיִּדִי.

2. Jehud, written דְּחָל, pr. n. of a town of the Danites, Josh. 19, 45.

רְהַרְּלָה (pr. verbal from fut. Hoph. of , celebrated, lauded, comp. Gen. 29, 35. 49, 8) pr. n. Judah.

1. The fourth son of Jacob, born of Leah, Gen. 29, 35. 35, 23; also the tribe descended from him, מַטַּח יְהוּנָת Num. 1, 27. בֵּיֵת בֹיִר 2 Sam. 2, 7. 10, בֵּית צֹיִת Num. 1, 26; the bounds of whose territory are described in Josh. c. 15. חַר יָהוּרָת the mountains of Judah. Josh. 15, 48. After the secession of the ten tribes, the name of Judah was given to the subsequent kingdom, which comprised the tribes of Judah and Benjamin with a portion of Simeon and Dan, and had Jerusalem for its metropolis. The other kingdom was called יִשׂרָאֵל Israel, and also אַמרַדָּם Ephraim; the latter chiefly in the prophets. Hence אַרְמָת לחודה the land of Judah, the kingdom of Judah, Is. 19, 17. ירר יהורת the city of Judah, i. e. Jerusalem, 2 Chr. 25, 28, i. q צרר הַּוָד 2 K. 14, 20.—After the carrying away of the ten tribes and after the Babylonish exile, the name Judah, Judea, was applied to the whole country of the Israelites, Hagg. 1, 14. 2, 2.-Where the land, Judea, is signified, בהדָה is fem. Is. 7, 6. Joel 4, 20. Ps. 114, 2; where the people is intended, the Jews, it is masc. Is. 3, 8. Hos. 4, 15. al. but also coupled with a fem. Nah. 2, 1. Jer. 14, 2. al. a) Neh. 11,

2. Of several persons: a) Neh. 11, 9. b) Ezra 3, 9. Neh. 12, 8. c) Neh. 12, 34. d) ib. v. 36.

יהודים plur, ההדים, sometimes ההדים Esth. 4, 7. 8, 1. 7. 13. 9, 15. 18, Cheth.

As a gentile name, a Jew, the Jews.
 a) A member of the kingdom of Judah

2 K. 16, 6. 25, 25. Jer. 32, 12. 38, 19. al. b) In the later Hebrew, after the carrying away of the ten tribes, put for any *Hebrew*, the *Hebrews*, Neh. 1, 2. 2, 16. Esth. 3, 4 sq. 4, 3 sq. 8, 1. al. Fem. a Jewess 1 Chr. 4, 18.

2. Jehudi, pr. n. m. Jer. 36, 14. 21.

רְדּרְדִי Chald. a Jew, only in plur. יְחֹגּּדְאָרן, st. emphat. יְחֹגּּדְאָרן, the Jews, Dan. 3, 8. Ezra 4, 12. 5, 1. 5.

הדריך f. 1. Gentile n. fem. of האדירת as Adv. Judaice, in Jewish, i. e. in the Jews' language, 2 K. 18, 26. Neh. 13, 24. 2. Judith, pr. n. of the wife of Esau, Gen. 26, 34.

* הוֹה. Jehovah, pr. n. of the supreme Deity, האלהים, among the Hebrews. The later Hebrews, for several centuries before the Christian era. either misled by a false interpretation of certain laws (Ex. 20, 7. Lev. 24, 16), or following out some ancient superstition, regarded this name as too sacred to be uttered, as the ineffable name which they scrupled even to pronounce; see Philo Vit. Mosis T. III. p. 519, 529, ed. Colon. Jos. Antt. 2. 12. 4. Hence in the sacred text, wherever this ovoµa ἄψψητον was written, they substituted for it in reading, or pronounced for it the word אַרֹנֵי; and for this reason the vowels of the name אַרֹנֵר are in the Masoretic readings every where written with the four letters רהוח. The initial Yod, however, takes only a simple Sheva, and not the composite one, חַלָּה not הוֹח: ; while prefixes receive the same points as if followed by לַרחוָה, e. g. אַרֹנֶר, הַרחֹוָח, בֵּיחוֹח. This practice must already have existed in the time of the LXX interpreters; since they uniformly render אַדֹנֵר by ὁ Κύριος i. e. אַדֹנָר. The Samaritans also followed the same custom; pronouncing however instead of יהוח the word הַשֶּׁם i. q. הַשֵּׁם. Wherever the sacred text has אדנר יהוח, in order not to repeat אֶלֹנֶי twice in succession, the Jews pronounce אֱרֹנֶר אֱלֹחָרם, and write אַרֹנֶר רַהוָה.

Hence it appears that the name ring is furnished not with its own vowels, but with those of another word; and the question arises, what are its true and

genuine vowels? Many interpreters regard it as for min, after the analogy of פרצה, רצכב, justly appealing to the authority of several ancient writers, who relate that the God of the Hebrews was called IAN, e. g. Diod. Sic. 1. 94, ioroροῦσι . . . τοὺς νόμους διδόναι—παρὰ δί τοῖς 'Ιουδαίοις Μωσῆν τὸν ΙΑΩ ἐπικαλούμενον θεόν. Macrob. Sat. 1. 18. Hesych v. 'Oζείας. Clem. Alex. Strom. p. 666. Oxon. See more, Thesaur. p. 577. this may be added, that the same form is conspicuous as the name of God on the gems of the Egyptian Gnostics; Iren. adv. Hæres. I. 34. Bellermann über die Gemmen der Alten mit dem Abraxasbilde, I, II. Not very unlike is the form $IET\Omega$ of Philo Byblius ap. Euseb. Præp. Evang. 10. 11; and IAOT (%77) ap. Clem. Alex. Strom. V.p. 562.—Others, as Reland in his Decad. Exercitatt. de vera pronunciatione nominis Jehova, Traj. ad. Rh. 1707, following the Samaritans, suppose it anciently to have been pronounced יַחַרָּה, and have a support for their opinion in the abbreviated forms and אין. So Theodoret Quæst. 15 in Exod. καλο**ῦσι δὲ αὐτὸ Συμ**αρεῖται IABE, 'Iouðaios de AIA (הַּחָדָה); Cod. Aug. IA.—Even those who regard as the true pronunciation, as Michaelis in Supplem. p. 254, are not destitute of some apparent grounds; for the abbreviated syllables יוֹ and יה, which stand first in many compound proper names, can be so readily explained from no other form.-But those only waste their time and labour, who endeavour to refer this name to a foreign origin, or assign to it any special relation with Ju-piter, Jov-is, or the like.

My own view coincides with that of those, who regard this name as anciently pronounced רַּהְיָה, like the Samaritans; since from this all the apocopated forms can be more readily derived (אַרָה, הַּרָּ, for יְּהִי, וֹחִי, for יְּהִי, וֹחִי, j; and because allusion is made in the O. T. to such an etymology; e. g. Ex. 3, 14 מְּהַיְה אֲשֶׁר אֶּהְרָה אַשֶּׁר אָהְרָה אַשֶּׁר אָהְרָה אַשֶּׁר אָהְרָה אַשֶּׁר אָהְרָה אַשְּׁר אָהְרָה אַשְּׁר אָהְרָה אַשְּׁר אָהְרָה אַשְּׁר אָהְרָה אַשְּׁר אָהְרָה אַשְּׁר אָה וֹשׁ לֹּחְ אָבְּיִה אַשְּׁר אָהְרָה אַשְּׁר אָה וֹשׁ לֹּחְ אָבְיִה אַשְׁר אָהְרָה אָשְׁר אָהְרָה אַשְׁר אָבְּיִה אָשְׁרְיִה אַשְּׁר אָבְּיִה אַשְׁר אָבְּיִה אַשְׁר אָבְּיִה אַשְּׁר אָבְּיִה אָשְׁר אָבְּיִה אַשְּׁר אָבְּיִה אַשְּׁר אָבְּיִה אַשְּׁר אָבִיה אַבְיִיה אַשְּׁר אָבְיִּה אָשְׁרִיה אַשְּׁר אָבְיִיה אָשְׁר אָבְיִיה אָשְׁר אָבִיה אַבּיִיה אַבּייִיה אָשְׁר אָבִייה אָבְיִיה אָשְׁר אָבִייה אָבְיִיה אָשְׁר אָבִייה אָבְיִיה אָבְיִיה אָבְיִיה אָבִייה שִׁבְּיִיה אָבִייה אָבּייה אָבִייה אָבִּייה אָבִייה אָבִייה אָבִייה אָבִייה אָבִייה אָבִייה אָבייה אָבִייה אָבייה אָבייה אָבִייה אָבְייה אָבִייה אָבְיייה אָבִייה אָבִּייה אָביייה אָבִייה אָבייה אָבִייה אָבִיייה אָבִיייה אָביייה אָבייייה

bund in Hos. 12, 6 τρίπ Ισίνα Jehovah is his name, i. e. the Eternal, the Immutable. Comp. also the Inscription on the Saltic temple of Isis, Plut. de Iside et Osir. 9, ἐγὰ εἰμε τὸ γεγονὸς καὶ ὂν καὶ ἐσόμανον. See Tholuck on the Hypothesis of the Egyptian or Indian origin of the name Jehovah, Vermischte Schriften I. ρ. 377 sq. transl. in Bibl. Repos. IV. p. 99 sq. 1834. Hengstenb. Authentie des Pentat. I. p. 204 sq.

As to the usus loquendi of this name, some of the differences of usage between it and הַּאַלְּחִים or הָּאַלְּחִים have already been noted; see in מַלְחִים B. no. 6. It may be further added, that in the prophetical books for the most part only דְּיִבוֹי is employed, as being the more august and venerable name; בְּיבוֹי הַ being there used of the true God only in certain formulas, as Is. 13, 19. 53, 4. Jer. 35, 4. etc. On the other hand, in certain other usual formulas, דְּבֵּר רְּחִוֹּיִת , בְּאַב רְּחִינִּת, בְּאַב רְּחִינָּת, בְּאַב רְּחִינָּת, בְּבַר רְחִינָּת, בַּבר רְחִינָּת, בְּבַר רְחִינָּת, בַּבר רְחִינָּת, בּבַר רְחִינָּת, בּבַר רְחִינָּת, בּבַר בְּתִינְת, בַּבְּר בְּחַינָּת, בַּבְּר רְחִינָּת, בַּבר בּרָת. Spec. we may note:

a) יהוָה אלהים, i. e. Jehovah God, comm. the Lord God, by apposition, and not as some would have it Jehovah of gods, i. e. chief, or prince of gods. is the customary appellation of Jehovah in Gen. c. 2. 3; elsewhere less frequent, as Ex. 9, 30. 2 Sam. 7, 22. 1 Chr. 28. 20. 29, 1. 2 Chr. 1, 9. 6, 41. 42. Ps. 72. 18. Jon. 4, 6; also יְהוֹת הַאֵּלֹחִים 1 Sam. 6, 20. 1 Chr. 22, 1. 19. 2 Chr. 32, 16. more frequent is this compound form when followed by a genit. as יְהוָֹה אֱלֹחֶר לְּמֵּרְאֵּל Josh. 7, 13. 19. 20. 8, 30. 9, 18. 19. al. אבותיה שלחי Deut. 1, 21. 6, 3. 27, 3; יְהוֹיָה אֱלֹחָר, יְהוֹיָה Deut. 1, 1. 31. 2, 7. 4, 5. 18, 16. 26, 14. al,

b) אָרְאִית אַרָאוֹרת *Jehovah* (God) of hosts, i. e. of the celestial armies, see in אָבָגָּי no. 2. b.

e) אֵלְיָּי רְחִוֹח, for the points in הַּבּוֹי see above at the close of the first paragraph; 2 Sam. 7. 18. 19. Is. 50, 4. Jer. 32, 17; also very freq. in Ezekiel.

d) לְּמְנֵי רְחֹנָת, see in לְּמְנֵי , under art.

לְּהְרֹּוְלְבֶּר (whom Jehovah bestows, r. יוֹרוֹלְבָּר (Jehozabad, pi n. m. a) 1 Chr. 26, b) 2 K. 12, 22 c) 2 Chr. 17, 18.

י m. (whom Jehovah bestowa r. בְּחַקְה, q. d. Θεοδώρος) Jehohanan, pr. n. a) A military commander under Jehoshaphat, 2 Chr. 17, 15. 23, 1. b) 2 Chr. 28, 12. c) 1 Chr. 26, 3. d) Neh. 12, 13. e) ib. 6, 18. f) Ezra 10, 6, contr. בְּחָיִי Neh. 12, 22. 23. g) Ezra 10, 25. h) Neh. 12, 42.—See בְּחָיִי Hence Greek ไมเดาหัฐ and ไมเดาหรูร.

m. (whom Jehovah knows, favours, r. יְהוֹרְיָדֶע m. (whom Jehovah knows, favours, r. n. m. a) . A priest of great authority in the kingdom of Judah, 2 K. 11, 4. al. b) 2 Sam. 8, 18. 20, 23. c) 1 Chr. 27, 34. d) ib. 12, 27.—Hence contr. יוֹדֶדֶע q. v.

קרֹרְכִּרֹן m. (whom Jehovah hath appointed, r. יְחֹרְכִרוּן pr. n. Jehoiachin. son of Jehoiakim, king of Judah B. C. 600, 2 K. 24, 6. 8–17. The same name is written רְבָּרִי Ez. 1, 2; דְּבְּרָי Esth. 2, 6. Jer. 27, 20. 28, 4; קּרָרִי for דְּבָרִי Jer. 24, 1 Chethibh; and פְּרָרִי Jer. 22, 24. 28. 37, 1.

יהוֹילְקְרֹם m. (whom Jehovah hath set up. r. קהוֹי, m. (whom Jehovah hath set up. r. קהוֹי, pr. n. Jehoiakim. son of Josiah. king of Judah 611-600 B. C. 2 K. 23. 34. 36. 24, 1. Jer. 1, 3. His former name was אַלְּיָקִרִם q. v.

יוֹירֶרב and יוֹירֶרב (whom Jehovah defends. r. רבי, pr. n. Jehoiarib, Joiarib, a distinguished priest at Jerusalem, 1 Chr. 9. 10. 24, 7. Ezra 8, 16. Neh. 11, 10. 12, 6. 19. Hence Gr. 'Iwaqiß 1 Macc. 2, 1.

רְאֹרֶלְי (potent, verbal fut. Hoph. from 'רָבּל', 'Jehucal, pr. n. m. Jer. 37 3; for which contr. פרבל Jer. 38, 1.

מְרֶבֶּרְ and רְוֹנְדֶבְ (whom Jehovah impels, r. לְּנָדְבּ (Jehonadab, Jonadab, pr. n. a) A son of Rechab, an ancestor of the nomadic Rechabites, who bound his tribe by a vow to abstain from wine, 2 K. 10, 15. Jer. 35, 6. See בַּבָּב. b) 2 Sam. 13, 5 sq.

מיר, הוליקהן (whom Jehovah gave, r. יְרִי, Gr. Θεοδώφος,) Jonathan, pr. n. m. a) A son of Saul, celebrated for his noble friendship towards David, 1 Sam. c. 13-31. b) A son of Abiathar, 2 Sam. 15, 27. 36. 1 K. 1, 42. 43.—Also of several others, called only יְרִילִי, viz. c) A son of Gershom, an idolatrous

priest, Judg. 18, 30. d) 2 Sam. 21, 21. 1 Chr. 20, 7. 27, 32. e) 2 Chr. 27, 25. f) 2 Chr. 17, 8. g) Jer. 37, 15. 20. 38, 26. h) Neh. 12, 18.—See more in יוֹנְיֵין וּ

קרוֹסְוֹ i. q. קּיסְוּ (by Chaldaism not contracted, r. יְסָרְ) *Joseph*, pr. n. Ps. 81, 6, poetically for the nation of Israel. See

יְהוֹעֵּהָה (whom Jehovah adorns, r. נְּהָרָתְּ שָׁרָח (בָּרָח) Jehoaddah, pr. n. m. 1 Chr. 8, 36; for which 9, 42 בַּבָּרָח.

רוֹלְעָדֶּן (fem. of preced.) Jehoaddan pr. n. f. 2 Chr. 25, 1. 2 K. 14, 2 Keri; but יהועדין Cheth.

אָרָיְי and אָרָיִי (whom Jehovah makes just, r. אָרָי Jehozadak, Jozadak, pr. n. of the father of Joshua the high priest, Hagg. 1, 1. 12. Ezra 3, 2. 8. 5, 2.

להרים" (whom Jehovah has exalted, r. רובה") Jehoram, Joram, pr. n. a) A king of Judah 891-884 B. C. son of Jehoshaphat, 2 K. 8, 16-24. b) A king of Israel 896-884 B. C. son of Ahab, 2 K. c. 3. c) A priest 2 Chr. 17, 8.—Written also contr. בוֹרָם.

אַבּרשָׁבִּר (Jehovah is her oath, i. e. worshipper of Jehovah, comp. אֵבְּרשֶׁבָּע (אֵבְישָׁבַת אַבְּרשׁבָּע Jehosheba, pr. n. of a daughter of king Joram, and wife of Jehoiada the priest, 2 K: 11, 2; written in 2 Chr. 22, 11 בְּחַלְשִׁבְּע

רְישׁרְיּלְי and בְּשִּׁרְיּהְיּלְּיְ (Jehovah his help, r. שֵּׁלִי, comp. בְּשֹּׁרִי (Germ. Gotthiff,) Jehoshua, Joshua, pr. n. m. a) The minister and assistant of Moses, afterwards his successor and leader of the Israelites, the son of Nun, Ex. 17, 9. 24, 13; elsewhere called also בְּשִׁיִּה Num. 13, 8. 16; see also בְּשִׁיִּה b) A high priest contemporary with Zerubbabel, Zech. 3, 1. 6, 11. Hagg. 1, 1. 12; see also בְּשִׁיִּה. c) 1 Sam. 6, 14. 18. d) 2 K. 23, 9.—Sept. Ἰηνοῦς, Vulg. Josua.

שליה" (whom Jehovah judgeth, i.e. whose cause he sustains,) pr. n. Jehoshaphat. a) A king of Judah, 914-889 B. C. son of Asa, 1 K. 22, 41-51. From him the valley between Jerusalem and the Mount of Olives is supposed to have received the same name, Joel 4, 2. 12. 2 Chr. c. 20. See Bibl. Res. in Palest. I. p. 396. b) The recorder or annalist

of king Dav d, 2 Sam. 8, 16. 20, 24 c) 1 K. 4, 17. d) The father of Jehw king of Israel, 2 K. 9, 2. 14.

adj. (r. יְהֵיר adj. (r. יְהֵיר) elated, proud, arro gant, Prov. 21, 24. Hab. 2, 5.—Chald and Talmud. id. אְרְיִה to be proud יְּהְהַרְא, יְהִירְנְּה, pride.

לְתַּלֶּלְ (who praises God, r. לְתַּלֶּלְ Jehalelel, pr. n. m. a) 2 Chr. 29, 12 b) 1 Chr. 4, 16.

* Viii ohsol. root, Arab. cot tread down to trample upon.—Hence

וֹבְיִרְיִר, Is. 15, 4. Jer. 48, 34, elsewhere אָבְּרִיר, (place trodden down.) Jahaz, Jahazah, pr. n. of a Moabitish city situated near the desert, afterwards reckoned to the tribe of Reuben and assigned to the priests. Num. 21, 23. Deut. 2, 32. Josh 13. 18. 21, 36. Judg. 11, 20. 1 Chr. 6, 63. Jer. 48, 34.—In several of these examples the final ה וח מות וויד וויד is local; as Num. Deut. l. c.

a root not in use, prob. to be high, tumid, kindr. with אַדָר, אַדָּרָ. Arab. בּיִּרָּהָ a prominent heap of sand.-

John (whose father is Jehovah) pr. n Joab. a) The nephew and chief military officer of David, 2 Sam. 2, 24. 1 K. 2, 5. 22. al. b) 1 Chr. 4, 14. c) Ezra 2, 6. 8, 9. Neh. 7, 11.

Jehovah) pr. n. Joah. a) A son of Asaph, the recorder or annalist of Hezekiah, 2 K. 18, 18. Is. 36, 3. b) The annalist of king Josiah, 2 Chr. 34, 8. c) 1 Chr. 6, 6. 2 Chr. 29, 12. d) 1 Chr. 26, 4.

יוֹאָתָז see יוֹאָתָז.

ንጅ^ነ (Jehovah is his God, i. e. worshipper of Jehovah,) pr. n. Joel. a) A pro-

phet, son of Pethuel, Joel 1, 1. b) The eldest son of Samuel, 1 Sam 8, 2. c) A son of king Uzziah 1 Chr. 6, 21; for which, by a manifest error in transcribing, is read in v. 9 שַּׁאיל .—Also of several other persons; see Thesaur. p. 582.

שׁאָלֹה (i. q. שֹאָלֹה q. v.) Joash, pr. n. m. a) See in שֹאָלִה a. b) See ibid. b. c) The father of Gideon Judg. 6, 11. d) 1 K. 22, 26. 2 Chr. 18, 25. e) 1 Chr. 12, 3. f) ib. 4, 22.

אַרָּבְּל Job, pr. n. of a son of Issachar Gen. 46, 13; perhaps an error in copying for בּיָּבָּל Num. 26, 24. 1 Chr. 7, 1 Keri.

(بَدِد desert, see in r. بَرَجِد) a) A people of Arabia, Jobab, pr. n. descended from Joktan. Gen. 10, 29. 1 Chr. 1, 23. A trace of this tribe is to be found perhaps in Ptolemy, who mentions a people on the eastern coast of Arabia near the Sacalitæ, whom he calls Iwaqlia, or as Salmasius and Bochart conjecture 'Ιωβαβίται, changing the ϱ into β . See Bochart Phaleg II. 29. b) A king of Idumea Gen. 36, 33. 34. 1 Chr. 1, 44. 45. c) A king of the Canaanites Josh. 11, 1. d) 1 Chr. 8, 9. e) ib. 8, 18.

לובל comm. see in no. 2, (r. יובל II,) onomatopoetic, i. q. Lat. jubilum, Germ. Jubel, comp. Engl. jubilee, signifying a cry of joy, joyful shout, and then transferred to the sound or clangour of trumpets, trumpet signal, alarm, like q. v.-Roots of like sound and signification denoting outcry, clamour, as the expression both of joy and pain, (since the two are often hardly to be distinguished, and are frequently expressed by the same words, comp. צָּהַל, יְרַוַח,) are in the Semitic tongues לָלָל, ابب, چڍخ , also چڍڂ ; Gr. هُذِهُ رولول ; Gr. هُدُونُ ζειν, ἀλαλάζειν, Lat. ejulare, ululare; in the Teutonic dialects, Swed. jolen, whence the ancient Scandinavian festival called Jul (Engl. Yule), Dutch joelen, comm. Germ jodeln. In all these syllables jol, jobl, jodl, the primitive idea s to cry io; comp. Lat. io triumphe. Hence

1. בְיוֹבְל the horn of jubilee, signaltorn, i. e. with which a signal of attack or alaım is sounded, Josh. 6, 5; also ellipt. לבל Ex. 19, 13. Plur. בילבל חודשוש Josh. 6, 6, with art. מוֹפְרוֹת דַיּוֹבְלָים 6, 4. 8. 13, trumpets of jubilee (for the plur. form see note) i. e. with which a signa, is given, alarm-trumpets, signal trumpets. Between קרן היובל the signal-horn and שופר הדובל the signal-trumpet, there seems to have been no difference, see Josh. 6, 4, comp. v. 5. 6.—בְּלְשׁהָ הַיּוֹבֵל Ex. 19. 13, and כַּמִשֹׁהָ בַּקַרֶן חַיּוֹבֵל Josh. 6, 5, when the signal-horn is sounded i.q. elsewhere הָקַע בַּשׁוֹמַרוֹח, comp. Josh. 6, 4 and v. 5.-The Chaldee translator and the Rabbins by an absurd conjecture interpret יוֹבֵל a ram, and כ' חיובל the ram's horn; nor are several modern conjectures much better, for which see Fuller's Miscell. IV. 8. Carpzov. Apparat. Antiqu. Cod. sac. p. 449. Bochart Hieroz. I. lib. 2. c. 43.

The plural שַּׁבּוֹת חַיּוֹבְלָים Note. trumpets of alarms, which stands where we should expect שׁ מַבּוֹבֶל depends on an idiom of the Hebrew language, which has hitherto been overlooked by Grammarians; see Heb. Gram. § 106. 3. In Hebrew, as in Syriac (Hoffmann Gramm. Syr. p. 254), there are three modes of forming the plural of compound nouns, or nouns in construction, viz. either: a) The governing noun alone is put in the plural, and this is much the most common method, as גמור היל, plur. גַּבּוֹרֵר חַיָּל; or b) The Genitive or noun governed is also put in the plural, as שַּׁרֵר מְסָּרם 1 Chr. 7, 5, שַּׁרֵר מְרַלִּים for פַנֵר אָלָים Ex. 1. 11, בַּנָר הַמָּס Ps. 29, 2 for בֵּנֵי אֵל; or further: c) The governing noun remains unchanged, and the Genitive alone is made plural, of which a striking example is the phrase הבחר אבר houses of fathers,' for ברת אבות see in ברח no. 11.—The example above in question belongs to the second form, lett. b.

2. בין דדיבל Lev. 25, 13. 15. 31. 40 and ellipt. יוֹבֵל ib. v. 28. 30. 33, (comm gender, m. Num. 36, 4, but often fem. on account of the ellipsis of מניי Lev. 25. 10,) the year of jubilee, Vulg. annus jubileus, annus jubilei. so called from the sounding of trumpets on the tenth day of the seventh month, by which it was announced to the people, Lev. 25, 9. It occurred every fiftieth year, Lev. 25 10.

11. Jos. Ant. 3. 12. 3; not as some suppose in the forty-ninth; and according to the Mosaic law, in this year all lands which had been sold returned to their first possessor, all slaves were to be set free, and the lands lay untilled. Sept. δερς ἀφέσεως, ἄφεσες.

היבֶל m. 1. a river, stream of water, Jer. 17, 8. R. יַבְל I.

2. Jubal, pr. n. of a son of Lamech, and the inventor of music, Gen. 4, 21. The name Jubal signifies perhaps pr. jubilum, or the sound of trumpets and other instruments, i. e. music, kindr. with יְבֵּבֶל and was afterwards applied to its inventor.—R. בָּבָל II.

יוֹנֶכֶּר (i. q. יוֹנֶכֶּר) Jozabad, pr. n. of several Levites, a) 2 Chr. 31, 13. b) Ezra 8, 33. 10, 23. c) 10, 22.

לוֹנְכֶּר (whom Jehovah remembers) Jozachar, pr. n. of the murderer of king Joash, 2 K. 12, 22. In 2 Chr. 24, 26 written ידָדָ, a manifest error in transcribing.

יוֹקוֹא (perh. contr. from יוֹחָיִה whom Jehovah revives, comp. פִּיכָּה for פִיכָּה, Joha, pr. n. m. a) 1 Chr. 8, 16. b) 11, 45.

תְּלְּחָלָהְ (i. q. תְּלְּתְּלָּהְ where see) Johanan, pr. n. as contracted borne also:
a) By two of David's officers, 1 Chr. 12,
4. 12. b) A son of king Josiah 1 Chr.
3. 15. c) A priest ib. 5, 35. d) 2 K.
25, 23. Jer. 40, 8. e) 1 Chr. 3, 24. f)
Ezra 8, 12.

יַנָּטָה see הּטָּק.

יוֹיְרֶלֶע (i. q. יְרוֹיְרֶלֶע q. v.) pr. n. Joiada. Neh. 3, 6. 12, 10.

יוֹנְכָרן see יוֹנְכָרן.

יוֹיְקִים (וּ. q. יוֹיְקִים) Joiakim, pr. n. m. Neh. 12, 10.

רוֹנְרֵיב (i. q. יְחוֹנְרִיב) *Joiarib*, pr. n. a) See יְחוֹנְרִיב b) Neh. 11, 5.

רוֹבֶּבֶּר (whose glory is Jehovah, r. בְּבֶּר) Jochebed, pr. n. of the mother of Moses and wife of Amram, Ex. 6, 20. Num. 26. 59.

יוּכַל Jucal, see יוּכַל.

a root not in use, prob. to be warm, hot, like the kindred roots buy,

באם, לְּהָים; the ה being gradually softened into ה and so into ה; see p 370. And as there exist three roots with the harsher guttural, האה, השִה, so also with the softer letter, היה, השִה, שֹרִים warm springs; from השִה, כמרם השִה, במים days.

לום c. suff. יוֹמִי, קמִים, plur. דָּמִים constr. יְמֵיד, poet. מין; masc. rarely fem. as Ecc. 7, 14. Jer. 17, 18. Ez. 7, 10. 1. a day, so called from the durant Chald. Samar. id. Syr. heat. ד. פוֹם. نوم ، Arab معمدًا , id. — Spoken of the natural day, from the rising to the setting sun, opp. the night, Gen. 1, 14. 16. 7, 4. 12. 8, 22. 31, 39; also of the civil day or 24 hours, which includes the night, Gen. 7, 24. 50, 3. al. Job 3, 6 let not (that night) rejoice among the days of the year. אָחָד in or on one day Gen. 27, 45. 33, 13. Num. 11, 19; the same day Is. 9, 13. הַנְצֵב חַיּוֹם הָנָה in the self-same day Gen. 7, 13, see in בַּצָּם. Gen. 18, 1 בחם הבים in the heat of the day, at noon, elsewhere called נְבוֹן חֵיוֹם Prov. 4, 18, see in בון .-- רום השבה the sabbath-day Ex. 20, 8. רוֹם כַּפָּרִים day of atonement, expiation. Lev. 23. 28. חרונה Num. 29, 1. Prov. 27, 1 boast not thyself of to-morrow, for thou knowest not מהדילד רום what a day (to-day) may bring forth.—Put for the light of day, day-light; comp. Gen. 1, 5. So Zech. וָתַרַח יוֹם אַחַר . . . לֹא יוֹם וַלֹא לַיְלַח 14, 7 and there shall be a day ... when there will be neither day-light nor night. Job 3, 5. Also for a day's journey, i. q. קבה רוֹם, Deut. 1, 2; comp. Num. 11, 31.— Adv. absol. רוֹמָם i. q. רוֹמָם, by day, in the day-time, Ps. 88, 2. Also rin rin day by day, daily, Gen. 39, 10. Ex. 16, 5. Is. 58, 2. Ps. 68, 20; in genit. נדבר רום רום daily vows Ps. 61, 9; יום נרום id. Esth. 3, 4; יום בּדּוֹם pr. day by day 1 Chr. 12, 22. Neh. 8, 18; ביום ברום from day to day, daily, 2 Chr. 24, 11; but ביום ברום מ day by day 1 Sam. 18, 10; also ping אל־רוֹם from day to day Num. 30, 15. 1 Chr. 16; 23.—With a genit. of pers. the day of any one signifies: a) In a good sense, his festival day. Hos. 7, & יום מלפנו the day of our king, his birth-

day or day of inauguration. 2, 15

התנלים the festivals of idols. 2, 2 [1,11] רום דורעאל the day of Jezreel, i. e. when the people shall be assembled at Jezreel. Spoken of one's birth-day Job 3, 1; not 1, 4. So ημέρα τινο, Diog. Laert. 4. 41; comp. Cic. Att. 13. 42. b) In a bad sense, day of calamity; Obad. 12 יוֹם אחרה the day of thy brother. Job 18, 20 posterity shall be astonished at his day, הימי, i. e. at his calamity. Ps. 37, 13. 137, 7. 1 Sam. 26, 10. Ez. 21, 30. Arab. day of misfortune.—Also Is. 9, 3 רום מודן the day of Midian, when the Midianites were defeated with slaughter. Comp. dies Alliensis, Cannensis, Arab. dies pugnæ Bedrensis, Kor. 3. 119. 'c) the day of Jehovah, i. e. the day of judgment and punishment which Jehovah will hold upon the wicked, Joel 1, 15. Ez. 13, 5. Is. 2, 12. 13, 6. 9. Am. 5, 18. 20. Obad. 15. al. Plur. Job 24, 1. Gr. ήμέρα τοῦ πυρίου 1 Thess. 5, 2. 2 Pet. 3, 10.

2. time, like ἡμέρα and Lat. dies, Judg. 18, 30. Is. 48, 7. Job 15, 32. 30, 25.—See the forms בְּיִבֹּים, בַּיִבֹּים, etc. below in no. 3, under the letters a, b, d, e, f, g. More frequent in this sense in Plur. מָבִּיבִּים, see below in Plur. no. 2.

3. With the art. and prepositions prefixed:

a) היים this day, to-day, Gen. 4, 14. Ex. 22, 14. 24, 12. 30, 32. 31, 48. al.

Arab. (שֹׁבְּילָהוֹ id.—Also: a) by day, in the day-time, opp. מַוּלֵּילָהוֹ by night, Neh. 4, 16 [22]. Hos. 4, 5, i. q. מָבִיר, β) at this time, now, Deut. 1, 39. 1 Sam. 12, 17. 2 K. 6, 26. γ) that day, at that time, then, 1 Sam. 1, 4 בַּרָרָה חַבּּוֹים 14, 1. 2 K. 4, 8. Job 1, 6, where some ren-

der a day, a certain time, i. q. يَوْمًا, neglesting the force of the article.

b) בּיוֹם with infin. a) in the day that, etc. Gen. 2, 17 בְּיִם אַבְּלָּהְ in the day that (when) thou eatest. 3, 5. Lev. 7, 36. b) in the time that, i. q. when; Gen. 2, 4 בְּיִם אָרֶץ וְשָׁבִּיוֹם אָרֶץ וְשָׁבִּיוֹם when Jehovah made the earth and the heavens. Ex. 10. 28. 32. 34. 1 K. 2, 8. Is. 11, 16. Lam. 3. 57; after, 2 Sam. 21, 12. With prest. Lev. 7, 35. 2 Sam. 22, 1.

c) ביום α) in the day-time, opp. den. 31, 40. Jer. 36, 30. β) in

33*

that same day, i. e. immediately, at once Prov. 12, 16. Neh. 3, 34. γ) on that day i. q. the other day, lately, Judg. 13, 10.— For National Diam see in Nation 0. 3.

d) Time, with A of time) this day, at this time, now, 1 K. 1, 31. Is. 58, 4. Sometimes it refers to an action about to take place, now, i. q. before, first, Gen. 25, 31. 33. 1 Sam. 2, 16. 1 K. 22, 25.

e) בּוֹם חַזָּה (a) as at this day, as at this time, as things now are; a phrase marking the present state of things as if pointed to with the finger. Gen. 50, 20 where Sept. ώ, σήμερον. Deut. 2, 30. 4, 20. 38. 29, 28. 1 Sam. 22, 8. 13. 2 Chr. 6, 15. Jer. 11, 5. al. So too בּּוֹיִים חַנָּיוֹם בּעוֹיִם בָּעִר (b. 24. Jer. 44, 22. Ezra 9, 7. 15. Neh. 9, 10. β) Once בּוַיִּים בָּעָר (about that time, then, בּעוֹיִם בָּעָר (b. 39, 11.)

f) pring from the time that, since, Ex. 10, 6. Deut. 9, 24.

בל־הַיוֹם (g a) all days, every day, daily, Ps. 42, 4. 11. 44, 23. 56, 2. 3. 6. 71, 8. 15. 24. 73, 14, parall. לַבְּקָרִים every morning. Sep sometimes καθ έκάστην ήμέραν. γ) the whole day, all the day, Is. 62, 6 parall. בל־הַלַּילָה. Ps. 32, 3. 35 28. 37, 26. 38, 7. 13. Sept. ὅλην τὴν ἡμέqav. γ) at all times, always, continually. Ps. 52, 3 חַסֶר אֵל כַּל־הַיוֹם the goodness of God is manifested continually. the בַּל־הַיּוֹם הַתְאַנָּה תַאָּנָה the wicked continually burneth with desire. 23, 17. Is. 28. 24 doth the ploughman מש יקבת בל-היום 65, 5 always plough? a fire always burning. Often with הַּמִּיר added, Is. 51, 13. 52, 5. Ps. 72, 15. The sume is בַּכְל־רוֹם every day, at all times, Ps. 7, 12. 88, 10. 145, 2.—This formula belongs to the poetic style; in prose the כל־הַּנְמִים corresponding expression is q. v. below in no. 2.

Dual רוֹמֵים two days Ex. 16, 29. 21, 22. Num. 9, 22. Hos. 6, 2 מְּמָּחֵם בַּּוֹים after t₁ days on the third day, i. e. soon; comp John 2, 19. 20.

PLUR. בְּמִים as from a sing. בְּיָ (r. בְּיִחָּי), by Chaldaisın בְּמִין Dan. 12, 13; constr. בְּמֵין, poet. בִימין Deut. 32, 7. Ps. 90, 15. Comp. Aram.

1. days, e. g. יְמִים seven days Gen. 8, 10. 12. יְמִים אַיְּדִים some days, i. e. some time, for a time, Gen. 27 44. In the same sense בָּמִים is put absol. (like Some days, some time, Syr. after some time, Barhebr. Chron. p. 391, 418,) Neh. 1, 4. Dan. 8, 27. Gen. 40, 4 יְמִים בְּמִים and they were for some time in ward. מיַמרם after some time Judg. 11, 4. 14, 8. 15. 1. ימקץ דְמִים id. Gen. 4, 3. 1 K. 17, 7. 'לְקֵץ רֹ id. Neh. 13, 6. The space of time thus signified, often several months, never a whole year, is apparent from these examples: Gen. 24, 55 let the damsel abide with us במים או בשור some days, perhaps ten, the indefinite במים being made specific by the adjunct עשור. Is. 65, 20 מול בקרם an infant of a few days. longer time is implied in Num. 9, 22 לימים או חודש או נמים two days or a month or some longer itme. 1 Sam. 29, 3 he hath been with me זה יַפִרם אוֹ זָה יַפִרם שָּנִים for these many days or rather these years.

2. days, time, as consisting of a succession of days, very frequent. So 1 K. 2, 11 and the time (הַיִּמִים) that David reigned over Israel was forty years. 1 Sam. 27, 11. Gen. 47, 8 רָמֵר שָׁנֵר חַבֶּיך the time of the years of thy life. בימים in those days, at that time, Ex. 2, 11. 23. Josh. 20, 6. 1 Sam. 28, 1. Jer. 3, 16. 18. Joel 3, 2. al. מל־הַיִּמִים for all time, for ever, Fr. toujours, (ηματα πάντα Hom. Il. 8. 593. ib. 12. 133.) Deut. 4, 40. 5, 26. 6, 24. 11, 1. 1 Sam. 1, 28. 18, 29. Job 1, 5. Jer. 31, 36. 32, 39. al. דָּבֶרָר pr. the daily affairs. i. e. annals, see in דָּבֶר no. 2. בּימֵי אָבְרָקִם in Abraham's time Gen. 26, 1, 15, 18; so espec. of kings and princes, e. g. בִּימֵר שָׁאוּל in the time of Saul, during his reign, 1 Sam. 7, 12; of David 2 Sam. 21, 1; Solomon t K. 10, 21; so Esth. 1, 1. Neh. 12, 26. in the time of the Philistines, during their rule, Judg. 15, 20.—Is. 39, 6 הַנָּה יָמִים בָּאִים behold the days come, the time cometh, etc. a phrase frequent in prophecies, espec. in those containing threats; Jer. 7, 32. 9, 24. 16, 14. 23, 5. 7. 31. 27. 31. 38. al. comp. Is. 7. 17.—With a genit. or suff. time appointed to any one; Gen. 29, 21 my time is full, completed, out, comp. v. 18.—Spec. a) Often i. q. time

of life, age. So בא בַּיּבְים far gone in days, advanced in age, Gen. 24, 1. Josh. 13, 1; comp. προβεβηκώς έν ταῖς ἡμέψαις Luke 1, 7. בַּבִּיר יַמִים great of age, i. e. of great age, very aged, Job 15, 10; opp. קצר וָמִים short of age, short-lived 14. 1. בל־דוימים all one's days, one's whole life, Gen. 43, 9. 44, 32. With genit. יְבֶיר אֵנוֹשׁ a man's days, life. Job 10,5; ימר my life 7,6; מימרה all the life long, so long as thou hast lived, Job 38 12. 1 Sam. 25, 28. 1 K. 1. 6. ברמיכם וח your days, while ye live, Jer. 16, 9 to prolong one's days, to live long, see in אַרָה Hiph. Poet. Job 32, 7 נמים יְדַבּרג let age speak, i. e. the aged. Trop. of things, Gen. 8, 22 בל-דמר האָרֶץ all the days of the earth, while the earth endures. b) יְמֵרם in accus. is often put pleon. after words denoting a certain and definite time, as שַּׁנְחַיָּם דָמִים Engl. two years of time Gen. 41, 1. Jer. 28, 3. 11; שׁלשָׁה שָׁבְעִים יָמִים Dan. 10, 2. 3; הרש ימים a month of time, i. q. a month long, Gen. 29, 14; יֶרֶח יָמִים id. Deut. 21, 13. 2 K. 15, 13. See on this idiom, Lehrgb. p. 667. In like manner the Arabic subjoins ; time, and the Ethiopic POA days, like the Hebrew; see the Ascension of Isaiah by Laurence, I. 11. XI. 7.

3. Sometimes מרם marks a definite space of time, viz. a year; as also Syr. and Chald. נְּבָּר, denote both time and year; and as in Engl. several words signifying time, weight, measure. are likewise used to denote certain specific times, weights, measures; see in בַּבֶּרָת. -Certain examples of this idiom are the following: 1 Sam. 27, 7 and the time that David dwelt in the country of the Philistines was יָפִים וְאַרְבָּנָת הָדָיָים מ year and four months. Lev. 25, 20. Judg. 17, 10. זַבָּח הַיִּמִים the yearly sacrifice 1 Sam. 2, 19. קימים יְמִים from year to year, every year, Ex. 13, 10. Judg. 11, 40. 21, 19. 1 Sam. 1, 3 (comp. מַנָּיָה ובָשׁנָח v. 7). 2, 19. דָשָׁנָח Is. 32 10, for which is read 29, 1 שֵׁנָח עַל־שָׁנָה. —Also for Plur. *years*, with numerals added, (as פירם plur. faces,) 2 Chr. 21, ינים 19 בצח באח הפוץ לימים שנים 19 after the end of two years.—Am. 4, 4 לָשׁלשׁת יָאִים is doubtful, either every three years or

setter every three days, the latter in bitler irony.

רום Chald. m. i. q. Heb. day, Ezra 6, 15. יום ביום day by day. daily, Ezra 6, 3. Emphat. יום אונא Dan. 6, 11.

רוֹפִיץ, emphat. רְּיִפְיץ, Dan. 2, 28. 5, 11. 6, 8. 13; and so in the Targums. b) Constr. ביִּפְיץ Ezra 4, 19, like the Syr. and Samar. c) Heb. constr. ביִּרְ Ezra 4, 7.—Like Heb. בְּיִבֶּים it denotes in Plur. time, Dan. 4, 31. 5, 11. Ezra 4, 15; espec. time of life, age, as בּיִרִים cd-runced in age, the ancient one, Dan. 7, 22.

מלים adv. (from יוֹם with the adv. ending בּם) by day, in the day-time, opp. בּלְּבְּלָּחְ, Ex. 13, 21. 22. Job 5, 14. בּלְבְּלָּחְ day and night, i. e. continually, Ps. 1, 2. Is. 60. 11. Jer. 8, 23. Once i. q. בַּלְבִּלְּחִם, all the day, Ps. 13, 3; so with genit. בַּלִּבְּלָּחְ every-day enemies, constant, Ez. 30, 16. Once with בְּלִבְּלָּחְ day-time, בּבּבּבּבּׁם daily.

לְּדֶּוֹךְ) obsol. root, prob. to boil up, to be in a ferment; whence ייי mud, mire, and ייי wine; as חֹבֶּר mire, and שְּבֶּר wine; as חֹבֶּר mire, and יְיִבָּר wine; as חַבֶּר boil up, to ferment. Kindred roots are בְּבָר, יְבָרָם, יִבָּרָם, יִבְּרָם, יִבְרָם, יִבְּרָם, יִבְּרָּבְּרָם, יִבְּרָם, יִבְּרָּבְּרָם, יִבְּרָם, יִבְּרָם, יִבְּרְם, יבּבְּרָם, יבְּרָם, יבְּרָם, יבְּרָּם, יבְּרָּם, יבּבְּרָם, יבְּרָם, יבְּרָם, יבְּרָּבְּרָם, יבְּרָּבְּרָם, יבְּרָּבְּרָם, יבְּרָם, יבְּרָם, יבְּרָם, יבְּרָּם, יבְּבְּיִבְּרָּבְּיִבְּרָם, יבְּרָם, יבְּבְּים, יבְּרָם, יבְּבְּים, יב

קר, pr. n. Jaran, i. e. 1. Ionia, the name of which province as being adjacent to the East, and better known than others to the orientals. was extended so as to comprehend the whole of Greece, as is expressly said by Greek writers themselves; see Aristoph. Acharn. 104, bique Schol. Æschyl. Pers. 176, 561. Syr. בَالَّهُ وَمَا لَمُ اللَّهُ وَمَا لَمُعَلِّمُ اللَّهُ وَمَا لَمُ اللَّهُ وَمِنْ اللَّهُ وَمَا لَمُعَلِّمُ اللَّهُ وَمَا لَمُعَلِّمُ وَمَا لَمُعَالِمُ وَمَا لَمُعَلِّمُ وَمَا لَمُ اللَّهُ وَمَا لَمُعَلِّمُ وَمَا لَمُعَلِّمُ وَمَا لَمُعَلِّمُ وَمَا لَمُ اللَّهُ وَمِنْ إِلَيْ اللَّهُ وَمِنْ اللَّهُ وَاللَّهُ وَمِنْ اللَّهُ وَمِيْ اللَّهُ وَمِنْ اللَّهُ وَمِنْ اللَّهُ وَمِنْ اللَّهُ وَمِنْ ال

2. In Ez. 27, 19, דְיָדְ is prob. a city of Arabia Felix; comp. يَوَانُ, يَوَانُ, Yawan, a town in Yemen; Camoos p. 1817.

תור, m. (r. יוֹר) constr. יוֹר, mud, mire, pr. prob. dregs, faces, Ps. 69, 3. 40, 3 mire of clay, deep miry clay.

יהונדב see יונדב.

לינים f. (ר. פריך) plur. רינים 1. a dore Gen. 8, 8 sq. Hos. 11. 11. Ps. 55, 7. al going doves Lev. 5, 7. 12, 8. al יונים my dove, a term of endearment Cant. 2, 14. 5, 2. 6, 9. 1, 15 צַּיבַיהַ ריִנִים thine eyes are dove-like, i. e. like the eyes of doves. 4, 1.—Derived from r יוֹרָי, referring to the sexual warmth of the dove.—Another רוֹנָים see as part. fem. of r. רַבַּיַר.

Jonah, pr. n. of a prophet, Jon. 1, 1
 K. 14, 25.

יְּלָלֶי see in יְרָלָי no. 1.

יוֹנָקָח, יוֹנָקָח, see r. בּוֹנָקָח Part.

יוֹנְהֵוֹיְ pr. n. Jonathan, i. q. יוֹנְהָוֹיְ q. v. This contracted name was borne by several: a) 1 Chr. 2, 32. b) Jer. 40, 8. c) Ezra 8, 6. d) 10, 15. e) Neh. 12, 11. f) 12, 14.

ירְׁכֵּוֹף m. (whom may God increase. r. נְסֵרְּ Ps. 81, 6.

1. The son of Jacob, the youngest except Benjamin, sold by his brothers into Egypt and afterwards advanced to the highest honours; see Gen. c. 37-50.— The two sons of Joseph, Ephraim and Manasseh, were adopted by Jacob, and became heads of tribes in Israel; hence are put: בַּרת יוֹסַהְ and הוֹסַה these two tribes, Josh. 17, 17. 18, 5. Judg. 1, 23. 35; so also בֵנֵר רֹוְסֵף Num. 26, 28 sq. Josh. 14, 4. 17, 14. b) Poet. for the kingdom of Ephraim, i. e. of the ten tribes, see אַפַרִים no. 2. Ps. 78, 67. Ez. 37, 16. 19. Zech. 10, 6. c) For the whole nation of Israel Ps. 80, 2. 81, 6. Am. 5, 15. 6, 6.

2 Several other persons, a) 1 Chr 25, 2. 9. b) Neh. 12, 14. c) Ezra 10 42.

Note. In Gen. 30, 23, 24, allusion is made to a double etymology, both as if for האסלי he will take away, or also for Fut. Hiph. apoc. from הַּסָר he will add, and this latter is also supported by the Chaldaizing form בחוסף Ps. 81, 6.

יוֹסְקְיָה (id.) Josiphiah, pr. n. m. Ezra 8, 10.

רוֹצַאּלָה (perh. for הְיֹבֵלֶּהְם, whom Jehovah helps) Joelah, pr. n. m. 1 Chr. 12, ~ R. יַּבַל Hiph. רוֹעֵד (his witness is Jehovah) Joed, pr. n. m. Neh. 11, 7. R. ענר.

יוֹעְזָּר (whose help is Jehovah) Joezer, pr. n. m. 1 Chr. 12, 6. R. עַנֵר.

יוצק see r. יוצק no. 2, Part.

ヴァー (to whom Jehovah hastens sc. with help, r. ヴョン) Joash, pr. n. m. a) 1 Chr. 7, 8. b) 27, 28.

יושנק see רושנק.

יוֹצֵר see r. יוֹצֵר Part.

רוֹקִים (contr. from רוֹקִים) Jokim, pr. n. m. 1 Chr. 4, 22.

יוֹרָה (i. q. רוֹרָה) Jorah, pr. n. m. Ezra 2, 18. Elsewhere called קיִריף, q. v.

m. (part. act. Kal of r. רְּבְּיִדְּיִ m. (part. act. Kal of r. אַרְיִי,) pr. sprinkling, watering, Hos. 6, 3. Hence the first or early rain, which falls heavily in Palestine from about the middle of October until December or January. The first showers prepare the ground for receiving the seed. Deut. 11, 14. Jer. 5, 24. Comp. שִׁיְבְשִׁי. See Bibl. Res. in Palest. II. p. 97.

יוֹרֵי (for יוֹרָיִה whom Jehovah teacheth, r. דְרָה Hiph.) Jorai, pr. n. m. 1 Chr. 5, 13.

לְהַוֹּרֶם (i. q. רְהוֹּרֶם) Joram, pr. n. m. a) i. q. Jehoram king of Judah 2 K. 8, 23; comp. v. 16. b) i. q. Jehoram king of Israel, 2 K. 8, 16; comp. 3, 1. c) 2 Sam. 8, 10; for which 1 Chr. 18, 10 הַהוֹרָם. d) 1 Chr. 26, 25.

רְשֶׁב חֶקֶּד (whose love is returned)

Jushab-hesed, pr. n. m. 1 Chr. 3, 20.

רְשִׁבְּיָה (whom Jehovah lets dwell, r. בְּיִבּי) Joshibiah, pr. n. m. 1 Chr. 4, 35.

רֹשְׁדִי (contr. for יִשְׁיִרִים q. v. or from יִשְׁיִרָם after the form נּוֹלָם *Joshah*, pr. n. m. 1 Chr. 4, 35.

ירשׁוְיָה (for יוֹשַׁבְיָה, i. q. יוֹשַׁבְיָה q. v.)

Joshaviah, pr. n. m. 1 Chr. 11, 46.

(Jehovah is upright) pr. n. Jotham. a) A son of Gideon. Judg. 9, 5. 7. b) A king of Judah, son of Uzziah, r. 59-743 B. C. 2 K. 15, 5. 7. 32-38. Is. 1, 1. c) I Chr. 2. 47.

and יֹחֵר act. part. Kal of r. יְחָר.
1. Pr. 'that remaining.' 'what is over and above;' hence as subst. the rest, re-

sidue, 1 Sam. 15, 15. Also guin, profit emolument, Ecc. 6, 8. 11.

לְּדְּיֶּהְ (for הְּהֶ הְּהֵּה whom Jehovah sprinkles, r. נָנָה Jeziah, pr. n. m. Ezra 10. 25.

(whom God moves, to whom he gives life and motion, r. 177) Jaziz, pr. n. m. 1 Chr. 27, 31.

יֹלְילָאָּד (whom God draws out, preserves, r. נְּלָא *Jizliah*, pr. n. m. 1 Chr. 8, 18.

* DIT a root sometimes assumed for the form app. Gen. 11,6; but see r. DDT.

* 🏋 see in r. 🏋 Hoph.

יַנְאָזַלְיָת see רְזַלְיָת.

to flow, to run, as water, Amhar. OH for OHU to sweat. Hence 751 and

ΣΤ, m. sweat, i. q. ΠζΙ, απαξ λεγόμ. Ez. 44, 18.

יוְרָת c. art. הַיּוְרָת the Izrahite 1 Chr 27, 8; prob. for הַּיִּרָחִי, i. q. יְרָתַה בּאַרָּחִי,

יְּזְרֵיְיָהְ (whom Jehovah brings forth r. יְּזְרֵיְהְיָה (o. 2.) *Izrahiah*, pr. n. m. a) Chr. 7, 3, see יוֹבָהְיָה b) Neh. 12, 42

יוֹרְעָאל, once יוֹרְעָאל 2 K. 9, 10 (God nath planted) pr. n. Jezreel.

1. A city in the tribe of Issachar, Josh. 19, 18; the royal residence of Ahab and ais successors, 1 K. 18, 46. 21, 1. 2 K. 9, 15; whence הָמֵר רָזָרְעָאל Hos. 1, 4. the blood of Jezreel, i. e. the blood there shed by Ahab and Jehu. [The city lay in the midst of the great plain, on the brow of the descent into the lower broad middle arm of it, which runs down eastwards to the Jordan valley, between the mountains of Gilboa and the modern Little Hermon. This latter seems to have been the Valley of Jezreel, בֶּמֶק רְוַרְצָאל Josh. 17, 16. Judg. 6, 33. Hos. 1, 5. The great plain on the west is το μέγα πεδίον 'Εσδοηλών the great plain of Esdraelon. Judith 1, 8. 1 Macc. 12, 49; now called . Merj Ibn 'Âmir مرج ابن عامم town itself is called زعين Zer'in, a corruption of דורנאל. In the valley below the city, about twenty minutes east, is a large and fine fountain, 1 Sam. 29, 1. See Bibl. Res. in Palest. III. pp. 162 sq. 173, 227 sq. This great plain has ever been a celebrated battle-field. Judg. c. 4. 6. 33. 1 Sam. 29. 1. c. 31.—R.] There too the prophet Hosea (1,5) predicts a great slaughter of the people, דוֹם דור אל Hos. 2, 2. The same prophet gives to his oldest son, then just born, the name of Jezreel, 1, 4; and afterwards makes him, together with his brother Lo-Ammi and his sister Lo-Ruhama (1, 6.9), emblems of the people to be restored after punishment and dispersion and augmented by new favours, 2, 24. 25, comp. 2, 2. In this way is to be understood the vexed passage Hos. 2, 24, the earth shall answer, and yield her corn. wine. and oil; and these (gifts of the earth) shall answer Jezreel, i. e. the earth rendered fertile from heaven (v. 23) shall again yield her produce to Jezreel. The prophet then proceeds in the allusion thus made to Jezreel, v. 25 הזרעתיה בְּאָרֵץ I will sow her for myself in the land, and I will again cherish Lo-Ruhama (the non-cherished), and I will say to Lo-Ammi (not my people), thou art my people, i. e. the whole people of Isael (whom the prophet thus represents

- 2. A town in the mountains of Judah, Josh. 15, 56.
- 3. Masc. pr. n. a) A son of Hosea, comp. in no. 1. Hos. 1, 4. b) 1 Chr. 4, 3.
- fut. זְרֵיך, kindr. אָקּד, to become one, to be united, joined; to unite oneself, c. בְּ Gen. 49, 6; רְאָ (אִר) Is. 14 20.

Piel to make one, to unite, Ps. 86, 11 Arab. Conj. II.

Deriv. יְחָדִיר also

m. 1. a being one, oneness, union. 1 Chr. 12, 17 בְּבֶּבְ בְּבֶבְ בְּבֶב לְבִחִד my heart shall be towards you for oneness, shall be one with you; comp. opp. בְּבִי apart p. 112.—Hence

- 2. Adv. in union, conjointly, together, spoken:
- a) Of united action, together. Ps. 2, 2 מֹכְּדְרָּ יְחֵדְּרְּ (בְּרָּתְּדְּ they take counsel together. 31, 14. Ezra 4. 3 but we Israelites יְחִדּי will together build unto the Lord, with our united strength. So after verbs of contending together, as יְלְהַוֹּם יְחַדְּי to fight together 1 Sam. 17, 10; also Is. 43, 26. 50, 8.
- b) As to place, together, in one place; to dwell together Ps. 133, 1. 2 Sam. 10, 15. 1 Sam. 11, 11 so that two of them were not left together.
- c) As to time, together, at the same time, Job 6, 2. Is. 45, 8. Sometimes sameness of both time and place is implied, 2 Sam. 14, 16. 21, 9.
- d) It connects two or more nouns more closely by the idea of equality likeness, together, alike, in like manner. Ps. 49, 3 high and low, יבור וְאָבִיוֹן and poor together, alike. v. 11. Joh 34, 29. So also as connecting verbs, Is 42, 14. 44, 11 יבור ביבור ביבור they shall fear, they shall be ashamed together, i. e shall oth (alike) fear and be ashamed Ps. 40, 15.
- e) With nouns or pronouns it implies oneness, a whole, all, all as one. Ps. 62

יח תְּבֶּים מְהָבֶּל רַחַד they all are swifter than a breath. Job 40, 13. Ps. 74, 6 פּל־מָשׁר רַדָּד all the carved work thereof. v.8. Is. 27, 4. Also after אָל בְּעָד רַדַּד all as one, wholly, Job 34, 15 בָּל־בָּעֶשׁר רַדַּדּר all as one. Is. 22, 3.— Hence

- f) With של implied, altogether, all as one, wholly, poet. for של itself. Job 38, 7 when the morning stars all sang together, i. e. all as one. 3, 18. 24, 44. 31, 38. Deut. 33, 5. So without a noun, Job 16, 10 בוור פלי בוור פלי
- g) As referring to a single thing, i. q. פֿל סָל, altogether, wholly. Ps. 141, 10 יַחַד יַחַר עָד צְּלֶבֶר עַד צְּלֶבֶר עַד צְּלֶבֶר over, escape. Job 10, 8 thine hands have fashioned me יַחַר טָבִרב wholly round about.

לַרְּדָּיִרְּרֹ, (from the preced.) pr. in his unions, conjunctions, for יַרְדְּיָרִי, i. e. conjointly, together; so Is. 40, 5 יַרְדְּיָרִי. But by degrees the force of the suffix was lost, so that יַרְיִי, is referred not only to the Sing. as in these examples, but also to nouns and verbs plural, Deut. 33, 17. 2 Sam. 2, 16; and even to those in the first and second persons, Is. 41, 1. 23. Ps. 34, 4. Job 9, 32, also Is. 45, 20. Hence it is i. q. יִרִי, but more frequent. Opp. יִרִי חַבְּי no. 1. b.— Spoken:

- a) Of united action, together; Ps. 34, 4 O magnify the Lord with me, אַרוֹמְיִם and let us exalt his name together. Is. 11, 4. So with reciprocal verbs, as to consult together, etc. Job 2, 11. Ps. 55, 15. 83, 6. Is. 45, 21. Also with verbs of contending, fighting, Is. 41, 1. 23.
- b) As to place, together, in one place, Deut. 22, 10. 11; זְּיִבֶּי to dwell together Gen. 13, 6. 36, 7. Deut. 25, 5; to go together Gen. 22, 6. 8. 19. Job 9, 32; to eat together Judg. 19, 6 Jer. 41, 1; to gather together Josh. 9, 2. Judg. 6, 33. Ps. 102, 23.

- c) As to time, together, at the same time; Is. 1, 31 and they shall both burn together. 65, 7. 66, 17. 1 Sam. 31 6. 1 Chr. 10, 6.
- d) With the idea of equality, likeness together, alike, in like manner; 1 Sam 30, 24 בְּחָבֵּי בְּחִבְּי they shall part alike, share equally. Deut. 12, 22. Am. 1, 15. 2 Sam. 2, 17. In this way it often connects more closely two nouns; comp. מַּחַרָּי בְּחַבְּי חַבְּי חַבְי חַבְּי בְּיוֹבְי בְּי חַבְּי בְּי חַבְּי בְּי חַבְּי בְּי חַבְּי בְּי בְּי בְּי בְּיִבְים בְּיבְיבּים בְּיבְיבּים בְּיבְיבּים בְּיבְיבּים בּיוֹבְי בְּיבְים בּיוֹבְי בְּיבְים בְּיבְיבּים בּיבְיבּים בּיבְיים בּיבְים בּיבְיבּים בּיבְים בּיבּים בּיבּים
- e) Put with a plural, as if comprising many in one, all, all as one; Jer. 5, 5 all together. Job 24, 17 יְחָבָּי the morning is to them all the shadow of death, i. q. בּיִבְּי בְּיִבְי בַּיִבְי בַּיִּבְי they all as one, Is. 31, 3 (24, 5), 45, 16. Jer. 31, 24.
- f) With שׁ implied, altogether, all, all as one; Is. 10, 8 מְלָּהְ שִׁרָּרִים מְלָּבְּרִם מְלָּבְּרִם מְלָּבְּרִם are not all my princes kings? Ps. 37, 38. 48, 5. Deut. 33, 17. So without a noun, they all, i. q. בְּלֵב Ps. 14, 3. 19, 10. Is. 18, 6. 48, 13. Jer. 51, 38. Prov. 22, 18.

לְּחְרֵּהְ (his union) Jahdo pr. n. m. 1 Chr. 5, 14.

יְחְדִּרְאֵל (whom God makes joyful, r. Jahdiel, pr. n. m. 1 Chr. 5, 24.

לְחִוֹּלְרָהְ (whom Jehovah makes joyful, r. קוֹרָהְ (שְׁרָה) Jehdeiah, pr. n. m. a) 1 Chr. 24, 20. b) 27, 30.

לְחֵלְאֵל (whom God saves alive, for הְחָרָאַל (mp. n. m. 2 Chr. ביל אין, r. הייף, און *Jehavel*, pr. n. m. 2 Chr. 29, 14 Cheth.

לְחַוֹּיִאֵל (whom God beholds) Jahaziel, pr. n. m. of several persons, 1 Chr. 12, 4. 16, 6. 23, 19.

יְהְיְהָה (whom Jehovah beholds) Jahziah, pr. n. m. Ezra 10, 15.

יְרְחַבְּלֵא (for אֵל רְחַבִּלְיּל 'whom God makes strong,' Patah in a short syllable being changed to Segol, as אָבֶּבְּ Ex. 33, 3 for אָבָּבְּ, Heb. Gr. § 27. n. 2. a,) Ezekiel, pr. n.

a) A celebrated prophet, the third in the prophetical canon, son of Buz. a priest. He was carried into captivity with king Jechoniah, and lived in the lewish colony on the river Chaboras; Ez. 1, 3. 24, 24. His prophecies extend to the sixteenth year after the capture of Jerusalem by Nebuchadnezzar, comp. Ez. 29, 17. Sept. 'Ιτζεκιήλ and so Ecclus. 49, 8 [10]. Vulg. Ezechiel. Comp. the like forms in πρητητή, 'Lζεχίως, Ezechias.

b) A priest, 1 Chr. 24, 16.

m. i. q. הוֹמַלָּהָה, q. v.

pr. n. m. Jehizkiah, 2 Chr. 28, 12. For the form, see in דְּוֹחְלָּהָדּ

לְחְוֹנִית (whom God leads back, fut. Hiph. parag. of Chald. יות to return.) Jahzerah, pr. n. m. 1 Chr. 9, 12. Better perh. to read מְחָוֹיִם q. v. See also in יוֹחָנָה.

רְתְּרָאֵל (God liveth, r. יְתְיֹתְּי, Jehiel, pr. n. of several persons: a) 1 Chr. 15, 18. 16, 5; called also יְתִיי, 15, 24. b) ib. 27, 32. c) 2 Chr. 21, 2. d) ib. 29, 14 Keri, but Cheth. יְתִיאָל 31, 13. e) ib. 35, 8. f) Of others Ezra 8, 9. 10, 2. 21. 26.—From lett. a comes Patronym. יְתִיאֵל Chr. 26, 21. 22.

בן adj. (ר. דריין) f. דריין. 1. unicus, one alone, only, espec. an only child, only begotten, with בן Gen. 22, 2. 12. 16; absol. Am. 3, 10. Jer. 6, 26. Zech. 12, 10. Prov. 4. 3.—Fem. דריין Judg. 11, 34; poet. the only one, put for life as not to be replaced, Ps. 22, 21. 35, 17. Comp. בור 2. alone, lonely, forsaken, wretched, Ps. 25, 16. 68, 7.

יְחִיהֶּל see in יְחִיאֵל lett. a.

יְחִיל m. waiting, hoping, sc. in God Lam. 3, 26. R. יָחַרֹּל.

* 'DT' in Kal not used, i. q. 'SIT no. 3, to be in pain, see Hiph. no. 2. Also to stay, to delay, and so to wait, i. q. SIT no. 6; see Pi. Hiph. Niph.

PIEL בְּחַלֵּב וּ רַחַלֵּב 1. to wait, Job 29, 21 לְּר בְּחַלֵּב וּ רְחַלֵּב עוֹת מוּ me they gave ear and waited sc. for my opinion; the Dag. is euphonic, Lehrg. p. 85. Espec. with hope, confidence; hence i. q. to expect, to tope; Job 6, 11 מַחַר בֵּר צְּרַחַל what is my strength, that I should (longer) hope? 13, 15.—With an acc. of time, Job 14. 14; b of pers. Job 29, 23. Mic. 5, 6; b of thing Job 30, 26. Is. 42, 4. Frequent is

הַחַל לַרחֹל לַרחֹל לַרחֹל his aid, Ps. 31, 25. 33, 22. 69, 4; אָל דָּרָ זְּל לַרְבָּר יָר זְּלְ לַרְבָּר יָר זְי אָאָן 130, 7. 131, 3; יַדְל לַרְבֵּר יָר to hope in the word of Jehovah, to trust in his promise, Ps. 119, 74. 81. 114. 147; also Ps. 33, 18. 147, 11. 119, 43.

2. Causat. to cause to hope, Ps. 119, 49; inf. c. \(\bar{2} \) Ez. 13, 6.

HIPH. 1. to wait, to tarry, i. q. P'el no. 1; with acc. of time 1 Sam. 10, 8. 13, 8; absol. 2 Sam. 18, 14; לב of thing Job 32 11. Also to wait with hope, to hope, c. לב חלים לב חלים to hope in Jehovah, to await his aid, Ps. 38, 16. 42, 6. 12. 2 K. 6, 33. Mic. 7, 7; לְּבֶר רָך Ps. 110, 5; absol. id. Lam. 3, 21, comp. v. 24.

2. i. q. אור חס. 3, to be in pain; Jer. 4, 19 Keri לבר לבר לבר לבר I am pained at my very heart. So too, many Mss. in the text. Cheth האורלה, made up perhaps from אורילה and אורילה which is read in some Mss.

NIPH. לְיְהֵיל fut. יְּהָיל (for בּוֹתְל i. q. Piel and Hiph. to wait, pr. to be made to wait; with acc. of time Gen. 8, 12; absol. Ez. 19, 5.

Deriv. הוחלת, דְחִיל, also

רְחְלְאֵל (hoping in God) Jahleel, pr. n. of a son of Zebulun, Gen. 46, 14. Patronym. בְּחַלְאֵלִי Jahleelite Num. 26, 28.

espec. as cattle in heat; Arab. to be warm, as the day; V, to be in heat. as cattle; heat lust. The iorms usually referred to Kal of this verb. I have referred above to בייום for thither too may be referred above to בייום Gen. 30. 39 and the flocks were in heat, i. e. conceived; also הייים v. 38, which is 3 plur. fem. in the Chald. and Arab. manner for the comm. הייים הייים

see Lehrg. p. 276.

PIEL חַרָּיִם or בַּיִּחַ, to be warm in lust of a flock, to be in heat. to rut. Gen. 30 41. 31, 10. Hence to conceive, of a wo man, Ps. 51. 7 אַרָּיִר אָבִּיי and in sin did my mother conceive me, where is for אַרָּיִר is for אַרָּיִר אַרָּיִר זְּעָבְּיִר is for אַרָּיִר אַרָּיִר Judg. 5, 28.

Deriv. חַמֶּח for חַמֶּח

בּוְּמַהֵּר Deut. 14, 5. 1 K. 5, 3 [4, 23]

Arab. בּאָלַ, a species of deer, of a rec

dish colour, (see r. מְשְׁלֵּה no. 2,) with serrated horns which are cast every year; prob. the cervus dama or fallow-deer. See Bochart Hieroz. P. I. p. 913, or T. II. p. 284, Lips. Oedmann Verm. Samml. I. p. 30 sq.

יְחְבֶּר (for רְּחְבֶּי, whom Jehovah guards, r. קֿקבָּה) Jahmai, pr. n. m. 1 Chr. 7, 2.

* Do obsol. root, to be barefoot. Arab.

id. Syr. شعث unshod, المثن id. Syr. unshod, المثن unshod, The ultimate root lies in the syllable קח, and the primary notion is that of rubbing off, qs. peeling, removing the bark or shell, etc. see r.

the hoof worn,' as a beast of burden; 'to have the skin rubbed, galled,' as a horse; IV, to cut off the mustachios, to trim the beard.—Hence

adj. unshod. barefoot, 2 Sam. 15, 30. Is. 20, 2. 3. 4. Jer. 2, 25.

יתור, i. q. אָתוּר, to delay, to tarry, once 2 Sam. 20, 5 Cheth. וייתור i. e. ייתור fut. Kal. The Keri יְיִנוּר is Hiph. of r. יְיָנוּר, or also of יָנוּר, by Chaldaism.

* שַּבְּיַ obsol. root, prob. to protrude itself, to swell out, and hence to put forth, to sprout, of plants. Comp. Arab. נאַ בּיַט shoot up, to grow, as a plant; also Heb. סִבְּיִשׁ whence יִבְּשִׁ what grows of itself, and מְדִישָּׁ to lift up oneself, to rise.—Hence

nature, origin; but this word strictly denotes brass, i. q. rېټې, and the formula مربيم الخاس 'of a liberal and generous disposition,' is merely tropical, pr. 'of fine brass.'—Hence the tenom. verb in

Hithe. Different to enrol one's name in the genealogical tables, to be registered απογράφισθαι, 1 Chr. 5, 1.7. 17. 9, 1 Neh. 7, 5.—Inf. Different often as a noun i. q. register, genealogical table, 1 Chr 7, 5. 7. 9. 40. 2 Chr. 31, 16. 17. 2 Chr 12, 15 the acts of Rehoboam, ... are recorded in the annals of Shemaiah... Different in the manner of a register, Vulg. 'diligenter exposita.'

רחה (perh. union, contr. for קחה)

Jahath, pr. n. m. 1 Chr. 4, 2. 6, 5. 28. al.

* בְּבֶּב i. q. מוֹב , used only in fut. קבר , וְיַבֶּב , וְיַבֶּב Nah. 3, 8. In the præt. only is used.

1. to be good, well. before of comparat. to be better Nah. 3, 8.—Elsewhere impers. a) יותב לי the shall be well with me, Gen. 12, 13. 40, 14. Deut. 4, 40. Præt. למני it was good in my eyes, i. c. it pleased me, was my pleasure, Gen. 41, 37. 45, 16. Lev. 10, 19. 20; in the later books with למני Esth. 5, 14. Neh. 2, 5. 6; Ps. 69, 32.

2. to be cheerful, joyous, i. e. the mind or heart. 32, Judg. 19, 6. 9. Ruth 3, 7. Ecc. 7, 3. 1 K. 21, 7.

HIPH. הַיִּטִיב, fut. יַיִּסִיב, once יְיָטִיב, Job 24, 21, conv. יַנִיטָב.

1. Genr. a) to make or do well, sc. what one does, Deut. 5, 25 [28] הַיִּבֶּיבוּ לברף they have done well all that they have spoken, i. e. have well and rightly spoken. 18, 17. With infin. c. thou hast done הַרּמֵּבְהָּ לִרְאוֹת Jer. 1, 12 . לְ well in seeing, hast well seen. 1 Sam. 16, אים מרשיב לנגן who can play well, and so being omitted, poet. Is. 23, 16 Inf. absol. הֵרטֵב, הַרטֵב, pr. doing well or right, as Adv. well, carefully, diligently, Deut. 9, 21. 13, 15. 17, 4. 19, 18 27, 8. So best Mic. 7, 3 קל הַרֶד כַּפַרָם for evil are their hands diligently, i. e. they do evil diligently. דריפירב הְּרָבָיוֹ Jer. 2, 33. 7, 3. 5, and 'ח מַצַלָּלִרוּ 35, 15, to make good one's ways, one's doings, i. e. to conduct oneself well to live uprightly, virtuously; also ellipt. the acc. being omitted, Jer. 4. 22 זלְהֵיכִיב לא רַדער to do well they know not. 13, 23 Gen. 4, 7. Inf. abs. הַרְטָב as Adv. well right, Jon. 4, 4. 9. c) to do good to any one, to benefit; absol. Is. 1, 17. Jer. 16 5; with dat. of pers. Gen. 13 16. Ex. 1

20. Judg. 17 13; ביי of pers. Gen. 32, 10. 13. Num. 10, 32; ראַר (ראַר for רְאָר) Jer. 18, 10. 32, 41; acc. of pers. Deut. 8, 16. 30, 5. Job 24, 21. Once in a bad sense, Ps. 49, 19 they do praise thee מִי חַרְיִבר לָּיִים because thou doest well to thyself, i. e. mdulgest thine appetites, etc. d) Intrans. to be good, well, Mic. 2, 7. Hence with אָל, to please, as in Kal, 1 Sam. 20, 13.

2. to make well. comely, to adorn; Prov. 30. 29 bis; there are three מֵיפִיבָּי which make comely their going, i. e. walk or run gracefully. Jer. 2, 33. So to dress the head, to tire, 2 K. 9, 30; to trim lamps Ex. 30, 7.

3. to make cheerful, joyous, Judg. 19, 22. Prov. 15, 13.

Deriv. ביטב, and those here following.

בל Chald. fut. ביים id. with צל to seem good, to be pleasing to any one, Ezra 7, 18.

קְּבֶּיֶרְ (goodness, pleasantness. r. בְּיָרָ, Jotbah, pr. n. of a place elsewhere unknown, 2 K. 21, 19.

לְּטְבֶּעוֹי (id.) Jotbathah, Num. 33, 33. Deut. 10, 7, pr. n. of a station of the Israelites in the desert, with water.

and הַּהָּה (extended, r. הַהָּה fut. Hoph.) Juttah, pr. n. of a city in the south of Judah, assigned to the priests,

Josh. 15, 55. 21, 16. [Now Lyutta south of Hebron, see Bibl. Res. in Palest. II. p. 190, 195, 628. Prob. the πόλις Τουδα of Luke 1, 39, the birth-place of John the Baptist; see Reland Palest. p. 870.—R.

שורה, nomadic camp, ויירי, an enclosure, nomadic camp, from r. אים, after the form היין) pr. n. Jetur, a son of Ishmael, Gen. 25, 15. 1 Chr. 1, 31; put also for his posterity, the Itureans, dwelling beyond Jordan east of Mount Hermon, 1 Chr. 5, 19. Here was later the province of Iturea, Luke 3, 1. See Reland Palæst. p. 106; now called אים, Jeidar. Burckhardt's Travels in Syria, tc. p. 286. The general boundaries of this province seem to have been Gaulanitis and Bashan on the south, Mount Hermon on the west, the territory of Damascus on the nortl, and Trachonitis

(el-Lejah) and Hauran on the east; but its limits appear to have varied at different times. The inhabitants were skilful archers and daring robbers; Cic. Philipp. 2. 8, 44. Strabo 16. 2. 10, 18, 20 κακοῦργοι πάντες. See Thesaur. p. 548. F. Münter Progr. de rebus Ituræorum ad Luc. 3, 1. Hafniæ 1824.

יון m. (r. יוֹן) constr. יֵין, once יֵין, cant. 8, 2, c. suff. יֵינִי.

1. wine, so called from its fermenting, effervescing; as קַּמֶר from קָּמֶר. Arab. collect. clusters turning black, with the noun of unity وَيْنَةٌ, Eth. O.P.3 a vineyard, wine, Gr. alros, Lat. vinum, Armen. 4 fift gini.—Gen. 14, 18. 19, 32 sq. Ex. 29, 40. ברך ושבר wine and strong drink Lev. 10, 9. Num. 6, 3. Judg. 13, 4. 7. לאר בין wine-bottle i. e. skin, 1 Sam. 16, 20. Hence ברת הברן the house of wine Cant. 2, 4, poet. for הַשְּׁמָת בַּירת מִשְׁמָת ליין the banqueting-hall Esth. 7,8; and the words in Cant. l. c. חַבראַנִי אַל־בָּרַח he brought me to the banquetinghouse, imply 'he made me drunk with love,' μεθύσκομαι έρωτι. Vulg. cella vinaria. Others understand a vineyard; but less well.

2. Meton. of cause for effect, wine, for drunkenness, intoxication, Gen. 9, 24 1 Sam. 1, 14. 25, 37.

ק"ב 1 Sam. 4, 13 Chethibh, a manifest error of copyists for בי side, which stands in Keri.

* T27 in Kal not used. 1. Pr. i. q to be right, straight, direct; then

2. to be in front, right before the eyes; and so to be clear, manifest. Kindr. is Arab. i.q. oto appear, IV to be clear, manifest, of a way.

HIPH. הוכרים 1. Pr. to make or set right, e. g. a cause, to decide, to judge comp. Gr. פּיטֹיִיני הוֹכִיים היוֹיני אַיִיני רוֹכִיים הוֹיניים הוֹיים הוֹיים הוֹיים הוֹיניים הוֹיים הוֹים הוֹיים הוֹים הוֹים הוֹים הוֹיים הוֹים הוֹיים הוֹיים הוֹים הוֹי

set right, to be an arbiter, Gen. 31, 37. Job 9, 33.

2. to show to be right, to justify, to prove; Job 13, 15 אֲדְּ דְּרָכֵר אֲּלֹ־פְּיָרִי אוֹכֵּרייִף Job 13, 15 אַנְּדְיִרְכִּר אָלִּיפְּיָרְי אוֹכִּרייִף Job 13, 15 אַנְּדְיִרְכִּר אָלִיפְּיִרְי אוֹכִּרייִף Job 13, 15 אַנְיִרְי אוֹכִיי אוֹנִי אוֹני אוֹי אוֹני אוֹני אוֹני אוֹני אוֹי אוֹני א

3. to set right from error, etc. to admonish, to warn; with acc. of pers. Lev. 19, 17. Prov. 9, 8. 28, 23; 5 of pers. Prov. 9, 7. 15, 12. 19, 25. Also to confute, to convict. to show to be wrong; Job 22, 4 יברחה יברחה will he confute thee for fear of thee? 32, 12. Ps. 50, 21; c. 3 Prov. 30, 6.—Often with the idea of censure, i. q. to reprove, to rebuke, to chide, Gr. έλέγχειν. Ps. 50, 8 not for thy sacrifices will I reprove thee. Job 6 25 מָה־ -what doth your reprov יוֹבִיתַ הוֹבֶת מָכֶב ing prove? i. e. your censure (חֹבֶה for חיכים). v. 28. 15, 3. Gen. 21, 25. Part. מוברה a reprover, censurer, Prov. 25, 12. Ez. 3, 26 ; מ' אָרָם Prov. 28, 23 ; מ' אַלוּהַ Job 40, 2.

4. Intens. to set right by punishment, i. q. to correct, to chasten, to punish. (Comp. ἐθύνω θανάτω Hdot. 2. 177.) Ps. 141, 5 let the righteous smite me... let him chastise me. Prov. 24, 25. Hence of God as punishing men; Job 5, 17 happy the man whom God correcteth, chasteneth, comp. Heb. 12, 6 παιδεύει. Prov. 3, 12. Ps. 6, 2. 105, 14. Job 13, 10. 2 Sam. 7, 14. Hab. 1, 12. 2 K. 19, 4 it may be the Lord thy God will hear all the words of Rabshakeh... פּרִבְּרַרִם מַבְּרַבָּרַם מַבְּרַבָּרַם מַבְּרַבְּרַם nd will punish him for the words, etc. Is. 37, 4.

HOPH. pass. of Hiph. no. 4, to be chastened, Job 33, 19.

Niph. תֹכְים 1. Pass. of Hiph. no. 3, to be confuted, convicted. Gen. 20, 16 תְּבָּחַח and she (Sarah) was convicted, had nothing to say in excuse.

2. Recipr. pr. to set right one another, i. e. to argue or reason together, to dispute with any one, Is. 1, 18; c. D. Job 23, 7.

Hithp. הְקְּוַנְפֵּח i. q. Niph. no. 2, c. מַיּ Mic. 6, 2.

Deriv. הַלְבָוֹה, הַתְּבָוֹה.

יְכָלְיָה see in יְכִילְיָה.

רָכִּין (whom God makes firm. r. לְבִּין Jachin, pr. n.

- 1. Of men: a) A son of Simeon Gen 46, 10; for which 1 Chr. 4, 24 בְּרָבָּר. Par ronym. is יְרָבִירָּר Num. 26, 12. b) Neh. 11 10. 1 Chr. 9, 10. c) 1 Chr. 24, 19.
- 2. The column on the right before the porch of Solomon's temple, 1 K. 7, 21.

יְבֶל , rarely יְבֶלְתִּיר , 2 Chr. 7, 7. 32, 14, יְבֶלְתִּיר , Judg. 8, 3, יְבֶלְתִּיר , Ps. 13, 5; fut. בְּלִּתִיר, pr. fut. Hoph. 'to be enabled,' see Lehrg. p. 460; (that it is not fut. Kal is apparent from the fact, that the pr. n. יְּבַל , Jer. 38, 1, is also written בְּבַל , רְּבְּל , רְּבְּל , רְּבְּל , רְּבְל , רְבִּל , רְבְּל , רְבְּל , רְבְּל , רְבְּל , רְבְּל , רְבְל , רַבְּל , Num. 4, 16.

1. to be able, I can. Chald. et Samar. id. Kindr. is to take in or hold, to contain to sustain. Constr. with acc. Job 42, 2; more freq. inf. c. 3, to be able to do any thing, etc. Gen. 13, 6, 16. 45, 1. 3. Ex. 7, 21. 24; inf. simpl. Ex. 2, 3. 18, 23; also with a finite verb Esth. 8, 6 איכבה אובל וראיתי how shall I be able to see the evil; and without Lam. 4, 14. Num. 22, 6 see in רבה Pi. Absol. Is. 39, 11. Job 31, 23. 33, 5.— Spec. a) to be able to effect, to accomplish, to prevail, stronger than הששין; ונם עשה העשה ונם יכל חובל 25, 25 Sam. 26, 25 ... 1 K. 22, 22. Jer. 3, 5. With negat. Ps 21, 12. Jer. 20, 11. Is. 16, 12. b) to be able legally, I may, i. q. impers. it is lawful for any one. Gen. 43, 32 the Egyptians could not eat with the Hebreucs, sc. by law, it was not lawful for them. Num. 9, 6. Deut. 12, 17. c) In a moral sense, to be able sc. to bring oneself to do any thing. Gen. 37, 4 they could not (bring themselves to) speak kindly with him. Job 4, 2. Hos. 8, 5 ellipt. עַר־מָחַר לֹא רבלה נקרן how long will they yet not be able (to show) cleanness of hands, suppl. קַנְשׁוֹת, q. d. how long that they cannot resolve to practise integrity? d) to be able to bear, for the fuller בכל למאם Jer. 44, 22. Prov. 30, 21; so Is. 1, 13 לא אובל אָנן I cannot bear iniquity, etc. Ps. 101, 5.

2. to be able, strong, to prevail, to overcome, sc. in battle or in any business, undertaking, etc. Hos. 12, 5. Gen. 30, 8. 32 29. With by of pers. to prevail over any one in contest, Gen. 32, 26 Judg. 16, 5 ! Sam. 17, 9. Jer. 20, 10. With a verbal suffix, either as dat. or acc. Ps. 13, 5. With dat. of thing, metaph. to master any thing difficult, to comprehend it, Ps. 139, 6.

Deriv. pr. names רְבֶל , יְבֶלְ, הְבָל , יְבֶל , יְבֶל , יְבֶל , יְבֶל Dan. 3, 29. יְבֵל or יְבֵל Dan. 3, 29. 5, 16; and with Heb. form

1. to be able, I can, with inf. c. > Dan. 2, 47. 3, 17. 4, 34.

2. to prevail, to overcome, with dat. of pers. Dan. 7, 21.

יְכֶּלְיָהֵי and יְכֶלְיָהִי (able through Jehovah, r. יְכָלְיָה) Jecholiah, pr. n. of the mother of king Uzziah, 2 K. 15, 2; also 2 Chr. 26, 3 Keri, where Cheth. יְכִּלְּיָה id.

יָהוֹיָכִין, see יְכְנְיָהוּ, יְכְנְיָהוּ, יְכְנְיָהוּ,

לְּלִרְתִּיךְּ, 1 pers. רְלַרְתִּירְּ, c. suff. רְלַרְתִּירְּ Ps. 2, 7, יְלַרְתִּירְ Jer. 15 10, יַלַרְתִּירָ 2, 27, Patah changed to Hirek, Heb. Gr. § 27. n. 3; Infin. absol. יְלִר , constr. רָלָר וּלַרָּיָרָת וְלַרָּיָרָת וּלַרָּיִר, constr. רָלָר וּלַרָּיָרָת וּלַרָּיָר, thos. 9, 11), usually יְלַרְּיָר וּלַרָּיִת וּלַרָּיִת וּלַרָּיִת וּלַרָּיִת וּלַרָּיִת וּלַרָּיִת וּלַרָיִת וּלַרָּיִת וּלַרִית וּלַרָּיִת וּלַרִית וּלַרָּיִת וּלַרִית וּלַרָּיִת וּלַרִּית וּלַרִית וּלִית וּלִּית וּלִית וּלִּית וּלִית וּלִּית וּלִית וּלִּית וּלִית וּלִית וּלִית וּלְּתְּתְּיִּת וּלְיִית וּלִית וּלִּית וּלִּית וּת וּלִּית וּלִית וּלִית וּלִית וּלִית וּלִית וּלִּית וּלִית וּלִית וּלִּית וּלִית וּלִית וּלִית וּלִית וּלִית וּלִית וּלִּית וּלִית וּלִּית וּלִית וּלִית וּלִית וּלִית וּלִּית וּלִית וּלִית וּלִית וּלִּית וּלִית וּלִית וּלִּית וּלִית וּלִית וּלִית וּלִית וּלִית וּלִית וּלִית וּלִּית וּלִית וּלִית וּלִית וּלִּית וּלִית וּלִית וּלִית וּלִית וּלִּית וּלִית וּלִית וּלִית וּלִּית וּלִית וּלִּית וּלִית וּלִית וּלִית וּלִּית וּלִית וּלִית וּלִית וּלִית וּלִית וּלִּית וּלִית וּלִּית וּלִית וּלִית וּלִית וּלִית וּלְייִית וּלְייִית וּלְייִית וּלִית וּלִּית וּלִּית וּלִית וּלִית וּלִּית וּלִית וּלִּית וּלִית וּלִּית וּלִית וּלִית וּלִית וּלִית וּלִית וּלִּית וּלִית וּלִית וּיייי וּלִית וּלִית וּיִיייי וּלִית וּלִית וּלִית וּלִית וּבּית וּ

1. to bear, to bring forth, as a mother, Arab. وَإِذْ رَبِرْت , Eth. OAR, comp. وَلَكَ ,; Aram. רְלֵּד , רְלֵד , דֹלִיד. The primary dea seems to be that of slipping or gliding out; so that דֵלִד is kindred with קלם, comp. מָלָם, פָּלָם, Spoken of mankind Gen. 4, 1. 17. 20. 25, and often; also of beasts Gen. 30, 39. 31, 8. Job 39, 1; and of birds, to lay eggs, Jer. 1/, 11, comp. Gr. wa vinteir. Constr. absol. Gen. 17, 17. 1 K. 3, 17. Judg. 13, 2. Ecc. 3, 2; with accus. and often with dat. of the father to whom a child is born, אשר חלד לה שלה לה שלה Gen. 17, 21 with Isaac, אשר חלד לה whom Sarah shall bear unto thee. 21, 3. 41, 50. Judg. 8, 31. Hos. 1, 3. al. and so ellipt. with the dat. alone Gen. 6, 4. 16, 1. 30, 2; comp. Niph. and Pual.-PART. fem. has three forms distinguished as follows: a) יולדה as subst. a woman in travail, a lying-in woman, Hos. 13. 13 הַבְלֵּר יוֹלֶדָה Is. 21, 3. Jer. 6, 24. Mic. 4, 9. 10. Ps. 48, 7. as יוֹלֶדֵת (d real particip. often put for a finite verb, Gen. 17, 19 שַׁרָח אָשַׁתְּהְ וֹלָדֵח לָהְ בֵּן. Is. 7, 14. Jer. 31, 8; rarely as a subst. a roman in travail Lev. 12, 17. With

genit. genitrix, mother of any one, Prov 17, 25. 23, 25 הלרחה she that bare thee thy mother. Cant. 6, 9. Jer. 50, 12. c) for פַלָּהָ like the Arabic (comp. בַּלַרָּתְּ קלה), for the finite verb in the like formula: יונה הילה וילקה בן Gen. 16, 11. Judg. 13, 5. 7.—Part. pass. " born, hence a child, son, just born, 1 K. 3, 26. 27. 1 Chr. 14, 4; with gen. מלוד אשרו born of a woman, i. e. a man, mankind, Job 14, 1. 15, 14. 25, 4.—Trop. to bring forth deceit, wickedness, comp. in חַרָּח, Job 15, 35. Ps. 7, 15; comp. Is. 33, 11. By a like metaphor, Prov. 27, 1 for thou knowest not what this day may bring forth. Zeph. 2, 2 אַרָת לַנָת before the decree (of the Lord) bring forth, i. e. take effect.

2. to beget, as a father; so Arab. Ethiop. as ahove, Gr. tixteir, yerrār, Lat. parere, of both sexes. So ילְרִים Zech. 13 3 parents, oi τεκόντε; Hom. Gen. 4, 18 Methuselah begat (רַלָּד) Lamech. 10, 8. 13. 15. 24. 26. 25, 3. Prov. 23, 22. al. sæp. Spoken of God in two senses: create, to produce, i. q. אָרָא, comp. Job 38, 8. 9. So Job 38, 28. 29 hath the rain a וּכְפֹר שֶׁבֵּיִם מִר רְלָדוֹ . . . father (creator) und the hoar-frost of the heavens who hath begotten it? Deut. 32, 18. Comp. father, also creator, no. 4. So of an b) to constitute, to apidol, Jer. 2, 27. point, sc. as son of God, as king; Ps. 2,7 thou art my בְּנִי צַתְּה צֵּנִי חַיוֹם יְלַרְתִּיך son, this day have I begotten thee. constituted thee as king. Comp. έγέννησα 1 Cor. 4, 15.

NIPH. אולדי, twice plur. אילדי for the day of one's being born, his natal day, Ecc. 7, 1. Hos. 2, 5; comp. Job 3, 3. אילדי מער פילדי for father, Job 1, 2. 2 Sam. 14, 27. Gen. 10, 1; impers. or with implementation for for him that is a hundred years old? With the for the mother, 1 Chr. 2, 3. Ezra 10, 3; 1 Chr. 3, 1.

PIEL ילפר to help bring forth, to deliver a woman, as a midwife, Ex. 1, 16. Part. f. קילקדים a midwife Gen. 35, 17. 38, 28. Ex. 1, 15 sq.

PUAL לְלֵד and דּלָר Judg. 18, 29. Job

5, 7; to be born, i. q. Niph. Judg. 13, 8. Ps. 87, 4. 5. 6. With \$\frac{1}{2}\$ of father Gen. 4, 26. 24, 15. Judg. 18, 29; with \$\frac{1}{2}\$ impl. Gen. 10, 21. So with \$\frac{1}{2}\$ of a near relative, Ruth 4, 17 מוֹל בְּלֵי בַּלְּי זְלְי בַּלְי בְּלֵי Is. 9, 5; \$\frac{1}{2}\$ of thing Job 5, 7.—Trop. to be brought forth, created, e. g. the mountains, Ps. 90, 2.

Hiph. דולרי 1. to cause to bring forth, as God a woman Is. 66, 9; a man his wite, to make fruitful, to have children by her, 1 Chr. 2, 18. 8, 8.—Trop. of rain as fertilizing the earth Is. 55, 10.

2. to beget, as a father, i. q. Kal no. 2; Gen. 5, 4. 7. 11, 11 sq. 1 Chr. 2, 10 sq. Ecc. 6, 3. al.—Trop. to create, Job 38, 28 מְּבְּרִיםׁ who hath begotten (created) the store-houses of the dew?

3. i. q. Kal no. 1, to bear, to bring forth; but only trop. to bring forth wickedness, Is. 59, 4; parall. הַרָח נָסָל

HOPH. pr. 'to be begotten,' hence to be born. Inf. הקלה Gen. 40, 20. Ez. 16, 5, and הקלה Ez. 16, 4, a being born, birth, nativity. Gen. l. c. יום הקלה the birth-day of Pharaoh, pr. the day of Pharaoh's being born. On the accus. with passives, see Heb. Gr. § 140.

HITHPA. to declare one's birth or descent, pedigree; to give one's name to be enrolled in genealogical tables, Num. 1, 18.—In the later books this idea is expressed by בתחום.

Deriv. פּוֹלֶּדֶת , רַלְּיה ; pr. names קיבה, מוֹלֶדָת , מוֹלֶד, and the four here following.

יֶלֶד m. in pause רֶלֶד; plur. רְלֶדִים, constr. יֵלֶד, once זְלֵדְי Is. 57, 4.

1. one born, a son, poet. i. q. בוֹ ; spoken אמז לְּבָּיִר of the king's son Is. 9, 5. Hence לְבִּי כְּבִּיר sons of strangers, poet. for foreigners, see בַּבְּי no. 1; also sons of transgression, for transgressors, Is. 57, 4.—Plur. comm. children, i. q. בִּירִם, Ex. 21, 4. Ezra 10, 1. Hos. 1, 2; also for the young of animals, Is. 11, 7. Job 38, 41.

2. a boy, child, recently born, an infant, Ex. 1, 17. 2. 3 sq. Ruth 4, 16. 2 Sam. 12, 15 sq. 1 K. 3, 25; as borne in the arms Gen. 21, 8; also as older and mingling in childish sports 2 K. 2, 24. Job 21, 11. Zech. 8, 5; but still of tender age Gen. 33, 13. Is. 57, 5 Also as more

advanced, a youth, young man; Gen. 1 23 parall. 23, 37, 30. 42, 22 of Joseph when 17 years old. Dan. 1, 4. 10. 1 K 12, 8. 10. Ecc. 4, 13.

הַלְּלְהוֹ fem. of לָּלָה, a girl, maiden, Gen. 34, 4. Joel 4, 3. Plur. רְלָהוֹת Zech 8, 5.

רַלְדְּדְּרָן f. (denom. from בְּלֶדְרָּהְ) childhood youth, Ecc. 11, 9. 10.—Concr. youth, fo young men, Ps. 110, 3.

לוד adj. verbal, born, i. q. ילדר, Ex 1, 22. Josh. 5, 5. 2 Sam. 5, 14.

רָלוֹן (passing the night, abiding, r) Jalon, pr. n. m. 1 Chr. 4, 17.

ה"ליד' m. (ר. לב"ד m. (ר. לב"ד) 1. Adj. verbal, born. chiefly in the phrase לב"ד one born in the house, a house-born slave, verna, Gen. 14, 14. 17, 12. 13. 23. Lev. 22, 11.

Jer. 2, 14. Arab. قَلِيكٌ, وَلِيكٌ, id.

2. Subst. a son, child, רְבָּרְדֵר יְדָבְנְיּרְ the sons of Anak Num. 13, 22. 28; רְבִּרְדֵּר the sons of Rapha, i. q. רְבָּאִים Rephaim, 2 Sam. 21, 16. 18.

* 127 to go, see 727.

not used in Kal, onomatopoetic, to yell, to wail, Arab. אַבָּלָּ, Syr. and Zab. אַבָּלָּ, Chald. בְּבָּלָּאָ, Aph. בְּבָּלָּאָ, Gr. kindred roots are בְּבָּלָּאָן II, הַבְּאָ, Gr. okoluţer, Lat. ejulare, ululare, Engl. to yell; also Armen. lal, Germ. lullen, Engl. to lull.

Hiph. יְהַילֵּיל Mic. 1, 8; oftener יְבְילִיל Is. 15, 2. 3, from the form והליל Is. 52, 5; ה between two vowels being softened to .

1. to wail, to lament, Jer. 47, 2. Ez. 21, 17. al. With אַס of that over or for which, Jer. 48, 31. 51, 8. Mic. 1, 8; \$\frac{1}{2}\$ id. ls. 16, 7.—Ascribed also to inanimate things, as trees Zech. 11, 2; places, as filled with wailings, אַכּלְּיִּ שַׁעֵּר Is. 14, 31. 23, 1. Often in prophetic denunciations Is. 13, 6. 23, 6. Jer. 25. 34. Joel 1, 11. 13 Zeph. 1, 11. Amos 8, 3 בּוֹלְרְנָּהְ שֵׁרֵרוֹ דְּרָכָל the songs of the palace wail, are turned to wailings.

2. Once of the exulting cries of haughty victors, to yell, to shout, Lat. ululare, Is, 52, 5. So los warlies

ery, Barhebr. p. 411, 413; Gr. סֿוֹסוֹענֹינייּ of a shout of joy, Æschyl. Sept. ante Theb. 831. Agam. 28 sq. Vice versa בּוֹסוֹלְבּיִי of wailing. Eurip. Phæn. 358. Comp. also, הֵוֹרִיכָּ, הָוֹרִיכָּ, signifying a cry of either kind.

Deriv. אולל and the two here following.

הַלֵּל m. a yelling, howling of wild beasts in the desert, Deut. 32, 10. Comp.

Arab. يَبَاتُ howling, poet. for the desert in which wild beasts howl; see Willmet's Lex. Arab. s. v. Comp. also Heb.

רְלֶלָה f. (r. רְלֵלָה) constr. רְלֶלָה, wailing, lamentation, Is. 15, 8. Jer. 25, 36. Zeph. 1, 10. Zech. 11, 3.

Deriv. see in no. 1.

τως, so called as sticking fast. Lev. 21, 20. 22. 22. Sept. λειχήν, Vulg. impetigo.

* מָבֶּלְ obsol. root, i. q. מְבֵּלְ to lick, to lap, also to lick up or off, as an ox in feeding, to feed off, comp. קּבָּלְ Num. 22, t. also בַּבְּיִ .—Hence

P?? m. feeding, the feeder; put for a species of locust, winged Nah. 3, 16, and tairy Jer. 51, 27; so Ps. 105, 34. Joel 1,

4. 2, 25. Prob. the ἀττέλαβος, attelabus a locust with small short wings, not yet full grown, and therefore not yet able to fly; so Jerome in Nah. l. c. See Thesaur. p. 597.

m. a sack, pouch, scrip, 1 Sam 17, 40. R. לְּבָּים to collect.

ק" m. (r. יָבֶּם) constr. בְּיבֶּר except ir בְּיבֶּר c. suff בְּיבֶּר Jer. 51, 36; with He loc. בְּיבֶּר ; Plur. בַּיִבּר.

1. a sea, so called from its turnult and roaring. Arab. مُعَدُّم, Syr. يُحُمُّ and hoaring. Arab. مُعَدُّمُ lake, Egypt. 1011, e1011, id.—Where the sea κατ' έξοχήν is spoken of the article is usually added: הים the sand of the sea Gen. 32, 13 [12]. 41, 49; חסים דַּיָּם Judg. 7, 12. 1 Sam. 13, 5; דָּיָם Gen. 1, 26. 28. Job 12, 8; also in poetry Job 36, 12. 36, 30. Ps. 8, 9. 33, 6. 78, 53. al. But in poetry the art. is often omitted, Ex. 15, 8, 10, Job 9, 8, 11 9. 38, 8. 16. Ps. 66, 6. 68, 23. Is. 5, 30. 50, 2. 60, 5. al. sæp. likewise in prose, but more rarely, as בַּרָהְ נִם towards the sea 1 K. 18, 43; בל-רם on the sea, by sea, 2 Chr. 2, 15 [16], comp. אל־רַם Ezra as the בַּמַיִם לָיָם מְכַפִּים 9 מַבְּיִם מָנָים מָנָים מָבָפּים as the waters cover the sea i. e. its depths, bottom. Hab. 2, 14. מים ערדים from sea to sea, from the Mediterranean to the Persian Gulf or Indian Sea, Am. 8, 12. Zech. 9, 10. Ps. 72, 8; comp. Mic. 7, 12. -Various parts of the ocean, and also several lakes (for Dis used of these Job 14, 11, comp. Syr. مُحَدِّدُ), are denoa) The Medited by special names: the hinder or הַּיָם הַאָּחֵרוֹן western sea Deut. 11, 24. Joel 2, 20; the sea of the Philistines Ex. 23 31; אים חברול the great sea Num. 34, 6. 7. Josh. 1, 4. 9, 1. Ez. 47, 10. 15. 20. β) The sea of Galilee, or lake of Tiberias; בם כנבת the sea of Chinnereth Num. 34,11. ץ) The Dead sea : יָם הַשָּלָה the salt sea Gen. 14, 3; ים חצרבה the sea of the Arabah or desert Deut. 4, 49; דָּיָם הַקַּרְמֹנִי the eastern sea Joel 2, 20. Zech. 14, 8. The Red sea: מרסוף the weedy sea Ps. 106, 7. 9, 22 ; מְצְרָיִם the Egyptian sea Is. 11, 15.—Absol. מוֹב according to the context is put for the Mediterraneau

Josh. 15, 47; the lake of Galilee Is. 8, 23; the Red sea Is. 10, 26; the Dead sea, without art. Is. 16, 8.—Poet. the sea is put for maritime regions; so נשראר היב האר the princes of the sea i. e. of countries around and beyond the sea Ez. 26, 16, i. q. אַלִּים Is. 60, 5. Deut. 33, 19. וs. 23, 4 מַר יָם מַעוֹז חַיָּם the sea hath spoken, the fortress of the sea. i. e. Tyre .-PLUR. בַּבְּרֶם seas Gen. 1, 22. Lev. 11, 9. 10. Ps. 135. 6. Poet. often where the sing. stands in prose; as חול ישים the sand of the sea Job 6, 3. Ps. 78, 27. Jer. 15, 8; comp. sing. above. קיה the coast of the sea Gen. 49, 13. Judg. 5, 17 (comp. לב יִפִּרם Josh. 9, 1); לב יִפִּרם the heart of the sea Ps. 46, 3. Jon. 2, 4; comp. also Gen. 1, 10. Deut. 33, 19. Ps. 8, 9. al.— The word by sea is also transferred:

a) To a large river; e. g. the Nile Is. 18, 2. 19, 5. Nah. 3, 8. Job 41, 23; the Euphrates Is. 27, 1. (prob. 21, 1.) Jer. 51, 36. Plur. the branches of the Nile Ez. 32, 2.—So Arab. of the Nile, Kor. Sur. 20, 39. al. In like manner the sea for the Nile, Elmac. I. 12. Eutych Alex. I. 86. II. 377, 499. The Egyptians still use the sea in common parlance for the Nile; see Bibl. Res. in Palest. I. p. 542.

b) By hyperbole, to a large rase or basin; hence השָּהוּשׁה, the sea of brass, brazen sea. i. e. the great laver in the court of the priests before Solomon's temple, 2 K. 25, 13. 1 Chr. 18, 8; also בְּיִב מִנְּאָנ 1 K. 7, 23; בִּיִּב v. 24. 29. 2 K. 16, 17. 2 Chr. 4, 3 sq.

2. the West, the western quarter, since the Mediterranean sea lies west from Palestine; see in אַחוֹר no. 2. p. 33. רוּהַ לי, the west wind Ex. 10, 19; פאריים the west side Ex. 27, 12. 38, 12; אין west-שמים Gen. 28, 14. Ex. 26. 22. (But הַּבָּמָה is to or at the sea, Num. 34, 5. Josh. 16, 6. 8. 24, 6; so לַּיְמָה 19, 11.) פֿיָם from the west, i. e. at or on the west, Gen. 12, 9. Josh. 11, 2. 3; סְיָּם לְּ on the west of any place, Josh. 8, 9. 12. 13.-Twice, Ps. 107, 3. Is. 49, 12, 15 is joined with the north; whence some have preferred to understand it, at least in these passages, of the south; but elsewhere too, other quarters are coupled

together not opposite but adj. cent u each other, comp. Am. 8, 12. Deut. 33 23.

The sea Dan. 7, 2. 3.

יבים, obsol. root, i. q. מים, מים, q. v to be warm, to be hot. Comp. פני et ferbuit dies.—Hence מים and מים plur. of מים; also

יום, כמדאַל (day of God, ימד i. q. בים, בים, בים i. q. בים, וים i. q. בים man.)

Jemuel, pr. n. of a son of Simeon, Gen.
46, 10; for which נמראב Num. 26, 12.

ים poet. plur. of the noun יְמִים, q. v. ימו יְבִים id. see יֹבִים.

m. (r. בֹּמִים m. (r. בֹּמִים plur. απαξ λεγόμ. Gen. 36, 24, prob. as Vulg. aquæ calida. warm springs; such being actually found in the region in question on the eastern shore of the Dead sea, see in Arab. حميم, Syr. أسطعمنا, id. Jerome says, in Quæst. ad. l. c. "nonnulli putant aquas calidas juxta linguæ Punicæ [Syriacæ?] viciniam, quæ Hebræs: contermina est, hoc vocabulo significari;" and this is not to be disregarded, nor is it destitute of etymological grounds; see under ימה and בַּמָה.—The Cod. Samar. reads האימים the Emim or giants. and so Onkelos and Pseudo-Jonathan understand it. By a groundless conjecture from the context, some of the Rabbins and modern versions render it mules.

יְמִיכְּה, r. בְּבְּוֹסְהּ, r. בְּבְּוֹה, r. בְּבְּיִה, comp. רְיֹנֶה, r. יוֹנֶה, *Jemimah*, pr. n. of one of Job's daughters, Job 42, 14.

by the right hand of Allah; whence em. oath.) Is. 41, 10 I will uphold them בימין צדקר with my righteous right hand. Hence ימינה the man I thy right hand, whom thou sustainest, aidest, Ps. 80, 18. So freq. יְמִרן רַב Ex. 15. 6. Ps. 118, 15. 16. Hab. 2. 16; יָמִין יברון Ps. 77, 11. al. Pleon. בַּלְרוֹק Ps. 74, 11.—The following constructions may be noted: a) On the right, at the right hand, וצל ימין Joh 30, 12, מימין 1 K. 7, 39. 49. b) On the right of any one, at the right hand of any person or thing. is על ימין מ' Ps. 109, 6. Zech. 4, 11, אל ימין דבר 1 Sam. 23, 24. מימין ש' .Ps. 109, 31. Is. 63, 12 לימין ש' Gen. 48, 13. Ps. 16, 8, סימין ל 2 K. 23, 13. 'רמין מ' 2 Sam. 24. 5. 8. c) On or at the right hand, after verbs of motion, is לַּמָּרן Neh. 12, 31, צל יָמִרן Zech. 12, 6; of any one, לימין ב , as Ps. 110, 1 sit thou on my right hand. על חימין To or towards the right hand, is על חימין 2 Sam. 2, 19. Is. 9, 19, אל־הַיְבֶּירן Ez. 1, 10, הַנְּמִרן Gen. 13.9; also בְּיִבְּרן Is. 54, 3. Zech. 12, 3. So ימדן chiefly in phrases: נסח ימרן או שטאל Num. 20, 17. 22, 26. ו Sam. 6, 12, and סור ימרן או שמאל, to turn to the right or to the left, Deut. 2, 27. 17, 20. Josh. 1, 7. 23, 6.—Further in the phrases: aa) To stand or be at one's right hand, i. q. to aid, to assist any one, Ps. 16, 8. 109, 31, 110, 5, Is. bb) To sit on the right hand of the king, as the highest place of honour, e. g. spoken of the queen 1 K. 2, 19. Ps. 45, 10; of one beloved of the king and vicegerent of the kingdom Ps. 110, 1, where see the Commentators. Comp. Heb. 8, 1. Jos. Ant. 6. 11. 9. Elsewhere too the right hand is the place of honour, to which there is allusion in Job 30, 12. cc) To take or hold the right hand of any one, i. q. to sustain. to aid, Ps. 73, 23. Is. 41, 13. 45, 1.

2. the right, i. e. the right side, part, quarter; comp. דָּד signifying both hand and side. In the genit after other nouns it expresses the adj. right (יְבָּיִר), as piu the right leg Ex. 29, 22. Lev. 8, 25; הַּיִּרִי יְבִּיר ְ his right thigh Judg. 3, 16. 21; בְּרֵיְ יִבְּיִר ְ יִבִּיר ְ his right thigh judg. 3, 16. 21; בְּרֵיְ יִבִּין יִבִּין his right thigh judg. 3, 16. 21; בַּרִין יִבּין יִבּין his right thigh judg. 3, 15. 20, 16;

יד המרני בי my right hand Ps. 7. 23. Jet 22, 24; די המרני their right hand for their right hands Judg. 7, 20, comp. מים: Ps. 17, 10 their mouth for their mouths.

The right part or side seems also to be put for the right place, the proper and legitimate position; Ecc. 10, 2 a wise man's heart is deart is at his right; but a fool's heart is at his left, i. e. in the wrong place, perverse.

3. the South, the southern quarter, see in אָחוֹר no. 2. p. 33. Ps. 89, 13. Acc. יְמִין in the south Job 23. 9. 1 Sam. 23, 19 מִימִין חַיְמִימוֹן on the south of the desert. v. 24. 2 Sam. 24, 5.

4. good fortune, prosperity, happiness, since the right hand was of good omen; hence Arab. ביני to be happy, בּנְיִבִין to be happy, בּנְיִבִין happiness. So in the pr. name בְּנְיִבִין q. v. p. 142.—Hence

5. Jamin, pr. n. m. i. q. Felix. a) A son of Simeon Gen. 46, 10. 1 Chr. 4, 24. b) 1 Chr. 2, 27. c) Neh. 8, 7.—Hence

קבריני Jaminite, patronym. from pr. n. יבין. Num. 26, 12.

רְּמְדִילָּ, 1. Adj. i. q. יְמֶינִי, right, not left, only 2 Chr. 3, 17 Cheth. Ez. 4, 6 Cheth.

2. יְמִינִי, Bengumile; gentile n. from בְּרְיְמִינִי, q. v. p. 142.

מלא and יְּבְּלָהוּ (whom God makes full, r. פֶּלֵא) *Imlah*, pr. n. of the father of the prophet Micaiah, 1 K. 22, 8. 9.

קלה (whom God makes king, r. מְלֵהְ (whom God makes king, r. מָלָהְ)

Jamlech, pr. n. of a phylarch or chief in the tribe of Simeon, 1 Chr. 4, 34.

*Din obsol. root. I. i. q. bun and run to make a noise to rage and roar, as the billows of the orean. Hence un sea.

II. i. q. יוֹם, זְּמָה, to be warm, hot, as the day, whence Syr. בסבל day-time; comp. in יוֹם Trop. of desire, love; whence יְמִימָה dove, as pr. n.

יות Kal not used, kindr. with אָפּין to be firm, also to be faithful Hence ימין; the right hand, as the pledge of good faith, etc.

Нірн. הֵימִין and הַמִּין 2 Sam. 14, 19 denom. from בָּמִין.

1. to use the right hand, (opp. 'קימינים,) part. plur. מַיְמִינִים right-handed 1 Chr. 12, 2.

2 to take the right, to turn to the right, Gen. 13, 9. Is. 30, 21. Ez. 21, 21. So proverb. to turn to the right or left of any thing, i. q. to evade, 2 Sam. 14, 19.—

Arab. يَنِنَ and يَنِنَ a dextra accessit.

Deriv. יְמִינְר see Kal, הַּימִין, הַיְמִינָה, פָּרבּר, הַיְמִינָה; also the two following.

רְּמְלֶּהְ (good fortune, i. q. בְּיבְּיבׁ) Jim-nah, pr. n. m. a) A son of Asher, Gen. 46, 17. Num. 26, 44. 1 Chr. 7, 3. b) 2 Chr. 31, 14.

קְּיָרָיִ, adj. (r. יְבֶיִר, f. רְבָיִר, right, not left, Ex. 29, 20. Lev. 8, 23. 1 K. 6, 8. al.— The form is as if from a subst. יָבָי,, the right side.

רְּמְנֶּע (whom God keeps back, r. פֶּנֶע) Imnah, pr. n. m. 1 Chr. 7, 35.

* 727 in Kal not used, i. q. 742, to change, to alter, intrans. Hence

HIPH. הימיר to change trans. to exchange, Jer. 2, 11; where several Mss. read חמיר from r. מגר

HITHP. וְחַרְבֵּׁר to change oneself with any one, i. e. to substitute oneself for him, to take the place of any one. Comp. Arab. בנו לי to change, to exchange; Conj. V, to take the place of any one.—
Is. 61, 6 הַּבְּיִם הַּחִבָּׁם in their splendour ye shall take their place, i. e. possess it in their stead. So Saadias and Jarchi. Others, as Vulg. Chald. Syr. in their splendour shall ye glory,' as if ... מַ בַּבְּבְּיִהָּוֹר.

רְּכְּרָה (refractory, r. בְּרָרָה) *Imrah*, pr. n. m. 1 Chr. 7, 36.

* "Tip" i. q. wwp, to feel, to touch, in Kal not used.

Hiph. id. Judg. 16, 26 Cheth. חימישני, read מיבישני, let me feel, touch.

לְּכָּרוֹ, fut. יְרְנְּה, part. f. רְּוֹנְה , to be violent, raging, cruel; the primary idea being that of heat, so that יְּיָב is kindr. with יִּדְי to boil up, and also with יִּדְי to boil up, and also with יִּבְּי יִבְּי יִּבְּי יִּבְּי יִּבְי יִבְּי יִבְּי יִבְּי יִבְּי יִבְּי יִבְּי יִבְי יִבְּי יִבְי יִבְּי יִבְי יִבְּי יִבְי יִבְי יִבְי יִבְי יִבְּי יִבְי יִבְי יִבְּי יִבְי יִבְּי יִבְּיי יִבְּי יִבְּיִי יִבְּי יִבְּיי יִבְּי יִּבְּי יִבְּי יִבְּי יִבְּי יִבְּי יִּבְּי יִּבְּי יִבְּיי יִּבְּי יִּבְּי יִבְּי יִּבְי יִּבְי יִבְּי יִבְּי יִבְּי יִבְּי יִבְּי יִבְּי יִבְיי יִבְּי יִבְּי יִבְיי יִבְיי יִּבְּי יִבְּי יִבְּי יִבְּי יִבְיי יִבְּי יִבְּי יִבְיי יִבְּי יִבְּי יִבְּיי יִּבְיי יִבְּיי יִבְּי יִבְּי יִבְּיי יִבְּיי יִבְּי יִבְּי יִּבְיי יִבְּיי יִבְּיי יִבְּי יִבְּי יִבְּי יִבְּיי יִבְּי יִבְּי יִבְיי יִבְיי יִבְּיי יִבְיי יִבְּיי יִבְיי יִּבְיי יִּבְיי יִּבְיי יִּיי יִבְיי יִּבְיי יִבְּיי יִבְּיי יִבְיי יִּבְיי יִּבְּיי יִבְּיי יְבְיי יְבְייִבְיי יְבִּיי יְּבְיי יְּבִיי יְּבְיי יְּבִיי יְּבְיי יְבְיי יְבְיי

sword, הְירֶב תְּדְּינֶת the cruel. th oppressing sword, sword of violence, Jer. 46, 16 50 16; and without חָרֶב id. Jer. 25, 38 חַרְב וּצִּינְת id. Jer. 25, 38 חַרְב id. Jer. 25, 38 חַרָב וּצִינְת id. Jer. 25, 38 חַרָּב וּצִינְת וּצְּבְּר וַבְּעִינְת וּצְּבְּר וַבְּעִינְת וּצְּבְּר וּצִינְת וּצְּבְּר בַּעְּבְּרָת וּצְּבְּרְרְּבְּרְרָת וּצְּבְּרָת וּצְּבְּרָת וּצְּבְּרָת וּצְבְּרָת וּצְבְּרָת וּצְבְּרָת וּצְבְּרָת וּצְבְּרָת וְצִינְת וְצִינְת וְצִינְת וְצִינְת וְצִינְת וְצְבְּרָת וְצְּרָת וְצִינְת וְצִינְת וְצִינְת וְצִינְת וְצִינְת וְצִינְת וְצִינְת וְצִינְת וְצְיִינְת וְצִינְת וְצִינְת וְצִינְת וְצִינְת וְצְיִינְת וְצִינְת וְצְיִינְת וְצְיִינְת וְצִינְת וְצְיִינְת וְצְיִינְתְ וּצְיִינְת וְצְיִינְת וְצְיִינְתְ וּצְיִינְתְ וּצְיִינְתְ וּצְיִינְתְ וּצְיִינְתְ וּצְיִינְתְ וּצְיִינְתְ וּצְיִינְתְ וּצְיִינְתְ וּצְיִינְתְיּיִית וּצְיִינְיִיתְ וּצְיִיתְ וְיִיתְ וְיִיתְ וְצְיִיתְ וְצְיִיתְ וְצְיִיתְ וְבְּיִיתְ וְבְּיִיתְ וְבְּיִיתְ וְבְּיִיתְ וְבְּיִיתְ וְבְּיִיתְ וְבְּיִיתְ וְבְּיִיתְ וְבְיִיתְ וְבְּיִיתְ וְבְיּבְיתְ וְבְּיִיתְ וְבְיִיתְ וְבְיּיִיתְ וְבְיִיתְ וְבְיּיִיתְ וְבְיִיתְ וְבְיִיתְ וְבְיּיתְ וְבְיִיתְ וְבְיִיתְ וְבְיּיתְ וְבְיּיִיתְ וְבְיִיתְ וְבְיּיתְ וְבְיּיתְיְיְיִיתְ וְבְיּיתְיְיְיִיְיְיִיתְ בְּיִיתְ בְּיִיתְ וְבְיִיתְיִיתְיְיִיתְיְיִיתְיְיִיתְיְי

Hiph. הוֹכְּה, fut. הוֹכָּה, to treet with violence, to maltreat, to oppress will acc. as princes a people Ez. 45, 8; the Chaldeans Israel Is. 49, 26; espec. of the rich and noble as oppressing the poor, widows, orphans, strangers, Ex. 22, 20. Lev. 19, 33. Deut. 23, 17. Jer. 22, 3. Ez. 18, 7. 12. 26. 22, 7. 29; of fraud and overreaching in buying and selling Lev 25, 14. 17. With acc. of pers. and it to thrust out of a possession by violence to dispossess, Ez. 46, 18. Chald. Aph.

קלוקו (rest, quiet, r. תופל, Janoah, pr. n. of a place on the confines of Ephraim and Manasseh, 2 K. 15, 29. With m local היוים Josh. 16, 6. 7.

להם (slumber, r. סיי) Josh. 15, 53 Cheth. for which Keri has יְרָנּלּס (flight, r. פור בוים) Janum, pr. n. of a place in the tribe of Judah.

יָנוּם Janus, see in יָנוּם.

* הַבְּיִ a spurious root, assumed for Hiph. דְבַרִיּ But see אוֹם Hiph.

קרקה, f. i. q. רְנִיקְה, a sucker, sprout, Ez. 17, 4. It has the pass. form but active power. Chald. רָנִיף, דְנִיף, suckling. R. בָּיָבָי.

לב,) Num. 11, 12. Deut. 32, 25. 1 Sam. 15, 3. 22, 19. Is. 11, 8. Jer. 44, 7. Ps. 8, 3. al. More fully ליבור Joel 2, 16. b) Trop. a sucker, sprout, as drawing the sap from the parent stock, Is. 53, 2. More frequent in this sense is fem. דינקות Job 8, 16. 14, 7. 15. 30. Plur. דינקות Ez. 17, 22. Hos. 14, 7. Ps. 80, 12.

HIPH. הַרְיָרָם also הַלְּרָכָּם Lam. 4, 3, to give suck, tc suckle. as a mother her infant Gen. 21, 7. Ex. 2, 7. 9. 1 Sam. 1, 23; also of animals, Lam. 4, 3; absol. בַּינִיקוֹים (camels) giving suck, milch-camels, Gen. 32, 16. Trop. to cause to suck sweet things, i. e. to give to taste, to let enjoy, Deut. 32, 13.—Part. fem. בַּינִיקוֹים Ex. 2, 7, c. suff. בַּינִיקוֹים 2 K. 11, 2, giving suck, as subst. a wet-nurse. Plur. בּינִיקוֹים Is. 49, 23.

Deriv. רָנִיקָח.

ורק m. once בְּלְשׁוּק Is. 34, 11, an unclean oird, prob. a water or marsh fowl Lev. 11, 17. Deut. 14, 16; frequenting deserts or marshes, Is. l. c. Sept. and Vulg. render it ibis, i. e. the Egyptian heron; Chald. and Syr. the owl, which also Bochart adopts, Hieroz. P. II. p. 281 sq. and supposes it to be derived from ਸ਼ਹ੍ਹੇ twilight. Most prob. some species of heron or crane is to be understood, whose cry resembles the blowing of a horn or trumpet, as the ardea stelluris or bittern, the ardea agami or trumpeterbird, or the common crane, etc. and this is supported by the etymology from বুটা to blow. In the list of unclean birds in Lev. l. c. this bird is followed by the תְּנְשְׁמֵח, derived from the similar verb נְשָׁם i. q. קשׁם.

י ווה. with pref. ליסוד Is. 51, 6, פליסוד 2 Chr. 31, 7 (as if from אום), c. suff. יסוד Job 33, 4; pr. to set, to place, to seat. comp. Niph. no. 1, and יוס seat. The primary monosyllabic root is Sanscr. sad to sit, Lat. sed-ere, Goth. sat-jan to put, Engl. to set; the same root with harder letters is Heb. ייס איי היים אול הוא היים ווא היים ווא ייס איים ווא איים ווא ייס איים ווא

1. to set, i. e. to place, put, lay the foundations of any thing, to found, e. g. a

building Ezra 3, 12; a city Is. 54, 11 (Comp. מים Is. 42, 4. 44, 7; מים 1 Sam. 2,8.) More freq. in this sense in Piel; in Kal mostly poet. of God as founding the heavens and the earth, Ps. 78, 69. 89 12. 104, 5. Job 38, 4. Is. 48, 13. Zech. 12, 1. Am. 9, 6 מון באַלְייִרְיִים על אָרֶץ יְסִרָּא מוּל מוּל founded his vault upon the earth i.e. the vault of the heavens as apparently resting upon the earth. Ps. 24, 2.—Of a heap, to lay down sc. the bottom, 2 Chr. 31, 7.

2. to set, i. e. to appoint, to assign sc. u place to any one (comp. שרם Ex. 21, 13). Ps. 104, 8 they go up mountains, they go down valleys, אַל־מָקוֹם זָה רָסָרָתּ לַחָם unto the place that thou hast appointed for them. So of a people, Is. 23, 13 lo the land of the Chaldeans; this people till now was not, אַשׁוּר יְסָרָהּוֹ לְצִיִּים Assyria appointed it for dwellers in the desert, i. e. for the Chaldeans; see Comment. on Is. ad loc. Hence to appoint or constitute for some specific purpose, Hab. for chastisement hast לְחוֹכִיחַ וְסַרְּהוֹ 1,12 thou appointed them sc. the Chaldeans, i. e. hast called them forth; parallel . למשפט שמחו

3. to set laws, to ordain, Ps. 119, 152. Comp. του Gen. 47, 26, also Gr. νομοθέτης.

Niph. לוֹכָיוֹ 1. to be settled, seated down, i. e. a) to settle in a land, Ex. 9, 18 in Egypt אוֹכְיִי וּשְׁכִּיִּים אַנְיִּין זְּשִּׁכִּים since the day of their settling in it until now, i. e. since the Egyptians settled down in the land. b) to sit down together for consultation; hence to consult, to take counsel together, with אַ against any one Ps. 2, 2, 31, 14.

2. to be founded, as the temple Is. 44.8.

PIEL ישר 1. to set, place, lay, e. g. a foundation-stone Is. 28, 16; to found an edifice Zech. 4, 9. Ezra 3, 10; a city Is. 14, 32. Josh. 6, 26 ייי וְישְׁרָּשׁׁרְ with his first-born (i. e. with the loss of him. a of price) shall he lay its foundation. Also acc. of material 1 K. 5, 17 [31].—

Trop. Ps. 8, 3 out of the mouth of babes and sucklings ישׁ יְשׁרִי hast thou founded for thee praise, glory; so Arabic writers compare glory to an editice firmly founded and fortified, see Muntinghe ad h. l Thesaur. p. 602.

2. to set, i. e. to appoint, to constitute

for any purpose, 1 Chr. 9, 22. Also to set fast, i. e. to prescribe, to ordain, c. by Esth. 1, 8.

Pual to be founded, e. g. columns Cant. 5, 15; the temple 1 K. 6, 37. Ezra 3, 6. Hagg. 2. 18. Zech. 8, 9; with an acc. of material, as in Pi. 1 K. 7, 10.

Hoph. i. q. Pual. Inf. אוֹסְר 'the being founded,' subst. foundation, Ezra 3, 11. 2 Chr. 3, 3. Part. אָפָר (Dag. euphon.) founded, Is. 28, 16 מּוֹסְר מוֹסְר a foundation founded, i. e. firm, sure; comp. שַּׁהָּים בּאָר Ps. 64, 7, שְׁבָּיִם בֹּאַר בַּאַר Ps. 64, 7, בּאַר בַּאַר בּאַר בּאָר בּאָר בּאַר בּאַר בּאַר בּאַר בּאָר בּאַר בּאָר בּאַר בּאר בּאיר בּאַר בּאַר בּאר בּאר בּאַר בּאר בּאַר בּאַר בּאר בּאר באיני בּאר בּאַ

ה' m. foundation, metaph. beginning, Ezra 7, 9. R. בְּכֵּר

דור m. foundation, as of an altar Ex. 29, 12. Lev. 4, 7. 8, 15. 9, 9; of a building Job 4, 19. Ps. 137, 7. al. [Poet. foundation of the sea, the ground or bottom on which it rests, the depths, Hab. 3, 13; see in בַּיִּאר —R.]—Plur. לחור Mic. 1, 6, and יסורים Lam. 4, 11; also metaph. princes Ez. 30, 4, comp. המחות R. בַּיִּרִים ...

רָּכְּרָ, f. foundation, Ps. 87, 1. R. יַסָר,

ח יסור m. (r. בסר a corrector, reprover, censurer, verbal subst. of the form אַנבוֹר. Job 40, 2 [39, 32] הַרֹב עם־טֵּבֵּר יִשֹּוֹר contending shall the reprover of God contend with the Almighty? In is here inf. absol. from רָיב instead of the finite verb (comp. Judg. 11, 25 יְם רָב יָב יָם, where the finite verb is added), and to יפור then corresponds in the other hemistich מוֹכִיתְ אֵלוֹהָ, comp. Prov. 9, 7. The single words of this clause have often been correctly explained, (see for לשוֹר Junius and Tremellius, and for the form 37 Abee Ezra and Kimchi,) but I have found no one who has rightly apprehended the whole sense. The above interpretation was proposed in former editions, and has been adopted by Umbreit, Winer, De Wette, but neglected by Rosenmüller.

יְרֵיב (verbal of fut. r. סְרֶּר as יְרָיב from יְרָיב departing, one who departs; Jer. 17, 13 Cheth. יְסִיּרִי those departing from me. Keri יְסִירָּר.

* יְּבֶּךְ a doubtful root, i. q. יְבֶּדְ to pour, out intrans. to be poured, comp. שים and

רבין; once Ex. 30, 32 לא ייכן: it shall, not be poured. Perhaps it should read יינן Hoph. of יינון.

ֹלְכָּהְ (she looks abroad, r. סְכָּה) Iscah, pr. n. of the sister of Lot, Gen. 11, 29.

רְּשְׁכֵּרָדְהְּ (whom Jehovah upholds, 1 Jemachiah, pr. n. m. 2 Chr. 31, 13

דֹּפְלְּהִי in Kal and Hiph. both of which are defective, thus: Præt. הַּסַדְּ, rarely קְּיִסְהִוֹּ 2 K. 20, 6. Ecc. 1, 16; Inf. קְּיִסְהִּן Imper. twice שְּׁסְּ Is. 29, 1. Jer. 7, 21, though this form can be referred to הַּיַּסָּי, Fut. קְיִסִיּן, apoc. הַּסִיּן, in pause הְּסִיּה Job 40, 32, הְּסִיּה Prov. 30, 6, and by a wrong orthography הַסֵּאִי Ex. 5, 7. 1 Sam. 18, 29 (as vice versa הַסִיּן, from הְּסַאִּ q. v.) convers. הְּסִיּן, from הְסַאִּ q. v.) convers. הְסִיּן, Part. הְסִיּן for הְסִיּן Is. 29, 14. 38, 5, plur. בּיַּסְסִּיּן Deut. 5, 22; also הְיִּסְיּם Neh. 13, 18.

1. to add, Syr. and Chald. Aph. אָסוֹא, בּשׁסוֹ. The primary idea seems to be that of scraping, scraping together, like kindr. אַסָּטְּ, comp. אָסֹיִם בּשׁטְּ בּשִּׁישׁ וּשְׁטִּ בּשְׁטִּ בְּשְׁטִּ בְּשְׁטִּ בְּשְׁעִּ בְּשְׁנִי בְּשְׁעִּ בְּעָרִי בְּשְׁעִּ בְּעָרִי בְּשְׁאַ בְּבְרַבְּעְם בְּעָּעִי בְּעָשְׁעִּ בְּעְבִּיבְּעָם בּעְּעָּ בְּעִּעְּ בּעְּעָּעְ בּעְּעָּעְ בּעְּעָּעְ בּעְּעָּעְ בּעְּעָּעְ בּעְּעָּעְ בְּעָּעִי בְּעָּעִי בְּעָּעִי בְּעָּעִי בְּעָּעִי בְּעָּעִי בְּעָּעִי בְּעָּעִי בְּעָּעִי בְּעִּעְ בְּעָּעִי בְּעָּעִי בְּעָּעִי בְּעָּעָע בּעְּעָּע בּעְּעָּע בּעְּעָע בּעְּעָּע בּעְּעַע בּעְּעַע בּעְּעַע בּעְּעַע בּעְּעִי בְּעִּע בּעְּעִי בְּעִי בְּעִּע בְּעִּע בּעְּעִי בְּעִּע בְּעִיבְיבְּע בְּעִיבְיבְּע בְּעִיבְיבְּעִי בְּעִיבְּע בְּעִבְּע בְּעִבְּע בְּעִבְּע בְּעִבְּע בְּעִבְּע בְּעִבְּע בְּעִבְּע בְּעִבְּע בְּעִבְּע בְּעִיבְּע בְּעִיבְּע בְּעִיבְּע בְּעִיבְּע בְּעִיבְּע בְּעִבּע בּעבּע בּע בּעבּע בּעבּע בּע בּעבּע ב

2. to add to, i. e. to increase, to enlarge, comp. French ajouter d. With בל Ps. 71, ון יְחוֹסַמְּחִר עַל־בָּל־הְחִוּלֶתָה וֹ / Ps. 71, וֹ מְחַוֹּטֶתְה עֹל־בָּל־הְחִוּלֶתָה וֹ add to, increase, all thy praise; comp. Lat. 'detrahere (aliquid) de laudibus alic.' Ps. 115, 14. Ezra 10, 10; 5x Ez. 23, 14; 5 Is. 26, 15; acc. Lev. 19, 25. וַיַּסָה יָהוָה אַת־כַּל־אֲשֵׁר לָאִיוֹב Job 42, 10 and Jehovah increased twofold all that Job had. Ecc. 1, 18. Pro r. 9. 9. 16, 21. 19, 4. Job 17, 9. is. 29, 19. Im-יוֹסִים לְהָ שָׁנוֹת pers. Prov. 9, 11 by me shall they increase the years of thy life, i. e. thy years shall be increased; comp. Heb. Gr. § 134. 3.—To increase any thing to any one, is semetimes i. q. נסחדיםן לף ופחד 20,3 Ps. 120,3 מחדיםן what giveth to thee and what giveth more (adds to give) to

the thy falre tongue? i.e. what doth thy false tongue profit thee? comp. Lev. 26.

21. Ez. 5, 16. Elsewhere to increase is also i. q. to surpass. to exceed, as 2 Chr. 9, 6 השמשות של השפין thou exceedest (hast added to) the fame that I heard; comp. 1 K. 10, 7. So Ecc. 1, 16. 2, 9.

3. to add to do any thing, with infin. either simply or with pref. >; more rarely followed by a finite verb with or without the copula, Prov. 23, 35. Is. 52, 1. Hos. 1, 6. Hence a) i. q. to do again, another time, so that it may be expressed in Engl. by the adverb again. Gen. 4.2 נְחַסְהְ לַלְדֵית and again she bare. 8, 10. 12. 18, 29 ניסף עוד לדבר and he spake yet again. 25, 21. Ex. 10, 28, 29. b) to de further, longer; to continue to do any לארתסה החדלה לה לא החדל החדלה לארתסה החדלה לארתסה החדלה לארתסה החדלה לארתסה החדלה לה thing. Gen. 4, 12 the ground shall no longer yield to thee her strength. Num. 32, 15. Josh. 7, 12. 1 Sam. 19, 8. 27, 4. Is. 47, 1. c) to ל עוד שנא ל Gen. 37, 5 אני פור עוד שנא ink and they hated him yet the more. v. 8. 1 Sam. 18, 29. 2 Sam. 3, 34.—Sometimes the action which is thus to be repeated or continued is not directly expressed, but is implied in the preceding words. Job 20, 9 עַרָן שִׁוַמַתּה וְלֹא חוֹסִים the eye saw him, but shall not add sc. אלשור, i. e. shall see him no more. 34, 32 if I have done iniquity, I will (do it) no more. 38, 11. 40, 5. 32. Ex. 11, 6 such as was never before, קבמחו לארחסים sc. מחרות, an l such as never more shall be. Num. 11, 2. and when the spirit rested upon them they prophesied, ולא יַפְתּוּ sc. but never again or more after that day; so Sept. and Syr. well. Here elongs also the phrase : מה יַבְטֵּח צֵלחים וכח רוסים God do so and so add to do, i. e. and more also, 1 Sam. 3, 17. 14, 44.

Niph. קלים 1. to be added, c. איז Num. 36, 3. 4. Reflex. to join oneself Ex. 1. 10. 2. to be increased, i. e. intrans. to in-

crease, to grow, e. g in wealth, Prov. 11, 24. Part. רוספוי Is. 15, 9 additions, accessions, sc. of calamities, i. q. new talamities.

Deriv. pr. names קבוֹי, קבוֹבֶף, רוֹפֶפְנָת.

সূত্ৰ Chald. in Kal not used. Horn. in the Hebrew manner স্থান to be added, Dan. 4, 33.

* בין rarely found in Kal, fut. c suff בים Hos. 10, 10; part. יפר Prov. 9, 7 Ps. 94, 10. Elsewhere with the same sense:

Piel יְּפֶּר, fut. יְרַפַּר, inf. יְפָּר Lev. 26 18, יְפַרוּר, Ps. 118, 18.

1. to chastise or chasten, to correct, to punish with blows, strokes, Deut. 22, 18. 1 K. 12, 11. 14 my father chastened you with whips. Espec. of children as corrected by their parents, Prov. 19, 18. 29, 17; of men as chastened of God, Lev. 26, 18. 28. Ps. 6, 2. 38, 2. 39, 12. 118, 18. Jer. 2, 19. 10, 24.—Eth. 2UL, to chastise, to reprehend, to instruct; the palatal being changed into the harder 2.

2. to chasten with words, i. e. a) to admonish, to exhort, Prov. 9, 7. Job 4, 3 (comp. Hos. 7, 15). Ps. 16, 7 אח־לילות מופרונר כלרותר also by night my reins admonish me sc. to praise the Lord. With 19 to admonish or dehort from any thing, Is. 8, 11. Often of the admonition and discipline which parents give to children, Deut. 21, 18; or which God bestows on men, Deut. 4, 36. 8, 5. Ps. 94, 12. b) to set right, to instruct; Is. 28, 26 he doth instruct רַשָּׁרוֹ לַשְּׁלְשָׁם אֵלֹחָיו יוֹרָזוּ him according to the right, his God doth teach him. With two acc. Prov. 31. 1. -It is often coupled with הוֹכִּית, which differs from "only as it primarily denotes a milder discipline consisting in admonition and confutation, and is transferred to the severer which employs blows and punishment; while the latter is used pr. of the severer discipline, and trop. of that which is milder. Like the former is also Gr. naideveir, Germ. züchtigen, from Zucht, ziehen, erziehen; like the latter, Heb. לַפֶּר.

HIPH. i. q. Kal and Piel; once אַרְסִירָם Hos. 7, 12.

NIPH. To be chastened, aumonished to take warning, Ps. 2, 10. Jer. 6, 8. 31, 18; c. 2 Lev. 26, 23. Prov. 29, 19.

Nithpa. בוְּמְּרֵדּ Ez. 23, 48, to be instructed; for לְּחְוֹשֶׁרְדּ, see Lehrg. p. 249. Yet the common analogy would be preserved by giving it the vowels of Niph. as בוֹסרִיּר.

Deriv. מסר, מוסר, מוסר, מסר.

יָנִים m. (r. יְנֵים, plur. יְנֵים, a shovel, for removing ashes, mentioned among the

urniture of the altar. Ex. 27, 3. 38, 3. Num. 4, 14. 1 K. 7, 40. 45. al. Vulg. forceps.—In Arab. several nouns derived from the root signify vessel; but the Arabic usage in this root seems nevertheless to have differed from the Hebrew.

רָבְּיֵל (he causes pain, r. יְבֶּל) Jabez, pr. n. a) A man 1 Chr. 4, 9. 10, where the name is so explained. b) A place in the tribe of Judah, 1 Chr. 2, 55.

1. to point out, to appoint, to fix, to or for any one, with ; espec. a place Jer. 47, 7, or time 2 Sam. 20, 5; also punishment, Mic. 6, 9.— Arab. בש, to point out beforehand, sc. good, but also evil; III, to appoint a time or place. The primary idea is that of commanding; kindr. are אָבָּיִ, q. v. Arab.

2. to fix upon as a wife or concubine, to betroth, with acc. and \(\beta \) Ex. 21, 8. 9.

NIPH. 753 1. Reflex. to meet with any one at an appointed place, by appointment, with 5 Ex. 25, 22. 29, 42. 43. 30, 6. 36; 35, Num. 10, 4.

2. Recipr. to meet together at an appointed time and place, by appointment, Neh. 6, 2. 10. Job 2, 11. Am. 3, 3. Also

3. Genr. to come together, to assemble, Josh. 11, 5. 1 K. 8, 5. Ps. 48, 5; with בַּל against any one, of conspirators Num. 14, 35. 16, 11. 27, 3.

Hiph. דוֹלְרִיד, to cause or appoint to meet at a certain time and place, espec. before a tribunal, to cite before a court, to arraign, c. acc. Job 9, 19 בר רֹנְּרָרְנִי who shall arraign me? Jer. 49, 19. 50,

IIOPH. 1. to be fixed, set, Jer. 24, 1. 2. to be turned, directed, of the face, Ez. 21, 21.

Deriv. מוּצָרָה, מוֹצֶר, מוֹצֶר, and pr. names מוֹצַרְיָה, מוֹצֵרְיָה, and

לְּדְּרֹּוֹ 2 Chr. 9, 29 Keri (in Cheth. בְּיְבְּרֵּי) Jedo, pr. n. m. elsewhere עָרִי Iddo, q. v.

 IV, to lay up; but the primary idea seems to be that of snatching, which is applied both to snatching or scraping together and to snatching away; comp. মৃত্যু, মৃত্য

לייאל (perh. treasured of God, from the Arab. see in r. רָבָּדְיּאָ Jevel, pr. n. m. 1 Chr. 9, 6.—Elsewhere אָרָבְּיָאָ is found only in Chethibh, where Keri has רְבִּיבְּאַ as: a) The founder or restorer of Gibeon, 1 Chr. 9, 35. b) A military officer of David, ib. 11, 44. c) A scribe of Uzziah, 2 Chr. 26, 11. d) ib. 29, 13. e) Ezra 8, 13.

לייץ (counselling, verbal fut. r. ציץ)

Jeuz, pr. n. m. 1 Chr. 8, 10.

יָעוּר see in יָעוּר.

קעוֹרִים plur. woods, forests, i. q. יְעוֹרִים, Ez. 34, 25 Cheth. See יַבֶּר no. 2.

לביט" (to whom God hastens, r. ביט")

Jeush, pr. n. a) A son of Esau, Gen.
36, 18; for which מיק" vv. 5. 14 Cheth.
b) A son of Rehoboam, 2 Chr. 11, 19
c) 1 Chr. 7, 10. d) ib. 8. 39. e) ib.
23, 10.

יבין in Kal not used, prob. i. q. נְיֵנְי to be strong, firm, robust; see in יַּבְיָּרָ

Niph. Is. 33, 19 עם נוֹעָז a firm people, i. e. fierce, obstinate, sc. the Assyrians. So Symm. מׁצְמוֹסׁלְיָּה shameless, Vulg. impudens.

יבוראל (whom God consoles, from r. to console,) Jaaziel, pr. n. m. 1 Chr. 15, 18; for which v. 20 ביא

רְצִוּיָה (whom Jehovah consoles, see preced. art.) Jaaziah, pr. n. m. 1 Chr 24, 26, 27.

ילבור and בלבור 1 Chr. 6, 66. 26, 31 (whom God helps, r. אובר הייניין) Jazer, pr. n. of a city in the tribe of Gad, on the border of the Ammonites, and for a long time subject to Moab; Num. 21, 32. 32, 1. 3. 35. Josh. 13, 25. 21, 37. Is. 16, 8. 9. The sea of Jazer, אובר בין איניין אייין איניין אייין אייין איייין איייין איניין איניין איניין איייין איייין איייין אייין איניין איייין איייין איי

Travels in Syr. p. 355, 357. Seetzen in Zach's Monatl. Corr. XVIII. p. 429, 430.

* TOT a root anat leyou. i. q. nos to clothe Is. 61, 10.

רשם Chald. i. q. Heb. ישל, to counsel. Part. counsellor of the king, plur. c. ouff. יעטויד Ezra 7, 14. 15.

ITHE. to consult together, Dan. 6, 8. Deriv. אפש.

רְעִראַל (i. q. יְעראַל) Jeiel, Jehiel, see Keri 'n רנוצל. Elsewhere: a) A prince of Reuben 1 Chr. 5, 7. b) A Levite ib. 15, 18. 21. 16, 5. 2 Chr. 20, 14. 2 Chr. 35, 9. d) Ezra 10, 43.

בלרה" (whom God awakes, r. גור (whom God awakes, r. זור) Jair, pr. n. of a man 1 Chr. 20, 5 Keri; in Cheth. is יְנגּר. In the parallel passage 2 Sam. 21, 19, there stands instead of it בַּבֵּר אֹרְגִים (forests of the weavers); but אֹרְבֶּרִם is prob. repeated from the following סנור ארגים by an error of transcription.

see in יִנוּשׁ lett. a.

רעבן (afflicted, r. עבן) Jachan, pr. n. m. 1 Chr. 5, 13.

in Kal not used: 1. to go up, to ascend, to rise above, kindr. with נָלָח, Arab. مُعَلَ to rise above, to ascend a mountain, to stand upon the summit,

eminent, noble, a prince. Hence

rock-goat, ibex.

2. to be eminent, to have worth, to be in the compound יַבל in the compound

and see Hiph.

1. to be of use, to profit, HIPH. הועיל to help, absol. Prov. 10, 2. 11, 4. Jer. 2, אַחַרַר לא־רוּצְלֹּגּ הָלְבֹּנּ 8 they go after those that profit nothing. i. e. false gods, idols. 1 Sam. 12, 21. Is. 44, 10. Hab. 2, 18. With dat. of pers. Is 30, 5. Jer. 23, 32; or of thing. Job 30, 13 לְהַנְּחֵר רֹעָרלּגּ they help my fall. With suff. יוֹצִילֹּוּה Is. 57, 12.

2. Intrans. to profit, to receive profit, rom any thing. Job 21, 15 פהדניל shat profit should we have, etc. 15, 3 pords לא רוצרל בם by which he is not profited. 35, 3. Is. 47, 12. 48, 17. Jer. 2, 13.

Deriv. the two following.

יַעל m. plur. רַעַלָּרם constr. יַעַלָּרם 1. the wild or mountain goat, ibex, Germ. Skinbock, Arab. وَعُلْ and وَعِلْ Ps. 104, 18. Job 39, 1. צורר חויצלים the rocks of the wild goats, situated in the desert of Engedi, 1 Sam. 24, 3. See Bochart Hie roz. P. l p. 915 sq.

a) A judge in Israei 2. Jael, pr. n. before the age of Deborah, Judg. 5, 6. b) The wife of Heber the Kenite, who slew Sisera, Judg. 4, 17. 18. 5, 24. Some suppose the same to be meant in Judg 5, 6.

see next art. no. 2.

fem. of the preced. 1. a wild she-goat, the female ibex; Prov. 5, 19 the graceful ibex, an epithet for a lovely woman. The Arabs say promore beau- ازهى من الوعل tiful than the ibex. Bochart Hieroz. I. 899.

2. Jaalah, pr. n. of a man, Ezra 2,56; written יבלא Neh. 7, 58.

לעלם (hidden, r. לעלם) Jaalam, pr. n. of a son of Esau, Gen. 36, 5. 14.

* Dobsol. root, Syr. Ethpa. to be greedy, voracious, to be avaricious, greedy, voracious. Hence کیٹا יבכרו, ostrich.

יבקן (for בנח, ר. קנח I. no. 4) pr. subst. purpose, intent, aim. But it everywhere passes over into a particle, viz.

1. Preposit. with a subst. on account of, because of, propter, Ez. 5, 9. Hagg. 1, 9. With inf. Is. 30, 12. 37, 29. Jer. 7, 13. 48, 7. Ez. 5, 7. 16, 36. al.

2. Conjunct. רַען אַשֶּׁר because that, because, Gen. 22, 16. 1 Sam. 30, 22. 1 K. 3, 11. al. So less freq. רַבָּן כַּר Num. 11 20. Is. 7, 5. al. Both forms are followed by a præter. With fut. יפן אשר to the intent that, in order that, Ez. 12, 12.-With אַטָּדר impl. i. e. דַּצַן alone as Conjunct. because, with præt. Num. 20, 12. 1 K. 20, 42. 2 K. 22, 19. al. Thrice it is repeated emphat. יבן ובופן because, even because, Lev. 26, 43. Ez. 13, 10; and without copula יַצַן בְּיַצֵן Ez. 36, 3. Comp

תען m. (r. יבן) the ostrich. the male so called from its greediness and glutony; once in plur. רְצֵּבְּיִם Lam. 4,3 Keri, and there prob. ἐπικοίνως, ostriches. Sept. ὡς στρουθίον, Vulg. sicut struthio. Compare for the sense, Job 39, 16. 17.—Much more frequent is

fem. of the preced. the female

ostrich, (for the form comp. במל fem.

, not יבלה,) always coupled with

הב, i. e. בח היצנה the daughter of the os-

trich, i. e. the female ostrich herself, see

Bochart Hieroz. Il 230; opp. סְבְּיִה the male ostrich, Lev. 11, 16. Deut. 14, 15.—Plur. רְבָּיִה דְבָּיִה דְבָּיִה הַּבְּיִה הַּבְּיִה הַּבְּיִה הַּבְּיִה הַּבְּיִה הַּבְּיִה הַּבְּיִה הַבְּיִה הַּבְּיִה הַּבְּיִה הַבְּיִה הַבְּיִּה הַבְּיִה הַבְּיִה הַבְּיִה הַבְּיִה הַבְּיִּה הַבְּיִיה הַבְּיִיה הַבְּיִּה הַבְּיִיה הַבְּיִּבְּיה הַבְּיִיה הַבְּיִּה הַבְּיִּה הַבְּיִיה הַבְּיִּה הַבְיּבְיּה הַבְּיִיה הַבְּיִיה הַבְּיִיה הַבְּיִיה הַבְּיִיה הַבְּיִּיה הַבְּיִיה הַבְּיִיה הַבְּיִיה הַבְּיִיה הַבְּיִיה הַבְּיה הַבְּיה הַבְּיה הַבְּיבְּיה הַבְּיה הַבְּיה הַבְּיה הַבְּיה הַבְּיה הְבְּיה הְבְּיה הְבְּיה הְבְּיה הַבְּיה הְבְּיה הְבְּיה הְבְּיה הְבְּיה הְבְּיה הְבְּיה הְבְּיה הַבְּיה הְבּיה הּבּיה הּבּיה הבּיה הבּיבּיה הבּיבּיה הבּיבּיה הבּיבּיה הבּיבּיה הבּיבּיה הבּייה הבּיבּיה הבּיביה הבּיבּיה הבּיבּיה הבּיבּיה הבּיבּיה הבּיבּיה הבּיבּיה הבּיביה הבּיבּיה הבּיבייה הבּיבּיה הבּיבּיה הבּיביה הבּיביה הבּיביה הבּיבּיה הבּיביה הבּיביה הבּיבי

רַצְבֶּרָ (for רְצְבָּרָח, whom Jehovah answers, r. נְצְנָּח *Jaanai*, pr. n. m. 1 Chr. 5, 12.

reason render it an owl.

לאביי, אבין, אבין

Hoph. part. wearied, faint, exhausted, Dan. 9, 21 קּבָּק בִּיבָּק wearied with a vearisome course, i. e long and swift; comp. הַּבְּקוֹה no. 2. Sept. τάχει φεφό-μενος. Others following Theod. Vulg. Syr. derive בְּבָּק from r. בְּבָּא, and render t flying; but unaptly, since it is followed by בִּבְּקַב.

Deriv. Proxim and the two following.

The m. weeried, faint, Is. 40, 29; of a people 50, 4.

m. weariness, fatigue, from a swill course, Dan. 9, 21; see r. בְּצָרָ Hoph.

רַבּץ; for imper. is twice יש from r. איז, Judg. 19, 30. Is. 8, 10; to consult, to advise, i. e. both to take and give counsel. Phenic. איש יעץ מלך counsellor of the king, Monum. Phæn. p. 152. Chald. وعظ id. Arab. عظ to admonish, to exhort, as prophets. The native power of this root is prob. to command. which is kindred to that of taking and giving counsel, of exhorting and predicting, comp. consul and consulo; although the ultimate primary idea seems to be that of strength, firmness, power, which lies in the root צו, כני, Kindr. roots are: מצה to make firm, strong, to عصى ; wood, عَصًا , يع be firm, whence and احمض to be firm, obstinate; عص to be hard, firm, strong; also בַּצָּוֹ, נָצָנֹן; further: בּיָנוּ, פֿנוּל, OHH, to strengthen; and AHH to command; also דָּעַד q. v. The LXX express the native power of the root Ps. 32, 8; where they render the Heb. איפצה עליה עיני by έπιστηριώ έπί σε τούς όφθαλμούς μου.-Hence

2. to counsel, i. e. to advise, to give counsel, Judg. 19, 30. 2 Sam. 17, 15; with acc. of counsel אַבָּי יָבָי ib. 16, 23. 17, 7. Prov. 12, 20; with אַב against any one 2 Sam. 17, 21; followed by a whole sentence v. 11. With dat. of pers Job 26, 3; for which is put a suffix Ex 18, 19. 1 K. 1, 12. 12, 8. 13. 2 Chr. 10, 8 Jer. 38, 15.—Spec. a) Of God as coun

PART. אָפָרְי as Subst. a counsellor, adviser, Prov. 11, 14. 15, 22. 24, 6. 2 Chr. 25, 16. Ezra 4, 5. Espec. a king's counsellor, royal adviser, 2 Sam. 15, 12. Ezra 7, 28. 8, 25, comp. 7, 24. 25. אַרְאָבָי פּרָנִים 16. 19, 11. Also רּיִנְיבָי אַרָע 15. 19, 11. Also רּיִנְיבִי אַרָע 15. 19, 11. Also רּיִנְיבִי אָרַע 15. 19, 11. Also רּיִנְיבִי אָרַע 15. 19, 11. Also רּיִנְיבִי אָרָע 15. 19, 11. Also רּיִנְיבִי אָרָע 15. 3, 3. Job 12, 17. In Is. 9, 5 רְיִנִי is one of the attributes of the Messiah, as mighty in counsel.—Fem. רְּנָבֶי מֹ female counsellor to evil, 2 Chr. 22, 3.

Niph. יוֹצָן 1. Reflex. to let oneself be counselled, advised; Part. פּוֹכֶץ q. d. well advised Prov. 13, 10.

2. Recipr. to consult or take counsel together; spoken of several, often with they have consulted together with one heart, mind. Is. 45, 21. Neh. 6, 7. Of one. 1 K. 12, 28. With אול (האיי), to consult with any one, 1 Chr. 13, 1. 2 Chr. 32, 3; with אול (האיי) id. Is. 40, 14. 1 K. 12, 6.8. Also with אין, spoken of a king consulting with his servants and giving them his commands, 2 K. 6, 8. 2 Chr. 20, 21.

3. to decide after consultation, to counsel, to advise, 1 K. 12, 6. 9 אַבְּחָם נוֹפְצִים what do ye advise? what is the result of your deliberation? 2 Chr. 10, 6. With inf. and 5 2 Chr. 30, 23.

Hітнра. i. q. Niph. no. 2. Ps. 83, 4. Deriv. nxy, nxyio.

בּצְרָי (heel-catcher, supplanter, lier-n-wait, r. בְּצָרָי, comp. Gen. 25, 26. 27. 36. Hos. 12, 4,) pr. n. Jacob, the youngest of the twin sons of Isaac, called also Israel, בְּצָרְיָי, the founder of the Israel-tiel nation, Gen. c. 25–50; hence

בשָׁבֵי the God of Jacob, i. e. Jehovah, la 2, 3. Ps. 20, 2; and so prob. Ps. 24. 6 where אלחר seems to have been dropped in transcribing. Also ברת רַעָּכִב the house or family of Jacob, poet. for the people of Israel, i. q. בָּנֵר רָשִׂרָאַל, רָשִׂרָאַל, Ex. 19, 3. Is. 2, 5. 6. Am. 3, 13; and simpl. id. Num. 23, 7. Ps. 14, 7. Is. 27, 6. 9. al. Elsewhere put for the whole people regarded as one individual, e. g. Is. 44, 1. 45, 4. Jer. 30, 10. Obad. 10. al Put also later, like Israel, for the king dom of Ephraim or the ten tribes, Hos 12, 3. Mic. 1, 5. Is. 17, 4; as likewise afterwards for the one remaining kingdom of Judah, Obad. 18. Nah. 2, 3.

지구한한 (id.) Jaakobah, Jacobah, pr. n. m. 1 Chr. 4, 36.

प्रियो see ग्रियः

pr. to boil up and over; then to be redundant, spoken of any kind of redundancy or exuberance, as of plants. Hence the two following:

תַּלֵּי m. c. suff. רַבְּרִי, with He local רַבְּרָה Josh. 17, 15. Plur. רְבָּרָה Ez. 39, 10; רְבָּרִה Ps. 29, 9.

2. a thicket of trees, so called from the exuberance, luxuriousness of trees and shrubs. Syr. Little tof briers, Arab.

to be rugged, difficult of passage.—Is 21, 13. Ez. 21, 2.3. Hence genr. a wood forest, Deut. 19, 5. Josh. 17, 15. 18. al. sep. לְצֵר ְ תִּינֶר trees of the forest Ps. 96 12. Is. 44, 14; שרותו בער beasts of the forest, wild beasts, Ps. 50, 10. 104, 20

('untrasted with בַּרָמֵל is בַּרָם a park, garden, as the smaller with the greater, the cultivated with the wild, Is. 29, 17. 32 15; but the forest of cedars in Lebanon, as being small and beautiful, is called יצר פרְמְלוֹ the forest of his park . e. like a park, 2 K. 19. 23. Is. 37, 24. the house of the forest Is. 22, 8, fully ביה דַער חַלְבְנוֹן the house of the forest of Lebanon 1 K. 7, 2. 10, 17, i. e. the armoury or arsenal of king Solomon, called also prin Neh. 3, 19, and having its name from the cedar of Lebanon of which it was built. Metaph. a forest of enemies, Is. 32, 19, comp. 10, 18. 19. 34.— Spoken of the sanctuary or tabernacle, Ps. 132, 6 lo we heard of it at Ephratah, we found it בְּמִרֵד רַבֵּר in the fields of the forest, implying a region of Ephraim with forests where Shiloh was situated; or perh. in allusion to the name of the city קרנת תצרים Kirjath-jearim, where the ark was kept twenty years.

יַנְירָ or יְלֵּרָה (r. יָבֶר) 1. Fem. honey, 1 Sam. 14, 27; see in יַבָּר no. 1. 2. Jarah, pr. n. m. 1 Chr. 9, 42; prob. a corrupted form, see

יַבֶר אֹרְגִים see in יַצְרֵי אֹרְגִים.

י בְּלֵילֶת (whom Jehovah makes fat, r. בְּלֵילָת (Jaareshiah, pr. n. m. 1 Chr. 8, 27.

יבְּשֵׁר, (contr. for בְּשֶׁרָה, whom Jehovah has made, r. רְּשֶׁרָה Jaasai, pr. n. m. Ezra 10, 37 Keri. In Cheth. בְּשֶׁר Jaasu.

(whom God has made, r. אָשְׁרָאֵל) Jaasiel. pr. n. of one of David's military officers, 1 Chr. 11, 47, comp. 27, 21.

יְּלְדְיָהְ (whom Jehovah sets free, r. פְּדְיָה (whom Jehovah sets free, r. p. Iphedeiah, pr. n. m. 1 Chr. 8, 25.

ירְפֶּר (ניר בּרָיר, apoc. בְּיִריּר בּב. 31, 7.
1. Pr. to be bright, to shine, kindr. with יְבָּצ comp. יְבָּצ and יָבָי. Hence יְבָּצ no.
1, and מוֹם splendid deed, miracle.

2. to be fair, comely, beautiful, of a woman Ez. 16, 13. Cant. 7, 2. 7, comp. 4, 10; of a tree Ez. 31, 7.

PIEL to beautify, to deck, with silver and gold Jer. 10, 4.

Pu. לְּפִרְשׁׁה, the two first radicals being doubled, intens. to be very beautiful, Ps. 45,3.—But this form is without analogy, there being ro other example of thus

doubling the first radicals. According to some the letters בי at the beginning are spurious; having arisen perhaps from a mode of abbreviation practised by the copyists, which has been the fruitful source of errors; see Thesaur. Heb. p. 64. Others propose a different punctuation, מְּיִבְּיִיבְּיִי q. v. so that the signif. would then be diminutive rather than intensive. But in all languages diminutives are used to express strong affection and praise. See Thes. p. 612.

HITHP. to beautify oneself, to deck oneself, e. g. a woman, Jer. 4, 30.

Deriv. the three following, also רְּפִר, and מוֹפֵת and מוֹפֵת .

מלן, מון adj. m. constr. רְפֵּה, f. רְפָּה constr. יְפָּה, plur. יְפִּה, constr. יִפָּה.

1. fair, comely, beautiful, of both men and women, Gen. 12, 14. 2 Sam. 13, 1. 14, 25. Cant. 1, 8. 16. 5, 9; often with בּרָבֶּּה 1 Sam. 17, 42, or אַבָּה Gen. 29, 17; of animals Gen. 41, 2 sq. Of a region or country Ps. 48, 3; of the boughs of a tree Ez. 31, 3; of a pleasing voice Ez. 33, 32.

2. good, excellent, καλός. Ecc. 3, 11 God hath made all things beautiful, i. e. good, well, καλώς. 5, 17.

מוֹים מוֹים adj. f. Jer. 46, 20, fairish, tolerably fair. The form is pr. דְּמַּדְּמַּדְּ, ad diminutive, Lat. pulcherula, Span. bouitina, and should be thus written as one word, the letter שו being quiescent, as זו בְּעַּדְיִּעָּלְ אַנְ צַּעָּרִעְּבֶּיִר צַּעָּרִיעָּלְ (אַנְּעָּבְּיִר בָּיִּבְּיִי בְּעִּיִּבְּיִּר בְּעִּבְּיִר בְּיִּבְּיִּר בְּיִבְּיִר בְּיִר בְיִר בְּיִר בְיִר בְּיִר בְּיִיר בְּיִירְייִי בְּיִיר בְּיִיר בְּיִיר בְּיִיר בְּיִיר בְּיִיר בְּיר בְּיר בְּייר בְּיר בְּיר בְּיבְּיר בְּיר בְּייר בְּיר בְייִיים בְּיר בְּייר בְּייִייִים בְּייִי בְּייִיי בְּייִיי בְּייי בְּיייִיי בְּייי בְּיייִיי בְּייי בְּייי בְּייי בְּיייי בְּייי בְּייייי בְּיייי בְּיייי בְּיייי בְּייי בְּייי בְּיייי בְּייי בְּייי בְּיייִייי בְּייייי בְּייי

15. Jon. 1, 3, also ΝΊΟς Ezra 3, 7, pr. n. Japho, Gr. Ἰόππη, Joppa, a maritime city in the territory of Dan, with a harbour on the Mediterranean, now called Like Yafa, and still distinguished for its port. Reland Palæstina p. 864.

* רְּבַּיִּ, חִבּיַ, to puff, to blow in Kal not used.

HITHP. to pant, to sigh, to bewail one self, Ier. 4, 31.—Hence

מוֹן, adj. breathing, puffing out. Ps. 37, 12, מְסֵׁין and breathing out vio-ence. Comp. Prov. 6, 19. Acts 9, 1. Cic. Catil. 2. 1.

רְּפָּר Ez. 28, 7, elsewhere תְּבֶּר, m. וח pause יְבֵּר, c. suff. בְּבִּרוּ, R. יְבָּרוּ, R. יַבָּרוּ

1. splendour, e. g. of a king Is. 33, 17; of a city Ps. 50, 2. Ez. 27, 3. 4. 11; of a people Zech. 9, 17.

2. beauty, of a woman Ps. 45, 12. Is. 3, 24. Ez. 16, 25. Esth. 1, 11. al.

(splendid) pr. n. Japhia.

1. A place in the tribe of Zebulun, Josh. 19, 12. Now Yafa near Nazareth; see Bibl. Res. in Palest. III. p. 200.

2. Of persons: a) A king of the city of Lachish, Josh. 10, 3. b) A son of David, 2 Sam. 5, 15. 1 Chr. 3, 7. 14, 6.

בּקבּים (whom God delivers, r. בּיבָּים)

Inphlet, pr. n. m. 1 Chr. 7, 32. 33. Patronym. with the syllable - added,
Iosh. 16, 3.

קשָּבֶּהְ (perh. for whom is prepared, see r. פּבָּה Pi. no. 2.) pr. n. Jephunneh.
a) The father of Caleb, Num. 13, 6. 14,
6. b) 1 Chr. 7, 38.

ישׁרָב in Kal not used, to be bright, to shine, kindr. with אין. Chald. Zab. id. Hiph. פון דו 1. to cause to shine, said of God. Job 37, 15.

2. to shine forth, pr. to give light, to scatter light, (like תוֹאִר,) Job 3, 4. 10, 22. Espec. of Jehovah as appearing in light and splendour, Deut. 33, 2. Ps. 50, 2. 80, 2. 94, 1.—Trop. Job 10, 3, to shine upon, i. e. to approve, to aid.

Deriv. pr. names מֵיפֶּעָה; also מֵיפָּעָה; f. splendour, beauty, of a city, Ez. 28, 7. 17.

Noah, Gen. 5, 32. 7, 13. 9, 18 sq. whose posterity are described as occupying chiefly the western and northern regions, Gen. 10, 2-5. This accords well with the etymology of the name, which signifies pr. widely spreading. from r. http://see Gen. 9, 27. Sept. 'Iúqs3.

יְּמְּחָדֶה pr. n. perh. for יְמְּחָדֶה whom bod sets free, r. מְחָרָה, comp. מְחָרָה.

1. Jiphtah, a place in the tribe of Juiah, Josh. 15, 43. 2. Jephthah, a judge of the Israel ites, who by a rash vow bound him self to immolate his daughter, Judg. c 11.12. 1 Sam. 12, 11. Gr. 'Ισφθάε, Vulg Jephte.

לְּבְּחְדְּאֵבְ (which God opens, r. אוֹנְהָיּאָב (pr. n. of a valley in the territory of Zebulun and Asher, Josh. 19, 14. 27.

* እሂግ. præt. once ግሚግ Job 1 21; fut. אַצְי, imp. אַצַ, with He parag. אַצָּ, with Judg. 9, 29, plur. once anomalous צאַרנָה Cant. 3, 11; inf. absol. אַצַּק, constr. הַאַצַּ part. יֹצָאָת for יֹצָאָת Ecc. 10, 5, Ps. 144, 14, and א being dropped רוצה Deut. 28, 57.—To go out, to go forth, Ethiop. Ook id. In Syr. and Chald, the corresponding verb as to the radicals is בבו יפא, to put forth, to germinate, i. e. a plant; but of men and other things the usual word for the idea of going out is יָמָּכְ, and in Arabic, Opp. is المراج to go in, to come, see in Nin no. 1. d; and see there also the phrase to go in and out.

Constr. α) absol. Gen. 24, 11. Ex. 16, 4. Judg. 3, 24. al. seep. \(\beta \)
\(\beta \)
\(\text{The} \) place whence one goes out is put with קק, Gen. 8, 19. Job 3, 11; also with acc. like Lat. egredi urbem, to go out of a place, Gen. 44, 4 הם נצאו אחרה זרר they had gone out from the city. Ex. 9, 29. 33. Job 29, 7. Deut. 14, 22 הוצא העודה what goeth forth from the field, its produce. Am. 4, 3 קרצים חצאנח ye go forth from the breaches, ruins. So Part. רוצאר שער עררו Gen. 34, 24. 9, 10. Ex. 1, 5.--The gate through or by which one goes out is marked by שָׁן Judg. 11, 31; בְּּ Jer. 17, 19. Neh. 2, 13; in acc. Job 30, y) The person from whom one goes out is put with בַּיָב Ex. 8, 26. 9 33; ראָם Ex. 5, 20; מְלְפָנֶר from the presence of a king, etc. Gen. 41, 46. 47, 10. Esth. 8, 15. Ecc. 10, 5. So דַּצָא מְּלְפָנֵר רֹ מָצֵּת פְּנֵר רָּר Job 2, 7 רֹ מָצֵּת הָנֵר רָר Job 2, 7 Poet. also c. acc. Jer. 10, 20 בנר דצאונר my children go forth from me, abandon me. Different are those passages where is to go forth from a people, i. e. to go away, to depart from them; Is. 49, 17 thy wasters אָמָהָ רָצֵאי shall gc forth of thee, i. e. shall depart from thee

somp. v. 19. Jer. 43, 12; trop. Lam. 1, 6. 8) The place whither and person to whom, are put with 32, Ex. 33, 7. Ez. 3, 23. Jer. 19, 2. Deut. 23, 11; 5, as *** לשבא Num. 31, 27. 28; ב 1 Sam. 28. 1; c. acc. as מַצָּא הַשְּׁוֹרָה Gen. 27, 3. Num. 11. 26 ; יְצָא צָּבָא whence in part. לְצָאַר בא 1 Chr. 5, 18. 7, 11. 12, 33; comp. below in b. Also with is of pers. Gen. 19, 6. Ex. 2, 11; לקראח to go out to meet any one Prov. 7, 15.—Both constructions (γ, δ) are found trop. Jer. 9, 2. 25, e) The time when one goes out is put in regimen with the participle; 2 K. 11, 7. 9 לצאר השנה who go out (of duty) on the Sabbath. () Once poet. with accus. of number or quantity with which any thing goes forth; Am. 5, 3 לבר חיוצאת אלף the city that went forth a thousand.

Spec. to go out, to go forth, is spoken:
a) Of those who emigrate out of a land; e. g. persons or families, Gen. 10, 11. 12, 4. Ruth 1, 7. Jer. 22, 11. 1 Sam. 22, 3; also a whole people, Ex. 34, 18. Num. 22, 5. Deut. 9, 7. Hence אַבְּוֹילָב נוֹילָר to go forth into captivity Jer. 29, 16. 48, 7. Zech. 14, 2; and so prob. Ps. 144, 14 אַרְר בַּאַר nothing going forth sc. into captivity, exile.

b) Of soldiers, as going forth, marching out, e. g. from the city to war, from the camp to battle, 1 Sam. 23, 15. 26, 20. 1 K. 20, 39. 2 K. 19, 9. Is. 37, 9. al. or with בְּבְּלְחֵמָה Judg. 3, 10. 1 K. 8, 44; לַקרָאַר 2 Sam. 21, 17; with לָקרָאַר Num. 20, 18; 3 against Deut. 28, 7; אחרי Josh. 8, 17. Trop. of God who goes forth to conquer his foes, Is. 26, 21. 42, 13. Hab. 3, 13. Zech. 14, 3. Ps. 81, 6; of an angel warring for a people Dan. 10, 20; of a war-horse Job 39, 21. So רַצָא לְפַנֵי חַעָם to go out before the people to war, to be their leader, e. g. of a king 1 Sam. 8, 20; of Jehovah 2 Sam. 5, 24. Judg. 4, 14. Ps. 68, 8.—On the other hand, NYT is also spoken of soldiers as going forth out of a strong city in order to deliver it up, 1 Sam. 11, 3. 10. 1 K. 20, 31. Is. 36, 16. al.

c) Of persons going forth or out in various ways; e.g. from a house abroad Prov. 7, 15. Job 31, 34; a shepherd to hunt wild beasts 1 Sam. 17, 35; a husbandman to his labour Ps. 104, 23; a

merchant or sailor to exercise his call ing. Deut. 33, 18 קְּבֶּרוּן בְּצִארְהוּ joice, Zebulon, in thy going forth, i. e. in thy voyages and commerce.

- d) Of children, to go forth, to issue from the mother's womb, i. e. to be born Gen. 25, 25. 26. 38, 28. Ex. 21, 22. With אָשָּׁהְשׁ added Job 1, 21. 3, 11. Ecc. 5, 14; בַּיְרָהָ Jer. 1, 5. 20, 18; comp. Deut. 28, 57. Trop. Job 38, 29.—So too a son is said to go forth from the loins or bowels of his father; בַּיִּרָהָ Gen. 35, 11; בַּיִּרָה Gen. 46, 26; בַּיִּרָה Gen. 15, 4. 2 Sam. 7, 12. Hence בְּיִבְּיִי to go forth from any one is i. q. to be descended from him, Gen. 10, 14. 17, 6. 2 K. 20, 18. Is. 39, 7. al.—Of animals Is. 14, 29.
- e) Persons are said to go forth, who are set free, escape, from prison, danger, etc. e. g. from prison Ecc. 4, 14 (comp. Ps. 88, 9); from trouble Prov. 12, 13. danger Jer. 11, 11; fire Ez. 15, 7; servitude, i. q. to be delivered, 2 K. 13. 5. So of slaves who go forth free, are manumitted, Ex. 21, 3. 4. 11. Lev. 25, 41. 54; more fully רצא המשר, as Ex. 21, 5. Trop. of lands reverting free to their former owner in the year of jubilee. Lev. 25, 28. 30. 31. 27, 21. Once c. acc. Ecc. 7, 18 he that feareth God בצא אחדקלם goeth forth (escapeth) from them all. In a like sense, to go forth free from a lot 1 Sam. 14, 41; from trial Job 23, 10; contra שְשֶׁקְ 's to go out guilty, be condemned, Ps. 109, 7.
- f) The soul, spirit, heart, is said to go forth, when one is overwhelmed, faints, with joy, Cant. 5, 6; or fear, terror, Gen. 42, 28.

Trop. also of inanimate things:

- g) Of plants, to go or come forth, i. e. to put forth. to spring up, to grow, 1 K. 5, 13. Is. 11, 1. Job 31, 40; flowers Job 14, 2; fruits Deut. 14, 22; also a horn Dan. 8, 9. So Job 28, 5 the earth אַבָּאָרָה out of which cometh forth bread—Hence מַבְּאָרָה Comp. Syr. בּבּיּה בּיִבּאָרָה Comp. Syr.
- h) Of the sun, to go forth, i. e. to ruse Gen. 19, 23. Judg. 5, 31. Is. 13, 10. Ps 19, 6; the stars Neh. 4, 15; comp. the dawn Hos. 6, 3. Poet. of deliverance as compared with the sun or dawn, Is 51, 5. Ascribed also to fire Num. 26

על רְצָאָרו מַאַרוּ בָּיּר. 21, 29; to lightuing Ez. 1, 13; to the winds Zech. ft, 5.

- i) Of waters, to go forth, to spring up, sc. from a fountain, source, Gen. 2, 10. Ex. 17, 6. Deut. 8, 7. Ez. 47, 11. Comp. בים Is. 41, 18.
- k) Of the lot as going forth from the urn, with 5 of pers. Num. 33, 54. Josh. 16, 1. 19, 17. 32. 40. So of an arrow that is sped, Zech. 9, 14.
- l) Of things exported 1 K. 10, 29; comp. ** v. 28.
- m) Of money as being laid out, expended, with by 2 K. 12, 13. Talm. id. comp. the synon. verbs in Syr. Arab. Ethiop.
- n) Of a border, boundary, to go forth, i. e. to run on, to pass on, Num. 34, 9. Josh. '5, 3. 4. 9. 11. 16, 6. 19, 12. Jer. 31, 39
- o) Of a building or a part of it which runs out, projects, Neh. 3, 25. 26. 27.
- p) Of words, discourse, which go forth from the mouth, Josh. 6, 10. Num. 30, 3. Espec. of vows Num. 33, 24. Judg. 11, 36; also of a command Esth. 7, 8; promises Is. 45, 23; prophecies Is. 48, 3. Ez. 33, 30.
- q) Of whatever goes forth, is promulgated, to the public; e.g. an edict of the king or of God Esth. 1, 19. Dan. 9, 23; a judicial sentence Hab. 1, 4. Ps. 17, 2; comp. Zech. 5, 3. So of rumours Esth. 1, 17.—Comp. Ps. 19, 5 בָּבֶל־תָאָרֶץ
- r) Of things which go or come forth, from any person or thing as their author, source; e. g. physically, Judg. 13, 14 בי מונון הייין בא מונון הייין מונון מ
- s) Of things which come to an end, the outgoing or end of any thing. Ez. 7, 10 השבית האבן the circle is out, the turn is ended. So of the outgoing or end of time. Ex. 23, 26 השבין האבן at the end of the year; and hence of the end, destruction of a city Ez. 26, 18. Comp. Chald. האב for האב end.

Hiph. רוֹבָיא; fut. איזבוי, conv. אַניוֹבָא;

imper. אבוה, once אבוה ls. 43,8; part מיציא n, once אביה Ps. 135,7; to cause to go out or forth; i. e.

1. to lead forth, to bring out, with acc of pers. and 39 of place whence, Ex. 13 14. 16, 6. al. see below; also with בַּעַל of pers. from whom Gen. 45, 1. 2 Sam. 13, 9. With set of pers. to whom Gen. 19, 5. Jer. 38, 23. Hos. 9, 13, also of place to which Ez. 46, 21; 5 of place 2 Chr. 29, 16. The place through which is put with 2 Ez. 12, 5.—E. g. to bring out the people from Egypt Ex. 13, 14. 16, 6. 18, 1. Deut. 1, 27. 7, 8. 16, 1; any one from prison Gen. 43, 23. Is. 42, 7. Jer. 39, 14. Ps. 68, 7; from distress Ps. 25, 17. 143, 11, comp. 31, 5; from the power of enemies, i. q. to deliver, 2 Sam. 22, 49 מוצראר מארבר, for which in Ps. 18, 49 is מְּלְבֵר מֵאֹרְבֵר, which is more usual. Also to lead forth to war Is. 43, 17; to bring or lead forth for punishment sc without a city Gen. 38, 24. Deut. 17, 5 22, 24. 1 K. 21, 10. In a stronger sense i. q. to send forth, to put away, Ezra 10 3. 19.—Trop. of various things: a) to bring forth out of the womb, i. q. to let be born Job 10, 18. Is. 65, 9; see Kal lett. d. Also of the magicians who brought forth flies Ex. 8, 14; and of the artisan who produces an instrument Is. 54, 16. b) to bring forth, to produce, as the earth herbage, trees, Gen. 1, 12. 24. Ps. 104, 14. ls. 61, 11. Hagg. 1, 11; also to put forth, as a rod buds, shoots, Num. 17, 23 [8]; see Kal lett. g. c) to bring or lead forth the stars, to cause to rise, Is. 40, 26. Job 38, 32; see Kal lett. h. d) to bring forth to light, to make conspicuous, Job 38, 11. Ps. 37, 6. Jer. 51, 10. e) to bring or take forth, i. q. to separate, Lev. 26, 10. Jer. 15, 19 אָם הוֹצִרא יַקר מְזוֹלֵל *if* thou take forth (separate) the precious from the vile.

2. Of things, with the idea of bearing, to bring forth, to bear forth, to carry out, e. g. from the camp. Lev. 4, 12. 21. 6, 4. 14, 45; from the temple 2 K. 23, 4; from a house Ex. 12, 46. Amos 6, 10; into the field Gen. 14, 18. Deut. 24, 11. Judg. 6, 18. Also of a report, rumour, to bring out, to spread, to publish, with by of or about, Num. 14, 37. Deut. 22, 14. 19; with by to report words to any one, Neh. 6, 19. Comp. Is. 42, 1

he shall bring forth (publish) law to the nations. v. 3.

3. to take or draw out, as the hand from the bosom Ex. 4, 6.7; a sword from the sheath Ez. 21, 8. 10. So to take out or bring forth from a coffer, etc. Gen. 24, 53. 2 Chron. 34, 14; from a pot Ez. 24, 6.—Hence

4. to exact money, and with by to impose a tribute, contribution, 2 K. 15, 20; comp. Kal lett. m.

HOPH. to be led forth, to be brought out, Gen. 38, 25. Jer. 38, 22. Ez. 14, 22. 38, 8; of water flowing out Ez. 47, 8.

Deriv. מְנְצָא, הְנָצְא, הְנָצְא, הֹנָא, הֹנָא II, מּוֹצָא, הוֹצָא, ה

אָלְיְ, Chald. in Kal not used. Shaph. אַדְעָּי and מִיבְי in Targg. to bring to an end, to finish, for Heb. מָּבָה. Hence אַדְעָּי finished, Ezra 6, 15.

* 그렇는 in Kal not used, to set, to put, to place, i. q. হছে, from which latter verb Niph. Hiph. and Hophal, as also many derivative nouns, are formed.

HITHP. התרשב 1. to set or place oneself, to take a stand, to stand. 1 Sam. 17, 16 נַיִּתְרַשֵּב אֵרְבָּדִים רוֹם and took his stand (for combat) forty days. 2 Sam. 18, 30 הַתְרַצֵּב עֹר . Ex. 2, 4. 14, 13. Num. 22, 22. 1 Sam. 3, 10. 12, 7. 16; i. q. to stand forth Jer. 46, 4. 14. With 2 of place Ex. 19, 17. Deut. 31, 14. Judg. 20, 2; על Ps. 36, 5. Hab. 2, 1. Num. 23, 3. 15.—Other constructions are: α) With σ of pers. to set oneself to any one, to present oneself, to resort to his party; 2 Chr. 11, 13 and the priests and the Levites הְהַיָּצְבוּ נְלָרוּ resorted to him, Rehoboam, i. e. went over to his party, Vulg. venerunt ad illum. So החושב על יהוח to present oneself unto Jehovah, to stand before him, spoken of angels as his attendants, ministers, presenting themselves daily, etc. Job 1, 6. 2, 1. Zech. 6, 5; comp. Luke 1, 19. Once in a hostile sense, against, Ps. 2, 2. 8) With Dy to stand with, near, any one, Ex. 34, 5. Num. 11, 16. ץ) With לְּמְנֵרְ, as ח' לפנר המלה to present oneself before 'he king, to attend upon him, Ex. 8, 16 [20]. 9, 13; comp. עמר Prov. 22, 29. So to present oneself before Jehorah, in the holy place, Josh. 24, 1. 1 Sam. 10, 20.—It sometimes implies the idea of rising up, c. פְנֶּגֶר against, 2 Sam. 18, 13 comp. Ps. 2, 2 and פַבָּר .

2. to stand, to stand forth, of things
Job 38, 14 בְּרָהְיִבְּרּ כְּמִי לְבִּיּל and (al things) stand forth as in splendid attire, see שֹׁבִיל.

3. to stand firm, to endure, sc. before any one, either as victor before an enemy, בַּמַנֵי Deut. 9, 2. Job 41, 2, בַּמַנִי Deut. 7, 24. 11, 25, בי 2 Chr. 20, 6; or as upright and innocent before a judgr, לְּעָר בַּינֵי Ps. 5, 6. Absol. 2 Sam. 21, 5.

4. to stand up for any one, to stand by him, with \(\bar{2} \) of pers. Ps. 94, 16.

Note. For the anomalous form בַּבְּיַם, see Lehrg. p. 386.

Chald. Pe. not used, to be firm, sure, certain.

Pa. to speak the truth, certainty, Dan. 7, 19. comp. v. 16.—Hence adj. בַּצִּיב.

* בְּצֵּיךְ in Kal not used, but kindr. with the roots בְּצֵיךְ (בְצֵיץ), sand בְצֵיך Hiph. Hiph. בְיִצִּיך, comp. בּצֵיר, Hiph. בָּצִירָּג,

אוואר, הְבִּיל, Hiph. רָצֵיל, Hiph. הָבִּיל, Pr. to cause to stand, i. e.

1. to set, to place, e. g. persons Gen. 43, 9. 47, 2. Judg. 7, 5. Jer. 51, 34. Job 17, 6; things Gen. 30, 38. Deut. 28, 56. al. Trop. to set up, to establish; Am. 5, 15 establish justice, right, in the gate.

2. to put, to place, Judg. 6, 37.

3. to let stand, i. e. to let stay, to leave, Gen. 33, 15.

HOPH. pass. of Hiph. no. 3, to be left Ex. 10, 24.

רְאָרֶר m. from r. אָדֶר to shine; comp. in יַּבְיב no. 2.

1. oil, espec. new and of this year's growth, Num. 18, 12. Deut. 12, 17. 14, 23. Joel 1, 10. al. It is often coupled with מירוש must, new wine; and seems to differ from שָּשֶׁ, as מָּהְר from בַּיִּר וֹשְׁיִבְּי the sons of oil, i. e. the anointed, Zech. 4, 14.—Hence the denom. verb מְּבִיר וֹיִבְּי, see in בַּיִּבְי.

2. Izhar, pr. n. of a son of Kohath, Ex. 6, 18. Num. 3, 19. Patronym. in — Num. 3, 27.

subst. m. (pr. part. pass. Kal, r. בּצֵייָ) any thing spread down or strewed hence

1. a bed, couch, plur. Ps. 63, 7. 132, 3 Job 17, 13; of the marriage bed, sing Gen. 49, 4

* P_____ fut. p_____, plur. \px_____ 1 K. 18
34; once fut. E px______ intrans. 1 K. 22

יצר

35; imp. אָב 2 K. 4, 41, and צב Ez. 24

3; Inf. דְּפֶאָ Joh 38, 38.

Piel to pour out, Part. fem. פְינַשֶּקת 2 K. 4, 5 Chethibh.

HIPH. אוֹגִים, Part. fem. אוֹנְאָים id. 2 K. 4, 5 Keri. But with another form: HIPH. אוֹנים to set or lay out, to place.

i. q. xxi, Josh. 7, 23. 2 Sam. 15, 24. The idea of pouring out is kindred with those of laying out, setting, placing, etc.

HOPH. PXIT to be poured out, as liquids Lev. 21, 10. Job 22, 16; trop. Ps. 45, 3; of metal, to be cast, molten, 1 K. 7, 23. 33. Job 37, 18.—Part. PXT molten, i. e. molten work. 1 K. 7, 16; trop. firm, steadfast, intrepid, Job 11, 15. The form PXIT 1 K. 7, 37. Job 38, 38, see in its order; also in Kal no. 2, above.

Deriv. בוּצָקה, מוּצָקה, מוּצָקה, and

而之,f. a pouring out, casting of metal, 1 K. 7, 24.

2 a floor, story. Vulg. tabulatum, 1 K. 6, 5. 6. 10; Keri בצים. Constr. with fem. v. 6; with masc. v. 10. In Solomon's temple this name is given (l. c.) to the three stories of side-chambers (צְּלְעוֹת) which were built around the temple on three sides, five cubits in height, one above another. In v. 6, fem. is spoken of the single stories; in vv. 5. 10, where it is joined with the masc. it is put collect. for this whole part of the building. See A. Hirt der Tempel Salomo's p. 24, 25; who however makes these stories to have risen to the height of the temple itself, following indeed the testimony of Josephus, but contrary to the express words of the Hebrew text in v. 10: נַיבֶּן אַח־דַינְצוּעָ צל־בַל־חַבַּיִת חַמֵשׁ אַמוֹת קוֹמָהוֹ.

Pתְּבְּי, (sporting, mocking, r. מְבְּי, see Lehrg. p. 500; to which etymology allusion is made Gen. 17, 17. 19. 18, 12. 21, 6. 26, 8) pr. n. Isaac, Sept. 'Isaa'z, the patriarch, son of Abraham and Sarah, Gen. c. 21. 22. 24–27. In the poetical books it is four times מְבָּיִה (Syr. מַבְּיִבּה), Arab.

Ps. 105, 9. Jer. 33, 26. Am. 7, 9, 16. In Am. l. c. put poetically for the whole nation of Israel, i. q. בְּיִבֶּילַ.

יבָדר Izhar, see אַדָּר.

יְבִּיאָ m. adj. verbal (r. אַבְּי, pass. in form but with active signif. plur. constr. gone forth, come out, 2 Chr. 32, 21.

בְּצִּיכ Chald. adj. m. (r. רְצָּיך) 1. established, fixed, valid, Dan. 6, 13.

2. certain, sure, true, Dan. 2, 45. 3,24. 7, 16. מְרִיבֶּיב adv. certainly, 2, 8.

bed, Lat. sternere. Arab. פֿשׁש to put or place, to strew. Kindr. are בָּצָר, דְצֵּר, בַּצָּר, בַּצָּר. In Kal only Part. pass. בְּצֵּרְעָ as subst. q. v.

Hiph. יְצִּבְינָה לָט spread down or underneath, as a bed. Ps. 139, 8 יְצִבְּינָה לְשׁאוֹל and if I spread down Sheol as my bed, e. make Sheol my bed. Is. 58, 5.

Deriv. 3127, 749.

2. to form, to fastion, to make; from the idea of cutting, see in 743. In this signif. we find præt. יוֹצֵר; part. יוֹצֵר; fut. יַצֹּר , also יַנִינְצֵר Gen. 2, 7, דַּנָּצָר 2, 19, c. suff. אַרָהאָ Is. 44, 12.—Spoken of a workman in wood who carves statues, Is. 44, 9, 12; also in iron, who forges any thing, Is. 54, 17; and of a potter who moulds clay Is. 64, 7. Hence of God as the creator, Gen. 2, 19 and the Lord God formed out of (וַנְצֵר בְּיִן) the ground every beast of the field; with acc. of material, v. 7. Often without mention of the material, Ps. 94, 9 יוצר ערן who formed the eve. 95, 5, 104, 26, Am. 4, 13, Is. 45, 8; whence, the idea of fashioning being neglected, it is i. q. to create, as Ps. 74, 17 thou hast created summer and winter. Is. 45, 7. Ps. 33, 15. Zech. 12, 1; in all which passages it differs little from the synon. עשה, עשה, with which it is often coupled, Is. 43, 7. 45, 7. 18. Am. 4, 13. Jer. 33, 2.—Further: a) With ? it is to form for any thing, to destine; Is. 42, נאחנה לברית עם I have formed and set thee for a covenant with the people, as the author or mediator of a covenant. 49, 5. 8. 45, 18 fin. Without \$ Is. b) Of things predestined, preformed, purposed of God in his counsels, to take place afterwards, (opp. קַּשֵׁה of the actual event,) Is. 22, 11. 37, 26. 46, 11 רַצַרָּחָר אַף אָדֶשׁנָּח I have purposed, I will also do it. 2 K. 19, 25. c) With ל, to form in mind, to devise, to plot against, Ps. 94, 20; of God Jer. 18, 11.-Hence

PART. יוֹצֶר as subst. 1. a potter, Is. 29, 16, 41, 25. Jer. 18, 2 sq. Lam. 4, 2. קלר רוצר a potter's vessel, earthen. Jer. 19. 11. Ps. 2, 9. 2 Sam. 17, 28; comp. Is. 30, 14.—Zech. 11, 13 cast it אל־חיוצר to the potter . . . and I took the thirty pieces of gilver, and cast them בַּרת יְחוֹח אֱל־חַיוֹצֵר in the house of the Lord to the potter. Here Grotius interprets אַל־חַדּוֹצֵר to the potters, to the pottery, or place where the potters dwell, where was prob. a court nto which were thrown all the broken ressels of the temple (comp. Jer. 19, 2. 10. 11), and where it may be supposed that other filth was cast out; so that the expression is i. q. 'to cast upon the dunghill, ' ές κόρακας. This pottery was apparently on the scuth-east part of the city, at the pottery-gate, חַרְסוּת near to the valley of Hinnom, which was polluted by various kinds of filth and some understand here this valley itself, Hengstenb. Christol. II. p. 249. But the words קית יחוח seem not to be reconcilable with this interpretation. Yet such a place for refuse pottery may well have been connected with the temple itself.—R.] Hence the other and earlier explanation is preferable, which here regards יוֹצֵר as i. q. אוֹצר treasurer from r. Tax; so Chald. and Syr. Vers. Kimchi: דיינצר הוא כמו אוצר. Two Mss. read אל האוצר. The letters א and are elsewhere not unfrequently interchanged; see in &, and Thesaur. p. 2.

2. a statuary, maker of statues, Is. 44, 9.

3. a creator, spoken of God Is. 43, 1. 44, 2. 24.

NIPH. pass. of Kal no. 2, to be formed created, Is. 43, 10.

PUAL pass. of Kal no. 2. b, to be preformed, predestined, Ps. 139, 16.

Hoph. fut. רצר to be formed, e. g. weapons Is. 54, 17.

Deriv. the two following.

תְּבְיבוֹ m. c. suff. יְבְיבוֹ 1. formation, frame; Ps. 103, 14 בִּיבְינּ זְּבְרוֹּ for he knoweth our frame, i. e. he knoweth how and whence we are formed. Hence thing formed, work, e. g. of the potter Is. 29, 16; spec. an image, idol, Hab. 2, 18.

2. Metaph. what is formed in the mind, imagination, thought, purpose, fully בַּבְּר כָּבר, Gen. 8, 21. 6, 5. Deut. 31, 21. יַבְּר כְּבר כְּבר כְּבר בְּר כִּבר בְּר כִּבר כְּבר בְּר כִּבר כְּבר כִּבר כְּבר כְּבר כִּבר כְּבר כִּבר כִּבר כְּבר כִּבר כְּבר כִּבר כְּבר כִּבר כִּבר כִּבר כִּבר כִּבר כִּבר כִּבר כִּבר כִיבר כִּבר כִּבר כִיבר כִּבר כִּיר כִיבר כִּיר כִיבר כִּיר כִיבר בּיבר בּיבר בּיבר בייבר בייבר בייבר בייבר בייבר בייבר בייבר בייב

3. Jezer, pr. n. of a son of Naphtali Gen. 46, 24. Patronym. is אַרָּד Jezerite Num. 26, 49. This latter form afterwards was also the pr. n. of another person, Izri, 1 Chr. 25, 11, for which in v. 3 אַרָּד.

m. plur. (r. יְבֶּר) pr. things formed, forms, poet. for members, as Vulg. well. Job 17. 7.—Others under stand lineaments of the face.

י און, only in fut. ראַר, plur. in pausr און Is. 33, 12, Dag. euphon. for אראַרי און Is. 33, 12, Dag. euphon. for אראַרי 1. to set on fire, to kindle, c. 2 Is. 9, 17.

2. Intraus. to burn, i. q. to be burned, consumed, with the p., Is. 33, 12. Jer. 49, 2. 51, 58.

Nips. prest. 12: 1. to be set on fire, to be burned, consumed, Neh. 1, 3. 2, 17. Jer. 2, 15. 9, 9. 11. 46, 19.

2. Metaph. to kindle up, to burn, of anger, with a against any one, 2 K. 22, 13. 17.

Hiph. רישיי, once רישיים 2 Sam. 14, 30 Cheth. i. q. Kal no. 1, to set on fire, to burn, construed:

a) אַ דְּבֶּיר בָּשׁ בְּיָבֶיר (a) בּיל (a) בּ

a hollow out, to excavate; Arab. وَقُبُعُ and عَرَبُهُمُ a hollow in the rock, in which water collects; the former also of any hollow in the body, as

of the eyes. Kindr. are Arab. בּוֹבׁי I, II, to dig, to excavate, Heb. אָכָּבְּ to bore, Chald. בַּבְּ to vault, and others which see under רְבָּבַ —Hence

בְּקְבָּף m. c. suff. בְּקְבָּף Deut. 15, 14. 16, 13; plur. constr. יְקַבָּר Zech. 14, 10.

1. a wine-vat, wnolfpror, the vat or receptacle into which the must or new wine flowed from the press (nh), Joel 2, 24. 4. 13 [3, 18]. Prov. 3, 10. Hagg. 2, 16. Jer. 48, 33. It was often excavated in the earth or even in the rock.

2. the wine-press, i. e. the upper vat or receptacle in which the grapes were trodden out or pressed, Job 24, 11. 2 K. 6, 27; comp. Hos. 9, 2. See ni.

לְבְּבְאֵבְ (which God gathers, r. אָבְדְאַרְ Jekabzeel, Neh. 11, 25, and בְּבְאָב God's gathering) Kabzeel, Josh. 15, 21. 2 Sam. 23, 20, pr. n. of a place in the southern part of Judca

דיבן העד Is. 10, 16, also ביבן Is. 10, 16, also ביבן Is. 20, 16, also ביבן Is. 32, 22; to set on fire, to burn, Is. 35, 5. Arab. ביג id. Syr. ביג ביא Part. pass. בין as subst. a kindled or burning mass upon a hearth, Is. 30, 14.

HOPE. TO be kindled, to burn,

Lev. 6, 2, 5, 6; trop. of anger Jer. 15, 14, 17, 4.

Deriv. מיקדה, מיקד, מיקדה.

TP, Chald. id. Part. fem emphat. אַקְּיִרָּיָם and אַקְיִרְיָּה burning, flaming, Dan. 3, 6. 15. 21. 23, 26.—Hense

ing, conflagration, Dan. 7, 11

יקייי (possessed by the people, r קוֹייִן) Jokdeam, pr. n. of a city in the mountains of Judah, Josh 45, 56.

venerate; VIII, to fear God, to be pious. Hence pr. n. יְקְפּּתְרְאֵל, also

(pious) Jakeh, pr. n. m. Prov. 30, 1.

בְּקְרֵהְ f. (r. הַּקְהַ) only in constr. רַּקְהַה Dag. euphon. obedience, Gen. 49, 10 יְלוֹי ִקְּרֵה עַבְּרֵה and until to him shall be the obedience of the nations, i. e. until the nations obey him. Prov. 30, 17.

דֹקר. m. a burning, Is. 10, 16. R. דָקר.

סיף, m. (r. מיף no. 3) whatever exists on the earth, living thing, Gen. 7, 4. 23. Deut. 11, 6.

Ps. 91, 3. Prov. 6, 5; Plur. רְקְּנִישׁרִם Jer. 5, 26, a fowler. The first of the above forms is pr. intransitive; the other is passive, but with an intransitive sense.—R.

יְקִיתִיאֵל (perh. piety towards God, r. Jekuthiel, pr. n. m. 1 Chr. 4, 18.

לקבי, (who is made small, r. מָבֹר, Jcktan, pr. n. of one of the sons of Eber, a descendant of Shem, Gen. 10, 25. 26, the progenitor of many tribes in southern Arabia. In the Arabian genealogies he is called בבבל Kahtan; see Bochart Phaleg II. c. 15. Pococke Spec. Hist. Arab. p. 3, 38. A. Schultens Hist. imperii Joctanidarum in Arabia Felice Harderov. 1786. 4.

קרם (whom God sets up, r. פּבּים) Jakim, pr. n. m. a' 1 Chr. 8, 19. b, 24, 12.

קרר adj. dear. beloved, i. q. אָרָ no. 3 Jer. 31, 20. R. יָקר. רְקֵיך Chald. adj. (r. יְקֵר) 1. hard, difficult, Dan. 2, 11.

2. honoured, noble, Ezra 4, 10.

ጥርርር (whom Jehovah gathers, r. ከሚከ Jekamiah, pr. n. m. a) 1 Chr. 2, 41. b) 3, 18.

ውር ጋር (who gathers the people, r. ተማር) Jekameam, pr. n. m. 1 Chr. 23, 19. 24, 23.

마구구구 (gathered by the people, r. 대꾸구) Jokneam, pr. n. of a Levitical city in the tribe of Ephraim, 1 K. 4, 12. t Chr. 6, 53. For it is read in Josh. 21, 22 마고구구 q. v.

רְּבְּיִבְּי (possessed by the people, r. קרָבְּי, Jokneam, pr. n. of a place in the tribe of Zebulun, Josh. 12, 22. 19, 11. 21, 34.

- * PP, only in fut. 3P1, 1. q. 3P2 of which only the præter is used, to be rent or torn away; hence
- 1. to be out of joint, dislocated, as a limb Gen. 32, 26.
- 2. Metaph. to be alienated from any one, with יְטָל Jer. 6, 8. Ez. 23, 17; עַבֶּל v. 18.

HIPH. הקרים to hang up on a stake or cross, to impale, מיסמיסאסחונביי, pr. to dislocate the limbs, since this was an accompaniment of this punishment; Num. 25, 4. 2 Sam. 21, 3. 9.

Норн. pass. of Hiph. 2 Sam. 21, 13.

ירקץ, once ארף, ירקץ once פריקן. Gen. 9. 24, also ירקן 1 K. 3, 15 in some Mss. and editions; intrans. to awake, Gen. 28, 16. 41, 4. 7. al. For the præt. is used the form יקיף Hiph. of איף. Arab. בוליף id.

* רַרָּקְר fut. יִרְקַר 2 K. 1, 13, רַרָּקר Ps. 72, 14, and יַקר Ps. 49, 9.

1. Pr. to be heavy, Syr. مُعَنِي, Chald. جَارِج, Arab. وقر, id.

 to be highly estimated, prized, by any one, (comp. אָבְּילְ בְּיבְילָת.) Zech. 11 13 the noble price בְּילֵיתָם which I was prized at of them, i. e. which I was held to be worth, ironically. 1 Sam 18, 30.

HIPH. הוֹקיר to make rare, Is. 13, 12. Prov. 25, 17. Comp. adj. יקר no. 5.

Deriv. the three following, and בַּקְּיֵר

רְקְרָ constr. רְקְרָ ; fem. רְקְרָ 1. Pr. heavy, weighty, see the verb; only metaph. of demeanour, grave, calm; Prov. 17, 27 Keri, דְקֵר רְנִּחְ calm of spirit. In Cheth. is יְקֵר רְנִּחְ see in רְבָּר. Arab.

to be grave, quiet, patie: د

- 2. precious, costly. Jer. 15, 13. אָבָּיִר collect. precious stones, genis, K. 10, 2. 10. 11. 1 Chr. 20. 2. Ez. 27, 22. 28, 13; also of the costlier kinds of stones employed in building, as marble, and even hewn stones, 2 Chr. 3, 6. Is. 28, 16; plur. אַבְּיִר דְּקְרִוּח 1 K. 5, 31. 7, 9 sq. Metaph. Ps. 36, 8 אַבִּיר דְּקַרִּיה how precious is thy loving-kindness, O God! 116, 15, comp. 72, 14. Prov. 3, 15. 6, 26. Also esteemed, prized, Ecc. 10, 1.
- 3. Of persons, dear, beloved. Ps. 45, 10 kings' daughters are among thy beloved ones, in the number of thy maidens; where בּקְרוֹהֶדְּ is by Syriasm for בַּקְרַתְּדְרָ Dag. euphon. Lam. 4. 2.
- 4. splendid, beautiful, Job 31, 26 הַרָּרָ הִּלְּרָ הִיּרָרָ וּלְּרָרִ הִּלְרָּ הִיּרְרָּ וּלִּרְ הִיּרָרְ הִיּרְרִּ הִיּרְרִּירִ הִּלְּרִי וּלְרִי וּלִּרְרִי וּלְרִי וּלִּרְרִי וּלִּרְרִי וּלְרִי וּלִּרְי וּלִי וּלִּרְי וּלְרִי וּלִּרְי וּלִי וּלְיִי וּלְיִי וּלְיִי בְּרִים וְּלִּרִים וְלִּרִים וְלִירִים וּלִירִי וּלְיִירִים וּלִירִים וּלִירִים וּלְירִים וּלִירִים וּלִירִים וּלְיִירִם וּלְירִים וּלְיִירִם וּלְיִירִם וּלְיִירִם וּלִּירִים וּלְיִירִם וּלְיִירִם וּלְיִירִם וּלְיִירִם וּלְיִירִם וּלְיִים וּלְיִים וּלְיִירִם וּלְיִירִם וּלְיִירִם וּלְיִירִם וּלְיִים וּלְיִירִם וּלְיִירִם וּלְיִירִם וּלְיִירִם וּלְיִירִם וּלְיִים בּּיִּירִם וּלְיִירִם וּלְיִירִם וּלְיִירִם וּלְיִירִם וּלְיִים וּלְּיִים וּלְּיִים וּלְיִים וּלְיִים וּלְיִים וּלְיִים וּלְיִים וּלְיִים וּלְיִים וּלְיִים וּלְיים וּלְיים וּלְיִים וּלְיִים וּלְייִים וּלְייִים וּלְּיִים וּלְייִים וּלְּיִים וּלְייִים וּלְיים וּלְיים וּלְּיִים וּלְיים וּלְּיִים וּלְיים וּלְיים וּלְיים וּלְיים וּלְיים וּלְּיִים וּלְיים וּלְייִים וּלְיים וּלְייִים וּלְיים וּלְייִים וּלְיים וּלְייִים וּלְיים וּלְיים וּלְייִים וּלְיים וּלְייִים וּלְיים וּלְיים וּלְייִים וּלְיים וּלִיים וּלִים וּיְיִים וּלְיים וּיִים וּיִים וּיְיִים וּלְיים וּבְּיִים וּיִים וּלְיים וּבְּיים וּבְּיים וּלְיים וּבְּים וּבְּיים וּבְּיִים וּבְּיים וּבְּיִים וּבְּיים וּבְּיִים וּבְּיים וּבְּיִים וּבְּים וּבְּיים וּיְיים וּיְיים וּבְייִים וּבְּיים וּבְּיים וּבְ
- 5. precious, i. e. rare, 1 Sam. 3, 1. See the verb in Hiph.

תְּלֵי m. Kamets impure. 1. precious ness, costliness. קלי הְקר a precious vessel Prov. 20, 15. Concr. שְלִּיהֶקָר whatever is precious, precious things, Job 28 10. Jer. 20, 5. Hence value, price, Zech 11, 13.

2. honour, dignity, Ps. 49, 13. 21 Esth. 1, 20. 6, 3. 6. 9. 11.

3. splendour, magnificence, Esth. 1. 4

Chald. m. 1. precious or costly things. Dan. 2, 6; comp. Is. 3, 17. 10, 3 Targ.

2. honour, dignity, Dan. 2, 37. 4, 27. 33.

NIPH. EDIS to be snared, caught in a snare. Is. 8, 15. 28, 13; c. Prov. 6, 2. Metaph. to be ensnared by avarice. to be seduced, Deut. 7, 25.

Pual part. plur. דְּקְשִׁים for הַּקְשָׁים Kec. 9. 12; see, for this dropping of ב, Lehrg. p. 316.

Deriv. שוֹקים, שׁבְים and

प्रिंग (fowler) Jokshan, pr. n. of the second son of Abraham and Keturah, the ancestor of the Sabæans and Dedanites, Gen. 25, 2. 3.

לאָרְאָרְיָּרְ (subdued of God, r. הְּתָּאֵ) Joktheel, pr. n. a) A city in the tribe of Judah, Josh. 15, 38. b) Given by king Amaziah to the city Sela or Petra, the capital of Arabia Petræa, 2 K. 14, 7.

ירָא, præt. plur. יְרֵאָהָם Deut. 5, 5, once יְרָאָהָם Josh. 4, 24; Fut. יְרָאָהָ Josh. 4, 24; Fut. יְרָאָה Josh. 4, 24; Fut. יְרָאָה Josh. 24; Ps. זְרָאָה Lehrg. p. 417, 1 Sam. 12, 24. Ps. 34, 10; Inf. יְרָא Josh. 22, 25, with pref. יְרָא יֹך וֹרָא inf. יִרָא I Sam. 18, 29, elsewhere fem. יְרָאָה I Sam. 18, 29, elsewhere fem. יִרְאָה The primary signif. is pr. to tremble, since יְרָא יִּרְא is strictly a softened form of יְרָא and יְרָא עָּר v. Not found in the kindred dialects.—Hence

 our lives because of you. Prov. 31, 21 d) With hand אָם כ. inf. o fear to do any thing, to hesitate, Gen. 19, 30 לְּשָׁבֶּח הַצְּבֹּע for he feared to dwell in Zoar; oftener אָם Gen. 46, 3. Ex. 3, 6. 34, 30. e) With אָשָׁ, to fear lest, etc. Gr. δείδω μή, Gen. 31, 31. 32, 12.

2. to fear, i. e. to reverence, to honour, as parents Lev. 19. 3; a king 1 K. 3, 28. Ps. 72, 5; a leader Josh. 4, 14; a prophet 1 Sam. 12, 18; a sanctuary Lev. 19, 30; an oath 1 Sam. 14, 26.—Spec. מחירים, אחריבלחים, a) to fear God, pr. because of his wonders, portents, Ex. 14 31. 1 Sam. 12, 18. Ps. 33, 8. 40, 4. Is 41, 5. Mic. 7, 17. b) to reverence God, as the punisher of wrong; hence to abstain from evil, to be upright, pious, e.g. Lev. 19, 14. 32. 25, 17. Ex. 1, 17. Prov. 2, 7 fear God and shun evil. Job 1, 9. Ecc. 12, 13. With פְּלְפָנֵי before God, Ecc. 8, 12. 13. c) to worship or serve God, 1 K. 18, 12; also of false gods 2 K. 17, 7. 35. 37. Deut. 3, 22.—In like manner in Syr. and Arabic, verbs of fearing are also transferred to religion and piety, as .حشی ,رهب ,ورع ,وتی

Note. The form הְרָאִר Is. 60,5 וּהְרָאִר Is. 60,5 וּהָרָאִר וּהָאָר to see; comp. Is. 66, 14. Zech. 10, 7. Mic. 7, 16. etc. Thesaur. p. 622.

Niph. פֿוֹרָא to be feared, fut. מִּנְרָא Ps. 130, 4. Elsewhere only Part. נֹיְרָא, סֿנּיָר, סֿנּיָר, זָיִרָא, 1. e.

1. fearful, dreadful, terrible, of a people Is. 18, 2. 7. Hab. 1, 7; of a desert Deut. 1, 19. 8, 15; of the judgment-day Joel 2, 11. 3, 4.

2. deserving reverence, august, auful, holy, of God Deut. 10, 17. 7, 21. Neh. 1. 5. Ps. 47, 3. 96, 4; the name of God Deut. 28, 58. Ps. 99, 5. Mal. 1, 14; an angel or celestial appearance Judg. 13, 6. Ez. 1, 22; a sacred place Gen. 28, 17.

3. As causing astonishment and awe stupendous, wonderful, great, Ps. 66, 3. 5. Ex. 15, 11. Plur. היאנים wonderful acts, glorious deeds, of a king Ps. 45, 5; espec. of God Deut. 10, 21. 2 Sam. 7. 23. Adv. in a wonderful way, wonderfully Ps. 65, 6. 139, 14; like בּוֹלְשִׁים.

PIEL **T] to make afraid, to terrify, c acc. 2 Sam. 14, 15. 2 Chr. 32, 18. Neh 6, 9. 14.

Deriv. מוֹרָא יראוֹן—יָרֵא.

דְרֵאֵר m. constr. דְרֵאֵר, plur. constr. דְרָאֵר; fem. רְרַאֵּר, constr. רְרַאֵּר Prov. 31, 30; participial adj. r. יָרֵא

1. fearing, reverencing; joined with personal pronouns it forms a periphrasis for the finite verb, as יֵרָא אַנֹכִי I fear Gen. 32, 12; רא אחד thou fearest Judg. 7, 10; אַנְחָנוּ לְרָאִים we fear 1 Sam. 23, 3; negat. ארנוד רָרָא he feareth not Ecc. 8, 13. Followed by the case of the verb; c. acc. Prov. 13, 13. Ex. 9, 20. Ecc. 9, 2; also freq. ירא אַד־רָהוֹד fearing God 2 K. 4. 1. 17, 32 sq. Jon. 1, 9. Oftener with genit. יָרָא יְהוָח, fearer of God, and therefore abstaining from evil, i. q. upright, godly, pious, Gen. 22, 12. Job 1, 1. 8. 2, 3. Fem. id. Prov. 31, 30. Plur. יראר אלחים Ps. 15, 4. 22, 24. 115, 11. al. Comp. Ovid, 'timidus Deorum.'

2. fearful, timid, Deut. 20, 8.

לְרָאוֹן (piety? r. יְרָאוֹן) Iron. pr. n. of a city in Naphtali, Josh. 19, 38.

רְאֵּלֶּה (whom Jehovah looks upon, r. קאָלוּ, pr. n. m. Jer. 37, 13. 14. Writter רְצֵּבֶּה in some editions.

יָרֵב i. q. יְרָב, an adrersary, hence מֶּלֶּהְ רָּבְב an adverse king, hostile, i. e the king of Assyria, Hos. 5, 13. 10, 6. R. בִּיב.

ירב תַּבֶּל m. (contr. for רָּבֶּב תַּבֶּל m. (כְּחָרֵב תַּבֵּל perubbaal, a surname of Gideon, the judge of Israel. Judg. 6, 2. In 2 Sam. 11, 21 he is called זְרָבְּבָּשׁר, q. v. Sept. 'Γεροβάαλ.

רָרֶבֶּר (whose people is many, r. בְּרֶבְּר , Jarobeam, comm. Jeroboam, pr. n. cf two kings of the ten tribes. a) One the son of Nebat, was the founder of that kingdom, and introduced the worship of the golden calves, r. 975-54 B. C. 1 K. 11, 26-43. c. 12-14. b) The other, the son of Joash, r. 825-784 B. C. 2 K. 13. 13. 14, 23-29.

רְּבְּשֶׁר (with whom the idol contends, r. רִּרב, comp. רְּבֶּב) Jerub-besheth, pr. n. m. 2 Sam. 11, 21. See

לְרֵי, once by aphæresis לְרֵי, Judg. 19, 11; Fut. יַבְּי, יִבְּי, in pause יַבְּיָר Ps. 18, 10; Imp. יַרְי, once יְרָי, Judg. 5, 13; Inf. absol. יְרָי, Gen. 43, 20, constr. יָרָ, c. suff. יְרָי, once יַרָי, Gen. 46, 3.

1. to go down, to descend; Eth. OLR to descend; in Arabic comp. 3,9 to go to drink, to go to water, pr. to go down to the water, etc. but the word in com mon use is نېزل.—Construed: a) Ab sol. Ex. 19, 24. Is. 47, 1. β) The place. whence is put with ju, Ex. 19, 14. E2. 27, 29; מַּעֵּל וּ Sam. 25, 23. Ez. 26, 16 : also in acc. Jer. 13, 18 the crown shall come down as to your heads, i. e. fron your heads. y) The place whither with עבל upon, e. g. from heaven upon a moun tain Ex. 19, '9, also Ez. 47, 8. Josh. 3, 16 Judg. 11, 37; w'th ይ 2 Sam. 11, 10; ነ Cant. 6, 2; \(\mathbb{E} \text{ Ex. 15, 5. Is. 63, 14; c. acc} \) with or without n-local Gen. 12, 10. Ps 55, 16. Job 7, 9. 17, 16. Hence 1 art. c. genit. יוֹרְדֵר בוֹר those going down to בוֹר the pil, i. e. about to die, see אבר, Ps. 28, 1. 30, 4. al. Ps. 22, 30. Is. 42, 10. Also with ל of pers. to whom Ex. 11, 8. Neh. 6, 3. Poet. like other verbs of running down, flowing, (see Heb. Gram. § 135. 1. n. 2.) it is construed with an accus. of that which descends or flows down in ahundance; espec. of the eye as running

Spoken of motion from place to place, not only of descending from a mountain Ex. 34, 29, but genr. of those who go from a higher to a lower place or region. Often of God as descending from heaven, Gen. 11, 5. 18, 21. Ex. 3, 8. Is. 31, 4. Mic. 1, 3.—Spec. a) Of those who go down to a fountain or river Gen. 24. 16. 45. Ex. 2, 5. Josh. 17, 9. 1 K. 2, 8; or to the sea Jon. 1, 3. Is. 42, 10. Ps. 107, 23, since the land is higher than the water; but comp. Ez. 27, 29. b) Of those who go out of a city, cities being mostly built on hills and mountains for the sake of security, Ruth 3, 3. 6. 2 K. 6, 18; or who go down from a citadel (acropolis) to the lower parts of a city 1 Sam. 9. 25. 27. 2 Sam. 11, 9. 10, 13. 1 K. 1, 25. 38. al. c) Of those who go out to battle, as occurring in plains, Judg. 5, 14. 1 Sam. 14, 36. 2 Sam. 21, 15. 2 Chr. 20, 16. Of those who go from a mountainous district or country to one lower and more level, as from Jerusalem or its vicinity to Egypt Gen. 12, 10. 26, 2 sq. 46.3; or to the country of the Philistines and the sea-coast (מַלָּבֶּשׁ) Gen. 38, 1. 1 Sam. 13, 20. 23, 4. 11; or to Samaria 1 K. 22, 2. 2 K. 8, 29. 2 Chr. 22, 6. Of those who go towards the south; since the ancients regarded the northern parts of the earth as the highest; 1 Sam. 25, 1. 26, 2. 30, 15. See the intpp. ad Virg. Georg. 1. 240 sq. Hdot. 1. 95. 1 Macc. 3, 37. 2 Macc. 9, 23. Comp. C. B. Michaelis Diss. de notione superi et inferi, reprinted in Comment. Theol. a Velthusen aliisque, V. p. 397 sq.

Often also of inanimate things, as of a stream descending from a mountain Deut. 9, 21; of the rain Ps. 72, 6; of a way and of boundaries which tend downwards or towards the south, Num. 34, 11, 12. Josh, 18, 13 sq. Of the

day as declining, Jucg. 19, 11; of ra lamity as sent down from God Mic 1, 12. etc.

2. to be brought down, cast down, thrust down to fall. 1 Sam. 23, 6 irr an ephod had fallen into his hand, i. e. he had an ephod with him. So of a crown falling from the head (see above in β) Jer. 3, 18; a wood cut down Is. 32, 19. Zech. 11, 2; a wall thrown down Deut. 28, 52; a city destroyed Deut. 20. 20; horses killed in battle Hagg. 2, 22. So to be cast into the sea, to sink, Ex. 15. 5; into Sheol Is. 5, 14; also trop. of those who are cast down from a state of prosperity into poverty and want, Deut. 28, 43. Jer. 48, 18. Lam. 1, 9.

HIPH. זוררד to make go down, to cause to descend, in any way, either a person or thing, to bring down, Gen. 42, 38. 44, 29. 31. Hence

1. Of persons, to lead or bring down, cause to come down, Gen. 44, 21. Judg. 7. 4; to let down, as with a cord, Josh. 2, 15. 18; to bring or send down, as into Sheol, 1 Sam. 2, 6. Ez. 26, 20. Also with violence, to cast down. cause to fall, as God nations Ps. 56, 8; or kings from their thrones Is. 10, 13, comp. Obad. 3. 4; to subdue nations 2 Sam. 22, 48.

2. Of things, to bring or carry down. Gen. 37, 25. 43, 11; to let or take down. Gen. 24, 18. 46. Num. 4, 5; to let descend. fall, flow down. 1 Sam. 21, 14. Joel 2. 23. Lam. 2, 18. Ps. 78, 16. Also with violence, to cast down, Hos. 7, 12. Prov. 21, 22.

HOPH. THE pass. of Hiph. to be led or brought down Gen. 39, 1; to be taken down, as a tent Num. 10, 17; to be cast or thrust down Is. 14, 15. Ez. 31, 18. Zech. 10, 11.

Deriv. the two following, and מוֹרָד.

(descent) Jared. pr. n. m. a) Gen. 5, 15. Gr. 'Iaqiô Luke 3, 37. b) 1 Chr. 4, 18.

Ps. 42, 7. Job 40, 23, (pr. the flowing, the river, from the idea of descending, flowing down, r. בְּרֵבָּד, as Germ. Rhyn. Rhein. from the verb rinnen.) the Jordan, Gr. o looking, the chief river o Palestine, rising at the foot of Anti-Lebanon, and flowing into the Dead Sca. where

t terminates. Gen. 13, 10. 11. 32, 11. Arab. الأردن el Urdun. and at present also الشريعة esh-Sherfah, watering-place. On the character of the Jordan, see Bibl. Res. in Palest. II. p. 257. III. p. 309 sq. and for its sources see ib. III. p. 347 sq. Biblioth. Sac. 1846. p. 187 sq. 208 sq. — Hence מַבֶּר קירון, ή περίχωρος του Ιορδάνου, the valley and region through which it dows, Gen. 13, 10. 12. 19, 17. 2 Sam. 18, 23; comp. Matt. 3, 5. Poet. without art. אָרֵץ רַרָּדֶּן id. Ps. 42, 7. In Job 40, 23 Jordan is poet. put for any large stream; as a Cicero, for any distinguished orator. -On the etymology, see more in Thesaur. p. 626.

* בּתְלְּהָרָ ແְׁתְבּגְּ גְּצְיִּסְׁ kindr. with the roots יְרֵאְ , pr. to tremble, and then to be astonished, amazed, like Arab. צָּבָּי . Hence מְּרְהַהְּ , in 2 Mss. מְּרְהַהְּ , Is. 44, 8. Sept. שִׁ מְּתְּחִיּ , Is. 44, 8. Sept. שִׁ מְּתְּחִיּ , but the other ancient versions express the sense to fear, to be afraid, as if it were i. q. מִּרְרָאּיּ.

"רְרָוֹת, inf. absol. רְרָהוֹת, constr. רְרָהוֹת, also בְּרָהוֹת 2 Chr. 26, 15; fut. רְרָה, plur. 1 pers. c. suff. נִירֶם Num. 21, 30; imp. רַרָּה 2 K. 13, 17.

1. to throw, to cast, c. acc. Ex. 15, 4; e. g. lots Josh. 18, 6; an arrow 1 Sam. 20, 36. 37. Prov. 26, 18, hence absol. to shoot 2 K. 13, 17; metaph. of plots Ps. 11, 2. 64, 5; acc. of pers. Num. 21, 30. Part. plur. archers 1 Chr. 10, 3. 2 Chr. 35, 23. Eth. $\Phi \angle \Phi$ id.

2. to place, to lay a foundation, to found; comp. Gr. βάλλεσθαι ἄστυ i. q. to lay the foundation of a city, Syr. ביב to cast, also to lay a foundation. Job 38, 6 who hath laid the corner-stone thereof? Gen. 31, 51 lo this pillar אַשָּׁר רָרָיִרָּיִר which I have founded, placed, erected.

3. to sprinkle, to water, c. acc. Hos. 6, 3; pr. to throw water, to scatter drops of water, comp. בְּרֵבָּי.—Hence Part. מוֹבָּי as subst. the early rain, see above p. 392.

Niph. pass. of Kal no. 1, to be cast at, shot through, with arrows; fut. בַּבָּרָה Ex. 19. 13.

Hiph. דְּיָהָה, fut. דְּיָהָה, conv. נְּיִּוֹרָם 2 K. 13, 17, plur. נְיִּוֹרָאוּ 2 San 21, 24.

2. to sprinkle, to water, i. q. Kal no. 3; hence Part. דֹרָה i. q. דֹרָה the early rain, Joel 2, 23. Ps. 84, 7.

3. to thrust out the hand, like בָּלָּחְ יָדְּ espec. in order to point out or show any thing; hence to point out, to show, Gen. 46, 28. Prov. 6, 13 בְּצְבְּבִּרְחִרִּ ing with his fingers, i. e. making signs. With two acc. of pers. and thing Ex. 15, 25.—Hence

4. to teach, to instruct, comp. Gr. δεικνώ, ἀναφαίνω, absol. Ex. 35, 34. Mic. 3, 11; with acc. of pers. Job 6, 24. 8, 10. 12, 7. 8; acc. of thing Is. 9, 14. Hab. 2, 18; with two acc. of pers. and thing Ps. 27, 11. 86, 11. 119, 33. Also with a of thing, pr. to instruct in any thing, Job 27, 11. Ps. 25, 8. 12. 32, 8; once with a pr. to teach or form to any thing 2 Chr. 6, 27; with a sto any thing Is. 2, 3. Mic. 4, 2. With dat. of pers. and acc. of thing Deut. 33, 10. Hos. 10, 12.—Part. מוֹנָה teaching, a teacher, see in its order.

Deriv. חַוֹּרָה, תּוֹרָה, מוֹרָה, and pr. names רְּרָנְּיָה, וְיִרְיָאֵל , יְרִרּאָל , יְרָרָאָל, רְיָרָיָאָל, יְרָרָאָל.

רְרְבְּאֵל (founded of God, r. הָרָה) Jeruel, pr. n. prob. of a town and of a desert adjacent, 2 Chr. 20, 16.

יְרְרֹתְּל (i. q. יְרָרֹתְּל moon) Jaroah, pr. n. m. 1 Chr. 5, 14.

יָרוֹק m. green thing, green herb, Job 39, 8. R. פָּיָב,

ירוּשָׁל and יְרוּשָׁל (possessed sc. by a husband, r. יְרִישׁ (*Jerusha*, pr. n. of the mother of king Jotham, 2 K. 15, 33. 2 Chr. 27, 1.

קרוּשָׁלֵח, according to the Masora five times fully ררוּשָׁלֵח Jer. 26, 18 Esth. 2, 6. 1 Chr. 3, 5. 2 Chr. 25, 1. 32 9; fem. Is. 3, 8. 10. 11. 40, 2. 9. al. (poet. בשׁלַ Gen. 14, 18. Ps. 76, 3;) pr. n. Jeru-

salem, Gr. Γεφονσαλήμ and Γεφονσάλνμα, a royal city of the Canaanites Josh. 10, 1. 5. 15, 8; after the accession of David, the chief city of the Hebrews, and the royal residence of David and his posterity, situated on the confines of Judah and Benjamin. For a full description of its topography and antiquities, see Bibl. Res. in Palest. I. p. 371 sq. Comp. Reland Palest. p. 832 sq.

As to the etymology and orthography of the name, there has been much dispute. In respect to the former, Reland Palæst. p. 832 sq. and recently Ewald Heb. Gram. p. 332, hold לרבושלם to be i. q. יְרוּשׁ־שָׁלַרִם possession of peace, one being aropped. But this is contrary to analogy; since where a letter is doubled, the first in such case is not dropped, but compensated by a Dagesh forte in the other, as in יְרַבַּצַל for בָּרוֹב for בּבל; and besides, the form בָּבל nowhere occurs in the sense of possession (i. q. רֶּבְּשָׁה) either separately or in compounds. Hence it is better to regard as derived from r. הַרָּח no. 2, i. q. a founding. foundation; whence רַרוּשֶׁלָם a foundation of peace, of prosperity; comp. רְרְבָּאֵל.—As to the other part of the compound name, there are some who as the dual of מַבְנִם and שַׁלַנִם as the dual of קלה quiet, and suppose the city to be thus designated as double, or having two parts, comp. 2 Sam. 5, 9; so Ewald and Maurer. But in the passage cited there is no mention of a double city; and that the b in this word is a primitive radical, and not servile, is apparent from the forms שַׁלֵּם Gen. 14, 18, Chald. יַרוּנָשׁלָם, Gr. Σόλυμα, 'Ιεροσόλυμα. More probably, therefore, it was anciently pronounced prosperity; peace, safety, prosperity; but in the later periods of the silver age, some began to write it שלים, and to regard it as a noun plural or perhaps dual which was to be pronounced שֵׁלֵיִם; and this in the seventh or eighth century, when the points were added, had become the established view, so that the grammarians supposed the same pronunciation was to be restored in all tases. It follows, in our view, that the defective form ought every where to be read and pointed בְּרִּנְשָׁלֵב. In like manner Samaria in Heb. and anciently, was called מְלְּיִלְיּלְ, Chald. יְלְיְלֶּילָ, and thence as if dual, יְלֶיבְילִי, comp. Lehrg. p. 538 See more in Thesaur. p. 628, 629.

רְהְּשְׁלֵם Chald. Jerusalem, Ezra 4, 12 20. 24. 5, 1. 2. 15, also יְרוּשְׁלֶם Ezra 5 14. 6, 9.

" סיברי obsol. root, perh. i. q. פְּרָר, to be pale, yellow, ¬ and ¬ being interchanged; see under ¬, p. 290.—Hence the two following, and יָרִים

תה. m. the moon, so called from its paleness; in prose always with the article, in poetry usually without it; Gen. 37, 9. Deut. 4, 19. 17, 2. 2 K. 23, 5. Jer. 8, 2. Ecc. 12, 2. Ps. 8, 4. 104, 19. Job 25, 5. al. Ps. 72, 5 הַבֶּדְ in the sight of the moon, i. e. so long as the moon shall give her light; comp. v. 7.

יְרָחָד m. plur. יְרָחִים, constr. יְרָחַד; denom. from הַרָח

1. a month, i. e. a lunar month, as was customary among the Hebrews; comp. Germ. Mond and Monat, Engl. moon and month, Gr. μήτη and μήτ, Lat. mensis. Syr. imonth. It is i. q. win, but less frequent, and used mostly by earlier writers. Ex. 2, 2; and in the poetic style Deut. 33, 14. Job 3, 6, 7, 3, 29, 2, 39, 2. Zech. 11, 8. But see 1 K. 6, 37, 38, 8, 2. months are in part Plur. no. 2, b.

2. Jerah. pr. n. of a people and region of Arabia, of the descendants of Joktan, Gen. 10, 26. 1 Chr. 1, 20. Bochart in Phaleg II. 19. not unaptly supposes this name to be itself Hebrew, but yet a translation from an Arabic name of the same signification; and this being premised, he understands by it the Alilai, dwelling in a gold region on the Red sea (Agatharchides c. 49. Strabo XVI. p. 277), whose true name he conjectures to be بنے هلال sons of the m ion, so called from the worship of the moon or Alilat, Hdot. 3.8. For a tribe bearing this name in the vicinity of Mecca. see Niebuhr's Descript. of Arabia p. 270 Germ. -More probable however is the opinion of J. D. Michaelis in Spicileg. II. p. 60, who understands by it the Moon coast (غت القبر), and Moon mountain near Hadramaut; since (جبل القمر)

ירָת in Gen. l. c. is joined with the land of Hadramaut, i. e. אַנְרָטָּדָת q. v. See Edrisi par Jaubert, I. p. 54.

רָרָת Chald. a month, Ezra 6, 15. Dan. 4, 26.

יִרִרווֹ see יְרַחוֹר.

לְּהָתָם / (who finds mercy, r. רְּהָהַם / Jero-ham, pr. n. m. a) 1 Sam. 1, 1. 1 Chr. 6, 12. 19. b) 1 Chr. 9, 12. c) 27, 22. d) 2 Chr. 23, 1. e) Neh. 11, 12. f) Other persons, 1 Chr. 8, 27. 9, 8. 12, 7.

בֹרְחָעָל Jarha, pr. n. of an Egyptian slave 1 Chr. 2, 34. 35. The etymology is unknown.

יריי, Arab. און, to throw headlong, to precipitate, בּבָּשׁה a precipice, destruction; hence in Kal once, to be headlong, rash, perverse, Num. 22, 32; in Cod. Samar. stands און as gloss.

Piel יְרֵשׁ to throw headlong, to cast; once Job 16, 11 על יְרָד יְיָשֶׁיִרם יִרְשֵּוֹי God hath cast me into the hands of the wicked; Sept. ἔψίψε με, Vulg. tradidit me

רְרָיּאֵל (i. q. יְרִוּאֵל q. v.) Jeriel, pr. n. m. 1 Chr. 7, 2.

הרב"ד m. (r. רוב"ב) 1. an adversary, Ps. 35, 1. Jer. 18, 19. Is. 49, 25.

2. Jarib, pr. n. a) See יכין no. 1. a. b) Ezra 8, 16.

יְרִיבֵּר (see יְרִיבֶּר) *Jeribai*, pr. n. m. 1 Chr. 11. 46.

קרייה and יְרִייּהוּ (founded i. e. constituted of Jehovah, r. רָרָיּה *Jeriah*, pr. n. m. 1 Chr. 23, 19. 24, 23. 26, 31.

יריחון Josh. 2, 1. 2. 3. יריחון Num. 22, 1, and יריחון 1 K. 16, 34, Jericho, a celebrated city of Palestine, situated near the Jordan and Dead Sea, in the territory of Benjamin, and in a most fertile region. Sept. 'Iepizw', Strabo 'Iepizwo's XVI. 2. 41, Arab. בווע בייוי Erika, called also Rika; see Reland Palæstina p. 383. 829 sq. Bibl. Res. in Palest. II.

the primary one, signifying place of fra grance, from r. קוֹד.

ירבות see in ירומות.

רְרֵיםוֹה (heights, r. יָרֶם (heights, r. יָרֶם) Jerimoth, pr n. m. 1 Chr. 7, 8.

so called from its tremulous motion, spec. of a tent Is. 54, 2. Jer. 4, 20. 10, 20. 49, 29; of the sacred tabernacle Ex. 26, 1 sq. 36, 8 sq. 2 Sam. 7, 2; of Solomon's palace Cant. 1, 5. Syr.

רְרִיעוֹת (curtains) Jerioth, pr. n. f. 1 Chr. 2, 18.—R. יֵרֵע.

* יּוֹבֵי, obsol. root, of the same or a similar power with the kindred יְבַכָּח, to be tender, soft. Hence יְבַכָּח, pr. n.

יְרַבִּיִם constr. יְרָבָיִם; c. suff. יְרַבִּים; dua' יְרַבִּים; fem. Num. 5, 21.

1. the thigh, so called from its softness, see r. קבָד; Gr. μηρός, Arab. گرو and 5, thigh, buttock, haunch. How far it differs from מְחַנֶּרֶם the loins, oopis, is apparent from Ex. 28, 42: thou shalt make for them linen drawers to cover their shame, בְּבָרִם וְצֵר יְרֵבִים from the loins even unto the thighs; as also from the general use of the word. That is, denotes the lower part or region of the back, while דָרָבָּיִם, dual יַרֶבָּיִם, signifies the thick and fleshy double member which commences at the bottom of the spine and extends to the lower legs (שוֹקֵים). i. e. the two thighs with the buttocks. So בה חייה the socket of the thigh. by which the thigh is connected with the pelvis, the hip-joint, Gen. 32, 26. 33. on or at the thigh, where the sword is worn, Ex. 32. 27. Judg. 3, 16. 21. Ps. 45, 4. To smite the thigh, a gesture of mourning and of indignation, Jer. 31, 19. Ez. 21, 17; comp. Hom. Il 12. 162. ib. 15. 397. Od. 13. 198. Cic. cl. Orat. 80. Quinctil. XI. 3. Also, to put the hand under the thigh, as the accompaniment of an oath, prob. in some connection with the sacredness of circumcision. Gen. 24, 2. 9. 47, 29; to come out from the thigh of any one, i. e. to be begotten by any one or descended from him, Gen. 46.

26. Ex. 1, 5. Judg. 8, 30; comp. Koran Sur. 4. 27. Sur. 6. 98. The buttocks are prob. meant Num. 5, 21. 27. For piw אַל־יִרָּה Judg. 15, 8, see in art. piw. In animals the thigh, haunch. ham, Ez. 24, 4.

2. Trop. of things, in which sense the fem. form הקיקה is much more usual. E. g. a) the shank of the sacred candelabra, where the stem (תְּיָבֶה) separated into the three feet, Ex. 25, 31. 37, 17. b) the side of a tent or tabernacle Ex. 40, 22. 21; of an altar Lev. 1, 11. 2 K. 16, 14.

DUAL ירבים the two thighs Ex. 28, 42, see in no. 1, above. Cant. 7, 2.

רְרָכָה f. (r. לְרֵהְ i. q. רְרֵהְ no. 2. b, the side. hinder part, e. g. of a country, c. suff. בְּרָהִוֹ Gen. 49, 13. Comp. בְּרָהָתוֹ

DUAL בְּרְכְּחֵר constr. רְרְכְּחֵר , once בְּרְכְּחֵר 1 K. 6, 16 Cheth. pr. the two thighs, buttocks, haunches, but used only of things. E. g.

1. the hinder part, hinder side, rear, Ex. 26, 22, 23, 27, 36, 27, 28, 32; of the temple 1 K. 6, 16, Ez. 46, 19.

2. The interior of any thing, the hinder or inner parts, recesses, penetralia, as of a house Am. 6, 10. Ps. 128, 3; of a ship Jon. 1. 5; of a cavern 1 Sam. 24, 4; of a sepulchre Is. 14, 15. Ez. 32, 23. Hence לְּבְנִין the recesses of Lebanon, i. e. the extreme and inaccessible parts of the mountain, Is. 37, 24; also Judg. 19, 1. 18 בְּרַבֵּין בִּרְבָּיִן the recesses of mount Ephraim. Hence

רָכְּה Chald. f. the thigh, Dan. 2, 32.

ירום, פנס , ספס, prob. i. q. פנס, ספס, לבים, to be high. Hence pr. n. דְּרַמֵּים, alex

A city in the plain of Judah, anciently a royal city of the Canaanites, Josh. 10 3. 12, 11. Neh. 11, 29. Vulg. Jerimoth Jerimuth; Euseb. and Jerome Jarimuth Jermucha, ten miles from Eleutheropolis towards Jerusalem; now Lack Yarmak, see Bibl. Res. in Palest. II. p. 344. b) A city of the Levites in Issachar, Josh. 21, 29; called no. 19, 21.

לְרְמֵּדֹת (heights, r. יְרְמֵדֹת) Jeremoth, pr. n. m. a) 1 Chr. 8, 14. b) Ezra 10, 26. c) v. 27. d) 1 Chr. 23, 23, for which רִירִים 24, 30. e) 25, 22, for which רִירִים v. 4. f) Ezra 10, 29 Cheth. Keri רְיִם.

רְבְּיִר (dwelling in heights, r. רָבָיר (dwelling in heights, r. קבר) Jeremai. pr. n. m. Ezra 10, 33.

ארקייה and ירְקיה (whom Jehovah setteth up, r. ירְקיה (Chald. no. 2) Jeremiah, Sept. 'וּנְּפְּה pr. n. a) The distinguished prophet, son of Hilkiah a priest, Jer. 1, 1. 27, 1. Dan. 9, 2. etc. b) 1 Chr. 12, 13. c) 2 K. 23, 31, comp. Jer 35, 3. d) 1 Chr. 5, 24. e) 12, 4. f) 12, 10. g) Neh. 10, 3. 12, 1. 12.

to tremble, and hence to fear, to be afraid, i. q. אַרַר, אַרַר. Arah. אַרַר, id. This signification lies in the primary syllable דָר, comp. the roots רָבָּב , comp. the roots רָבָּב . Once in præt. Is. 15. 4 לוֹי הַנְּרְעָּר לוֹי him (Moab), sc. for fear, terror.—Fut. בַּבָּר belongs to r. בַּבָּר.

Deriv. יְרִינֶה, pr. n. רריעוֹח,

ירְפְּאַרְ (what God heals, r. אָנֶיֶן) fr-peel, pr. n. of a place in Benjamin, Josh. 18, 27.

* וֹ, בְּקַק I. to spit, i. q. בְּקָק II, Chald. בּיִּק, Ethiop. OLA, id. Præt. Num. 12. 14. Deut. 25, 9. Inf. absol. בְּקֹק Num. l. c.—The fut. בְּקָק is borrowed from בְּיָּק

* II. Pi, obsol. root, to be green, pale green, as a plant; comp. irini. Arab.

to put forth leaves, as a tree; IV to sprout; both from the idea of greenness, verdure. Hence the six following and בְּרִים.

P.; m. adj. green, neut. something green, green herbage, 2 K. 19, 26. Is

Pף m. greenness, אַטְיּרֶרְסְ all greenness of plants, every green plant, Gen. 1, 30. 9, 3. אַשְׁאָ דְיָרָ greenness of grass i. e. green grass, Ps. 37, 2. Elsewhere concr. the green, the verdure, foliage, of fields and trees, Ex. 10, 15. Num. 22, 4. Is. 15, 6.

ΤΡΤ΄ m. (r. ΡΤ΄) greenness, paleness, χλωφότης, ώχφότης. Spoken

1. Of persons, paleness of face, that ghastly greenish-yellow tinge which arises from sudden affright, Jer. 30, 6.

2. Of grain, paleness, yellowness, a turnng yellow from disease, Deut. 28, 22.
1 K. 8, 37. Am. 4, 9. Hagg. 2, 17. Arab.

5 בَבْשُونُ id. Coupled with יַבְּשׁלָּיִם q. v.

יַרְקּוֹן m. (r. יָרָקוֹן) yellowness, see מֵים מֵי in art. מָים, bb.

ירְקְלֶּבֶּן (paleness of the people, r. פְּדָרָק, or perh. 'the people is spread abroad,' or פָּרָקי פָּד 'Jorkeam, pr. n. of a town of Judah, 1 Chr. 2, 44.

רַקְבַקְּבַיּן plur. f. הוֹפְרֵקביּן. R. הָיָבָי.

1. Adj. greenish, yellowish, xlmollow, spoken of a leprous colour in garments, Lev. 13, 49. 14, 37.

2. Subst. paleness, yellowness, of gold Ps. 68, 14. Ethiop. OCP gold itself.

money, coin. وَرْقْ Arab.

* שֹרֵי, 2 pers. בְּשְׁתְּי, 2 pers. בְּשְׁתְי, 1 peut. 6, 18, but c. suff. הַּשְּׁתִי, 30, 5, plur. 2. p. בְּשְׁתֵּי ; Fut. בִּירָשׁוּ, יִירְשׁוּ ,יִירְשׁוּ , 31, and fully יַרָשׁי, with He parag. יַרָשׁי, 33, 23; Inf. בְּשָׁי, c. suff. יִּרָשׁׁי.

1. to take, to seize, to take possession of to occupy, mostly by force, 1 K. 21, 15. 16, 18.—That this, and not 'to inherit,' is the primary signification, is apparent from the derivatives אַרָּיִי חִינָּיִי חִינִי חַינִי חִינִי חַנְי חִינִי חִינְי חִינִי חִינְי חִינִי חִינִי חִינִי חִינִי חִינִי חִינִי חִינְי חִינִי חִינְי חִינִי חִינְי חִינְיי חִינְיי חִינִיי חִינְיי חִינּי חִינְיי חְינְיי חִינְיי חִינְיי ח

Eth. Φζή; and perhaps lat. heres for hered-s is from the same source.-Construed: a) With acc. of thing spoken very frequently of the occupation of the promised land, Lev. 20, 24. Deut. 1, 8. 3, 18. 20. Ps. 44, 4. 83, 13. al. So of the whole earth Is. 14. 21; houses Ez. 7, 24; the wealth of nations Ps. 105, 44. Part. לור a possessor, conqueror, Mic. 1, 15. Jer. 8, 10. b) With acc. of pers. to take possession of any one, i. e. to seize upon his possession, to drive him out, to dispossess him, to succeed in his place. Deut. 2, 12 אָבֶר עַטֵּי מפניהם מישמידום מפניהם and the children of Esau drove them out (the Horites), and destroyed them from before them. v. 21. 22. 9, 1. 11, 23. 12, 2. 18, 14. 19, 1. 31, 3. Prov. 30, 23 a handmaid who has dispossessed her mistress, has succeeded in her place. Is. 54, 3. Jer. 49, 2. With מְּפֵנֵי from before Deut. 12, 29. Judg. 11, 24. The proper force of the word is apparent in the following passages: Deut. 31. 3 the Lord will destroy these nations from before thee, בַּרָרָשָׁהָּא and thou shalt take possession of them, seize upon their possessions, succeed them. Judg. 11, 23 Jehovah hath driven out the Amorites before his people Israel, אַבְּחָח הִירְשָׁנוּ and wilt thou (Sihon) take possession of their land?

2. to possess, to hold in possession, Lev. 24, 46. Deut. 19, 14. 21, 1. al. So of a land Obad. 19. Ez. 36, 12. Judg. 18, 9; wealth Judg. 18, 7. Very frequent in the phrase אָרָשׁ לַּבְּיִשׁ to possess the (promised) land, spoken of the quiet occupancy and abode of the Israelites in Palestine, promised of old to Abraham, and emblematic of the highest prosperity and happiness, Gen. 15, 7. Ps. 25, 13. 37, 9. 11. 22. 29. Is. 60, 21. Comp. Matt. 5, 5.—Poet. of animals Is. 34, 11; plants Hos. 9, 6.

3. Spec. to inherit, to receive an inheritance, with acc. of thing Num. 27, 11. 36, 8; also, acc. of pers. (comp. no. 1. b.) to inherit one's estate, to be one's heir, Gen. 15. 3. 4. Absol. Gen. 21, 10 the son of the bond-woman shall not inherit with my son, with Isaac. Part. with Jer. 49, 1. 2 Sam. 14, 7.

NIPH. מֹרָם to be dispossessed, to be driven out of one's possessions. to come

ic poverty, pass. of Kal no. 1. b. Gen. 45, 11. Prov. 20, 13. 30, 9. In this sense it has affinity with the to be poor.

PIBL מַרַיִ twice, i. q. Kal no. 1; with acc. of thing Deut. 28, 42; with acc. of pers. i. q. to drive out from a possession, to dispossess, to bring to poverty, Judg. 14, 15 יִּבְּיִבְּיִם בְּּכִבְּיִבְּיִם לְּעִבְּיִם have ye called us to impoverish us? Here some Mss. and editions omit Metheg, and the form would then be Kal. But the regular Inf. Kal would be שַּהְשִׁיִבְּיִבְ.

HIPH. אורר 1. to cause to possess, to give possession of any thing to any one, with two acc. Judg. 11, 24. 2 Chr. 20, 11. Poet. Job 13. 26 יקור נקורה נקורה בינות נקורה and makest me to possess the sins of my youth, i. e. still imputest them to me. With of pers. Ezra 9, 12.

2. i. q. Kal no. 1, to take possession of, to seize upon. a) With acc. of thing, e.g. a land Num. 14, 24; a city Josh. 8, 7. 17, 12; a mountainous tract Judg. 1, 19. b) With acc. of pers. to seize upon one's possessions, to drive out of a possession, to dispossess, to expel, Judg. 1, 29 sq. 11, 23. Josh. 3, 10. Ps. 45, 3. al. Often of God as driving out the Canaanites, Ex. 34, 24. Num. 32, 21. 1 K. 14, 24. 2 K. 16, 3. al. Trop. also of things, Job 20, 15 God shall drive them out from his belly, sc. the riches swallowed.—Hence

3. to dispossess of wealth, to make poor, 1 Sam. 2, 7. Comp. Niph.

4. to destroy, Num. 14, 12.

Deriv. השֶׁקַיְ, השֶּׁק, השֶׁק, שֶׁק, שִׁיןים, המירוּט, מוּרְשָׁה, and pr. n. m. אַנְירוּט, סירוּט, השָׁין, השָׁין, השָּׁין.

רֶּעָשׁרוּ f. a possession, Num. 24, 18.

Josh. 12, 6. 7. Judg. 21, 17. Ps. 61, 6.

2. inheritance, Jer. 32, 8.

יִצְיָת see יְשִׂיָּתְק.

ישימאל (whom God has set up, r. Jesimiel, pr. n. m. 1 Chr. 4, 36.

* בְּשִׁים 1. i. q. שׁוּם to put, to place; hence הַשְּׁים Judg. 12, 3 Cheth.

2. Intrans. to be put, placed; comp. אבר and אבר. Fut. פֿיִרשָׁם Gen. 50, 26; also Gen. 24, 33 Cheth. where in Keri s בּיִּרשׁם Hoph. of בּיִּרשׁם.

יְשִׂרָאֵל, (for יְשִׂרָח אֵל, warrior or soldier of God, r. מָשֶׁרָח, see Gen. 32, 29)

Israel. pr. n. given by Jehovah to the patriarch Jacob see Gen. 32, 29, 35, 10, but more frequently put for his poeterity, the people of Israel.—Hence

1. For the whole people of Israel, the twelve tribes, is put בנר רשר the children of Israel in the Pentat. Josh. Judg. Sam. Kinge and Chronicles; ברת ישראל the house of Israel Ex. 16. 31. 40. 38, also simpl. יְשֹׁרָאֵל Israel. the Israelites, Ex. 5, 2. 9, 7. 11, 7: with sing. masc. Josh. 4, 22, 7, 8, 11, Am. 7, 11, 17; sing. fem. Is. 19, 24. Jer. 3, 11; plur. masc. Josh. 3, 17. 7, 25. Judg. 8, 27. So too in the phrases אַלחָר ד', קרוש יְשׂרָאֵל. i. e. Jehovah; בּרְשֵׁרָאֵל in Israel, 1 Sam. 9 9. Judg. 11, 40. Ruth 4, 7. Deut. 17, 4. ארץ ישראל the land of Israel, Palestine, 1 Sam. 13, 19. 2 K. 6. 23. Sometimes the whole people is presented as one person, Ex. 4. 22 Israel is my son. Num. 20, 14; and so Is. 41. 8. 42. 24. 43, 1. 15. 22. 28. 44. 1. 5; parall. בַּבֶּכִב .--Emphat. is sometimes put for the true Israelites ("ληθώς 'Ισφαηλίται John 1, 48), those distinguished for piety and virtue, and worthy of the name. Is. 49. 3. Ps. 73, 1; comp. Rom. 9, 6 οὐ γὰρ πάντες οἱ 🚯 ' Ισομήλ, ούτοι ' Ισομήλ.

2. In consequence of the dissensions between the ten tribes and Judah after the death of Saul, these ten tribes, among whom Ephraim took the lead, as being the majority, took to themselves this honourable name of the whole nation. see 2 Sam. 2, 9, 10, 17, 28, 19, 40-43. 1 K. 12, 1; and on their separation after the death of Solomon into an independent kingdom, founded by Jeroboam this name was adopted for the kingdom, so that thenceforth the kings of the ten tribes are called מַלְבֵּר רָשֹׁרָצֵּל, and the descendants of David, who reigned over Judah and Benjamin, מַלְכֵּר יָהוּרָת. in the prophets of that period Judah and Israel are put in opposition, Hos. 4, 15. 5, 3 5. Am. 1. 1. 2. 6. Mic. 1. 5. Is. 5, 7. Yet the kingdom of Judah was still reckoned as a part of the people Israel; as in Is. 8. 14 the two kingdoms are called the two houses of Israel, comp. Is. 10, 20. And hence, after the destruction of the kingdom at Samaria, the name Israel began to be applied to the whole surviving people; so in Jer. Ezek. Ezra,

Nehemiah, see 2 Chr. 12, 1. 15, 17. 19, 9. 21, 2. 4. 23, 2. 24, 5.

The gentile n. is יְשִׂרְאֵלִי Israelite 2 Sam. 17, 25; fem. יִשִׂרְאֵלִית Lev. 24, 10.

וואס איני ווואס איני וואס איני וואס

בּן with Makk. בְּיָשׁ (ר. חשֶׁרָ, as בַּּן from בָּּיִנְה pr. זֹי נוֹימו, being, existence; then what is, what exists, there is. Hence

1. Implying existence, presence, etc. there exists, there is; so Arab. إيسا, Syr. ביתר, Chald. אַרתר q. v. a) Spec. there exists; Ps. 58, 12 בשראלחים שפטים אָרַא there is (exists) a God that judgeth in the earth. Is. 44, 8 הַנָשׁ צֵלוּהָ מָבָּלְצָרֵי is (exists) there a God besides me? Ps. 14, 2. 2 Sam. 9, 1. Jer. 5, 1. Lam. b) Genr. there is, Fr. il y 1, 12. a, Germ. es gibt, implying existence, presence, readiness, etc. Ruth 3, 12 ביש there is (here) a kinsman נאל מרוב ממני nearer than I. Judg. 19, 19 there is (ゼラ) both straw and provender, i. e. here, ready. 1 Sam. 21, 5 לַחֶם כֹּדֶשׁ יָשׁ Ecc. 1, 10. 2, 21. 7, 15. 8, 14. Prov. 13, 7, 18, 24. Hence comes in later Heb. the phrase לשׁת there are (were) who, twice or thrice repeated, for some, others, others, Neh. 5, 2. 3. 4 בַּשְׁר אִמְרָים there were who said, i. e. some said. Also יַשׁ אַשׁר יְחָרָח there was that it was, repeated for 'it was (happened) sometimes,' i. q. רַרָּהִר כִּר, Num. 9, 20. 21. Onk. אית הַחַנֵּי. c) With a note of place added, Gen. 28, 16 אַכן נשׁ יְהוֹיָת תַּבְּיִם חַזָּה. 24, 33. Num. 13, 20. Judg. 4, 20. Job 6, 6; or a people, etc. in or from which one is, Deut. 22, 17. 2 K. 2, 16. Ezra 10, 44.

2. Put directly for the subst. verb to

3. לְּשׁלֵית there is to any one, he has, genr. to have, i. q. לְּיִדְּיִן, see in רְּיִדְּיִן no.
3. bb. Syr. בּבּׁן id.—Ruth 1, 12 הַּיִּדְיִּן לֵּיִּרְ לִּיִּרְ לִיִּרְ לִּיִּרְ לִיִּרְ לִּיִּרְ לִיִּרְ לִּיִּרְ לִיִּרְ לִּיִּרְ לְּיִרְ לִיִּרְ לִּיִּרְ לִּיְרְ לִיִּרְ לִּיְרְ לִיִּרְ לִּיְרְ לְּיִרְ לִיִּרְ לְּיִרְ לִיִּרְ לִּיְרְ לִיִּרְ לִּיְרְ לִיִּרְ לְּיִרְ לִיִּרְ לִּיִּרְ לִּיְרְ לִּיִּרְ לִּיְרְ לִּיִּרְ לִּיִרְ לִּיִּרְ לְּיִרְ לִייִּרְ לִּירְ לִייִּרְ לִּיִּרְ לִייִּרְ לִייִּרְ לִייִּרְ לִּירְ לִייִּרְ לִּירְ לִייִּרְ לִּיִּרְ לִייִּרְ לִּיִּרְ לְּיִרְ לִייִּרְ לִּיִּרְ לִּיִּרְ לִּיִּרְ לִּיִּרְ לִּיִּרְ לִייִּרְ לִּיִּרְ לִּיִּרְ לִייִּרְ לִּיִּרְ לִייִּרְ לִּיִי לְּיִיךְ לִּיִּרְ לִּיִיךְ לִּיִּרְ לִייִּרְ לִּיִיךְ לִּיִי לִייִּיךְ לִּיִּי לִייִין לִּייִי בְּיִילְּין לִּייִים לִּיִייְ לִּייִים לִּייִים לִּייִים בְּילִּיין לִּייִים לִּיִייִים לִּייִים לִּיִים לִּייִּים לִּייִים לִּיִים לִּיִים לִּייִּים לִּייִים לִּייִים לִּיִים לִּיִים לִּיִּים לִּים לִּיים לִּיים לִּיים לִּיִים לְּיִים לְּיִים לְּיִים בְּיִים בְּיִים בְּיִים לְייִים בְּייִּים לִּיים בְּיִים בְּייִים בְּיִים בְּיִים בְּיִים בְּיִים בְּיִים בְּיִים בְּייִים בְּייִים בְּייִים בְּייִים בְּיים בְּיים בְּיים בְּיים בְּייִים בְּייִים בְּייִים בְּייִים בְּיים בְּייִים בְּייִים בְּייִים בְּייִים בְּייִים בְּיִים בְּיִּים בְּיִים בְּיִים בְּייִים בְּייִים בְּייִּים בְּייִים בְּייִים בְּיים בְּייִים בְּייִים בְּיִים בְּיים בְּיים בְּיים בְּיים בְּיי

Note 1. It appears from the examples, that the subst. 27 corresponds, so far as the common use of language is concerned, to the substantive verb חַרָּה, viz. to those significations of it given in no. 3; in such a way indeed as of itself to mark no distinction of number or time, but more commonly implying the present time. Thus in very many examples it is put for is, plur. are, 2 K. 2, 16. Ezra 10, 44. Ps. 58, 12. Ecc. 8 14; also Præt. was, were, Gen. 39, 4. 5. 8. Num. 9, 20. 21. Neh. 5, 2. 3. 4; Fut. will or shall be, Jer. 31. 6. So too in conditional clauses, after Dx Gen. 23, 8. 1 Sam. 14, 39; 35 Num. 22, 29. Job 16, 4,

* 🗕 ឃុំ , fut. ២ឃុំ , conv. ២ឃុំ ; inf. abs. ១១ឃុំ 1 Sam. 20, 5, once ១១ឃុំ Jer. 42, 10; constr. កុខឃុំ , c. suff. កុខឃុំ ; Imp. ១ឃុំ , កុខឃុំ ; Part. fem. កុខឃុំ , Nah. 3, 8, elsewhere កុខឃុំ , កុខឃុំ . For កុខឃុំ Ps 23, 6. see Index.

1. to sit down, to seat oneself; kindr. with are to set, to place; intrans. to be set, placed. Aram. בּהָב, יבָּהָב id. The Arab. verb وثب has the signification to sit, only in the Himyaritic dialect; see the amusing story in Pococke Spec. Hist. Arab, p. 15 ed. White; but this sense is found in the common Arabic in the subst. وثاث throne, couch, consessus. The verb is frequent in the sense to lie ... wait, to spring upon the prey, and genr. in the sense of leaping, springing. -Construed: absol. Gen. 27, 19. Prov. 23. 1; with 3 of place Ps. 9, 5. 110, 1. Is. 47, 1. 1 K. 2, 19; c. dat. pleon. Gen. 21, 16 ਜਨ੍ਹੇ ਤਲੰਗੂ and sat down for herself, by herself.-Also to be seated, to sit, to be sitting. with 3 Gen. 19, 1. 2 Sam. 7, 1; בל 1 K. 1, 35. 2 K. 13, 13. 1 Sam. 20, 24. Poet. with acc. of that on which one sits. Ps. 80, 2 ישֶׁב חַבְּרָבִים who sitteth upon the cherubim, i. e. upon a throne borne by the cherubim. 99, 1. Is. 37, 16. Impl. to sit up, Is. 52, 2.

a) Of Spec. ਕਵਾਂ to sit is spoken: judges who sit to dispense justice, Is. 28.6 בשְּבֶשׁב בֵל הַשְּבֹשׁב who sitteth at judgmend, at the judicial table (comp. בַשַׁב עַל נתחם to sit at meat 1 Sam. 20, 24), i. e. as a judge. Joel 4, 12. Mal. 3, 3. Hence סמַת השָשׁ the seat of violence, i. e. of unb) Of kings just judgment, Am. 6, 3. sitting either as judges Ps. 9, 5.8; or upon the throne, Germ. thronen, Ps. 61, 9. 55, 20. Is. 14, 13. Zech. 6. 13; comp. Rev. 18, 7. Hence in Is. 10, 13 are kings sitting upon thrones. Of God as king and judge of the world, to sit enthroned for ever, Ps. 29, 10, 102, 13. e) Of those who sit in ambush, to lie in wait, to lurk, fully לְמֵּר לְמֵּר אָרֶב Job 38, 40; with dat. of pers. Judg. 16, 9. Jer. 3, وتب 2; absol. Ps. 10, 8. 17, 12. So see above; comp. Gr. λόχος, λοχεύω, λοricon λέγω to sit down, Lat. insid) Of mourners, who sil upon lia.

the ground Is. 3, 26. 47, 1. Jol 2, 13; or solitary Lam. 1, 1. 3, 28; or who are said simply to sit, Ps. 137. 1. Neh. 1, 4. Deut. 21, 23. Hence of a widow. Gen. 38, 11. Is. 47, 8. e) Of those who sit still, who are quiet, idle, opp. to those who go out to war or to hunt, Jer. S. 14. Is. 30. 7. Gen. 25, 27 הישב אודלים sitting in tents i. e. remaining at home, occupied in domestic affairs. So κάθημαι f) Of an army Valckn. ad Hdot. 2. 86. which sits down in a place, holds it, 1 Sam. 13, 16. Lat. 'sedere contra aliq.' g) יַבֶּב נִם to sit with any one, to have intercourse, to associate with him, Ps. 26, 4.5; comp. Ps. 1, 1. Jer. 15, 17. The phrase to sit at the king's right i) Further hand see in ימין no. 1. bb. ובשב is used also of things which elsewhere are said to be set. put, placed, comp. the primary idea above and also Piel; and where other languages employ either verbs of standing, being laid, (comp. יָּכָּד, יְּכָּד,) or like the Heb. those of sitting, dwelling. Comp. zwin site of a city, 2 K. 2, 19; Chald. לחב to be situated, of a city, Targ. Is. 22, 1. Nah. 3, 1. Eth. 30Z id. So of thrones as set, placed. Ps. 122, 5 רוֹאָכָר בְשֶׁבוּ לָּבְיּה מָּלְ for there are set thrones for judgment, as the highest sent of justice. Ps. 125, 1 as Mount Zion, which cannot be moved, לבוֹלָם רָשׁב but is set fast for ever. Zech. 12, 6. 14, 10; comp. Jer. 30, 18. Zech. 2, 8. This last example can also be referred to no. 4; to which also some interpreters refer all these passages. But the idea of inhabiting does not suit the most of them; while they all admit and even require the signif. of being set. placed.-Hence inf. ಗಾವ್ಯ as subst. seat, see in its order.

2. to remain, to abide, to tarry; since those who continue in a place sit down. 2 Sam. 10, 5 tarry (מְּבִי) at Jericho until your beards be grown. 1 Sam. 25, 13. Gen. 24, 55. 29, 19. Num. 35, 25. Judg. 3, 18. al. With acc. of place, as in no. 1; Ruth 2, 7 שַּבְּי הַשְּׁיִלְ הַּיִּבְּי her tarrying in the house is little. With dat pleon. Gen. 22. 5 הוֹם בַּיִּבְּי בַּבְּי abide ye here. With dat. of pers. Hos. 3, 3 שִּׁבִּי בּ abide for me, i. e. remain true to me; also to stay for any one, to wait, Ex. 24,

14; absol. id. Num. 22. 19.—Of things, Gen. 49, 24 המשר באיקה his bow abides in strength, remains strong.

3. to dwell, to dwell in, to inhabit, Gen. 13, 6. Ps. 133, 1. al. sæp. With 3 of place, e. g. a land Gen. 13, 12, 45, 10. Deut. 2, 10. 12. 20; a city Gen. 19, 29; a house Deut. 19, 1; with בַל אָרָמָה as מַל as עַל אָרָמָה on or in a land Lev. 25. 18. 19. Jer. 23, 8. Ez. 28, 25; also with 3x at, by, Ez. 3, 15; ל Judg. 5. 17; עם Gen. 27, 44; אַר with Gen. 34, 16; 'ם before a teacher, master, i. e. with, 2 K. 4, 38. 6, 1; c. acc. as בַּרָת בַּרָת Is. 44, 13. 42, 11. Poet. Ps. 22, 4 יושב חהלוח ישראל inhabiting (dwelling among) the praises of Israel, in the temple, where the praises of Israel resound before thee. But and c. acc. is also to dwell at, by, near a place, to be neighbour, comp. שַׁבֶּן; e. g. in both senses Gen. 4, 20 רשֶׁב אֹהֶל וּמָקנָה those dwelling in tents and by (with) the flocks, i. e. nomades; also Ez. 26, 17 fin. רושבים her neighbours, i. e. neighbouring cities. nations. To dwell in the house of God is to frequent his temple and its worship Ps. 23, 6. 27, 4. 84, 5; comp. 33. Spoken often of God as dwelling either in heaven Ps. 123, 4, 1 K. 8, 39. 43. 49; or the temple Ps. 9, 12. 2 Sam. 7, 6; so too of an idol Is. 44, 13; of beasts Jer. 50, 39; and also of things, as the ark 1 Sam. 7, 2; justice Is. 32, 16.—PART. ਹੋੜ੍ਹਾਂ a dweller, inhabitant, often as subst. as יִשְבֶר יִרוּשֶׁלֶם Jer. 17, 25; בֶּל (51, 12; מְאָרֶץ (10, 18; בֹ (55; בַּל (10, 18; בֹ (15, 18, 18, 38, 18, 33, 8). Sing. often collect. רוֹשֶב יִר inhabitants of Jerusalem Is. 5, 3; יוֹשֶׁב שֹׁמְרוֹן; 9, 8; comp. 20, 6. 24, 17. Jer. 48, 43. al. Also in fem. רשֶׁבֶּת collect. for inhabitants Is. 12. 6. Jer. 21, 13. 48, 19. Mic. 1, 11 sq. See in no. 5. p. 167.

4. Poet, also pass, or intrans, to be inhabited, to be habitable, i. q. Hoph, with which Kal often agrees in signif. Comp. בובל So too Gr. rales, espec. raistáw Od. 4. 404. Spoken of cities Jer. 17, 25; regions Joel 4. 20 Judah shall be inhabited for ever, opp. 'to be desolate' v. 19; Sept. κατοκηθήσεται, Vulg. habitabitur. Zech. 7, 7. Often בון אלי to be uninhabited, not habitable. in the description of desolate cities and regions, e. g. Baby on Is. 13 20 comp. parall. Jer.

50, 40; also Jer. 49, 18, 33, 50, 13, 39, Of Tyre Ez. 29. 11 no foot of man or beast shall pass through it, neither shall it be inhabited (ITA 83) forty years, comp. Jer. 2, 6 and parall. Ez. 26. 20. Of Askelon Zech. 9, 5; the cities of Idumea Ez. 35, 9. Of regions Jer. 17, 6; also of single houses Job 15, 28, where Sept. οἴκους ἀοικήτους. In all these passages the Sept. and Vulg. have the pass. κατοικείσθαι, habitari; while the Chald. and Syr. mostly retain the active form, which in those languages, as in Heb. admits the passive or intransitive sense. This signif, therefore stands firm, although denied by Hengstenberg, ad Zech. 12, 6. Christol. II. p. 286.

Niph. בשני to be inhabited Ex. 16. 35 Jer. 6. 8. Ez. 12. 20. 26. 17 בינים היפים inhabited from the seas i. e. frequented by maritime nations. 38, 12.

PIEL causat. of Kal no. 1. i, to set, to place, to pitch tents Ez. 25. 4.

Hiph. הושרה, once c. suff. הושרה Zech. 10. 6 for הושבהים as in some Mss The writer prob. had in mind the similar form השיבותים from r. בשר.

1. Causat. of Kal no. 1, to cause to sit, to seat, to set, 1 Sam. 2, 8. 1 K. 21, 9. 10. 12. Job 36, 7.

2. Causat. of Kal no. 3. to cause to dwell or inhabit, Ps. 4, 9. 68, 7. 113, 8; with two acc. Ps. 113, 9; \$\frac{1}{2}\$ of place Gen 47, 6. 2 K. 17, 6. Hos. 12, 10; \$\frac{1}{2}\$ Hos. 11, 11. Also to let dwell with oneself to cohabit with as a wife; hence i. q. to take to wife, to marry. Ezra 10, 2. 10. 14. 17. 18. Neh. 3, 27. Comp. Eth. \$\frac{1}{2}\$ Or \$\frac{1}{2}\$ id.

3. Causat. of Kal no. 4. to cause to be inhabited. Ez. 36, 33. Is. 54, 3.

HOPH. 1. to be made to dwell, Is. 5,8. 2. to be inhabited, Is. 44, 26.

Deriv. רְשֶׁבֶּי, רְשִׁישֵּׁ, בְּשִׁים, בְּשֶׁבֶּח, pr. n. רִשְׁבְּיָה, רִשְׁבָּבְּה, בְּשִׁרָה, הִשְּׁבְּבָּה, מוֹשׁרָה, השִׁבְּבָּה, and the two following.

Josheb-bashshebeth, pr. n. of one of David's chief officers, 2 Sam. 23, 8; in the parall. passage 1 Chr. 11, 11 בְּשִׁרָּב.

לָשֶׁרְאָּב (seat of one's father) Jeshebeab, pr. n. m. 1 Chr. 24, 13.

רְשְׁבֵּח (praising, r. בְּשְׁבָּח (praising, r. בְּשְׁבָּח n. 1 Chr. 4. 17

לְשׁבּוֹ רְנִיבּ (his seat is at Nob) Ishbobenob, pr. n. m. 2 Sam. 21, 16 Cheth.

ילְשָׁבֵּר בְּכֹּב (my seat is at Nob) Ishbi-benob, pr. n. m. 2 Sam. 21, 16 Keri.

יַשְׁבִּר לֶּחֶם (r. בֹּחֶם) Jashubi-lehem, pr. n. m. 1 Chr. 4, 22.

יְשְׁרְעָם (to whom the people turneth) Jaehobe בין, pr. n. m. 1 Chr. 11, 11. 27, 2.

קְשֶּׁלֶּתְ (leaving, r. בְּשֶׁלֶּת) Ishbak, pr. n. of a son of Abraham by Keturah, Gen. 25. 2.

רְשָׁבְקְשָׁרְיְ (for הַשְּׁבֶּק בְּשֶׁר seat in hardness) Joshbekashah, pr. n. m. 1 Chr. 25, 4. 24.

ישרב (he turneth, r. מודב (he turneth, r. מודב) Jashub, pr. n. a) A son of Issachar. Num. 26, 24. Hence patronym. לְשֶׁבִּר Num. l. c. b) Ezra 10, 29.

רְשְׁרָה (even. level, r. מְשָׁרָה (b. level, r. מָשָׁרָה (even. level, r. מָּיָה (leven. pr. n. of a son of Asher, Gen. 46, 17.

יְשׁוֹתְיָה (whom Jehovah bows down. r. תַּשָּׁין *Jeshohaiah*, pr. n. m. 1 Chr. 4, 36.

רְשְׁרָי (i. q. רְשְׁרָה) Ishvi, pr. n. a) A son of Asher, Gen. 46, 17. b) A son of Saul, 1 Sam. 14, 49.

קַלְּלֵּדְעָ pr. n. Jeshua, contracted from בְּשִׁדְּעָ i. q. בַּשְׁלִדְּן Joshua q. v. common in the later Hebrew; whence Gr. 'Іŋ-σοῦς.

1. Of men. a) Of Joshua the successor of Moses, Neh. 8, 17. b) Of the high priest of the same name, see pring no. 2. Ezra 2, 2. 3. 2. Neh. 7, 7. c) 1 Chr. 24, 11. d) Three Levites, 2 Chr. 31, 15. Ezra 2, 40. 8, 33. Neh. 7, 43. 8, 9. 4. 5. 10, 10. 12, 8. 24. e) Neh. 3, 19. comp. 7, 11. Ezra 2, 6.

2. Jeshua a city of Judah, Neh. 11, 26. הְשֵׁרְשָׁהְ f. (רְ. בְּשֵׁרְ,) with ה parag. poet. הְשֵׁרְעָהַ Ps. 3. 3. 80, 3. Jon. 2, 10.

1. deliverance, safety, salvation in a temporal sense, Is. 56, 1. 59, 11. Ps. 14 7. al. Ps. 3. 9 חליחות הישונה to Jehorah belongeth delirerance, it comes from him. אלהר ישוקחר God my deliverer Ps. 88. 2. חיה לי לישוצה he is to me for deliverance, is become my deliverer, Ex. 15, 2. 2 Sam. 10, 11. Ps. 118, 14, 21. So of deliverance from guilt Job 13, 13.a) a deliverer, Ps. 68, 20 האל בשרקתנה . 62. 3. 7. Is. 33. 2. Plur. Ps. 42, 12 and 43. היבים פנר נאלחר my deliverer and my God; so too doubtless 42, 6. b) delivered, rescued. (comp. מַבְּבָשׁ Gen. 12, 2, and plur. ברכות Ps. 21, 7.) Is. 26, שרץ 18 ישולה בל נצבה ארץ we have not made the earth delivered, i. e. we have not delivered the earth, wrought deliverance in it.

no. 2. Arab. نَصْرُ help, alse victory.

3. welfare, prosperity, happiness, Is. 51, 6. 60, 18. Job 30, 15.

محش obsol. root, Arab. transp. to be empty. spoken of a desert and desolate region, also of a hungry stomach. Conj. IV, to have an empty stomach, to be hungry, مُحْشُلُ fasting. Hence

m. emptiness, hunger, once Mic 6, 14.

only Hiph. ישׁיִם, to stretch out, to extend, c. acc. et בְּ Esth. 4. 11. 5, 2. 8. 4. Chald. שִּׁיִשׁה, Syr. בּיֹבֶּים id

ר (perh. firm. strong. see r. ר בְּיִלָּיִר, pr n. Jesse. the father of king David, who as being of humble birth was often called by his enemies in contempt בַּרְרָשָׁר the son of Jesse, 1 Sam. 20, 27, 30, 31, 22, 7 8, 2 Sam. 20, 1, 1 K. 12, 16, (1 Sam. 16 1 sq.) The stem of Jesse, poet for th

amily of David, Is. 11, 1; and the root sprou:) of Jesse for the Messiah, id. v. 10. Sept. Isocal.

לְּשִׁיהָ (whom Jehovah lendeth, r. הְשָׁיָּה)

Ishiah, Ishijah, pr. n. a) 1 Chr. 7, 3.
b) Ezra 10, 31. Also of several Levites.

ישׁרָהּר (id.) Ishiah, Jesiah, pr. n. m. 1 Chr. 12, 6.

קשׁימָה f. (r. רַשֵּׁם) plur. לְשִׁימָה desolations, ruins, destruction, Ps. 55, 16 Cheth. Comp. pr. n. קבּית־חַיִּשִׁימוֹת p. 130. r.

רְשִׁרְמֵוֹן m. a waste, desert, Is. 43, 19. 20. Ps. 68, 8. 78, 40. 106, 14. al. R. בַּשֵׁר.

דְּשִּׁילֵי m. (r. שַּׁשֵׂי, an old man, pr. one grey-headed, only poetic, Job 12, 12. 15, 10. 29, 8. 32, 6. In the kindr. dialects the corresponding word is

a rough palatal, see under lett. . .

רְשִׁרשֵׁר (son of an old man) Jeshishai, pr. n. m. 1 Chr. 5, 14. R. שֵׁים.

* בּשְׁרָּי i. q. בּשְׁיָּט to be laid waste, made desolate; hence fut. בּשָׁהַ Gen. 47, 19. Ez. 12, 19. 19, 7. But this form can be derived from בַּשְׁיָּט itself, as בְּיִב from בַּשְׁיָט, see Heb. Gramm. § 66. n. I. 3. Plur. בּיִבְּשׁׁיִנְיה Ez. 6, 6.

Deriv. רְשִׁימוֹן, יְשִׁימוֹן, pr. n. מָּימוֹן, and

እርምን (waste, desolation) *Ishma*, pr. n. m. 1 Chr. 4, 3.

יִשְׁטָּעֵאל (whom God heareth, r. שֶׁמָּעַאל Ishmael, pr. n. a) The son of Abraham by Hagar, the ancestor of many Arabian tribes, Gen. 25, 12-18. Hence patronym. רשמעאלר 1 Chr. 2, 17. 28, 3, plur. רָם מַצָּאלַר, Ishmaelites, Arabs descended from Ishmael; they are spoken of as carrying on a traffic with Egypt, Gen. 37. 25. 27. 39, 1; and living a wandering life as nomades at the eastward of the Hebrews and of Egypt as far as to the Persian gulf and Assyria, i. e. Babylonia, Gen. 25, 18; which same limits are elsewhere (1 Sam. 15, 7) assigned to the Amalekites. Judg. 8, 24 comp. v. 22. Ps. 83, 7. b) The murderer of Gedaliah. Jer. 40, 8. 14 sq. 41, 2 sq. c) Of several other

persons, 1 C hr 8, 38. 2 Chr. 23, 1. Ezra 10, 22.

רְשְׁבֵּיְרָ, (whom Jehovah heareth, r שׁבִּילָן: (whom Jehovah heareth, r שׁבִּילָן: (whom Jehovah heareth, r

יִשְּׁמַעְיָהוּ (id.) *Ishmaiah*, pr. n. m 1 Chr. 27, 19.

רְשְׁמְרֵרָ, whom Jehovah keepeth, r. יְשְׁמֵרְ, whom Jehovah keepeth, r. יְשְׁמֵרָ, *Iehmerai*, pr. n. m. 1 Chr. 8, 18.

לְשִׁרְ, 1 pers. רְשִׁרְאָד Job 3, 13; fut. רִישַׁרְ, plur. יְישִׁר Prov. 4, 16; inf. יִישַׁר Ecc. 5, 11; pr. to be languid, weary. Hence

1. Of persons, to fall asleep, Gen. 2, 21 41, 5. Ps. 4, 9. Also to sleep, 1 K. 19, 5 Prov. 4, 16. Ecc. 5, 11; of beasts Ez. 34 25.—Arab. وَسِنَ to begin to sleep, to slumber, يَنْ beginning of sleep. Vice

2. Of things, to be flaccid, flabby, dry; hence to be old, not new, comp. בָּבָל So adj. זְשָׁרָ, and

Niph. ניטן 1. to be dry, spoken of old grain of a former year, opp. to new or of this year, Lev. 26, 10.

2. to be old, i. e. of leprosy, to be inveterate, Lev. 13, 11; of a person who has dwelt long in a country, Deut. 4, 25.

PIEL causat. of Kal no. 1, to cause to sleep, Judg. 16, 19.

Deriv. שְׁנָת , מִשְׁנָת , and the three here following.

ק"לי, adj. fem. רְשָׁלִי, dry, i. e. old, not new, spoken of grain of a former year Lev. 25, 22. Cant. 7, 14; of an old or former gate Neh. 3, 6. 12, 39; of an old pool Is. 22, 11. See ר. לְשָׁיִ חִס. 2.

ּרְשֵׁרָ adj. fem. יְשֵׁינָח, plur. constr. יְשֵׁינָר Dan. 12. 2.

2. Jashen, pr. n. m. 2 Sam. 23, 22; for which 1 Chr. 11, 34 סבר.

可觉, (old) Jeshanah, pr. n. of a city in Ephraim or Samaria 2 Chr. 13, 19; see Jos. Ant. 8. 11. 3. ib. 14. 15. 12.

be broad, ample, spacious; trop. to be rich, opulent; kindr. with אַשּׁשׁ. See Jauhari in A. Schultens Orig. Heb. T.I. p. 20. To the Hebrews broad space, unde room, is the emblem of liberty, deliverance from dangers and straits, comp. אַרָּיִת , הַיָּת , בּיִת , הַבָּיִת , מֹנִינוֹ , is son the other hand narrowness of space, straits, is put for difficulty, distress, danger, comp. אַבָּיִת , הַבְּיַת . Hence

Hiph. אַישׁרָּב, fut. יוֹשׁרַב, rarely with ה retained רְהוֹשִׁרֵב, 1 Sam. 17. 47. Ps. 116, 6, apoc. יוֹשֶׁב, וֹיִשְׁב, Job 5, 15, once c. suff. בַּשֶּׁב Is. 35, 4.

1. to deliver, to save, Sept. σώζω, with acc. of pers. Ps: 3, 8 קומה דר חושרעני. Is. 38, 20. Jer. 17 14. al. So a city 1 Sam. 23, 2. Is. 37, 35. Often with ;9 of pers. from whom, Ps. 7, 2. 22, 22. 109, 31; also פַּרָ Ex. 14, 30. 2 K. 19. 9; סְבֶּר 2 K. 16, 7; also פָּן of thing, as בַּחֶרֶב Job 5, 15, ppmg 2 Sam. 22, 3, etc. Rarely with בְּרַד of pers. or thing by or through whom, 2 K. 14, 27. Hos. 1, 7. The acc. being omitted, Is. 59, 1. Ps. 118, 25 הושרעה save now! whence Gr. שׁסמיעם.-PART. מוֹשׁרַע a deliverer, saviour, Sept. σωτήρ, Judg. 3, 9. 15. 1 Sam. 10, 19. Is. 19, 20; of God as delivering, saving his people Is. 43, 11. 45, וארן מושרע and there is no deliver er, no hope of safety, Deut. 22, 27. \$ Sam. 22, 42. Often coupled with השרל m a like signif. Ps. 6, 5. Jer. 15, 20. al.

2. to help, to aid, to succour, Sept Bonθέω, with acc. of pers. Ez. 2, 17 2 Sam. 2, 19; c. dat. Josh. 10, 6. 2 Sam 10, 11. Absol. 2 Sam. 14, 4 הוֹשָׁרַעָּה הַמֶּלֶהָ help, O king! 2 K. 6, 26. Often of God as affording help, aid, c. acc. Ps. 12, 2. 28, 9, 76, 10, though these examples car also be referred to no. 1; c. dat. Ps. 72, 4 86, 16, 116, 6. Prov. 20, 22; of idols Judg. 10, 14. Jer. 11, 12. Hence, as hel; from God brings victory, i. q. to give vic tory, to let triumph, Deut. 20, 4. Josh 22, 22. 2 Sam. 8, 6, 14. 1 Chr. 11, 14 מרולח and Jehovah gave them a great victory, by which they were delivered from their enemies.-A customary phrase is חוֹשֵׁיכֵה לִר דַדָּר or הוֹטִיבָה לִי זְרֹעֵר, my own hand or arm hath helped me, i. e. by my own might, my own valour, have I gotten the victory, sc. without the help of another. Judg. 7, 2. Job 40, 9 [14]; of God Ps. 44, 4. 98, 1. Is. 59, 16. 63, 5. But in a different construction and sense, 1 Sam. 25, 26 חוֹשֵׁעַ דֵרָהְ לֹח to help thyself with thine own hand, i. e. to avenge thyself privately. v. 33. Here יִרָּד and יִרָּד v. 33 is the accus. of instrument, which is clsewhere coupled with this verb. Ps. 60, 7. 108, 7, comp. 17, 13; for which see Heb. Gram. § 135. 1. n. 3.

NIPH. 525 1. to be delivered, saved, Ps. 80, 4. Is. 30, 15. Jer. 4, 14. Zech. 9, 9; with 12 of pers. Ps. 18, 4. Num 10, 9; 12 of thing Jer. 30, 7.

2. to be helped, succoured from God; and hence, to gain the victory, to triumph, Ps. 33, 16 where the parall. member has byn, showing that the primary force of run is every where preserved. Deut. 33, 29. Is. 45, 17.

Deriv. the four here following, also השָּבֶּית , הוֹשָׁבָּ, the pr. names אַבִּישׁרָּ, הוֹשָׁבָּ, הַהוֹשָׁרָ, הוֹשָׁבָּ, יְהוֹשָׁבָּ, הוֹשָׁבָּ, הוֹשָׁבָ, הַהְיַשָּׁבָּ, בַּשִּׁיבָ, בַּשִּיבָ.

משל and בשׁלֶ m. in pause בשׁלַ, c. suff. Ps. 18, 36, once בְשִׁמָּךְ, רשׁעֵרָ, Ps. 85, 8.

1. broad place, wide room, freedom, i. q. בְּרָחָב, opp. to straits, see the root. Ps. 12. 6 אָבֶּירת בְּרַשָּׁל I will set him in a wide place, at liberty, i. e. I will deliver him; comp. 18, 2.—Hence

2. deliverance, help, with acc. cf the kindr. verb. Hab. 3, 13 לְדָשׁׁעּ

for the deliverance of thine anointed. So אור רשעי my rock of deliverance, through which I am secure from danger, 2 Sam. 22, 47. Ps. 95. 1; ישני ושני id. Ps. 18, 3; ישני God of my deliverance, i. e. God my deliverer, my helper, Ps. 18, 47. 25, 5. 27, 9. Mic. 7, 7. Concr. my deliverer, helper, Ps. 27, 1.

3. safety, welfare, prosperity, Job 5, 4. 11. Ps. 132, 16. Is. 61, 10; comp. 2 Chr. 6, 41.

רְשִׁיכִּי (saving, salutary, r. שְּׁיֵּכִי (saving, salutary, r. שׁרָּיָּ (shi, pr. n. m. a) 1 Chr. 2, 31. b) 5, 24. c) 4, 20.

רְשִׁלְּרָה (id.) Jesaiah, pr. n. m. a) 1 Chr. 3, 21. b) Ezra 8, 7. c) v. 19. d) Neh. 11, 7.

וֹשְׁלֵיהְהוּ (help of Jehovah, r. אָילָיִהוּ (help of Jehovah, r. אַכּיי, Isaiak. Sept. 'Hooias, Vulg. Isaias, pr. n. a) The celebrated prophet who lived and had great influence under the reigns of Uzziah, Jotham, Ahaz, and Hezekiah; see Is. 1, 1. 6, 1 sq. 7, 1 sq. 20, 1 sq. 22, 15 sq. c. 36–39. b) 1 Chr. 25, 3. 15. c) 26, 25.

* الْكِرُّ obsol. root, kindr. with المُعْرِثِ to smooth, to polish, and المغرب , to shine. Hence

י (in some Mss. רְשֶׁבֶּרוֹ Ex. 28, 20. 39, 13. Ez. 28, 13, jasper. a precious stone or gem of various colour, but mostly green. Arab. בַּשֹׁב, , בַּשֹׁב, , בַּשֹּׁב, , בַּשִּׁב, , בַּשִּׁב,

רְּשִׁקְּוּה (perh. bald, r. יְשִׁקְּוּה) *Ishpah*, pr. n. 1 Chr. 8, 16.

יְשְׁקּוּ (id.) *Ishpan*, pr. n. m. 1 Chr. 8, 22.

* יַשֵּׁרְ, fut. יַבְּשֵׁר, plur. 3 pers. יְבַּשְׁרָ, sam. 6, 12.

1. to be even, level, [which seems to be the primary idea of this verb and its derivatives.—T.] Arab. בייע facilis, lenis, prosper fuit.—Metaph. of an even mind. tranquil, composed, (comp. אַשָּׁרוֹ נָאָר לֹאַרְיְשֶׁרָתוּ 13. 38. 13.) opp. to inflated, proud. Hab. 2, 4 בְּשִׁרְתוּ בִּשְׁשֵׁרׁ בֹּאַרְיִשְׁרָתוּ בַּשְׁשׁׁרֹ בּוֹ lo elated, not tranquil is his soul within him. Hence שֵׁרִוּ מִיּבְּעָרִתְּיִם בַּשְׁרֵי מִיּבְּעָרָתְּיִם בַּשְׁרָיִ מִּשְׁרָר. בַּשְׁרָיִם בַּשְׁרָיִ מִּבְּעָרָתְיִם בַּשְׁרָיִ מִּשְׁרָר. בַּשְׁרָיִם בַּשְׁרָיִם בַּשְׁרָיִם בַּשְׁרָיִם בַּשְׁרָר. בַּשְׁרָיִם בַּשְׁרָים בַּשְׁרָיִם בַּשְׁרָים בַּעָּרָם בַּשְׁרָים בַּשְׁרָים בַּשְׁרָים בַּשְׁרָים בַּשְׁרָים בַּשְׁרָים בַּעְרָים בַּשְׁרָּים בַּשְׁרָּים בַּשְׁרָים בַּעְרָּים בַּשְׁרָים בַּשְׁרָים בַּעְרָים בַּעְרָּים בַּשְׁרָּים בַּשְׁרָים בַּעָּרָם בַּעָּרָם בַּעָּרָם בַּעָּרָם בַּעָּרָם בַּעָּרָם בַּעָּרָם בַּעָּרָם בַּעָּרָם בַּעְרָּים בַּעָּרָם בַּעָּרָם בַּעָּרָם בַּעָּרָם בּעָּרָם בּעָּרָם בּעָּרָם בַּעָּרָם בּעָּרָם בּעַרְים בּעָרָם בּעַרְים בּעָּרָם בּעָּרָם בּעָּרָּם בּעִּבְּים בּעִּים בּעִּבְּים בּעִּרָּים בּעַבְּעָּים בּעָּרָם בּעִּים בּעִים בּעִּים בּעִּים בּעִּים בּעִּים בּעִּים בּעִּים בּעִּים בּעִים בּעִים בּעִּים בּעִּים בּעִּים בּעִים בּעִּים בּעִּים בּעָּים בּעִּים בּעִים בּעִים בּעִּים בּעְיּים בּעִים בּעִּים בּעִים בּעִים בּעְיּים בּעִים בּעִים בּעִּים בּעִים בּעִים בּעִים בּעִים בּעִים בּעְיּים בּעִים בּעִים בּעִים בּעְיִים בּעִים בּעִים בּעִים בּעִּים בּעְיּים בּעִים בּעִּים בּעִים בּעְיּים בּעִים בּעִים בּעִים בּעְיּים בּעִים בּעִים בּעִים בּעִים בּעִים בּעִים בּיּים בּעִים בּעִים בּעִים בּעִּים בּעִים בּעִים בּעִים בּעְיבְים בּעִים בּעִים בּעְיבְיּים בּעִים בּעִים בּעִים בּעִיבְּיבּים בּעְיב

2. to be straight, right, espec. of a way, kindr. with שַּשֶׁל, and also בַּשֶׁר בַּנְירָה בַּנְירָה בַּנְרָה בַנְרָה בַּנְרָה בַּנְרְה בַּנְרָה בַּנְרְה בַּנְרְה בַּנְרְה בַּנְרְה בַּנְרְה בַּנְרְה בַּנְרְה בַּנְרְה בַנְרְה בַּנְרְה בַּנְרְה בַּנְרְה בַּנְרְה בַּנְרְה בַּנְרְה בַּנְרְה בַּנְרְה בְּנִרְה בִּירְה בִּרְרָה בַּנְרְה בַּנְרְה בַּנְרְה בַּנְרְה בִּרְרְה בִּיּרְה בִּירְה בִּירְר בְּיִרְה בִּירְר בְּיִרְה בִּירְרְה בִּירְרְה בִּירְרְה בִּירְרְה בִּירְרְה בְּירְה בִּירְרְיה בְּירִר בְּיִרְרְה בְּיִבְּרְרְה בְּיִבְּרְרְיה בְּירְרְיה בְּיִבְּרְרְיה בְּיִבְּרְרְיה בְּיִבְּרְרְיה בְּיִבְּרְרְיה בּיּבְּרְרְיה בּיּבְיּר בּיּרְיה בּיּבְיּרְרְיה בְּיּרְרְיה בּיּרְרְיה בּיּרְרָה בּיּרְרָה בּיּרְרְיה בּיּרְרְיה בּיּרְיה בּיּרְרְיה בּיבְרְרְיה בּיּרְרָה בּיּרְרְיה בּיּרְרְיה בּיּרְרְיה בּיּרְרְיה בּיּרְרְיה בּיּרְרְיה בּיּרְרְיה בּיּרְרְיה בּירְרְיה בּיּרְרְיה בּיּרְרְיה בּירְרְיה בּיּרְרְיה בּירְרְיה בּיּרְרְיה בּיּרְרְיה בּיּרְרְיה בּיּרְרְיה בּירְרְיה בּירְרְיה בּיּרְרְיה בּיּרְרְיה בּירְרְיה בּירְרְיה בּירְרְיה בּירְרְיה בּירְרְיה בּירְרְיה בּיּרְרְיה בּיּרְרְיה בּיבְרְרְיּרְרְיּרְרְיה בּיבְּרְרְיּרְרְיּרְרְיה בּיבְּרְרְרְיּרְרְיהְרְיה בּיבְּרְרְרְיהְרְרְיהְרְרְיה בּיבְּרְרְיה בּיבְרְירְרְיה בּיבְּרְרְיהְרְרְיּרְרְיהְיבְּר

took the straight way; for the gramma. form, see Heb. Gramm. § 47. n. 3. Metaph. only in the phrase יוֹל הַנְּינִי it is right in my eyes, i. e. is pleasing to me, I approve it, Num. 23, 27. Judg. 14, 3. 1 Sam. 18, 20. 1 K. 9, 12. Jer. 18, 4.

PIEL 1. Causat. of Kal no 1, to make even, to level, to make plain, e. g. ways Is. 40, 3. 45, 13; with 5 for any one. So God is said to make plain the ways of any one, i. e. to give him success, properity, Prov. 3, 6. 11, 5, opp. 503.

2. to make straight one's way, ד' ov. 9, 15 who make straight their ways i. e. who go straight forwards, the upright. בְּלֵלֵהְי pr. to make straight to go i. e. to go straight forwards, to walk uprightly, Prov. 15, 21. Hence to direct to lead, e. g. an aqueduct 2 Chr. 32, 30 poet. the thunder Job 37, 3.

3. to esteem as right, to approve, Ps 119, 128.

Pual pass. of Pi. no. 1. Part. אָרָה flattened gold, i. e. drawn out into plates, fitted, 1 K. 6, 35.

HIPH. הישיר, also חושיר Ps. 5, 9 and Is. 45, 2 Cheth.

1. to make even or level, to level, e. g. a way Ps. 5, 9, uneven places Is. 45, 2 Cheth.

2. to make straight one's way; ellipt. Prov. 4, 25 let thine eye-lids אין make straight (their way) before thee, i. e. look straight before thee.

Deriv. מֵרשׁוֹר, pr. n. שֶׁרוֹן, and the six here following.

מלָי, adj. fem. רְשָׁרָי 1. even, level, plain, of a way Jer. 31, 9; hence דְּרָהָ a plain way, not difficult i. e. prosperous Ezra 8, 21. Trop. רְשִׁרִי לְבִר plain-minded, i. e. prompt, ready to do, c. inf. et לְ 2 Chr. 29, 34. Comp. Arab. בשת facilis, obsequiosus fuit. Conj. III, facilem se præbuit alicui.

2. straight, right, Ez. 1, 7. 23. Job 33, 27 קְּבֶּוְרַיִּחְר I have made crooked the straight, i. e. have acted perversely. Mic. 3, 9. So espec. of a way 1 Sam. 12, 23. Is. 26, 7. Jer. 31, 9. Ps. 107, 7.— Metaph. a) מָּבֶּרְרַיִּר מִבְּרַיִּר right in my eyes, i. e. pleasing to me, what I approve. Judg. 17, 6 every one did יְּבֶּרְרָיִר עָבִרִּיִּר שָּׁבִרְרִיִּר what was right in his own eyes, what he pleased. Josh. 9, 25. Deut. 12. 28

i. e. what God approves. 1 K. 11, 33, 38, 2 K. 10, 30, al. 2 Sam. 19, 7. Rarely with לְּמֵנֵר Prov. 14. 12. 16, 25. b) upright, righteous, just; so of God, Deut. 32, 4. Ps. 25, 8. 92, 16; of God's judgments Ps. 119, 37. Neh. 9, 13; of the divine word Ps. 19, 9. 33, 4. Of men, id. 1 Sam. 29, 6. Job 1, 1. 8. 23, 7. Ps. 11, 7; often in plur. ישרים the upright, the righteous, Job 4, 7. Ps. 49, 15. 111, 1. Prov. 2, 21. al. sæp. More fully רשרי לב Ps. 7, 11. 94, 15; סְלֵבוֹתְם בַּלְבוֹתְם Ps. 125, 4; also ישר דֶרָה Prov. 49, 27, דָשׁר דֶרָה Ps. 37, 14. So of a way of life, conduct, Prov. 20, 11. 21, 8. Subst. " uprightness, integrity, Ps. 37, 37. 111, 8.—Hence the book of the upright, (Vulg. liber justorum, Engl. Vers. the book of Jasher,) a collection or anthology of ancient Heb. poems, twice quoted in the O. T. Josh. 10, 13. 2 Sam. 1, 18; so called as celebrating the praises of upright men, or perhaps for some other cause; since the Orientals often derive the titles of their books from words or things having little connection with the argument. See various conjectures in Wolf Bibl. Hebr. II. 219.

יְשָׁרֵ (uprightness) Jesher, pr. n. m. l Chr. 2, 18.

רשׁר m. (r. שׁרַיֵּים 1. evenness, smoothness, rightness, of a way Prov. 2, 13. 4, 11. 2. Trop. a) equity, right, duty, what s right and proper; Prov. 11, 24 who is more frugal ישים than is meet. With suff. יְשׁׁרוֹ what is right for him to do, his duty, Job 33, 23. Prov. 14, 2. Also what it is right to speak, right, uprightness, sincerity, Job 6, 25. Adv. rightly, Ecc. 12, 10 וָכָתוּב ישֵׁר דְּבְרֵי אֲמֵת and the words of truth are rightly written, i. e. consigned to this book, as is right. b) Of persons, uprightness, integrity. 1 K. 9, 4. Ps. 25, 21. על רשה because of uprightness, Prov. 17, 26. Often with בַּבָב, לַבָּב, Deut. 9, 5. Ps. 119, 7. Job 33, 3.

יְשַׁרְאֵּלֶה (right towards God, r. יְשַׁרְאֵלֶה (Jesharelah, pr. n. m. 1 Chr. 25. 14.

יְשְׁרָה or יְשְׁרָה f. (r. שְׁיָּדֶ) constr. uprightness, integrity, 1 K. 3, 6.

ישראן m. Jeshurum, a poetical name or the people of Israel, apparently expressive of affection and tenderness, and

occurring four times, Deut. 32, 15. 53, כ 26. Is. 44, 2. The origin is deadth but prob. יַשְׁרָּדְּוֹ is a diminutive (of the form יַשְׁרָּדְּוֹ from יִשְׁרָּבְּוֹ i. q. יְשָׁרִּדְּוֹ (comp. שִׁלְּדְּם and שֵׁשְׁלִּדְם) q. d. rectulus, justulus, 'the good little people;' Aqu. Symm. ຂໍບໍ່ສົ່ງຮຸ້, Vulg. rectissimus et dilectus.—Others, as Grotius, whom I formerly followed, make it a diminutive from the name יִשְּׁרָשִׁלְּדִּן itself, for יִשְׁרָשִׁלּדִּן total a contraction of this sort is without analogy.

* שׁיבֶּי obsol. root, kindr. שׁישׁ, to be white, hoary; hence to be grey-headed aged; comp.

Deriv. רָשִׁרשׁד, pr. n. רְשִׁרשׁ, and

ນີ້ m. an od man, pr. one greyheaded, 2 Chr. 30, 17.

רת Chald. i. q. Hebr. ראה, a sign of the accusative, c. suff. *דְּחָבוֹין them* Dan. 3, 12.

* בְּיֵב 1. to sit down, to sit, Dan. 7, 9. 10. 26.

2. to dwell, Ezra 4, 17.

APH. בוֹחָב to cause to dwell, Ezra 4, 10.

in firmly, to fix fast, e. g. a pin or stake in the ground; comp. وطلع. Hence

יְתֵּד ׁ, constr. יְתֵּד ׁ, plur. יְתֵּד ׁ, constr. יְתֵּד ׁ, masc. Ez. 15, 3; fem. Is. 22, 25. Deut. 23, 14.

1. a peg, pin, nail, as driven into the wall, Ez. 15, 3. Is. l. c. Spec. a tent-pin, stake, driven into the earth to fasten the tent, Ex. 27, 19. Judg. 4, 21. 22. Is. 33, 20. Judg. 16, 14 יְחֵד הַאֶּרֶג the pin of the web or braid, with which it was fastened to the wall, etc. Hence, to drive a peg, to fasten a nail, sc. in the wall, is to the Hebrews an image signifying to render firm, stable, Is. 22, 23; for which also simpl. יְחֵד Ezra 9, 8, comp. יָחֵד v. 9. The Arabs have also the same figure, see Vit. Timuri, I. p. 134, 228. ed. Mang. -Further, a nail, peg, is put metaph. for a prince, on whom the care and welfare of the state depends, Zech. 10, 4. where the same person is also called corner stene, on whom the state is founded.

2. a little of ade, spatula, paddle, Deu . 23, 14.

23. Job 6, 27. 31, 17. al. Also of one whose father only is dead, a fatherless child, Job 24, 9. With genit. Ps. 109, 12; so of a people Is. 9, 16. Jer. 49, 11. Hence the stranger, the orphan, and the widow are named together as forlorn and needing help from others, Deut. 14, 29. 16, 11. 14. 24, 19. 20. 21. 26, 12. 13; so the widow and orphan Ex. 22, 21.

תור הור. קרור הור. קרור m. (ר. קרור a searching out, search, and meton. that sought out, what is found by search, Job 39, 8.

منائم obsol. root. Arab. وتخ , to beat with a club, a club. Hence المنتقة club, q. v.

הריד (pre-eminent, r. יְהָרֶר) Jattir, pr. n. of a city in the mountains of Judah, assigned to the priests, Josh. 15, 48. 21, 14. 1 Sam. 30, 27. 1 Chr. 6, 42.—Perh.

the mod. عثّیر 'Atter; see Bibl. Res. in Palest. II. p 194, 625.

רְּחָרָר Chald. (r. רָחֵר) 1. Adj. excellent, pre-eminent, Dan. 2, 31. 5, 12. 14.

2. Adv. fem. <u>רְּחַרְּרָח, very, exceedingly,</u> Dan. 3, 22. 7, 7. 19.

רְּחְלָּהְ (hanging, high, r. הְּלָּהְ) Jithlah, pr. n. of a place in the tribe of Dan, Josh. 19, 42.

* סוֹלְי, obsol. root, Arab. בְּבָּבׁ and נְבְּבּׁת and נְבָּבּׁת to be lonely, bereared. This signif. of loneliness seems to come from the idea of silence, so that this verb has affinity with שִּלָּה, הַבָּיִם, comp. in אַלָּבָּה no. 3. Hence אַלָּהָיִ an orphan.—The form אַלָּהַבּּּר Ps. 19, 14 is from הַּבְּיַה.

רְּחְטָּה (orphanage, r. יְחְטָּה) *Ithmah*, pr. n. m. 1 Chr. 11, 46.

to be perennial, to flow constantly, of water; iII, to be assiduous, constant; בُاتِّنْ any thing perennial, permanent; kindr. perh. is أَكَنَ to stand. The primary idea seems to be that of extending, comp. בַּיִּבִי,—Deriv. בַּיִּבִין

לְחְלִיאֵל (whom God bestows, r. הָּנֶּדְאַר Jathniel, pr. n. m. 1 Chr. 26, 2

קְּקְּיָה (bestowed. r. קְּהָרָה) Ithran, pr. n of a city in the tribe of Judah, Josh. 15 23.

- יה Kal not used. 1. Pr. to hang out over, to be redundant, see החיף no. 1 and מרחר. Hence
- 2. to be abundant, to be more than enough, see Hiph. no. 1, חבר no. 2; also to have over and above, to gain, האפים no. 1.
- 3. to be over and above, to be eft, to remain; see Hiph. no. 2, Niph. no. 1, רתר no. 3, רתר no. 3.

4. to exceed bounds; and hence to be very great, excellent, pre-eminent; see Niph. no. 3.

PART. יוֹחֶרָת, יוֹחֵר, see in their order, p. 392.

HIPH. דוֹתִיר. fut. יוֹתֵר, יוֹתִר, in pause

- 1. to cause to abound, to make abundant, sc. a person in any thing, constr. with acc. of pers. and \overline{a} of thing, Deut. 28, 11. 30, 9.
- 2. to let remain, to leave, with acc. of thing Ex. 10, 15. 16, 19. 20. Ruth 2, 18. Ez. 12, 16; and 2 of pers. added Is. 1, 9. Jer. 44, 7. Absol. in the phrase 'to eat or drink, and leave,' sc. when satisfied Ruth 2, 14. 2 K. 4, 43. 44; also Ex. 36 7. Ez. 6, 8.—Ps. 79, 11 הוֹתֵר בְּנֵר הְעִרּה וֹל tremain the sons of death. .. e. preserve those appointed to die.

3. Intrans. to be more than others, to excel; Gen. 49,4 אל־הוֹתִּד thou shalt not excel, i. e. shalt not be pre-eminent among thy brethren according to thy birthright.—But חוֹתָה may also be Hoph. for הוֹרָא, בָּדֶע from רֹּבֶרָא, מַדְעָד for רֹבֶרָא, בַּדָר Prov. 11, 25.

Niph. לוֹתְר 1. to remain, to be left remaining, Gen. 44 2). Neh. 3, 1: e. g. after a slaughter or destruction of others Num. 26, 65. Josh. 11, 11. 1 K. 17, 17. Is. 1, 8. 30, 17. al. sep. so of things Ex. 10, 15; with dat. of pers. added 1 Sam. 25, 34. With תַּחָר זֹלְה after 1 K. 9, 21; פון, of, out of any number, quantity, etc. 2 Sam. 13, 30. Zech. 14, 16. Lev. 14, 29; ביות or of any thing Lev. 8, 32. 14, 18, also with ב in a like sense 2 Sam. 17, 12—Part. תֹוֹתְר זֹלְה וֹתְר זֹלְה וֹתְר זֹלְה וֹתְר זֹלְה וֹת that which is left

the rest, remainder, remnant, Gen. 30, 36. Ex. 28, 10. 29, 34. Lev. 2, 3. 10. al.

2. to remain, to be left, sc. after the departure of others. Gen. 32, 25 and Jacob (רְּהָהֵה) was left alone. So also many interp. Dan. 10, 13 מַּאַר נֹוֹתְרְהָּד שָׁם I remained there with the king of Persia; but the context favours a reference to no. 3.

3. to be more than others, to excel; hence to get the victory, to be victorious. Dan. 10, 13 בְּאַלֵּי בִּילְּבִי לְּיִבְר שָׁבּ בְּאַלֵּי בִּילְרִי שָׁבּ בְּאַלֵּי בִּילְרִי שָׁבּ מִּעָּל בִּילְר and I there obtained the victory with the kings of Persia. Comp. Hiph. no. 3. Syr. Ethpa. præstans, excellens fuit.

Deriv. מוֹתָר, רְיִתְּרִי, רֹוְתֶרָת, מוֹתָר, מוֹתָר, מוֹתָר, and those here following.

m. c. suff. יְחָרוֹ 1. a cord, rope, pr. something hanging over, redundant, see the root יְחָר no. 1. Judg. 16, 7. 8.

- 9. So Arab. יוֹרָ id. string of a bow, of a lute, etc. Spec. a) Of the cords by which a tent is fastened to the pins or stakes; metaph. Job 4, 21 אַר ְּחַרֶּם וּחַלֵּים their cord in them is torn away, their tent is thrown down, i.e. they die; comp. the figure of a tent in v. 19, also Is. 38, 12. b) The string of a bow, Ps. 11, 2. c) Of a cord used as a rein or halter; Job 30, 11 Cheth. חַחַה יוֹרְי he letteth loose (lets go) his rein, or collect. they let loose their rein, i. e. are unbridled, impudent. Keri יוֹרִי they loosen my rein, i. e. the rein which I have put upon them, the reverence due to me.
- 2. abundance, Ps. 17, 14; comp. Ex. 23, 11. בל רְתֵּדֶר abundantly, enough and more, Ps. 31, 24. Adv. רָהָר, abundantly, exceedingly, Is. 56, 12. Dan. 8, 9.
 - 3. remainder, residue, the rest. דָּהָר

בּיְרִי the rest of the people Judg. 7, 6 2 Sam. 10, 10; שׁ בְּרֵרִי שׁ the rest of the acts of Solomon 1 K. 11, 41. 14, 19 al. sep. Spec. what is left after destruction, the remnant, residue, Deut. 3 11. Josh. 12, 4. 13, 12. Job 22, 20.—But Joel 1, 4 הַאָּרִר הָאַר that which the locust hath left, his leavings. Ez. 23, 11.

- 4. Spoken of what exceeds bounds or measure; hence a) excellence, pre-eminence, Prov. 17, 7. Concr. Gen. 49, 3. b) Adv. more than, besides, i. q. דּוֹחַר no. 2. c. Num. 31, 32.
- 5. Jether, pr. n. m. a) The fatherin-law of Moses, elsewhere דְּרָה, Ex. 4,
 18. b) Judg. 8, 20. c) 1 Chr. 2, 32.
 d) 4,17. e) 7,38, for which יִדְרָר, v. 37.
 f) 1 K. 2, 5, for which בּיִרָר, 2 Sam. 17
 26.—Patronym. יִדְרָר, 2 Sam. 23, 38.

no. 5. f. יְתְרָאׁ no. 5. f.

ַרְּלְּרָה f. i. q. יְּחָרָה no. 2, abunda ce wealth, riches, Is. 15, 7. Jer. 48, 36.

(i. q. יְחְרוֹן) Jethro, pr. n. of the father-in-law of Moses, Ex. 3, 1. 4, 18 Comp. יחַר no. 5. a, and בַּחַר

תְּרֵרוֹן m. (r. יְחֵרוֹן) a word of the later Hebrew.

- 1. excellence, pre-eminence, Ecc. 2, 13. 7, 12 10, 10.
- 2. gain, profit, emolument, wha one has over and above, Ecc. 1, 3. 2, 11 3, 9 5, 8. 15. Syr. غُنُكُمْ gain

יֹתְרֶן see הַתָּרָ no. 5. e.

יחרְעָם (residue of the people, r. יְחַרְעָם)

Ithream, pr. n. m. 2 Sam. 3, 5. 1 Chr. 3, 3

יוֹתֶלָת see הֹתֶלָת.

כ

רְחֵלְ (for רְחֵדֶּה pin, nail, r. יָחֵד, so Simonis) *Jetheth*, pr. n. of an Edomitish; chief, Gen. 38, 40.

Caph, the eleventh letter of the Heorew alphabet, as a numeral denoting 20. The name 32 signifies the hollow of the hand, palm, to which the ancient figure of this letter prob. bore a resemplance It is a palatal of a middle character as to roughness, and is therefore interchanged: a) With the softer א, see p. 16°; and even with ", as שָּׁבֶּי and בַּשִּׁר conp. also שֹׁרשׁם and בבּבּבּׁל senex. h:

With the harder palatal p, see אָבָי and אָבִי and אַבּן and אַבִּי and others almost innumerable m the kindred dialects; see Schult. Clav. Dialectorum p. 295. Scheid ad Cant. Hiskiæ p. 196. c) Less freq. it passes over into the stronger gutturals איב מווי ווי אַבְּי אָבְּי אָבְי אָבְי אָבְּי אָבְי אָבָּי אָבְּי אָבְי אָבָי לוּאָבְי אָבִי לוּאָבְי אָבָי אָבָּי אָבָי אָבָי אָבָי אָבָי אָבָי אָבָּי אָבָּי אָבָי אָבָי

יָּף before monosyllables and barytones often כְּ (Lehrg. § 151, 1), c. suff. בּיָם, הָיִם, ; with the other persons it takes the form בָּיִבּים, q. v.

A) Adv. of quality, abridged from মুছ, as নৃষ্ঠ for মুছু, and the like; see Heb. Gramm. § 100. 1.

1. Pr. demonstr. thus, so, in this manner, Gr. ώς. Hence repeated, Σ-Σ, as -so, where two things are compared. Lev. 7, 7 שְּׁמָשׁם as the sin-offering so the trespass-offering. Num. 15, 15. Hos. 4, 9. 1 K. 22, 4. Is. 1, 8. times (though rarely) inverted, so-as; Gr. ws-ws. Gen. 44, 18 הַבֶּרָגה so thou, as Pharaoh. Ps. 139, 12. According to the various modes of comparison, this particle may also be variously rendered, e. g. as well-as, Lev. 24, 16 all the congregation shall stone him, בור פאורה as well the stranger as the native. Deut. 1, 17. Ez. 18, 4. Also how great, so great; quantus, tantus; qualis, talis; ὅσος, τόσος; οίος, נכחר אַז רּכִכֹחר אַז רּכִכֹחר זו, 14, 11 בּכֹחר אַז רּכִכֹחר חם how great my strength then, so great my strength now, or in Engl. shorter, as-so. 1 Sam. 30, 24.-More fully, בּשׁבּק Ps. 127, 4. Joel 2, 4; also ⊃3—⊃ Josh. 14, 11. 1 Sam. 30, 24. Dan. 11, 29. Ez. 18, 4.

2. Relat. in what way, how, after the verh אַרָּךְ (as elsewhere אַרְהָּ Ruth 3, 18), Ecc. 11, 5 as thou knowest not what will be the way of the wind, קבַבְצָבִים הַבְּבֶּעְ nor how the bones grow in the teeming womb, so, etc.

3. Indef. in some way, in some measure; hence, where numbers or measures of space and time are expressed without strict exactness. about, nearly,

Gr. ώς (ώς πεντήχοντα), ώσεί, ό τον. 1 K 22, 6 שרבע מאות about four hundred men. Ex. 12, 37. Ruth 2, 17 באיפה מלברם about an ephah of barley. Num. 11, 31 בַּרֵהְ רוֹם about a day's journey. Ruth 1, 4 מַנְשֵׁר שׁנִים about ten years Gen. 38, 24. Josh. 3, 4. al. sæp. With rarely, 1 Sam. 14, 14.—Also of a point of time not exactly defined. Ex. 11, 4 בָּבָר about midnight. 9, 18 בַּדָּצִר הַלַּיְלַח about this time to-morrow. Dan. 9, 21 בנת מנחת שבר about the time of the evening sacrifice. In all these examples, may be taken adverbially, as is here done; and the subst. is then in the accusative of time when. But see in B. no. 3.

B) Prep. 1. as, like, as if, denoting resemblance of any kind, 1 Sam. 25, 36 קַּמֶּלֶהְ Gen. 9, 3. בַּבַיחוֹ בִּנְשִׁמַח הַפָּלֶהְ. 29, 20. Ps. 1, 3. Job 32, 19. Gen. 25, 25. So of the form, appearance, Cant. 6, 6 thy teeth are בצרר הרחלים like a flock of sheep. Judg. 8, 18. Job 41, 10. Of magnitude, Josh. 10, 2 for Gibeon was a great city, פַּאָחָת עָרַר מַמְלָכָת like one of the royal cities, i. e. as great as one of them. Of number, Gen. 22, 17 בּכוֹכְבֵּר בּבְּבֶּר 13,16 בּבְבָּר. Also of time, Job 10, 5. Ps. 89, 37 שַּׁבְשָׁבֻ his throne shall endure like the sun, i. e. as long as the sun shall shine, comp. 72, 17. Of lot, fortune, comp. בורה to be as, like, to experience the same as, etc. p. 250 col. 1. לֹהָן also נַתַּן כָּ see in נָתַן. Often so that the 'tertium comparationis' is subjoined, as Job 34, 7 who is like Job, who drinketh in iniquity like water? Gen. 3. 5.—Spec. to be noted are the following idioms: a) A subst. preceded by 2 often denotes something like itself, a person or thing similar to that which the noun denotes. Dan. 10, 18 בַּמֶרְאֵה אָרָם (an appearance) like the appearance of a man, (something) like the human form. Deut. 4, 32 whether there hath been any thing like this בּרָבֶר הַנְּדוֹל הַזְּח great thing? Gen. 41, 38 הַנְמַצְא כָּוָה ארש can we find a man like this man? i. e. such a man. Hence בַּאַלַה כָּוָה, may often be rendered such. Judg. 13 23. Is. 66, 8 מר נַבָּאָה פָּאָבָּה אַז מִר בָּאָה בָּאָבָּ who hath heard such a thing? who hath seen such things? Job 16.2; also עוֹאָם (what) is like this. i. e. the same

יח like manner, Judg. 8, 8. 2 Chr. 31, 20. לְּבְּיָדְּׁר thus and thus, so and so, Judg. 18, 4. 1 K. 14, 5. איי וְבְּיִאָּה וְבְּיִאָּה id. 2 Sam. 17, 15. b) With verbs of likeness is put by pleonasm, e. g. בְּיִבְּיִל Ps. 49, 13. 21; as in Engl. to be made like as a person, etc. c) For the article so frequent after of comparison, see above under the art. ¬ no. 2. c. p. 239.

2. according to, after, Gr. xaiá, implying accordance and conformity with some rule or model. Gen. 1, 26 כַּרְמִּרְתֵנוּ מלום בנו חנוה 4, 17 מנו בנו הנוה after our likeness. after the name of his son Enoch. Josh. 6. after this manner. 2 K. 1, 17 פרבר החוח according to the word of Jehovah. 1 Sam. 13, 14 איש כלבכו a man after his own heart, such as is pleasing to him. Ps. 7, 18 I will praise Jehovah בַּבְרָקוֹ according to his righteousness. i. e. as his righteousness demands. Zech. 2, 10. Ex. 8, 9. 27. Josh. 1. 7. Jer. 17, 10. Prov. 24, 12. al. Comp. according to one's hand, i. e. bounty, see ¬ no. 1. cc.—In this signif. also > is followed in the apodosis by ; Gen. 6, . כַּכֹל אֲשֶׁר צִנָּה אֹחוֹ אֵלהִים כַּן עָשָׂה 22

3. From the adverbial use explained above in A. 3, comes also the use of this particle as a particle of time or space, like Germ. um, Engl. about, at, as in the phrase, 'um drey Uhr,' which means not only about three o'clock, but also at three o'clock. So בּהַמּוֹל שָׁלְשׁוֹם i. q. ישלשום yesterday and the day before, formerly, 1 Sam. 14, 21, 21, 6; to-day, at this time, now, see ביום no. 3. d, e; אַנְבָּל in a moment, at once, Num. 16, 21; פֿקענט in a little while Is. 26, 20.—So too of space; 1 Sam. 20, 3 there is as a step כפשות ברנר וברן המוח (but a step) between me and death. Ps. 73, 2.

man is and should be, i. e. he was what is called a faithful man. Ecc. 8, 1 37 של בהחבם who is as the wise man? who ie such that he may be called wise? who is truly wise? Is. 1, 7 לַּמֶּהָ בָּמֶהְ בָּמֶה בָּמֶה בָּמֶה בַּמָה זַרָים desolation like the overthrow of stran gers, truly such as enemies make.—Th' comparison is so far from weakening the force of the expression, that on the con trary it strengthens it: מארשׁ אָפֶת 'as only a faithful man can be,' most faithful Lat. quam fidissimus; בַּמְהַפֶּבַת זָרָים 'as only foreign enemies can destroy,' the utmost desolation; comp. the Gr. ώς άληθως, Passow Lex. in ώς; also ὅσον Viger ed. Hermann p. 563. So espec. in the phrase בַּמְעַם very few 1 Chr. 16, 19; very little Prov. 10, 20, comp. Gr. ovor oliyov. שַּרָרד בּּמְצַט a very small remnant Is. 1, 9.—But very many examples usually referred to Caph veritatis, belong rather to the Caph of resemblance or similitude (B. 1), though with various relations; e. g. הַרָה כ to be as any one, to act like him; Ex. 22, 24 לא חחרם לא רנטה thou shall not be to him as an usurer. Num. 11, 1 בַּרְדֶר הָצֶם כְּמָהְאנְנָים In and the people were as if complaining of evil, complaining as if some evil had happened to them. 1 Sam. 10, 27. Job 24, 14 ובלילח ידר כגוב and by night is as the thief, acts the thief. Hos. 5, 10. 10, 4. Cant. 1, 7. So Lam. 1, 20 abroad the sword bereaveth, בַּבְּרָת בַּבְּרָת at home there is as death, q.d. as it were death itself, viz. famine and plague; see no. 1. a. Is. 13, 6 בְּשֹׁר מְשֵׁרָי רָבוֹא like a destroying tempest from the Almighty shall it come, i. e. suddenly, as tempests are wont to come. Is. 1, 8 see in A. 1.—In Job 3, 5 בפררר, the ⊃ is radical.

5. Prefixed to the Infinitive בוגי a) as, like, comp. no. 1, 2. Is. 5, 24. Ironically, as if, Is. 10, 15 בְּבִירִ עַבְּיִר מְּבִיר מִּבְּיִר מִּבְּיִר מִבְּיִר מַבְּיִר מִבְּיִר מַבְּיִר מַבְּיִר מִבְּיִר מַבְּיִר מִבְּיִר מִבְּיִר מִבְּיִר מִבְּיִר מַבְּיִר מִבְּיִר מִבְּיִר מַבְּיִר מַבְּיִר מַבְּיִּר מַבְּיִר מַבְּיִר מַבְּיִּר מַבְּיִר מַבְּיִר מַבְּיִּר מְבִּיִּר מַבְּיִּר מְבִּיִּר מַבְּיִּר מְבִּיִּר מְבִּיִּי מִבְּיִּר מְבִּיִּי מִבְּיִּי מִבְּיִּר מְבִּיִּי מִבְּיִּי מִבְּיִּי מִבְּיִּי מִבְּיִּי מִבְּיִּי מִבְּיִּי מִבְּיִּי מִבְּיִּי מִבְּיִּי מִבְּיִּבְּי מִבְּיִי מְבְּיבְּיב מִבְּיי מִבְּיי מִבְּיי מִבְּיי מִבְּיִּים מַּבְּיִי מְבְּיבְּיי מִּבְּיים מִּבּיי מִּבְּיים מַּבְּיִּים מַּבְּיִּים מַּבּיִּים מַּיּים מִּבּיים מַּבְּיבּיב מַבְּיבּיב מִּבּיבּיב מַבְּיבּיב מַבּיבּיב מַבּיבּיב מַבּיבּיב מּבּיב מִּבּיב מַבּיבּיב מִבּיבּיב מַבּיבּיב מַבּיבּיב מַבּיבּיב מַבּיבּיב מִבּיבּיב מַבּיבּיב מִבּיבּיב מבּיבּיב מַבּיבּיב מבּיבּיב מַבּיבּב מבּיבּיב מבּיבּיבּיב מבּיבּיב מבּיבּיבּיב מבּיבּיב מבּיבּיב מבּיבּיבּיב מבּיבּיבּיבּיב מבּיבּיבּיבּיבּיבּיבּיביב מבּיבּיב

wey cried out, etc. 1 K. 1, 21. Also of future time, in a conditional sentence, קַנֶּתֶּת כְבֹאִר אֶל־אָבִר . . . יְחָרָת Gen. 44, 30 מראותו ... ומח and it shall be as (when) I come to my father . . . and as (soon as) he seeth . . . then he will die, etc. comp. Deut. 16, 6. Jer. 25, 12. Strictly of both time and condition in Is. 28, 20 קצר הַשָּעַע shorter is מַחְשְׁהֶרֶצְ וְחֲשָּׁפֶכֵח צָרֶח כִחְתְבָּנָס the bed than that one can stretch himself, and the covering is too narrow when (if) he will wrap himself.—In the same sense > is prefixed also to verbal nouns. 2 Chr. 12, ו מַחַלְּקְמוֹ as his strength sc. increased. Is. 23, 5 אַרָעָבָע when the report of Tyre sc. is heard. 30, 19. Rarely in like manner before a participle, Gen. 38, 29 בְּיִחִי כְּמֵשׁיב יְרוֹ, for בְּחִיתוֹ משרב, as he drew back his hand. 40, 10.

Note. For the alleged ellipsis of the prefix \mathbb{R} after \mathbb{R} , which many interpreters have unnecessarily assumed, see Heb. Gramm. § 116. note.

קבי (Aram. בְּאַשׁׁבּ) pr. as who, as one who, Job 29, 25; but varying according to the different significations of each particle.

1. according to what, i. e. a) according as, as much as, Gen. 34, 12 and I will give אַבֶּר אַבְרּאַב אַב בּעָּב מַבְּעָּב אַב בּעָּב בּעָב מַב according as we shall say to me. 1 Sam. 2, 16. b) according to what manner, as, like as, i. q. A. 2, not prefixed to single words, but to whole sentences only; Gen. 7, 9 בּעָב מַב מַבּר אַב מַבּר אַבּר אַב מַבּר אַב מַבּר אַבּר אַבּר אַב מַבּר אַבּי מַבּר אַבּיר אַב מַבּר אַבּר אַבּר אַבּי מַבּר אַבּ

him. 34, 22. Is. 9, 2. 1 K. 8, 57; also before an imperfect or elliptical sentence, Josh. 8, 6 they flee before us TEKS מברא שנח as at the first. c) because, pr in accordance therewith that. Num. 27. 14 בְּיַהָם מְיִי because ye rebelled against my commandment. 1 Sam. 28 18. 2 K. 17, 26. Mic. 3, 4. Compare the corresponding usage of the prefix 2 in phrases like בַּצִּדָקָר. d) Very often is followed by a corresponding אַן is followed by a corresponding e. g. אָטֶר בּלָן, as—so, Num. 2, 17. ls 31, 4; even as-so, Judg. 1, 7; in what manner-so, i. q. the more-the more Ex. 1, 12. Is. 52, 14. 15. Hos. 4, 7. So where there is a double protasis, קאַטֶּר—עַּנָאָם Is. 10, 10. 11.

2. as if, as though, comp. אָשֶׁר B. 4. Job 10, 19 אַדְּרָחִר אָדְרָחִר I should be as though I had never been. Is. 29, 8. Zech. 10, 6.

* The second sec

be in pain, to be sad, Arab. كُيِّبُ to be sad.

Hiph. 1. to cause pain, to wound, to make sad, Job 5, 18. Ez. 28, 24; acc. of pers. Ez. 13, 22.

2. to afflict, i. e. to mar, to destroy. 2 K. 3, 19 כלל חַחָלְתָח חִבּוֹבֶּח חִבּוֹבֶּח חִבְּיבִּם מִּבְּבִּים מִּבְּבִּים מִּבְּבִּים מִּבְּבִּים and every good field ye shall mar with stones, by casting stones upon it so as to render it sterile, Sept. מֹצְנְיִנִּים מִבְּיִנִּים comp Is. 5, 2. Job 5, 23; by a similar figure, and left untilled is said to die Gen. 47, 19; and vines destroyed by the hail are poetically said to be killed Ps. 78, 47.—Simonis regards אַבָּרָה as by Syriasm for בַּבְּרָה, from r. בַּבָּדְ, Syr. בַּבָּר, to harm, comp. שִׁבְּיִי for בַּבִּי Job 7, 5; but this is unnecessary.

ברiv. בּוֹאבָ and

Is. 65, 14, pain of body Job 2, 13. 16, 6; so of calamity, adversity, Jer. 15, 18. Ps. 39, 3. Also of mind, grief, Is. 17, 11; with 그늘 added Is. 65, 14.

in Kal not used, to chide harshly, to upbraid, like Syr. אבי ; then intrans. to become dejected, desponding, to be sad; comp. אבי to be faint-hearted, to be sad, to be timid, faint-hearted. The primary idea lies perhaps in smiting. comp. אבי is i. q. אבי is i. q.

HIPH. to afflict, to make sad, inf. Ez. 13, 22 יַנֶן הַכְּאוֹח לֵב.

NIPH. to be dejected, desponding, humble, Ps. 109, 16. Dan. 11, 30. The form

m. dejected. ead, unhappy. Plur. Ps. 10, 10 Keri. But the Cheth. is to be preferred, see אָלָּאָה.

אָטֶּוֹר see after אָ, p. 442.

י סיס obsol. root; Arab. י בֿבּרָ Eth. אַרְחָחָת, to roll up; אַרְחַח ball, globe; Syr. בְּבֹרִי something rolled up, a ball. Hence בְּבֹרִי star, pr. globule.

* רְבַבְּ Is. 24, 20 and בָּבָ Judg. 20, 84, fut. בָּבָר.

1. to be heavy; Eth. MAR id. In Arabic and Syr. traces only of this signif.

remain; as كَنَكُ to be burdensome, troublesome, as cold, المُحَدِّ to be indignant, angry. Spoken pr. of weight Job 6, 3; then trop. of any heavy guilt Gen. 18, 20; comp. in ... With by to be heavy open any one, as a victorious power, which depresses and crushes an enemy, Judg. 1 3°; so of the punitive hand of

God Ps. 32, 4. 1 Sam. 5, 11, comp. alsc Job 23, 2; of sin Is. 24, 20, comp. Ps 38, 5. Hence to be burdensome, grievous, to any one, Neh. 5, 18. Ex. 5, 9. 2 Sam. 13, 25 קיף פּלָּדְיף מָּשׁׁ מִּשְׁׁ מִיּשׁׁ מִּשְׁׁ מִּשְׁׁׁ מִּשְׁׁׁ מִּשְׁׁ מִּשְׁׁׁ מִּשְׁׁׁ מִּשְׁׁׁ מִּשְׁׁׁׁ מִשְׁׁׁׁ מִּשְׁׁׁ מִשְׁׁׁׁׁ מִשְׁׁׁׁ מִשְׁׁׁׁׁ מִשְׁׁׁׁ מִשְׁׁׁׁׁ מִשְׁׁׁׁׁ מִשְׁׁׁׁׁ מִשְׁׁׁׁׁׁ מִשְׁׁׁׁׁ מִשְׁׁׁׁׁ מִשְׁׁׁׁׁ מִשְׁׁׁׁׁׁ מִשְׁׁׁׁׁׁ מִשְׁׁׁׁׁׁׁםְּׁׁׁׁׁם מִשְׁׁׁׁׁׁם מִשְׁׁׁׁׁׁם מִשְׁׁׁׁׁ מִשְׁׁׁׁׁׁם מִשְׁׁׁׁׁם מִּשְׁׁׁׁם מִשְׁׁׁׁׁם מִשְׁׁׁׁׁׁם מִשְׁׁׁׁם מִּשְׁׁׁׁם מִּשְׁׁׁׁם מִשְׁׁׁׁׁם מִּשְׁׁׁׁם מִּשְׁׁׁׁם מִשְׁׁׁׁם מִּשְׁׁׁׁם מִּשְׁׁׁׁם מִּשְׁׁׁם מִּשְׁׁם מִּשְׁׁׁם מִּשְׁׁם מִשְׁׁם מִּשְׁׁם מִשְׁׁם מִּשְׁׁם מִּשְׁׁׁם מִּׁשְׁׁׁם מִּשְׁׁׁם מִּשְׁׁׁם מִּשְׁׁׁם מִּשְׁׁם מִּשְׁׁם מִּׁשְׁׁם מִּשְׁׁם מִּשְׁׁם מִּשְׁׁם מִּׁשְׁׁם מִּׁשְׁׁם מִּשְׁׁם מִּשְׁׁם מִּשְׁׁם מִּשְׁׁם מִּשְׁׁם מִּשְׁׁם מִּשְׁׁם מִּשְׁׁם מִּשְׁׁם מִּשְׁׁיִּיְּשְׁׁם מִּעְּׁיִּשְׁׁם מִּיִּשְׁיִּיְּׁם מְּשְׁׁשְׁיִּעְּׁיִּשְׁׁם מִּעְּׁיִּישְׁׁם מְּשְׁׁיִּעְּׁיִּׁם מִּעְּׁיִּשְׁׁם מְּעִּׁיְּבְּׁיִּעְּׁ מְּעִּׁבְּיִישְׁיִּעְּׁיִּעְּׁיִּׁם מְּׁעִּׁשְׁׁיִּׁבְּׁיִּעְּׁיִּׁשְׁׁיִּׁשְׁׁעִּׁיִּׁשְׁׁיִּעְּׁם מְּׁעְּׁעִּׁשְׁׁם מְּׁשְׁׁבְּׁעְּׁיִּׁם מְּׁעִּׁשְׁׁם מְּׁבְּׁיִּׁשְׁׁם מְּׁעִּׁיִּׁם מְּׁעִּׁיִּׁם מְּׁעִּׁיִּׁם מְּׁעְּׁעִּׁיִּׁעְּׁעִּׁעְּׁיִּׁם מְּׁעְּׁיִּׁעְּׁם מְּׁעִּׁיִּׁעְּׁעְּׁיִּׁבְּׁעְּׁעְּׁעִּׁיִּׁבְּּׁעְּׁעִּׁם מְּעִּׁיִּׁעְּׁעְּׁיִּׁשְׁׁבְּׁי

3. to be great in number, to be many; see Hithpa. no. 1, adj. קבר no. 2, and בים no. 2.

4. to be heavy. i. e. vehement, sore, as a battle Judg. 20, 34; with אָן 1 Sam. 31, 3. Comp. מבר no. 3, adj. בר חום מבר no. 3.

5. Of things as not easily moved, to be heavy, i. q. to be dull, slow, sluggish, e. g. of the senses, as the eyes Gen. 48, 10; the ears Is. 59, 1. Also of the mind or heart, to be dull, stupid, hardened, Ex. 9, 7. Comp. Piel no. 1, Hiph. no. 3, adj. קבר no. 4.

to be weighty, honoured, comp. Gr. βαφύς, Ez. 27, 25. Job 14, 21. Of God, to be honoured, glorified, Is. 66, 5. This signif. is more freq. in Piel no. 2; see Hiph. Niph. Hithp.

Piel לבני 1. Causat. of Kal no. 5, to harden the heart 1 Sam. 6, 3.

2. Causat. of Kal no. 6, to honour, to do honour or reverence to any one; spoa) Of men, Ex. 20, 12 קַבַּר אַחד אָבִיף וָאֵח־אָשֵּף honour thy father and thy mother. Deut. 5, 16. Num. 22, 17. 37. 1 Sam. 2, 29. Lam. 1, 8. 1 Sam. 2, 30 קכבר אַכבר for them that honour me I will honour. Ps. 15, 4. 91, 15. God, 1 Sam. 2, 30. Prov. 14, 31; and hence often i. q. to glorify, to praise, Ps. 22, 24. 50, 15. 23. Is. 24, 15; elsewhere also to honour with oblations, c. פָּך Prov. 3, 9; 📮 Dan. 11, 38 (of idols); with two acc. Is. 43, 23. So תָּבֶּר שֵׁם יָחוָת Ps. 96 12; לשם ד' v. 9. Poet. the beasts also are said to praise God Is. 43, 20. Of things, e.g. the sabbath Is. 58, 13; a sacred place 60, 13; of the olive, Judg. 9, 9 should I leave my fatness, which in me both Gad and men do honour?

Pual 723 to be honoured. Prov. 13 18 27, 18. Is. 58, 13.

HIPH. 1. to make heavy, e. g. a yoke 1 K. 12, 10. Is. 47, 6; a chain Lam. 3, 7. Ellipt. Neh. 5, 15 the former governors תל, sc. תְּבְבְּרֵדְּ צֵל חְעָבְּ had made heavy he yoke upon the people, had heavily uppressed them.

2. Causat. of Kal no. 2, to make abundant, to heap up, Hab. 2, 6. Comp. Niph. no. 1.

- 3. Causat. of Kal no. 5, to make heavy, dull, e. g. the ears Is. 6, 10. Zech. 7, 11; to harden the heart Ex. 9, 34.
- 4. Causat. of Kal no. 6, to honour, to cause to be honoured, Is. 8, 23 [9. 1]. Jer. 30, 19. Also, to acquire honour, renown, for oneself, 2 Chr. 25, 19.

NIPH. נְבְבַּדְּים, Part. plur. נְבְבַּדְּים Dag. euphon. Prov. 8, 24. Is. 23, 8. 9. Nah. 3, 10; but with grave suff. בְּבָּדְיָחָם Ps. 149, 8.

1. to be heavy, from abundance, i. e. to abound, to be rich in any thing, comp. Kal no. 2. Prov. 8, 24 מַצְרָטִׁר נְּכְבַבֵּר מַיִּם fountains abounding in water.

3. Reflex. like Hithp. to get honour to oneself, to show oneself great and glorious, Lev. 10, 3. Is. 26, 15. Ez. 28, 22. Hagg. 1, 8; with nor by any one Ex. 14, 4. 17. 18.

HITHP. 1. to make oneself many, to multiply oneself see Kal no. 3. Nah. 3, 15.

2. to honour oneself, to glory, to boast, Prov. 12, 9.

Deriv. בַּבּיָּד, פְּבִיּד, פְּבִריּח - בָּבִּד.

בְּבֶר constr. פְּבֵר Ex. 4, 10, and בָּב Is. , 4.

A) Adj. 1. heavy, e. g. a l ad Ps. 58 5; a yoke 1 K. 12, 4. 11; an old man of large frame 1 Sam. 4, 13; of a

cloud charged with rain Ex. 19, 16; a rock, i. e. great Is. 32, 2. In a bad sense heavy, i. e. oppressive, grievous, sore, e. g. a murrain, Ex. 9, 3; locusts and flies Ex. 8, 20. 10, 14; hail 9, 18. 24; famine Gen. 12, 10. 41, 31. 43, 1. 47, 13. Trop of sin Ps. 38, 5; hence Is. 1, 4 a people און בין אונים heavy with iniquity, i. e. laden with heavy sin.—Also burdensome troublesome, Prov. 27, 3; comp. Ecc. us. 22, 17.

2. much, many, great, (comp. 'graves pavonum greges' Varro ap. Non. 4. no. 218,) spoken of an army Num. 20, 20. Is. 36, 2; a retinue 1 K. 10, 2. Gen. 50, 9; flocks Ex. 12, 38.

3. great, vehement, sore, see the root Kal no. 4; e. g. lamentation Gen. 50, 10.

4. Of things as not easily moved heavy, i. e. dull. slow, sluggish; so of the speech and tongue Ex. 4, 10; of the heart, hard, Ex. 7, 14.

5. difficult, hard, sc. to be done, as a business Ex. 18, 8. Num. 11, 14; hard to be understood, as a language Ez. 3. 5. 6. Comp. Germ. schwer, schwierig

B) Subst. the liver, Arab. אָלָאׁ, , as being the heaviest of the viscera, both in weight and importance; Prov. 7, 23. Ez. 21, 26 [21]. Lev. 3, 4. 10. Lam. 2. 11 בַּבִּי מִּבְּי שִׁבְּי my liver is poured out upon the ground, hyperbol. expression for the severest mental suffering; comp. Job 16, 13.

. כבונית and כבור see in כבור

1. heaviness, weight, Prov. 27, 3.
2. a great number, multitude, Nah.
3, 3.

3. vehemence, violence, e. g. of fire, Is. 30, 27; of war Is. 21, 15. See r. בָּבָר no. 4.

קברות f. heaviness, difficulty, Ex. 14, 25. R. בָּבֶר.

לְּבֶּלְ fut. רְבָּבֶּר, to go out, to be quenched, pr. of fire Lev. 6, 5, 6. Prov 26, 20; of a light 1 Sam. 3, 3. Prov. 31, 18. Metaph. of the anger of God 2 K. 22, 17. Jer. 7, 20; of eremies who perish, Is. 43, 17 like a wick are they quenched.—Arab. to cover with ashes, not wholly to extinguish; bu

to extinguish. The primary notion is that of covering over, concealing; comp *\$\frac{1}{2}\tau_1, 13\tau_1.

Piet to put out, to quench, e. g. fire Is. 1, 31, a light 2 Chr. 29,7. Is. 42, 3. Metaph. anger Jer. 4, 4. 21, 12; love Cant. 8, 7. So 2 Sam. 21, 17 לְצִּׁא ְחַבְּבֶּח אָחִרנֵר וְשִׂרָאֵל that thou quench not the light of Israel, i. e. lest thou, the light of the nation, perish. Comp. 2 Sam. 14, 7, and art. בּחָלָה.

לְבוֹיך , defect. לְבוֹיך twice Gen. 31, 1. Nah. 2, 10; c. suff. קבוֹיִך , rarely defect קבוֹיִד Ex. 29, 43. 33, 22; m. but fem. Gen. 49, 6; pr. weight, but always .rop. R. פָבִיר.

1. abundance, substance, riches, wealth, Nah. 2, 10. Ps. 49, 17. Is. 10, 3. Gen. 31, 1. al. See r. אבר no. 2.

2. honour, glory, Sept. dósa, see the rwt no. 6. a) Of men, 1 K. 3, 13 של מיר riches and honour. Ecc. 6, 2. Prov. 8, 18. 2 Chr. 1, 11. 12.—Prov. 20, 3 it is honour for a בוד לאיש שבת מריב man to cease from strife. 11, 16. Ps. 8, 6. Job 19, 9, 1 Sam. 4, 21 of the ark. --Prov. 25, 27 to eat much honey is not good, וְחָקֵר מָבוֹדֶם מַכוֹד and the search ing out of their honour is not honour, i. e. to seek one's own honour is not honour, the negat. being repeated from the preced, member. Or it may be so divided: ותקר פבור מפבור the searching out of honour is without honour; comp. for 79 Is. 14, 19. Job 11, 15. 21, 9. See Theb) Of God, Ps. 19, 2 saur. p. 515. the heavens de- הַשָּׁמֵיִם מְסַפְּרִים כְּבוֹד אֵל clare the glury of God. 29, 1. Is. 42, 8. 48, 11. al. מְלָהְ הַשָּבוֹד the King of glory Ps. 24, 7. 8. 9.—To give or render ho-חסטד to any one is: נָתַן מָבוֹד לָּ, as to men Prov. 26, 8, to God 1 Sam. 6, 5. Ps. 115, 1; לום כבור ל, to God Is. 42, 12; to God Ps. 29. 1. 9. 1 Chr. 16, 28; אָ מְשָׁה מּ ל to do honour to 2 Chr. 32, 23. 33, comp. Is. 14, 18.—Concr. aa) God is called בבוד ישראל the glory of Israel, i. e. in whom Israel should glory, Jer. 2, 11. Ps. 106. 20; genr. בור פנור מ' the glory of any one, i. e. who restores and protects his honour, Ps. 3, 4. 57, 9. של) Also בוד יְשִׂרָאֵל collect. the glory of Israel, the nobility, nobles, Is. 5, 13 (opp. יַּדְמֵּיֹכוֹ). 17, 3.4. Mic. 1, 15. So too the nobles of Assyria Is. 8, 7. 10, 16; of

3. splendour, glory, majesty. Gen. 45, 13 and ye shall tell my father בייםלי of all my glory (splendour) פבודר בּמְצַרְיִם in Egypt. Is. 4, 5. 11. 10. 22, 18. בפא כבוד a throne of glory 1 Sam. 2.8. Jer. 14, 21. the glory of Leba-17, 12. non, its magnificence, beauty, Is. 35, 2. 60, 13. חָרָח לְכְבוֹר ל to be for glory (honour) to any one, Is. 4, 2; comp. Zech. 2, 9. Espec. מבור יחוֹח the glory, majesty. of Jehovah, Sept. dosa Kuglov, 1s. 59, 19 60, 1; pr. that fiery effulgence surrounded with dark clouds in which Jehovah is represented as appearing, or Jehovah himse!f as surrounded by this effulgence (from which lightnings proceed Lev. 9 23. Num. 16, 35. Ps. 18, 13), such as he manifested himself at Sinai to Moses and the people, Ex. 16, 7, 10, 24, 16 comp. v. 17. 33, 18. Lev. 9, 6. 23; or appeared in the tabernacle Ex. 40, 34; or in the temple 1 K. 8, 11. 2 Chr. 7, 1, comp. Ez. 43, 2. 5. 44, 4; or was seen in prophetic visions Is. 6, 3. Ez. 1, 28. 3, 12. 23. 8, 4. 10, 4. 18; comp. in N. T. δόξα Κύριου Luke 2, 9. 9, 11. Acts 22, 11. this corresponds the שַׁבִּרנָה Shekinah of the later Jews, Buxtorf Lex. Chald. h. v. -God appears too in glory to punish transgressors Lev. 10,2; and sinners are said to provoke ערנר כבודו the eyes of his glory, i. e. of him as thus appearing in his glory for their punishment, Is. 3, 9.

נְבְּרָה f. for בְּבְּהָח, from a masc. בָּבֹר, after the form בָּבָה, אָרָשָׁת, R. בָּבָר.

1. Adj. fem. splendid, magnificem, e. g. a bed Ez. 23, 41; the attire of a queen Ps. 45, 14.

2. Subst. precious things, wealth, Judg 18, 21; i. q. Tinp no. 1, comp. Is. 10, 3 Gen. 31, 1.

b) A district of Galilee comprising twenty cities and towns, given by Solomon to Hiram king of Tyre, 1 K. 9, 13; so called by the latter in token of dismatisfaction, comp. v. 12. Josephus says, prob. by conjecture from the context, Ant. 8. 5. 3: μεθερμηνευόμενον γάρ τὸ Χαβαλών κατά Φοινίκων γλώτταν ούκ άρεσχον σημαίνει. The LXX have ספוסי border, as if בבול i. q. בבול, and so Bochart; but this neglects the context. Hiller, in Onomast. V. T. p. 435, takes יהבל for בחבול part. pass. of ברול, 'as something exhaled, as nothing.' Something like this was perhaps present to the mind of the sacred writer; though the reading of the Sept. is in itself the more natural.

רבר (Syr. בבבי cake, r. כבלי (Syr. לבבי cake, r. בבלי) Cabbon, pr. n. of a place in the plain of Judah, Josh. 15, 40; perhaps the same with בַּבְּנָאָ 1 Chr. 2, 49.

קבר m. (r. בְּבֶּר) something braided or plaited; hence a quilt, mattress. 1 Sam. 19, 13. 16 בְּבִיר חָלִנִים the mattress of goal's hair. Comp. בַּבַּבּר.

m. adj. poet. mostly in Job. R. בַּבֵּיר no. 2 and Hiph.

1. great, vast, mighty. Arab. בּיִבים מַבּירִים מִּבּירִים מַבּירִים מַבּיר מָבִים מַבּיר מָבִים מַבּיר מַבִּים מַבּיר מַבִּים מַבּיר מַבּים מַבּיר מַבּים מַבּיר מַבּים מַבּיר מַבּיב מַבּים מַבּיב מַבּיב מַבּיב מַבּיב מַבּיב מַבּיב מַבּיב מַבּיב מַבּיב מַבּים מַבּיב מַבּים מַבּיב מַבּים מַבּיב מַבּים מַבּים מַבּים מַבּים מַבּים מַבּיב מַבּים מַבּיב מַבּים מַבּיב מַבּים מַבּיב מַבּים מַבּיב מַבּים מַבּיב מַבּים מַבּים מַבּים מַבּיב מַבּים מַבּיב מַבּים מַבּיב מַבּים מַבּיב מַבּים מַבּיב מַבּיב מַבּים מַבּבּים מַבּבּיב מַבּים מַבּבּיב מַבּים מַבּבּיב מַבּים מַבּבּיב מַבּים מַבּבּיב מַבּיב מַבּיב מַבּיב מַבּיב מַבּיב מַבּיב מַבּיב מַבּיב מַבּב מַבּיב מַבּב מַבּים מַבּבּים מַבּבּים מַבּבּים מַבּבּים מ

* בְּבֶל obsol. root. Talm. Syr. Arab. to tie, to bind, to bind together, kindr. with בָּבָר, פָּבַר, פָּבַר, פָּבַר, פָּבָר, פָּבָר, פָּבָר, and בְּבָל, and בָּבְּל, and

יה בּלֶל m. a fetter, plur. constr. בְּלֵלַי, Ps. 105, 18. 149, 8. Arab. and Syr. id.

* לְבַבְּ obsol. ron', Chald. and Ta mud. to bind, to bind together, i. q. k'ndr בְּבָּי, Syr. to bind around. Hence pr names בְּבַבָּים, בְבַּיבַיבָּ.

*DPP pr. to tread, to trumple with the feet, kindr. with tize; on the syllable, Da, which is primary in this root, see under art. Dan p. 119.—Hence to wash. to cleanse, sc. garments by treading tnem in a trough, etc. differing from נַחַץ to lave or wash the body, as Gr. Alviers from lover. In Kal not found except in PART. 52 2 K. 18, 17. Is. 7, 3. 36, 2. a washer, fuller, Gr. πλυντήρ, κναφούς, whose business it was to cleanse soiled garments, and to full new ones. Schneider Ind. ad Scriptt. Rei Rusticze p. 385. Schöttgen Trituræ et fulloniæ Antiquitates, Lips. 1763. -- The פורה כובס fuller's field Is. l. c. was a place on the west of Jerusalem, where the fullers spread out the garments after washing to dry.

Piel לבל Gen. 49, 11. 2 Sam. 19, 25 elsewhere בסש.

1. i. q. Kal, Ex. 19, 10. Lev. 11, 25. 28. 40. 13, 6. 34. Num. 19, 7. al. Part. מכםם i. q. בשם Mal. 3, 2.

2. Metaph. to cleanse, to purify the heart from sin, Ps. 51, 4. 9. Jer. 4, 14; yet so that the primary notion of washing is retained and alluded to, Jer. 2, 22. Mal. 3, 2.

Pual Pass. Lev. 13, 58. 15, 17. Нотир. разв. оддуг Lev. 13, 55. 56.

* דֹבְיל obsol. root, like kindr. בּבְּע and בּבְּכ, to be high, espec. with a round form, as a tumor, a cup, the head. Hence בּבְיב helmet.

לובלים in Kal not used. 1. Pr. to bind together, to plait, to braid, i. q. בשָׁ and the verbs there compared, also אַבָּל II. Hence בְּבֶר plaited mattress, הַבָּר network.—Like many other verbs of twisting, plaiting, bra ding, (בְּבֶר הִּלְּר, וְּדַל), it is also transferred to the idea of strength and magnitude; hence

2. to be great, much, many, also to be long, both in space and duration, see בנה אולד, Arub. בנה to be great, בנה to be advanced in years, Syr.

increase in wealth, Eth. MAZ to be honoured, illustrious.

Hips. to make many, to multiply, Job 35, 16. Part. מַּבְּבִּר subst. (after the form מִבְּבִּר ,) multitude, abundance, with pref. לְבֹּב i. q. לָרֹב, abundantly, Job 36, 31.

Deriv. see in Kal no. 1 also בְּרֶר, תְּבְרֶח,

pr. subst. length, both of space and time, see the root קבר no. 2. Hence

1. Chebar, pr. n. of a river in Mesopotamia, called also יובות q. v. Gr. and Lat. Chaboras, Ez. 1, 3. 3, 15. 23. 10. 15. 22. This orthography of the name approaches to Syriasm, Syr. בבי, ישבי, while the form ישבי, while the form ישבי, imitates the Arabic. Although each form admits of a tolerable etymology (בוֹר, conjoining, ישבור) long river), yet in a river of Mesopotamia the Aramæan would be more likely to exhibit the genuine and primitive orthography. See Ritter's Erdkunde Th. XI. p. 253 sq. Berl. 1844.

2. Adv. of time, long ago, already, formerly; found only in the book of Ecc. and belonging to the later Hebrew; Ecc. 1, 10. 3, 15. 4, 2. 6, 10. 9, 6. 7. 2, 16 אַבְּבֶּיִר חֲבָּבִיר חֲבָּבִיר חַבְּבִּיר וּתְבָּבִיר וּתְבַּבְיר וּתְבָּבִיר וּתְבַּבְיר וּתְבַּבְיר וּתְבַּבְיר וּתְבַּבְיר וּתְבַּבְיר וּתְבַּבְיר וּתְבַבְּיר וּתְבַּבְיר וּתְבַבְּיר וּתְבַּבְיר וּתְבַּבְיר וּתְבַּבְיר וּתְבַּבְיר וּתְבַּבְיר וּתְבַּבְּיר וּתְבַּבְּיר וּתְבַּבְּיר וּתְבַּבְיר וּתְבַּבְּיר וּתְבַּבְּיר וּתְבַּבְיר וּתְבַּבְיר וּתְבַּבְיר וּתְבַּבְּיר וּתְבַּבְיר וּתְבַּבְּיר וּתְבַּבְּיר וּתְבַּבְּיר וּתְבַּבְּיר וּתְבַּבְּיר וּתְבַּבְּיר וּתְבַּבְּיר וּתְבַּבְּיר וּתְבַּבְּיר וּתְבְּבְּיר וּתְבְּבִּיר וּתְבַּבְּיר וּתְבַּבְּיר וּתְבַּבְּיר וּתְבַבְּיר וּתְבַּבְּיר וּתְבַּבְּיר וּתְבַּבְּיר וּתְבַּבְּיר וּתְבְּבִּיר וּתְבְּבְּיר וּתְבְּבִּיר וּתְבְּבִּיר וּתְבְּבִּיר וּתְבְּבְּיר וּתְבְּבִּיר וּתְבְּבִּיר וּתְבְּבִּיר וּתְבְּבִּיר וּתְבְּבִּיר וּתְבְּבִּיר וּתְבְּבִּיר וּתְבְּבִיר וּתְבּבּיר וּתְבּיי וּתְבּבּיר וּתְבּיי וּתְבּבּיי וּתְבּיי וּתְבּיי וּתְבּיי וּתְבּיּבּיי וּתְבּיי וּתְיִי וּתְבּיי וּתּיבּי וּתְבּיי וּתְבּיי וּתְבּיי וּתְבּיי וּת

לְּבֶרָ f. a sieve, Am. 9, 9. R. בָּרָת no. 1.

חס בּבָר ה. (r. בְּבָרָה no. 2) only constr. pr. length, and then a certain definite measure of distance, like many other words denoting measure, weight, time, which are also used to designate particular measures, weights, intervals of time; comp. Heb. קָּבֶל, סָׁאָר, פָנָח, בָּנָים, בָּנָים, a year; Aram. Δ, ωρα, a short time, spec. an hour; Engl. a measure of wine; Lat. pondo, whence Engl. pound.-The exact length of the בברה cannot be pecertained from the passages where it securs, Gen. 35, 16. 48, 7. 2 K. 5, 19. The Sept. once adds (Gen. 48, 7) by way of explanation, ἱππόδφομος, which may be either a stadium, see Hody de bibl. Text. originalibus p. 115; or else a measure common among the Arabs,

as far as a horse can run or travel without fatigue, a stage or post; see Koehler ad Abulf. Syriam in Addend. ad p. 7. not. 27.

* שבְּבֶּל obsol. root, pr. i. q. מָבָּמ and to tread, to subdue, to force, spec. a female, comp. בָּנָשׁ no. 3. Arab. בּנָשׁל subegit semel puellam. Hence

m. a he-lamb, a young ram, from one to three years old, already fit for coupling, whence the name. Lambs of this kind, chiefly a year old, were used for the sacrifices; hence frequently with the addition בְּרִשְׁיִבְּי the son of his year, one year old. Num. 7, 15. 21. 23. 39. 45. 51. 57. 63. 69. 75; also in plur. בְּיִבְשִׁיִבְ ib. 7, 17. 23. 29. 35. 41. al. Elsewhere lambs (בְּבָשִׁיב) are mentioned as feeding in pastures Is. 5, 17. Hos. 4, 16; as yielding wool Job 31, 20. Prov. 27, 26; as an emblem of gentleness and patience Jer.

11, 19. Arab. בּׁשְׁמֵּׁה a he-lamb of one or two years; see the Arabian grammarians in Bochart Hieroz. I. p. 421 sq.—By transpos. sometimes בְּשָׁבּ, fem. נְבְּשְׁבָּ, fem. but the other forms, as the more difficult, are doubtless primitive; comp. רְהַשְּׁמֵר.

בּרְשָׁהְ 2 Sam. 12, 3. 4. 6, and הַבְּשָׁהְ 2 Lev.14,10. Num. 6,14, constr. הַבְּשָׁהְ, plur. קּרָשׁהְ ; fem. of בָּרָשׁהְ, an ewe-lamb, from one to three years old. Plur. Gen. 21, 28. 29. 30.—By transpos. הַשְּׁשָּׁה, see in בַּרָשׁהָּ

* שֹבֵּים fut. בּרְבּוֹים 1. to tread upon, to trample under foot, kindr. with בַּפָּס. Zech. 9, 15 בְּרֵיכְּלָּגְּ אַרְנֵיכְיּלָּגְּ and they shall trample under foot the stones of the sling, i. e. easily turn them aside as harmless; comp. Job 41, 20. 21 [28]. Metaph. Mic. 7, 19 בְּנִרִיכָּי he treadeth under foot our iniquities, i. e. disregards them, does not avenge them.

2. to subdue, to make subject to oneself, e. g. a man the beasts Gen. 1, 28; enemies, slaves, a hostile land 2 Chr. 28, 10. Jer. 34, 16. Neh. 5, 5. Comp. 77.

3. to force a woman, Esth. 7, 8. Sc

Arab. كَبُسَ

Piel, to subdue a people, i. q. Kal no 2. 2 Sam. 8, 11.

HIPH. i. q. Kal no. 2. Jer. 34, 11 Cheth. NIPH. 1. Pass. of Kal no. 2. Num. 32, 32, 29. Josh. 18, 1. 1 Chr. 22, 18.

2. Pass. of Kal no. 3. Neh. 5, 5 fin. Deriv. the two following.

m. a footstool, 2 Chr. 9, 18. Chald. בְּבִישׁ, Syr. בַּבּבבה, id.

T변기가 m. a furnace, i. e. according to Kunchi a lime-kiln, or also for smelting metals, and different from 가파 a kind of oven for baking. Gen. 19, 28. Ex. 9, 8. 10. 19, 18.—So called from subduing metals, from r. 바그랑; comp. igne ferrum nomatur? Plin. H. N. 36. 27.

קברם no. 2) 1 K. 17. 14. 16; Plur. אומים masc. Judg. 7, 16. 1 K. 18, 34; a bucket, pail, both for drawing water and carrying it, Gen. 24, 14 sq. Ecc. 12, 6; a tub for keeping meal, 1 K. 17, 12. 14. 16. Water was carried by women upon their shoulders, Gen. l. c.—Corresponding are Sanscr. ghada, Gr. κάδος, κάδος, Lat. cadus, Slav. kad.

* 그그 Chald. Pa. to lie, not to speak the truth, i. q. Heb.

ללְכָּה Chald. f. a lie, falsehood, Dan. 2, 9 רְבָּה by apposit. words, falsehood, i. e. false words. Others make it an adj. contrary to the form and usage.

* מָבֶּת obsol. root, kindr. מָבָת , Lat. cudo, to beat, to pound; hence

1. to strike fire, whence בּררוֹד spark, and sparkling gem, ruby.

2. to labour severely, to toil hard, pr. in the manner of smiths and other artisans, comp. cudo; spec. to draw out a well, to draw water; whence \(\mathbb{T}_2\). So

Arab. Ito hammer or forge, toil hard, to draw out a well. Comp. Eth. **NPR** to tread with the feet, to triturate.

. בַּר see כְּבֵר

רָדְי Chald. see קֿרָר.

בּרְכֹּר m. (r. בְּרָכֹּר Ez. 27. 16. Is. 54, 12, a sparkling gem, prob. ruby.—Chald. בּרְכּירָא id. Ex. 39, 11, Targ. Comp. also Arab. كنكنة rubedo maxma.

י סטאסו. root, kindr. אָדָר, Arab. אָדָר, to be turbid, troubled, as

water; metaph. of life, לניל to be dis turbed, troubled. by adverse fortune, calamity, comp. עָּבֶר. By another metaphor the Hebrews transfer it also to the tumults of war; hence בּרּדּוֹר.

pr. n. Chedorlaomer, king of the Elamites in the time of Abraham Gen. 14, 1. 9.—This name if Semitic may be i. q. handful of sheaves, from handful, and שלי sheaf; but not improb. the etymology is to be sought in the ancient Persian.

กิว contr. for מוֹם, Heb. Gr. § 57,2; pr

as this, i. q. اکّنًا, Arab. اکّنًا. Hence

1. thus, so, ούτως, referring pr. to what precedes; Gen. 15, 5 tell the stars . . . and he said unto him, קרֵנה וַרְצֶּה so shall thy seed be. Ex. 5, 15 comp. 14. 1 Sam. 17, 27 comp. 25. But more freq. to what follows. Deut. 7, 5 but thus shall ye deal with them; ye shall destroy their altars, etc. Gen. 31, 8. 2 K. 12, 10. Often where the words of any one are repeated, Judg. 11, 15 and said unto him, לה אַמֶּר דְּמָהֵח thus saith Jephthah. Ex. 5, 10. 3, 15; also freq. in the formula לח אַמֵּר רָחוַֹת thus saith Jehovah Jer. 2, 2. 7, 20. 9, 16. 22. 22. 6. 49, 12. al. sæp.— There are also examples, where stands without any thing to which it can refer; as in the formula of swearing and adjuring: (נְהוֹה) בֹּה לָּר אֱלֹחָרם (מָהוֹחַ קלח יוסיף God do so to me and more also, where at first the words were prob. accompanied by some gesture of chastisement or punishment; since they imply: let God inflict dire punishment upon me; see Ruth 1, 17. 1 K. 19, 2. 20, 10. 1 Sam. 14, 44. 25, 22. Where this formula implies a negative, it is followed hy בא, 2 K. 6, 31 God do so and more also to me, IF (DK) the head of Elisha shall stand on him this day, i. e. it shall not remain on him. 1 K. 20, 10. 1 Sam. 3, 17. 25, 22; once בי אם 2 Sam. 3, 35. On the contrary, when the oath is affirmative, אָם לא follows, 2 Sam. 19, 14; oftener with 3 1 Sam. 14, 44. Ruth 1, 17. 2 Sam. 3, 9. 1 K. 2, 23. 19, 2 See in Dx C. 1. c.

2. Partic. of place, here, like Gr. வீஷ but rarely, Ruth 2.8; so בו הם here -there Num. 11, 31. To to that place sc. before spoken of yonder, Fr. jusque 14, Gen. 22, 5.—After verbs of motion, hither, here, Gen. 31, 37. Num. 23, 15. To hither and thither Ex. 2, 12. Syr. Lo here, in comp. Lo hither, Lo hence.

3. Partic. of time, now; מוסים until now, hitherto, Ex. 7, 16. Josh. 17, 14. הבר בו לנו now and till then, in the mean time, meanwhile, 1 K. 18, 45.

קה Chald. i. q. רום no. 3. Dan. 7, 28 בריבה hitherto.

ל הקבין fut. הַבְּיבָּי, apoc. אַבְּיבָּי Job 17, for kindr. with אָבָּ and הַבְּיבָּי ; to be weak, feeble, faint, to be dispirited, to despond. Is. 42, 4. Spec. of a light about to go out, to be feeble, dim, Is. 42, 3. Also of eyes, to be or become dim, either from old age Deut. 34, 7. Zech. 11, 17. Gen. 27, 1; or from grief Job 17, 7.

Piel חַהָּה. also בָּהָה Lev. 13, 56.

1. Intrans. to become faint, pale, as a spot on the skin. Lev. 13, 6. 56; comp. adj. מְּבָּהְעָּ v. 21. 26. 28. Also to be faint-hearted, timid, to despond, Ez. 21, 12; comp. Is. 61, 3.

2. to chide, to admonish, to restrain, with בְּ 1 Sam. 3, 13 בּבְּ הַחָּהַ אִּלֹיִי (because) he rebuked them not, i. e. did not restrain them. Comp. הַּבָּאָר. Deriv. the two following.

שנים, feeble, faint, spec. of the dim wick of a lamp just about to go out, Is. 42, 3; of eyes bedimmed. dull, 1 Sam. 3, 2; or of a faint or pale colour, Lev. 13, 21. 26. 28. 39 spots קבות לבנות לבנות לבנות לבנות the root Pi. no. 1. So of a faint heart, desponding. Is. 61. 3.

לְּהָנוֹ f. mitigation, alleviation, sc. of a wound, i. q. healing, Nah. 3, 19. R. בּרָחוֹם.

* בְּבְּלֹבְ Chald. to be able, I can, kindr. with יְבָּלֹל ; comp. on the affinity of verbs יִבְלֹל and יוֹ under lett. ה. p. 238.—Part. בְּבִּלִין plur. בְּבִּלִין, with inf. c. בְּבָּל Dan. 2, 26. 4, 15. 5. 8. 15.

not used in Kal; whence المُتَا اللهُ priest. The etymology is doubtful; Arab. كَهُنَ and كَهُنَ to presage. to livine;

often among the pagan Araos; t. en. a. internuncio, envoy; Ethiop. AUS to be a priest, to minister; Syr. in to be ministered, consecrated; in Bar Ali, to be rich, opulent, to enjoy the comforta of life: عَمْنُهُ richness, riches, prosperity, happiness. But all these appear to be secondary meanings, derived from the station and power of the priesthood. i. e. from כתן priest, which is found in the Heb. Chald. Syr. and Eth. languages .--The native power of this word, therefore, is still to be sought by conjecture. Hitzig supposes (ad Is. 61, 10) that כהן is i. q. בוון to stand, whence קון pr. one who stands by, an assistant. Maurer regards גחן, גהן, גהן, to incline, to bend, i. e. to bow down, as is done in worship, whence עוד pr. one bowing Both of down, making prostrations. these conjectures are worth attention; in favour of the last, we might perhaps also appeal to the Syro-Arabic gloss

i. e. to bow down oneself in worship. Other conjectures see in Thesaur. p. 661, 662.

Piel in denom. 1. to minister as priest, to act as priest, to perform the priestly functions. Ex. 31, 10, 35, 19. Lev. 16, 32. Num. 3, 34; often with min Ex. 28, 1, 3, 4, 29, 1, 44. Lev. 7, 35, al. Sept. μερατεύω.

2. to be or become priest, Deut. 10, 6.

3. Unusual is Is. 61, 10 מְּבֵּרְ as the bridegroom priests it with his turban, i. e. decks himself with a splendid turban such as the priests wore; q. d. 'plays the priest with his turban.' So Aqu. ως τύμφιον ευρατενόμενον στεφάνω, comp. Jarchi, Symm. Vulg. Syr.

m. plur. בֹחַלֵּים, a priest; Chald. emph. בְּחַלָּים, Syr. בְּחַלָּה, Arab. בְּחַלָּה, Syr. בְּחַלָּה, Arab. בְּחַלָּה, Wery freq. in Ex. Lev. Deut of the priests of Jehovah. as Ex. 2. 16. 3 1. 18, 1. al. sexcent. Also of the priests of idols, as Gen. 41. 45. 50. 46. 20. 47, 26. al. Constr. a) With genit. of the divinity. as תַּבֶּל בּרָל בַּרָל בַּרָל בַּרָל בַרָּרָל בַּרָל בַרָל בַרָּרָל 2 Chr. 23, 17; בּרַלְּרָל Sain. 5

להניף thy priests, sc. of Jehovah, Ps. 132 9. Sometimes with a genit of the people or city where the priest officiates. as ix '> priest of On Gen. 41, 45. 50; ב' מְרָרָן priest of Midian Ex. 3, 1. 18, 1; להוני הבמוח ; Am. 7, 10 ברח אל the priests of the high places 1 K. 13, 2, 33; c. suff. מַּהַנֵּרנּ our priests sc. of Israel, Ezra 9, 7. Neh. 10, 1. etc. b) With > of the divinity, as לחו ליחוח Lev. 23, 20. 1 Sam. 1, 3. 2 Chr. 26, 17; לאל עליון Gen. 14, 18. ללא אַלוזים 2 Chr. 13, 9. Sometimes 5 marks the person who employs a priest, Judg. 17, 12, 13, 18, 4. 19. 2 Sam. 20, 26.-Among the Hebrews the High Priest, o agreeous, was called חלה הגרול Lev. 21, 10. Num. 35, 25. 28. Josh. 20, 6. Hagg. 1, 1. 12. 14. al. also מַקן חֵראֹש 2 K. 25, 18. 2 Chr. 19, the anointed priest Lev. 4, 3. 5. 16. The next in dignity was called D ការួយ៉ុងក្ the second priest Jer. 52, 24; but this phrase in the plur. מַּהַנֵּי הַפְּשָׁנֵה 2 K. 23, 4 seems to imply all the other priests in opp u the high priest.-Melchizedek, the earliest king of Jerusalem, is also called a priest of Jehovah Gen. 14, 18. Ps. 110, 4; and several of the earliest Hebrew kings were in fact also priests, as Solomon 1 K. c. 8; comp. Uzziah 2 Chr. 26, 16. So Virg. Æn. 3. 80: "Rex Anius, rex idem hominum Phæbique sacerdos."

Note. It is an ancient opinion of the . Heb. intpp. that מֹחָן signifies also prince. Not only have the Chaldee translators rendered it in several places by רַבָּא prince, as Gen. 41. 45. Ex. l. c. Ps. 110, 4; but the author of Chronicles also seems to have followed this view, since he renders the words 2 Sam. 8, 18 דְּבֵנֵי קור להנים היג, giving in his manner a gloss: 1 Chr. 18. 17 דְּבֶנֵי דָּוְיִד הָרְאַשׁוֹנִים מרך המלך and the sons of David, the chiefs. were at the side of the king, i. e. were the chief ministers of the kingdom. The chief passages are 2 Sam. 8, 16-18. 20, 23-26. 1 K. 4, 2-6; from all which t appears that there were priests connected with the court, partly exercising heir proper functions, and partly as friends and counsellors of the sovereign; as was also often the case with prophets and priests in later times. The author of Chronicles seems to have chosen that interpretation of the more ancient context, because priests of any other than the Levitical family were unknown to him. Of less weight is the authority of Onkelos. Hence in all the passages referred to, the signif. priest is the only true one. Comp. the case of Solomon above. See more in Thesaur. p. 663.

לְתֵּילְ Chald. m. st. emphat. בְּתִילָּה, plur בְּתַּילְ, i. q. Hebr. מְלֹחַלָּה, a priest, Ez a 7, 12. 21. Plur. Ezra 6, 9. 16. 7, 16. 24

רְּקְּיָּךְ f. priesthood, the priests' office, Ex. 29, 9. 40, 15. Num. 3, 10. 25, 13. 1 Sam. 2, 36. R. פֿקרן.

12 Chald. plur. קּוֹיִרן, a window, Dan. 6 (קּוֹיִר, Syr. أَكُوة , كُو , Arab. كُوة , كُو id. R. קַּוֹיִן II.

לובל (Milra) m. Ez. 27, 10, in pause 38, 5; constr. שוֹבָּע (Milêl) 1 Sam. 17, 5. Is. 59, 17; plur. בּיבָּע Jer. 46, 4. 2 Chr. 26, 14, a helmet. Metaph. Is. 59, 17. R. בַּיבָע — Twice written with p, as בּיבַע (Milra) Ez. 23, 24, constr. בַּיבַע (Milêl) 1 Sam. 17, 38.

Note. There is in this word a singular confusion of the Segolate and penacute form byb, byb, with the acute form byb, which may be thus explained. Strictly, the word in either shape was originally a Segolate, after the form

byb, like the Arab. בּשָׁבּה cup. But Holem, as strengthened by the tone, and also as fully written, contrary to the com mon Heb. usage and in the later He brew and Syriac manner (comp. בּיִרָּה Dan. 11, 30, בּיִבּה 2 Sam. 18, 9, Sy.

a root not used in Kal.
I. to burn, Gr. καίω (καύω). Arab.

Syr. أهي, to burn in, to brand, to mark with cautery. Hence الجنبة,

II. Like the kindred בַּבָּי, בַּבָּי, בַּבָּי, also בְּיִי, prob. to hollow out. to excavate, of which there is a vestige in Chald. Describe window, Arab. Shole in a wall, window.—Simonis refers these to to pierce, to bore through; but the word has not this meaning. The signif. given by the Arabic lexicons, comes from the notion of burning; since the scorpion injecting the poison with his sting. may be said to mark the skin as with a hot iron.

NIPH. pass. of no. I, to be burned, scorched, with fire, Prov. 6, 28. Is. 43, 2.

קֹרְיָּה f. a burning, brand, i. e. a part of the body burned, Ex. 21, 25. R. בָּיָה.

תוֹכָב m. (for בּוֹכָב, לַבְּבָּב, then בּוֹכָב, r.

בּבְבּבּי, constr. בּבְיבֹּי, a star, pr. a globule; Arab. בּבּבּי, Chald. בּבִיה, Syr. בּבּבּי, Eth. הריים, and רוֹבָיה, Syr. בּבּבּי, Eth. הריים, and רוֹבָיה, Syr. בּבּבּי, Eth. הריים, and רוֹבָיה, Syr. בּבּיי, Syr. בּביי, Syr. בּביי, Syr. בּביי, Syr. בּביי, Syr. בּביי, Syr. בּביי, Syr.

* 540 to measure, to include or conuin in a measure, e.g. grain, as in Syr. Chald. and Arab. كيل for كيل. In Ka only once. Is. 40, 12.

PILP. 523 1. to hold, to contain, as a vessel, measure. 1 K. 8, 27 lo the heaven and the heaven of heavens cannot contain thee. 2 Chr. 2, 5. 6, 18.

2. to hold up, to sustain, a) i. q. to bear up, to endure, to hold out, Mal. 3, 2 Prov. 18, 14. Jer. 20, 9. b) i. q. to protect any one Ps. 55, 23; to maintain one's cause before a tribunal Ps. 112, 5.

3. to sustain. to nourish, to furnish with the means of living, c. acc. Gen. 45, 11. 50, 21. 1 K. 4, 7. 17, 4. With two acc. Gen. 47, 12. 1 K. 18, 4. 13.

Polp. pass. to be furnished with provisions, etc. 1 K. 20, 27.

HIPH. חַבְּרל 1. i. q. Pilp. no. 1. 1 K. 7, 26. 38. 8, 64. 2 Chr. 4, 5. Ez. 23, 32 בַּבְּרָל i. e. containing much.

2. i. q. Pilp. no. 2. a. Jer. 6, 11. 10, 10. Joel 2, 11. Am. 7, 10.

obsol. root, Arab. Conj. II, to heap up, so a heap. This word belongs to the widely extended family of roots ב, בו, בא, for which see under r. פנים.—Hence אמן.

TOPD m. (r. মতুহু, after the form মুঞ্চ) a globe, globule of gold, perh. collect. globules, drops, or rather a string of gold drops like beads worn around the neck or arm by the Israelites in the desert, Ex. 35, 22. Num. 31, 50. Such are found solid in Arabia according to Diod. Sic. 3. 44 or 50. Strabo XVI. p. 777 Casaub. Thesaur. p. 692.

יול הוא in Kal not used, pr. to stand upright; whence של upright; whence של pupright, של place of standing. של base. Frequent in the kindred dialects in various forms and meanings: Chald. Pa. ביוֹ i. q. Heb. ביוֹש to set up, to establish; Syr. ביוֹש to establish, to plant; Arab. ל to exist, to be; II, to cause to exist, to create.

PIL. 1212 1. to set upright, i. e. to set, to place, e. g. a throne Ps. 9, 8; espec. to set up firmly, to establish, a throne 2 Sam. 7, 13. 1 Chr. 17. 12. Ps. 48. 9. Metaph Ps. 7, 10. 40, 3. 68, 10. 90, 17. 99. 4.—Also to found. as a city Ps. 107, 3c. Hab. 2, 12; the earth Ps. 24, 2. 119, 90 Is. 45, 18; the heavens Prov. 3. 19

Pol. 20 1. Pass. of Pil. no. 1, to be established, metaph. Ps. 37, 23.

2. Pass. of Pil. no. 2, to be formed, prepared, Ez. 28, 13.

HIPH. הַכִּרן 1. to set up, i. q. to set, to place, e. g. a seat Job 29, 7. Ps. 103, 19; a statue Is. 40, 20. Also to found, as the earth, the heavens, mountains, Ps. 65, 7. Prov. 8, 27. Jer. 10, 12. 51, 15. Inf. absol. הַכָּרן and הַכָּרן as adv. firm. firmly, Josh. 3, 17. 4, 3.—Hence a) to constitute, to appoint any one, Josh. 4, 4. 2 Chr. 2, 6. Jer. 51, 12. Job 28; 27. So to set or constitute as king 2 Sam. 5, 12. 1 Chr. 14, 2. 1 K. 2, 24. b) to establish, to confirm, e. g. the throne of a kingdom Is. 9, 6. 1 Chr. 22, 10; the kingdom of any one 1 Sam. 13, 13. 2 Sam. 7, 12. 1 Chr. 17, 11. 2 Chr. 17, 5; one's posterity Ps. 89, 5; the heart Ps. 10, 17. 89, 5. c) to repair, to restore, e.g. the temple 2 Chr. 35, 20; comp. 34, 10.

2. to set right, i. e. to make ready, to prepare, Gen. 43, 25; e. g. wood and stones for building 1 K. 5, 33; a sacrifice Zeph. 1 ~ comp. c. 5 Is. 14, 21; a way Deut. 19, 3; a net Ps. 57, 7; food Gen. 43, 16. Ex. 16, 5. Josh. 1, 11; the parts of a building 1 K. 6, 19. 2 Chr. 31, 11; a place for any thing, c. > Ex. 23, 20. 1 Chr. 15, 1. 3. 12. Ps. 68, 11; war, i.q. to fit out, to arm, Ez. 7, 14. 38, 7. Jer. 46, 14. Metaph. Job 15, 35.—Also to prepare, i. q. to procure, to provide, often with a dat. besides the acc. Num. 23, 1. 29. 1 Chr. 27, 5. 14; e.g. food Job 39, 3 [38, 41]. I's. 78, 2). Prov. 6, 8. 30, 25; arms 2 Chr. 26, 14; garments Job 27, 16. 7; to take care of a work. to transact

business, Prov. 24, 27. Of God, to create to prej are, to provide, as fruits Ps. 65, 10 the rain 147, 8; the sun and light 74, 16

3. to set, i.e. to aim, to direct, to ad just, e.g. weapons against, c. ? Ps. 7 14; one's face towards or gainst, c. אַל Ez. 4. 3. 7. So God directs the steps of any one Prov. 16, 9. Ps. 119, 133; a man his own steps Jer. 10, 23; a man his ways 2 Chr. 27, 6. Prov. 21, 29. Spec a) הַכִּדן לב ל to set or fix the heart on any thing, to apply the mind to do any thing; 2 Chr. 12, 14 he had not applied his heart to seek the Lord. 19, 3. 30, 19. Ezra 7, 10. With 12 impl. 1 Chr. 28. 2 b) חַכְרן לֶב אֵל־רָחוָח to set the heart upon Jehovah, to apply the mind to the worship of God, 1 Sam. 7, 3; with 5 to idols 2 Chr. 20, 33. With אַל־רָחוֹיָם impl. Job 11, 13. Ps. 78, 8. c) הַכִּדן ellipt. for to apply the mind, to give heed, 1 Sam. 23, 22. Judg. 12, 6. 2 Chr. 29, 36.

HOPH. 1347 1. Pass. of Hiph. no. 1, to be established, as a throne Is. 16, 5.

2. Pass. of Hiph. no. 2, to be made ready, prepared, e. g. a funeral pile Is. 30, 33; a horse for battle Prov. 21, 31; mantlets Nah. 2, 6; to be set in order, arranged, Zech. 5, 11.

NIPH. נכוֹן pass. of Pilel and Hiphil. 1. to be set up, i. e. to rise up, e. g. the breasts as becoming round and full Ez. 16, 7; to be made to stand, to stand, Mic. 4, 1 et Is. 2, 2; to be founded, with בָל upon any thing Judg. 16, 26; to be established confirmed, as a kingdom 1 K. 2, 12. 45. 46. Hence i. q. to stand firm, e. g. a throne, kingdom, 2 Sam. 7, 16. 23. Ps. 25, 5. 29, 14 comp. 1 Sam. 20, 31; the world Ps. 93, 1; the moon 89, 38; of men i. q. to flourish, to prosper, Job 21, 8. Ps. 102, 29. 140, 12. Prov. 12, 3. 19. Ps. 101, 7 he that telleth lies לא רַבוֹן לְנֵגֶר ברני shall not abide in my sight, shall not prosper; parall. 'to dwell with.' So of the counsels of men Prov. 20, 18. 16 3.-Peculiar is נכון היום the fixedness (steadiness) of the day, Prov. 4, 18, i. e. high noon, when the sun seems to stand immovable in the zenith, Gr. σταθερό» ήμας, σταθερά μεσημβρία, Ruhnken as تايبة النهار .Timæum p. 236, Arab Schult. ad Prov l. c.- Trop. mostly ir Part. 7123: a) to be firm, steadfast. fixed; Ps. 51, 12 jin a steadfast spirit, a mind fixed in virtuous purpose. Pa. 78, 37. b) to be firm, steadfast, intrepid, full of hope and confidence; so the heart Ps. 57, 8. 108, 2. 112, 7. Of things, to be firm, fixed, established: להון הַהַּבֶר מַיִּם צֵּלֹחִים Gen. 41, 32 להוים the thing is established from God, is certainly decreed. Hence, to be certain, sure, Deut. 13, 15. 17, 4. Hos. 6, 3; and as subst. נכון the certain, i. q. certainty, אַל־נָכוֹן for certain, with certainty, 1 Sam. 23, 23; adv. certainly 26, 4. d) to be right, true; Part. jib; right, true, Job 42, 7. 8. Ps. 5, 10, comp. 78, 37. e) to be right, fit, proper, Ex. 8, 22 [26].

2. to be made ready, prepared, e. g. a) Of business, to be taken care of, transacted, 2 Chr. 8, 16. 29, 35. 35, 10. 16. b) Of things, to be prepared, to be ready for any one, with א Neh. 8, 10. Prov. 19, 29. Job 18, 12 destruction אַנְיּבְּיִנְ בְּעַלְיִנְ בְּעַלְיִן בְּעַלְיִנְ בְּעַלְיִינְ בְּעַלְיִין בְּעַלְיִי בְּעַלְיִין בְּעַלְיִינְ בְּעַלְיִינְ בְּעַלְיִין בְּעַלְייִין בְּעַלְייִין בְּעַיִּין בְּעַלְייִין בְּעַיִּין בְּעַיִּיוּ בְּעַלְייִין בְּעַיּיִין בְּעַיִּיוּ בְּעִיּיִייִים בְּעִייִים בְּעִייִים בְּעִייִים בְּעִייִים בְּעִייִים בְּעִייִּים בְּעִייִים בְּעִייִּים בְּעִייִים בְּעִייִים בְּיִים בְּעִייִים בְּעִייִים בְּעִייִים בְּעִייִים בְּעִייִים בְּעִייִּים בְּעִייִים בְּעִייִּים בְּעייִּים בְּעִייִּים בְּעִייִים בְּייִים בְּעִייִיים בְּעִייִים בְּעִייִיים בְּעִייִיים בְּעִייִיים בְּעִייִיים בְּעִייִיים בְּעִי

HITHPAL. הְחְבּוֹם Prov. 24, 3, elsewhere חַבּוֹם.

1. to be es'ablished, to be made firm, strong, Prov. 24, 3. Num. 21, 27. Is. 54, 14. 2. to prepare oneself, Ps. 59, 5.

Deriv. בְּלָנְתְ מְּבֹּוֹן ,פְּיּוֹן ,פְּיּוֹן ,בְּלָן ,אֲבַן , בְּכּוֹנְת , מְכוּנָת , מְכוּנָת , יְכָנְיָת , and the pr. names ,־כִּרְיָת , מְלַנְיָת , and

רוֹם Chun, pr. n. of a Syrian city, 1 Chr. 18,8; which in the parallel passage 2 Sam. 8,8, is called בֵּרֹתִי Perh. the Conna mentioned in the Itin. Antonini p. 199 ed. Wesseling; situated between Laodicea of Lebanon and Helicpolis or Ba'albek.

7,2 m. a kind of cake, wafer. offered in sacrifice, Jer. 7, 18. 44, 19. Sept. κανών, χανών, χαβών, the Heb. word in Greek letters. R. μ., Pi. μ., Chald. 22, to prepare.

סוֹם f. plur. מּנָם Jer. 25, 15; for סֹנָם (r פֿנָם) pr. a receptacle, vessel; as פֿרס (פָּנָם) pr. a receptacle, vessel; as פֿרס מָּנָם pr. a receptacle, בְּנָם for מָנָם, הַנְח הַן, בַּנָם for מָנָם, בַּרָח, בְּנָם for מָנָם, יִם for מַנָּם ; so Lebrecht.

1. a cup. Syr. in, Chuld. nois nos, nris, Sam. Alu and Au

a cup, cup oi ,كَوْزُ ,كَأَسُّ ,كَاسُ wine.—Gen. 40, 11, 13, 21, 2 Sam. 12, 3, Ps. 23, 5. al. Ps. 116, 13 אשא חושירטיבים I will take the cup of deliverance, i. e. I will pour out to Jehovah a cup of thanksgiving for his aid.—In the prophets Jehovah is often represented as pouring out for the nations a cup of intoxicating wine, בוס התרצלח, in order that reeling they may rush into destruction: Jer. 25. 15 take this wine-cup of wrath at my hand, and cause all the nations, to whom I send thee, to drink it; 16 and they shall drink and stagger and be mad. because of the sword that I will send among them. Jer. 49, 12. 51, 7. Lam. 4. 21. Is. 51, 17. 22. Hab. 2, 16. Ez. 23, 31. 32. 33; comp. Rev. 17, 2. 4. For the same usage in Arabic poets, see Comm. on Is. 51, 17.-Further, cup is also put metaph. for lot, portion, and is so coupled with ppm portion, Ps. 11, 6. 16, 5; comp. Matt. 26, 39. 20, 22, also חַלַּם no. 2. c. See on this metaphor as employed by Arabian writers, Comment. on Is. 51, 17, also on Matt. l. c. in Rosenm. Repertorium I. p. 130. Lond. Classical Journal no. LIII. p. 159.

2. A species of unclean bird, Lev. 11, 17. Deut. 14, 16; living among ruins, Ps. 102, 7. The ancient versions render it an owl, but against the etymology. Bochart more correctly, Hieroz. II. p. 267, understands the pelican or cormorant, so called from the receptacle or pouch under the throat, as Lat. true from trua.

* 1. אם a root, doubtful in the verb, but so far as can be gathered from the derivatives i. q. to dig, to bore through. to pierce, like the kindr. אַכָּר, אָבָר,

לפָר. Arab. לנס dig in the earth, also to prostrate; comp. Sanscr. khur to cleave, to cut. Hence מְּבֶּרָהְ μάχαιρα, a sword, so called from its piercing, בּרָהְה executioner; also מְבֹּרָהְה, מְבֹּרָה, place where metals are dug, then 'native place.'

The verb itself is found by many in the vexed passage referred to the Messiah, in Ps. 22, 17, where David as if

tard pressed by the troops of Saul extlaims: for dogs do compass me about. the bands of evil-doers surround me, Here the simplest interpretation seems to be that which preserves the ordinary sense of the words: as lions they gape upon my hands and my feet, i. e. they threaten to tear my limbs in pieces. The form ארר is pr. ως ὁ λέων, i. e. as lions, comp. Is. 38, 13; and the notion of surrounding, gaping upon, or the like, is then readily derived in this manner by zeugma from the preceding context.-Most of the ancient interpreters have taken מארר as a verb; and this is certainly possible, if we regard מַאַרֶּר as particip. Kal in the Chaldee manner (מַאָּב part. מַאָּב) and in the plural number for מָּנִי as מָּנִי Ps. 45, 9 for מנים; although to find two grammatical forms of such extreme rarity combined in this one word, is at least remarkable; comp. Lehrg. p. 401, 523. In this way it would be rendered: piercing my hands and my feet, i. e. my enemies wound me with darts and weapons on every side. And it is hardly necessary to remark, that all this applies as completely as possible to David, to whom the Psalm is assigned in the inscription; and there is at least no necessity for understanding here directly Christ as affixed to the cross. A verb of boring through, in the sense of wounding, (comp.

is aptly attributed to hostile weapons; and the hands and feet are put poetically for all the members and so for the whole body, comp. Hesiod Op. et D. 114. Sept. בּשְׁלִיבֹּי, which word is elsewhere used in Sept. for בּשְׁבַי. b) Aqu. Symm. in Hexapl. and Jerome in the reading vinxerunt, attribute to this word the sense of binding, which may also be defended on philological grounds, (and this Hengstenberg ought not to have denied,

I, V, to fold or bind around the turban,

a wreath, turban. But this is far
ess suitable to the context. c) Finally

Aqu. in the earlier edit. renders it north

ימר they disfigure, stain with blood, etc prob. assigning to the root בארד the sig nif. of Aram. בארי — That בארי was commonly held to be a verb, is also shewn by the reading found in two Mss. viz. יובר סוף אוויים בארו בארו (בארו) (בארו)

* II יהיה obsol. root, prob

1. q. יהיה to boil up, and then to cook

Syr. בבוֹ to boil up, to be hot.—Hence

קיהיה frying-pan, פֿרָיִה basin, and the two following.

יום m. (r. מור) II) a furrace, for smelting metals, Ez. 22, 18. 20. 22. Prov. 17, 3. 27, 21. Metaph. Is. 48, 10 I have tried thee in the furnace of affliction. Deut. 4, 20 and hath brought you forth out of the iron furnace of Egypt. 1 K. 8, 51. Arah.

ים לר i. q. לר g. v.

קּשָׁלֶּ (smoking furnace) Chorashan, pr. n. of a city in the tribe of Simeon, 1 Sam. 30, 30; elsewhere שָׁצָּי q. v.

שׁרָשׁ Ezra 1, 1. 7. 8, also שֹׁרָשׁ, Cyrus, pr. n. of a king of the Persians, son of Cambyses and grandson of Astyages the Mede; Ezra 3, 7, 4, 3, 5, Is, 44, 28. 45, 1. 2 Chr. 36, 22. 23. Dan. 1, 21. 6, 29. 10, 1. The Greek writers affirm that this name in Persian signified the sun, Ctesias ap. Plut. Artax. Opp. T. I. p. 1012. Etym. M. Kógos, xoūgos, nlios. Correctly, for it is the Pers. خور, Zend. hvarë sun, gen. hûrô; comp. Sanscr. sûra, sûri, and the more frequent sûrya. The שבוני is merely an ending, as in בַּרָנָשׁ q. v. This signification is doubted by Lassen, but without suggesting another; see Zeitschr. f. d. Morgenl. VI. pp. 152, 154.-R.

A son of Ham, and tather of Seba, Ha vilah, Sabtah, Raamah, Sabtecha, and Nimrod, Gen. 10, 6. 7. 8. 1 Chr. 1, 8-10 b) A Benjamite of the court of Saul Ps. 7, 1.

2. As the name of a country or region Cush was of wide extent, and variously employed. Of the descendants of Cush (Gen. 10, 6-8, see no. 1. a), Nimrod peopled Mesopotamia and Assyria; Raa

man and his sons Sheba and Dedan had heir seats in eastern and southeastern Arabia (see these articles); while at least Seba and Sabtah are properly reerred to Ethiopia. Hence the posterity of Cush, the Cushites, occupied the immense region stretching from Assyria in the N. E. through eastern Arabia mto Africa; carrying with them into the latter country a branch of the Semitic anguage, viz. the Ethiopic, which stands in the closest affinity with the old Himvaritic dialect of eastern Arabia. The name Cush, Cushites, appears not to have been used of the posterity of Nimrod or their country in the north; though some find such an application נו it in Gen. 2, 13; see גיהון. these names were evidently applied to the descendants of Cush both in Arabia and Africa; and as a country Cush is herefore twofold:

a) As denoting Eastern Arabia in which were situated the descendants and territories of Raamah, Sheba, and Dedan; Gen. 10, 7. 1 Chr. 1, 9. All these, as merchants trading with Tyre, are expressly coupled with Arabia, Ez. 27, 20, 21, 22. In 2 Chr. 21, 16 the Arabians are said to be כל־נַר פּנְשׁים at the side of the Cushites. When the Israelites were at Hazeroth, in or near the ie:ritory of the Midianites, Moses had murried a Cushite woman, prob. from eastern Arabia, Num. 12, 1. In Hab. 3, 7 the prophet sees the tents of Cushan (Cush) and of Midian agitated, i. e. the nomadic tribes of both eastern and western Arabia troubled. at the advance of Israel. In Is. 11, 11 Cush is perh. doubtful, being mentioned between Egypt on the one hand, and Elam and Shinar, Persia and Babylonia, on the other. Perh. Job 28, 19; see פּטְרָה. See Ritter's Erdgunde, Th. XII. p. 56. Berl. 1846. Rosenm. Bibl. Geogr. III. p. 154 sq.

b) Put for Ethiopia, (fem. Ps. 68, 32,) n part surrounded by the upper Nile, and therefore understood by ancient intpp. in Gen. 2, 13, see in him and comp. Is. 18, 1. Zeph. 3, 10; inhabited by a people of dark colour Je- 13, 23; spulent Is. 43, 3. 45, 14; situated on the with of Egypt Ez. 29, 10; and therefore often mentioned with Egypt Nah.

3, 9. Ez. 30, 4. 5. 9. Ps. 68, 32; with the Libyans 2 Chr. 12, 3. 16, 8; with Phut Jer. 46, 9. Ez. 38, 5; as the extreme western limit of Xerxes' empire Esth. 1, 1. 8, 9; also Ps. 77, 4.—Sept. Aidionala, Aidionas, Vulg. Æthiopia, Æthiopes; Chald. and Syr. retain τη, Δο. Josephus explains the ancient name; Ant. 1. 6. 2 Χοῦσον μὲν οὐδὶν ἔβλαψεν ὁ χρόνος, Αίθιοπες γάρ κ.τ.λ. The name Kush for Ethiopia is also found upon the hieroglyphic monuments of Egypt; Champollion Gramm. Egypt. p. 150, 151 See more in Thesaur. p. 673.

Note. In the Thesaurus, art. ביש, p. 673, the author strenuously maintains, in opposition to Bochart, Walton, and Vitringa, that the name Cush, Cushites, is applied only to Ethiopia in Africa. In the art. בישלים, Thes. p. 1297, written some years later, he admits that this tribe (Raamah), as also Dedan and Sheba, were Cushites, and dwelt in Arabia.—R. for the whole article.

1. a Cushite, gentile n. from משט no. 2. a) Spoken of a native of eastern Arabia, plur. 2 Chr. 21, 16. Fem. Num. 12, 1; see in אים no. 2. a. b) i. q. an Ethiopian, see אים no. 2. b. Jer. 13, 23. 38, 7. 10. 12. 2 Chr. 14, 8. Plur. בישט 2 Chr. 14, 11. 12. 16, 8. Dan. 11, 43; also בישט Am. 9, 7.—R.

2. Cushi, pr. n. of the father of the prophet Zephaniah, Zeph. 1, 1.

ງເປັນ Cushan, i. e. eastern Arabia, i. q. ພາງ no. 2. a, where see. Hab. 3, 7.
—R.

רְשְׁלְתִּים Chushan-rishathaim, pr. n. of a king of Mesopotamia, Judg. 3, 8, 10.

חליף f. (r. בּשׁרָם no. 2) prosperity, plur. Ps. 68, 7. Syr. أُرْمُونُو , d.

n. 2 K. 17, 30, and הייש v. 24, pr. n. Cuth or Cuthah. the land of the Cuthites, who with others were trought by the king of Assyria into the desolated kingdom of Israel, and there amalgamated with the ancient inhabitants into the Samaritan people; whence the latter are called by the Chaldee writers and Talmudists בייים. Nothing certain is known of the site of this country; Jo

sephus places it in Persia, which is not improbable, Ant. 9. 14. 3; others seek it in Phenicia, because the Samaritans themselves professed to be of Sidonian origin, Jos. Ant. 11. 8. 6. ib. 12. 5. 5. See Michaelis Spicileg P. I. p. 104 sq.

* בֿוַבֿ, in Kal only part. בֿוַבֿ Ps. 116, 11; more usual in

Piel אָנָ to lie, to speak falsehood ; رَكُنُ بَ Arab. مِيْتِ Chald. وِيَد , Syr. مُرْف , Arab. The primary idea lies perhaps in breaking and cutting, so that may be a softened form from age; and then this idea is transferred to falsehood and fraud; comp. בַּצֶּב .--Mic. 2, 11. Job 6, 28. 34, 6. Prov. 14, 5. With 5 to lie unto any one, to deceive him, Ez. 13, 19. Ps. 78, 36. 89, 36 shall I then lie unto David? i. e. break my faith, comp. Num. 23, 19; with 3 id. 2 K. 4, 16. Metaph. Hab. 2, 3; so of waters which dry up and thus deceive the hope of the traveller Is. 58, 11, see אַכְּוַב. Comp. Lat. 'spem mentita seges' Hor. Ep. 1.7.87; 'fundus mendax' Carm. 3. 1. 30.

HIPH. to make lie, i. e. to give the lie, to convict of lying, Job 24, 25.

NIPH. pass. of Hiph. to be proved false, fallacious, Job 41, 1 [9]. Prov. 30, 6.

Deriv. אָכִוֹיב , אַכִּוָב also אָכִוֹיב , אַכִּוֹיב .

לוֹבָא (lying, false) Cozeba, pr. n. of a place 1 Chr. 4, 22; prob. the same with בירב and אַבִּיִּרב b.

רְבְּי (lying, false, r. בְּיִב) Cozbi, pr. n. of the daughter of a Midianitish prince, Num. 25, 15, 18.

קּוֹרֶב (lying, false) Chezib, pr. n. of a place in the tribe of Judah Gen. 38, 5; prob. i. q. אַבִּוֹרֵב b.

לבין obsol. root, kindr. with Arau (there being no Arabir root לבין to break with violence, to rout an enemy, in Heb. transferred to the idea of violence in general.—Hence אָכְוָרָר אָבָדָרָ

m. once לֹחַ Dan. 11, 6, c. suff פֿתר מ. R. פֿתר q. v.

1. strength, might, power, both to uct and to endure, Job 6, 11. 12; spoken of men, as of military prowess Judg. 16, 5 9. 19. Hab. 1, 11. Is. 63, 1; vital strength Ps. 22, 16. 31, 11. 38, 11; might and energy in business Gen. 31, 6. Is. 49, 4; virile strength, and poet. for its fruit, the first-born son, Gen. 49, 3; also of animals Job 40, 16. Dan. 8, 7. Spoken of the power and might of God, Jer. 10, 12 עשה אַרֶץ בְּכֹחוֹ Num. 14, 17. Job 23, 6. 24, 22. 37, 23. Ps. 65, 7.—(הַנָה (הָרָה) לח ב there is strength, power, in any one, he has power, 2 Chr. 25, 8. 1 Sam 28, 20, comp. 1 K. 19, 8; c. inf. et \(\frac{1}{2} \) to have power to do any thing, i. q. to be able, I can, 1 Sam. 30. 4 until אֵרן בָּהַם they had no power to weep. could weep no more. 2 Chr. 20, 12. 25. 8. Dan. 8, 7. 11. 15. Is. 50, 2.—Sometimes it is put in the genit. after substantives and adjectives; as אַבִּרץ כּחָ mighty in strength Job 9, 4. Is. 40, 26; ישִּׁרָא כֹחֲ Job 37, 23; בּוֹרֵר כֹחַ Ps. 103, 20; ללא כֹחָ Job 26, ב. Job 26, ב. a) In a bad sense, vio--Further: lence, Ecc. 4, 1. b) Trop. ability, i. e. wealth, riches, comp. חֵרֶל, Job 6, 22. 36, 19. Prov. 5, 10. Hos. 7, 9. c) strength of the earth, its fruits, produce, brought forth by its vivifying power, Gen. 4, 12 Job 31, 39.

2. A species of large lizard, prob. so called from its strength, Lev. 11, 30. Sept. and Jerome the chamelion; Arab Vers. The land crocodile. or u species of it. [Not improb. as Bochart supposes (Hieroz. I. p. 1069), Arab. Lev. 11, 30. The waral (vulg. waran), a species of lizard several feet in length, lacceta Nilotica, found occasionally in Palestine; see Bibl. Res. in Palest. II p. 253.—R.

PIEL למוד to hide, to conceal, with acc. and מון of pers. Jer. 38, 14. 2 Sam. 14, 18; acc. impl. Josh. 7, 19. 1 Sam. 3. 17. 18. Jer. 50, 2; different is מון in Job 15, 18. With מון Gen. 47, 18. By litotes, מון not to hide is for to speak out openly, to proclaim, Job 27, 11. Ps. 40, 11. 78, 4. Is. 3, 9; contra, not to hide what is true, i. q. not to deny, Job 6, 10; comp.

HIPH. הכחיד 1. to hide, Job 20, 12.
2. to destroy, to cut off, pr. to make disappear, Gr. ἀφανίζειν, e. g. men Ex.
23, 23. 2 Chr. 32, 21. Zech. 11, 8; with το 1 K. 13, 34. Ps. 83, 5.

NIPH. 1. Pass. of Piel, to be hidden, concealed, with 12 from any one, 2 Sam. 18, 13. Ps. 69, 6. 139, 15. Hos. 5, 3.

2. Pass. of Hiph. no. 2, to be destroyed, to be cut off, Job 4, 7. 15, 28. 22, 20. Zech. 11, 9. 16, אָרָהָ Ex. 9, 15.

בּוְדָּה Chald. see in Chald. בַּוְדָּה p. 296.

* הרוש obsol. root, prob. i. q. Syr. to pant, Germ. keuchen. comp. the similar onomatopoetic roots אוֹנָיִי, דְּיִנִיי, then to exert oneself, one's strength, etc. Hence אוֹניים strength, power. The Arab. to prevail in battle, is apparently secondary, and derived from the Heb.

* ΣΠΞ απ. λεγόμ. i. q. Arab. κο paint the eyes with stibium, Ez. 23, 40; comp. 2 K. 9, 30. Jer. 4, 30. The primary idea is that of covering, besmearing; see in ΤΠΞ. Chald. Syr. Arab. Ethiop. id.—The paint of the Hebrew women, called ΤΝΒ q. v. Gr. στίμμι, στίθιον, was a powder producing a black colour, commonly prepared from antimony or from lead ore and zinc, which they mixed with water, and spread by means of a needle or probe of silver or

ivory upon the borders of the eye-lids so that the white of the eye might ap pear still whiter by being surrounded with a black margin. See Bottiger's Sabina p. 22, 48. Hartmann's Hebraerin II. p. 149. sq. III. p. 198 sq.

* VTD 1. pr. to lie, to speak lies, see Piel. For the primary idea see in kindr.

2. Trop. to fail, to waste away, e. g. the body, Ps. 109, 24 בְּשֶׁרֶּר בָּחָשׁ מִשֶּׁכֶּן my flesh faileth from fatness, i. e. is without fatness, pines away. Comp. שַּׁחַ, also Piel no. 3.

PIEL WID 1. to deny what is true, Gen. 18, 15. Josh. 7, 11. With a of pers. to deny any one, as if not knowing him, Job 8, 18; hence right with to deny Jehovah Is. 59, 13. Jer. 5, 12. Josh. 24, 27; b id. Job 31, 28; absol. id. Prov. 30, 9. With a of pers. and a of thing, to lie or deny to any one as to any thing, Lev. 5, 21 [6, 2].

2. to lie, to speak falsehood, Lev. 19, 11. Hos. 4, 2. With \$ 1 K. 13, 18 the lied unto him.

3. to deceive or disappoint hope, expectation; hence i. q. to fail, spoken of the products of the earth, Hos. 9, 2. Hab. 3, 17. Comp. in בַּנַב Pi.

4. to feign, to flatter, to fawn upon, chiefly of the vanquished, who profess devotedness and love towards their victors, c. ? Ps. 18, 45. 66, 3. 81, 16.

NIPH. Deut. 33, 29, and HITHP. 2 Sam. 22, 45, c. 5; i. q. Pi. no. 4.

Deriv. the two following.

לְּחָשׁ 1. a lie, deceit, Nah. 3, 1. Hos. 10, 13. 12, 1. Ps. 59, 13.

2. a pining away, leanness, Job 16, 8. בּיֹדְשׁ m. adj. lying, false, e. g. children who deny their father, Is. 30, 9. R. ביוים

* I. "בְּׁ a primitive particle. A) Pr n
Pron. relat. i. q. בְּשֶׁלֵי, although in this
its primary sense it is extremely rare
and therefore uncertain in the Hebrew
writings. The use of this ancient and
primitive word is also widely spread in
the Indo-European tongues: comp.
Sanscr. relat. yas, ya, yat, (softened for
qas, qa, qat,) Lat. qui, quæ, quod; Pers

x, poet. , and even Chinese khê he,
and tshè who. Correlative to these are

Ex. 4, 5. Job 9, 16; of remembering Job 7, 7. 10, 9; of forgetting Job 39, 15 Repeated, קרים Gen. 29, 12.—In for mulas with a verb (or verbal) intransitive, the dependent clause with is to be regarded as in the nominative, e. g. שוום it is good that, comp. Gen. 2, 18.

Here also belong the following uses of יף, viz.

c) Subjoined to adverbs and interjections which have the force of a whole clause, e. g. Job 12, 2 אַמְטָ פֶּר אַהָּשְׁ פָּר זְּשְׁתְּטְ פָּר אַהְיִּטְ פָּר אַהְיִּטְ פָּר אַהְיִּטְ פָּר אַבְּי אַנְטְּ פָּר אַבְּי אַנְטְּ פָּר אַבְּי אַנְטְּ פָּר אַבְּי אַנְטְּ פָּר אָבָּי אַנְטְּ פָּר זְיִי אָנְטְּ פְּר זְיִי אָנְטְּ פָּר זְיִי אָנְיי אָנְייִי אָנְייִי אָנְייִי אָנְייִי אָנְייִי אָנְייי אָנְיי אָנְייי אָייי אָנְייי אָנְייי אָנְייי אָנְייי אָייי אָנְייי אָנְיייי אָייי אָנְיייי אָנְיייי אָנְיייי אָנְייייי אָנְיייי אָלְייי

ל אַרְתְּר (so that? is it the case that? Fr. est-ce que? for whether? num? Job 6, 22 אָרַתְּר אָבָרְתִּר is it that I said? did I say? 2 Sam. 9, 1. So also where an affirmative answer is expected (comp. אַ no. 1. b), is it not the case that? Fr. n'est-ce pas que? i. q. nonne? Gen. 27, 36. 29, 15. 2 Sam. 23, 19; comp. 1 Chr 11, 21.

2. As a relative causal particle, out, quod, viz.

a) As marking the cause and reason of any thing, because, since; so where the causal clause precedes, as Gen. 3, 14 because thou hast done this, cursed art thou, etc. v. 17 because thou has

demonstr. איז, , Gr. î, ï, Lat. is, see Buttm. Ausf. Sprachl. I. p. 290; demonstr. and relat. جة, comp. Germ. die; interrog. מָר, הַבּ, זוֹב, זוֹב, זוֹב, זוֹב, זוֹב, By dropping also the initial palatal from the fuller and antique form qui, there has arisen the Pers. and Zab. ورج, جرب, Germ. wie.—The most certain example of the relat. use, is prob. Gen. 3, 19 till thou return unto the ground בר פְּבֶּינִת from which (whence) thou wast taken, Sept. is his eliquents, and so also Onk. Syr. Saad. The same idea is expressed in v. 23 by אָטָר לָקַה מָשָׁם. Causal it can hardly be in these words; since the cause is immediately subjoined: פר עָפָר אַתָּח וָאֵל־עָפָר תְּשׁוּב. Soo too in Gen. 4, 25 בי הרגו פרן, Vulg. quem occidit Cain, Sept. ον απέκτεινε Κάϊν, and so Onk. Syr. since nothing could well be feebler than the expression, 'for Cain slew him.' The same ancient usage is again revived in Is. 54, 6 the Lord calleth thee as a wife of youth who hast been rejected, Sept. שְּבָּאַם who hast been rejected. σημένην, Vulg. abjectam, Chald. quæ abjecta eras. Is. 57, 20 the wicked are ער השקם לא רוכל like the troubled sea which cannot rest, Vulg. quod quiescere non potest. Other examples which may be referred to this usage, are Prov. 30, 23. Deut. 14, 29. Ps. 90, 4. Further, the LXX take בי מליבן as a relative in בי עליבן, translating בל־פָן צוֹל־בָּן צינגע τούτου, and כַּ ού ενεκεν. Of the primary pronominal power of this word no one can well doubt, who considers the analogy of other languages, and compares the twofold use of ಇಲ್ಲೆಕ್ಷ as relat. and conjunction.

B) As a relative Conjunction, like TUK, Gr. öu, (whence uti, ut,) Lat. quod, Fr. que.

1. that, (which also is a relat. pron.) before dependent clauses following an active verb and standing in the place of an accusative, as elsewhere אָר אָל אָר אַ אָל הוֹים עִּר טוֹיב B. 1. Gen. 1, 10 אַר אָל אַר טוֹיב pr. and God saw this, that it was good. Job 9, 2 רָּבְּלָּהְרִים עַר טוֹיב I know that it is so. So after verbs of seeing Gen. 1, 4. 10. 12. 3, 6; of hearing Gen. 14, 14. 29, 33. 39, 15; of knowing Gen. 22, 12. 24, 14. 42, 33; of point-

hearkened unto thy wife, ... cursed is the ground, etc. So where it follows, which is far more common; Gen. 2, 3 and God blessed the seventh day...because (כד) in it he had rested, etc. Lam. 3, 28 he sitteth alone and silent בר נְבֵּל צָלְרו because God hath laid it upon him. Ps. 22, 9. Where the causal clause is thus put last, "may often be rendered by a denonstrative causal particle, for, Gr. γάρ, 3. g. Ps. 6, 3 heal me, Jehovah, פר נבחלו for my bones tremble greatly. 10, 14. 25, 16. Le. 2, 3. 6. 22. 3, 1. 10. 11. Fen. 5, 24. 30, 13. 41, 49. al. sæpiss.— Almost always >> stands at the beginning of its clause; very rarely it is incerted after one or more words, like Lat. enim, Ps. 118, 10. 128, 2; so too Gen. _8, 20.

Where two or more causal clauses follow each other, " is repeated, as שר-קר, קר-קר, because-and because, or for-and. Of such examples there a) Where more are several classes: than one cause of a thing is assigned, as Is. 6, 5 wo is me! for (ביי) I am undone, פר איש טפא שפחים אוכר....פר את השלה יר צבאות ראה עיני because I am a man of unclean lips and because mine eyes have seen the king Jehovah of hosts, i. e. because I, a man of unclean lips have beheld the Deity. Ps. 22, 12. Where the clauses are either less closely connected, as Is. 9, 3. 4. 5. 15, 6. 8. 9. 28, 19. 20. 21. Job 3, 24. 25. 8, 9 (comp. γάρ—γάρ Matt. 6, 32. 18, 10. 11. 24, 27. 28); or one is, so to speak, continuative of the other, as Gen. 33, 11 for (ביי) God hath dealt graciously with me, and (יְכֵּר) I have all things. Job 38, 20. Is. 65, 16. y) When the latter clause depends on the former; Gen. 26, 7 for (בי) he feared to say, she is my wife, lest the men of the place should slay him; because (בר) she was fair. 43, 32. 47, 20.—To the first luss (a) belongs also the ironical passage 1 K. 18, 27 cry aloud בר אַלהים חוא כי שית וכי שיג לו וכי בבה לו for he is a god, and he is meditating, or has gone aside, or has gone out, etc. the ? in וְבֵּר , וְבֵּר , teing here evidently disjunctive; see in 7 no. 1. i. p. 266.

Sometimes the causal power of is sot at once obvious, where yet on considering the connection of the sentences

it is found really to exist. E. 2. Job 3 22 at destruction and famine !nou shah laugh, and of the beasts of the field thou shalt not be afraid: 23 for (3) with the stones of the field shalt thou be in league, and the beasts of the field shall be at peace with thee, i. e. thou shalt fear nothing, because thy field shall be fer tile, not covered with stones nor infested with wild beasts. Is. 5, 10 for (כד) ten acres of vineyard shall yield one bath, and the seed of an omer (ten ephans) shall yield one ephah; where the prophet had just said, many houses shall be desolate, without inhabitant, sc. because of the impending sterility of the fields. Is. 7, 21 in that day a man shall keep a heifer and a couple of sheep, 22.... לר חמאה וּדְבָשׁ יֹאכֵל כַּל־חַנּוֹחֵר וגו׳ for curds and honey shall every one eat, etc. i. e. those who remain in the desolated land, for want of fruits and wine, shall live only on curdled milk and honey, and therefore turn their attention to the keeping of cattle and flocks. Comp. Is. 17 3 sq. 30, 9. In other examples די refers not to the words next preceding, but to others more remote, as Is. 7, 14 therefore the Lord himself will give thee a sign. Behold, a virgin shall conceive 16 for (בר) before the child shall know, etc. i. e. in this very thing, contained in v. 16, consists the sign and prophecy which Jehovah will give; comp. 8, 4. Is. 10, 25 fear not 26 for yet a very little while and the punishment shall cease. Josh 5, 5. 14, 12. 17, 18. Ps. 45, 11. 12. Comp. for the like use of the particle γάρ, Herm. ac Viger. p. 846; and for enim, Ramshorn's Lat. Gram. § 119.1. With these particles > has also this further in common, that it is put where one appeals to a thing as known to all, as matter of common notoriety, for surely, for certainly, of course, e. g. Job 5, 6 for surely affliction בי לא רצא מַנְפַר אָוָן cometh not forth from the dust. Is. 32, 6. 13. So ironically, Prov. 30, 4 what is his name and what his son's name? קרַע for thou knowest it of course. Job 38, 5. 1 K. 18, 27, see enc of preced. paragr.

Finally, to this causal signification belong the following uses of ">: aa; After verbs implying an affection of the nind, as marking the cause of that affection; e. g. of rejoicing Is. 14, 29. Ps. 58, 11. 105, 38. 107, 30; of being angry Gen. 31, 35. 45. 5; of fearing Gen. 43, 18. Ps. 49, 17; of respecting Gen. 6, 6. 7. $\beta\beta$) As introducing an xplanation, or the application of a parable, etc. for, for indeed, Lat. atqui, Is. 5, 7. Job 6, 21.

b) As marking consecution, result, efect, i. e. the cause or reason why a thing s or will be so and so, i. q. that, so that, so as that; comp. Gr. ti yeyover oti. Gen. 20. 9 what have I sinned against thee, that (כד) thou hast brought on me a great sin? 40, 15 here also I have done nothing, that (">) they should put me into the dungeon. Is. 36, 5 now on whom dost thou trust, that (7) thou hast rebelled against me? Ps. 8, 5 what is man, that (כד) thou art mindful of him? comp. Ex. 3, 11. Is. 29, 16 shall the potter be accounted as the clay, that (כד) the work shall say of the workman, He made me not? Hos. 1, 6; also Gen. 20, 10. Ps. 44, 19. 20. 2 K. 8, 13. Job 6, 11. 10, 5. 6. 15, 14. 21, 15. al.

3. From the preceding causal power is derived the use of p in various adversative constructions. E. g.

a) Preceded by a negative it is i. q. but, Lat. sed, Germ. sondern. 1 K. 21, 15 Naboth is not alive בר מח but dead; pr. for he is dead. Gen. 24, 3 thou shalt not take a wife for my son of the daughters of the Canaanites 4 בר אַל־ שרצר... הלה but thou shall go unto my sountry, etc. In v. 38 in the same context we find אָם־לֹאָ . Gen. 45, 8 it is not you who sent me hither, but ("3) God, pr. for God sent me. Gen. 19, 2 לא כדי nay! but we will abide all night in the street. Gen. 3, 4. 5. 17, 15. Ex. 1, 19. Josh. 17, 18. 2 Chr. 20, 15. Ps. 44, 8. Is. 7, 8. 65. 6. Dan. 9, 18. al. B. 1. פר אָם B. 1. מר אם B. 2, 1 Sam. 27, 1 nothing is well for me, מר אַמַלָּט unless that I flee, except I flee; Sept. είαν μή.

b) Similar to this is the use of I in passe ges where a preceding negative is not directly expressed, but yet a negative force lies in the sentence itself; e.g. where in Latin the full construction would be, '(minime vero) sed,' also sim-

ply enim, as in Cicero Tusc. 2. 24: "num tum ingemuisse Epaminondam putas quum una cum sanguine vitam effluere sentiret? Imperantem enim patriam Lacedæmoniis relinquebat, quam acceperat servientem," for: Minime vero, nam -; Germ. nein sondern; Engl. nay but; nay for; but no, for; etc. Job 31, 17 have I then eaten my morsel alone, and the orphan hath not eaten thereof? 18 Nas but (") from my youth he grew up with me as a father. Mic. 6, 3 what injury have I done to thee? 4 None, for (but) I brought thee up out of Egypt, etc. Ps. 44, 21 sq. if we had forgotten God would not God have searched it out? 24 But no (""), for thy sake are we slaughtered. Job 14, 13 Oh that thou wouldest hide me in Sheol until thy wrath be past (and afterwards recal me to life, though I know this cannot be!) 16 לַחַר צָּבֶר הְסָפּר but no! instead of this thou numberest my steps; so far from dealing kindly with me, thou even liest in wait as it were against me. Ps. 49, 11. 130. 2. 2 Sam. 19, 23. Is. 49, 24. 25.

c) Rarely where no negative pre cedes, like מֹלֵגְם מְּלֶּם, but truly. but yet, yet, nevertheless; comp. בר לא B. 3. Is. 28, 28 bread-corn is beaten out, אים ביל but yet one does not thresh it always; see in pp., no. 1. Is. 8, 23 בר לא פריע ביל מוּלָם מוֹלָם מוֹלָם מוֹלָם מוֹלָם מוֹלָם מוֹלָם לֹה 10. אים מוֹלָם מוֹלָם מוֹלַם מוֹלַם מוֹלַם מוֹלַם מוֹלִם שׁלִם מוֹלַם שׁלִם מוֹלַם שׁלִם מוֹלַם שׁלִם מוֹלַם שׁלִם מוֹלִם שׁלִם מוֹלִם שׁלִם מוֹלַם שׁלִם מוֹלַם שׁלִם מוֹלִם שׁלִם מוֹלִם שׁלִם מוֹלִם שׁלִם מוֹלִם שׁלִם מוֹלִם שׁלִם שׁלִם מוֹלִם שׁלִם שׁלִם מוֹלִם מוֹלִם שׁלִם מוֹלִם שׁלִם מוֹלִם מוֹלִם שׁלִם מוֹלִם מוֹלִים מוֹלִים מוֹלִינִים מוֹלִים מוּים מוֹלִים מוֹלִים מוֹלִים מוֹלִים מוֹלִים מוֹלִים מוֹלִים מוֹלִ

4. As a particle of time, like TEN B. 5; pr. at which time, what time, when. על החרשתי בלו With a præt. Ps. 32, 3 שָּבֶּיב when (while) I kept silent, my bones wasted away. Judg. 2, 18. Ez. 3, 19. Job 7, 13. Oftener with a fut. Gen. 4, אַר הָצָבֹר אַח־הַאָּרָסָה when thou tillest the ground, it shall not henceforth yield unto thee her strength. 24. 41. Is. 43, 2. Jer. 2, 26. 1 K. 8, 44. Job 27, 8. 9; and so with fut. as pres. Job 22, 2 is a man profitable unto God. when as a wise man he is profitable to himself? Ps. 8. 4 when I consider thy heavens, etc. Job 4, 5. Ps. 11, 3. Is. 1, 12. Lev. 21, 9. al. With a participle Jer. 44, 19. So toc without a verb, Hos. 11, 1 ב־ נַבֶּר רַשַּׂרָצֵּל when Israel was a child. Job 39, 24. Very freq. in the construction יַרָּחָר כָּר and it came to pass, when, etc

Gen. 6, 1 and it came to pass when (וְדְדֵּדְר כִר) men began to multiply, etc. Sept. xai ėyireto iirixa x. t. l. 2 Sam. 7, 1. 19, 26. al. seep. Ex. 1, 10 and it come to pass when (יְחֵרָח בִּר) there falleth out, etc. Judg. 21, 22. 1 Sam. 10, 7. le. 16, 12. Jer. 5, 19. 15, 2. See in min 110. 1. p. 249.—Sometimes this use approaches near to a conditional power (comp. שלשה B. 4) as in Engl. when for if; so with a præt. Ex. 20, 25; or with a fut. 2 K. 4, 29 when (if) thou meetest any man, salute him not. Gen. 46, 33 where Sept. &av. Ex. 7, 9. Deut. 14, 24. Josh. 20, 5. At other times, a strict distinction is observed between this particle and the conditional Dx, as Ex. 21, 2 when () thou buyest a Hebrew servant, six years shall he serve thee, and in the seventh he shall go out free. 3. If (DK) he came in alone, he shall go out alone; if (DK) with a wife, then his wife shall go out with him. 4. If (DK) his master have given him a wife ... 5 and if (יָאָם) the servant shall say, etc. So very often, being every where used before the particular conditions of a law. and >> before the whole law. Comp. in the same chapter, v. 7 בר, and v. 8. 9. 10. 11, באם, v. 14. 18 כר v. 20 אם and v. 19 פר v. 20 and v. 21 מי. v. 22 and v. 23 אם So v. 26. 27. 28, comp. 29. 30. 32. Also Lev. 1, 2. 3. In Arabic the same distinction

exists between לֹל i. q. שם and the conditional יב i. q. אם היד. This יב of time sometimes stands in a clause after the nominative, as Lev. 1, 2. 2, 1. 4, 2. Is. 28, 18. 1 K. 8, 37. 2 Chr. 6, 28. Ez. 14, 13. al.

To the same conditional usage pertain the examples where ב is for the fuller ב even when. even if, although; see ב no. 4. p. 197. Ex. 13. 17 God led them not the way of the land of the Philistines, קרוב although that was rear. Ps. 49, 19. 116, 10. Hab. 3, 17.

 ye shall not be established; אל הלר Gen. 31, 42. 43, 10; אולר N.im. 22, 33; איי condit. Ecc. 8, 12; א

Note. A remarkable example of the various significations of I is found in Josh. 17, 17, 18 Thou shalt not have one lot only, but (I) the mountain shall be thine; since (I) it is a forest, so thou shalt cut it down, and its utmost ends shall be thine; for (I) thou shalt drive out the Canaanites, because (I) they have iron chariots and because (I) they are strong, i. e. because otherwise they will be a source of trouble and destruction to you. Comp. 14, 12.

בי אם a compound particle having a twofold usage:

A) Where DN refers to an inserted or parenthetic clause, and each particle retains its own native force. Thus:

1. that if, see 3 B. 1. Jer. 26, 15 but צר אָם־מָּמָתִים אָחֵם אֹתִי כִּי־דֶם know ye דואד. וד אָפָר בָּמָר בּקר בּלִיבָם דואד. וד ye put me to death, (that) ye shall bring innocent blood upon yourselves. 1 K. 20, 6. So after a formula of swearing, 1 Sam. 14, חַר רָהוָֹח...בִּר אִס־רֵיָשׁנוֹ בִּרוֹנָתָן בִּנִי כִר 39 מוח ימוח as Jehovah liveth ... (I swear) THAT, IF it be even Jonathan my son, (that) he shall surely die. Jer. 22, 24. In these examples is repeated after the parenthetic clause; in others Vav copulative is put instead: 1 Sam. 20. 9 far be it בירע אַרַע פר־כֶלְחָת חָרָעָה דו ,דואד מַעם אָבר ... וְלֹא אֹחָה אַנִּיד לָהְ THAT, ווּ I knew that evil were prepared of my father...then I would not tell it thee

Ex. 22, 22. Gen. 47, 18; comp. 7 p. 266. bb.

2. because if, for if, see D B. 2. Ex. 8, 17 [21]. 9, 2. 10, 4. Deut. 11, 22. Esth. 4. 14. Is. 10, 22. Prov. 23, 18. al. sæp. Also interrog. nam num? for whether? see אם B. 1. Lam. 5, 22 משקטה for wilt thou then utterly reject us? comp. Jer. 14, 19 where it is ק instead of D.

3. but if, after a negative, see ב" B. 3. l.am. 3, 32 but if he cause grief, yet will he have compassion. Also without a previous negative, see in B. 3. c, Ex. 23, 22.

Note. In 1 Sam. 25, 34 introduces the apodosis, see B. 5; while DN is the negative after an oath, see DN C. 1. c. In 2 Sam. 3, 35 D continues the clause after a formula of swearing, see B. 1. b; and DN is negative as before.

B) Where both particles are closely conjoined and refer to the same clause.

1. but if, after a negative; Ps. 1, 1 happy the man who walketh not (q. d. if he walk not)...2 but if (ሮድ ጳፓ) his delight is in the law of Jehovah; here it is simply but, Germ. sondern, after a negative, i. q. B. 3. a; the force of the other particle being attenuated and neglected. So Gen. 15. 4 this shall not be thine heir, but (and) he that shall come forth, etc. 32, 29 thy name shall not be called Jacob, but (בּג ישׁ) Israel. Josh. 17, 3 he had no sons, but (בֵּר אָם) daughters. 1 Sam. 8, 19 and they said, Nay, but (DX 7D) we will have a king over us. 2 Sam. 5, 6. 1 K. 18, 18. Is. 37, 19. 65, 18. Jer. 3, 10. al. sep.—Sometimes the negative before ™ is to be supplied, comp. "B. 3. b. 1 Sam. 26, 10 as the Lord liveth בי אם יהוח ינפנו (not I) but the Lord smite him. 2 Sam. 13, 33 let not the king take it to heart because they say. All the king's sons are dead; (not so) but Amnon only is dead.

2. but if, but when, i. q. unless, except, always after a negative. a) Before a verb, Gen. 32, 27 I will not let thee go, except (מר אם) thou bless me. Am. 3, 7. Gen. 42, 15. Lev. 22, 6. Ruth 2, 16. 3, 18. 2 Sam. 5, 6. Ecc. 3, 12. b) Before a noun; Gen. 39, 9 he hath kept back nothing from me except (מר אם) thee,

because thou art his wife. v. 6. Lev. 21 1. 2 there shall none be defiled for the dead...except (בְּרְי אַבּ) for his kin. Num. 26, 65. Josh. 14, 4. 1 Sam. 30, 17. 22. Esth. 2, 15. Jer. 7, 23. al. The preceding negative is sometimes implied in a question, Mic. 6, 8. Is. 42, 19.

3. Without a preceding negative, but. Germ. aber, comp. ש B. 3. c. Gen. 40. 14 אם יברתור but remember me, when it shall be well with thee; Sept. alla, Syr. pf. Num. 24, 21. 22 strong is thy dwelling-place ... but (מר אם) Kain shall be wasted.

C) It is seen above, that one of the two particles is often redundant and might be omitted; and so אוֹ is four times actually omitted in Keri, Ruth 3, 12. 2 Sam. 13, 33. 15. 21. Jer. 39, 12. Still more is this the case, where בּר אָּמרים stands in the following connections:

2. because, for, causal, i. q. B. 2. Job 42, 8.

a formula signifying lit. for therefore, and used to mark not purpose and end, but rather the reason and cause of a thing. The examples fall into two classes, viz.

2. Where the formula is i. q. דֶל־בֶּן for קל־בֵּן אֲשָׁר on this account that, be מנגנ, as above. Gen. 38, 26 shc (Tamar) is more righteous than I, because (אר פליקני) I gave her not to Shelah my son; Vulg. quia. Judg. 6, 22 alas, O Lord God! (I must die) because I have seen an angel of the Lord face to face; comp. 13. 22. Is. 6, 5. Sept. 51, Vulg. quia.—2 Sam. 18, 20 Keri. Jer. 29, 27. 28. 38, 4. Gen. 19, 8 only unto these men do nothing; because (אר בליבון) they have come under the shadow of my roof.

Note. From the examples in no. 1, it appears that in this formula לים originally retained its distinct native causal power; and no transposition or trajection is necessary, such as I formerly assumed. In the other examples בּר בַּל בַּן seem to have coalesced into one compound particle, in which two causal particles are accumulated; and the power of the first became by degrees so attenuated as to be nearly or quite redundant; just like אַרַר בַּל-בַּן, which stands for the Heb. formula in the Targums.

אָר, דּיִר subst. (for בְּיִר, דּיִּד, r. הָּנֶיק, as אָרָי for פִּיר, אָרָי a mark burnt in, brand, once Is. 3, 24. Arab. בֹּנֹי

obsol. root, Arab. לא mid. Ye, to use deceit, to overreach; whence לבינוג, fraud, also destruction, ruin, war. Hence in Heb. ברונן, פריד.

m. destruction, calamity, Job 21, 20. See also כּדּדוֹן.

ידוֹד m. απαξ λεγόμ. a spark, Job 41, 11. R. כַּנִדי.

מביר. a smaller kind of lance, different from a smaller kind of lance, different from (1 Sam. 17, 6. 7. 45. Job 39, 23); borne by soldiers suspended from the shoulder, 1 Sam. l. c. and thrown after brandishing Job 41, 21 [29]; common among the Babylonians and Persians Jer. 6, 23. 50, 42; and so made as to be conspicuous when lifted up Josh. 8, 18 comp. 26, being probably decorated with a flag, like the lances of the modern Polish lancers or Uhlans. So Kimchi or this is the spear with a flag on it. Bochart aptly derives it from

שרד. comp. בֹרֶי sword. and בּרד.

2. Chidon, pr. n. of a place between Kirjath-jearim and Jerusalem; 1 Chr 13,9 גָרָן בָּרְדֹן the threshing-floor of Chidon; in 2 Sam. 6, 6, בָרָן בָרָן, see נָכִין.

קרוור m. (r. קרוור) tumult, espec. war like tumult, war, Job 15,24. Vulg. pru lium, Syr. war.

קרון απας λεγόμ. prob. a statue, image from r. בון Pi. בון, after the form דבר, base, etc. The prophet says of the Israelites in the desert: Am. 5,26 ye bere the tabernacle of your king (idol), and the statue (ביון), or statues, Heb. Gr. § 106. 3) of your idols, the star of your god which ye made to yourselves; so Vulg. imaginem idolorum vestrorum; comp. Acts 7, 43. According to this interpretation, the only one which the received vowels well admit, the name of the idol so worshipped by the Israelites is not given; and it can only be inferred from the mention of a star, that some planet is to be understood, which Jerome conjectures to have been Lucifer or Venus. -The Syriac translator gives a different explanation, translating כרון צלמיכם by בוס, אבבם, Saturn your idol; pronouncing the Heb. ברין as קרין. and regarding it as i. q. Syr. رُولُو Arab. the planet Saturn, which the Semitic nations worshipped along with Mars as an evil demon to be propitiated with sacrifices; see Comm. on Is. II. p. 343.—The LXX held כרון to be the proper name of an idol; although changing ⊃ into ¬ (comp. טאט Nah. 1, 6 Sept. άρχάς as if for שאק) they write it corruptly 'Paιφάν, 'Pηφάν, which by the further corruption of transcribers became 'Ρεμφάν, 'Ρεμφά. It has been assumed, but cannot be shown, that Paigar or 'Pηφάν was an Egyptian word denoting the planet Saturn. It was so found indeed in two Coptic-Arabic Lexicons by Kircher, Ling Ægypt. restit. p. 49, 527; but Jablonsky long since remarked, that this word and the other names of planets in these lexicons were of Greek origin, and were drawn from the Coptic version of Amos and the Acts. The more recent lexicographers of the Coptic tongue have been able to find no other examples; Peyron. p. 184.—See more in Thesaur. p. 669, 670.

2 Chr. פירה and פיר m. plur. פירה 2 Chr. 4, 6, and היר 1 K. 7, 38. 40, 43. R. ו פיר

1. Pr. a basin, fire-pot, fire-pan, so called from boiling or roasting, 1 Sam. 2, 14. So אַלְּיִוֹר אַלֵּי a fire-pan, fire-basin, Zech. 12, 6.

2. a basin, wash-basin, laver, from its form, Ex. 30, 18. 28. 31, 9. 35, 16. 39, 39. 1 K. 7, 38. al.—Further

3. a platform or pulpit, suggestus, for speaking in public, so called from the form, 2 Chr. 6, 13. The context does not determine whether this suggestus was round or square; and the measure of length and breadth given would rather imply the latter. But as the name implies a likeness to a basin, it was more probably round.

Is. 32, 5, and בּרבּר v. 7, deceitful, a deceiver, Vulg. fraudulentus; by aphæresis for יְבָרבֹּין, יְבָרבֹין (r. בָּבָּל) the adj. termination - being added. Syr. id. The prophet perhaps uses the form בַּלָּר roi מַלֵּר , in allusion to the following בַּלֶּריוּ.

f. plur. (r. קבלם) sledge-hammers or axes, Ps. 74, 6. Syr. בבלם a hammer, axe, mattock. Kindr. is Chald. אָּלָּבָּא p club, cudgel.

היקה (r. בים) pr. a heap, cluster, cspec. of stars, and hence for the constellation of the Pleiades, or the Seven Stars. consisting of seven large stars closely conglomerated with other smaller

ones, Arab. غن abundance, multitude, more fully عقد الثريا the binding together, bundle, cluster, of Pleiades; Syr. like Heb. حقد .—Am. 5,8. Job 9, 9. 38, 31, in which latter passage we have the similar figure הַּיְבֶּיוֹה בִּיְבֶּיוֹה didst thou bind the bands of the Pleiades? See more in Hyde on Ulugh-Beigh's Tabb. p. 32. Niebuhr's Arabia p. 114 Germ. Ideler Ursprung und Bedeutung jer Sternnamen, p. 146.

תְּנֵס m. contr. for בֶּנֶס from r. בְּנָס , like בְּנָס q. v. for בֹּנֶס .

1. a bag purse, for money Prov. 1. 14. Is. 46, 6; used also by merchants to

carry their weights for money and mer chandise, Deut. 25, 13. Mic. 3, 11; see Chardin Voyage T. III. p. 420. Hence אַבֶּנֵי בֵּרֶם Prov. 16, 11. Syr. and Chald. id.

2. a cup, i. q. פוֹס, Prov. 23, 31 Cheth. where Keri בוֹס. Hence בים and בוֹם are seen to be kindred forms

only Dual בּרֹרַיִּם (r. בּרֹרַיִּם II) prob. a cooking-furnace, range for pots, perhaps of pottery, as it could be broken and double, as having places for two pots or more, Lev. 11, 35, where it is coupled with שום oven. So Kimchi. Syr. בَعُمُ pot-house, hearth, Sept. צעונים מֹחׁסׁפֹּנֵי pot-feet, supporters.

ביור see ביר ביר

בּרשׁרֹר m. (ר. בּרשׁר) a righter, director sc. of a spindle, i. e. the whirl or twirl of a spindle, fixed upon its lower end for the purpose of twirling it; once Prov. 31, 19. So Kimchi. In the East the spindle is held in the hand, often perpendicularly; and is twirled with one hand, while the other draws out the thread. Comp. Thes. p. 722.

אָבָ (Milêl) contr. from בָּה בָּה so so, i. e. so and so, thus and thus, i. q. simpl. n', but stronger. As referring to what precedes, Ex. 29, 35. Num. 8. 26. 11, 15. Deut. 29, 23. Hos. 10, 15; also to what follows Ex. 12, 11. 1 K. 1, 48. It is found in every age of the Hebrew, and stands always absol. being never preceded by בְּיבֹּכָת Hence אֱ־בָּבָר how? q. v.-In Aramean the final n is dropped, leaving the form 32 80; whence some have regarded ¬⊋ as derived from 5 with He paragogic. This opinion, though false, seems to have been followed by the Hebrew grammarians in placing the tone on the penult.

קבר f. Gen. 13, 10. Ex. 29, 23. 2 K. 5, 5, constr. בְּבֶּר, pr. a circle, orb, for בְּרָב, from r. בְּרָב, Pilp. בְּרָב, Plur. see in no. 2, 3. In the occidental languages corresponding words are circus, circulus, and with the r softened **exlos. Comp. בַּרָבָּד.

1. a circuit, circumjacent tract of country, Neh. 12, 28. So לפר ביידול the circuit or tract of the Jordan, i. e. the tract through which the Jordan flows into the Dead Sea, Gen. 13, 10. 11. 1 K. 7. 46

ב Cnr. 4, 17; Sept. ή περίχωρος τοῦ Ἰορδάτου, and so Matt. 3, 5. Often also κατ ἐξοχήν מַּבֶּרָ id. Gen. 13, 12. 19, 17. 25. 2 Sam. 18, 23. Neh. 3, 22. Now el-Ghòr.

2. מַבֶּר לָּחָם lit. a round of bread, a round loaf or cake, Ex. 29. 23. 1 Sam. 2, 36. Prov. 6, 26. Plur. בָּבְּרוֹת לָחָם Judg. 8, 5. 1 Sam. 10, 3.

קברין or בּבְרין, a talent, i. q. Hebr. no. 3. Ezra 7, 22.

של היים לים של ביל Jer. 33. 8 Cheth. c. Makk. ביל אור ביל אור של היים אור ביל אור של היים אור ביל או

 Where it refers to a single thing and includes the idea of oneness, totality, whole, all, Lat. totus, Gr. ölos; followed by a substantive in the genitive, made definite either by the definite article, as Gr. $\pi \tilde{\alpha} \sigma \alpha \tilde{\eta} \gamma \tilde{\eta}$, toute la terre, the whole earth; or by the genit. of a noun or pronoun; unless it be a proper name which is in itself definite. E. g. פל־הַאָּרֵץ all the earth, the whole earth, Gen. 9. 19. 11, 1; בל-חַבָּם all the people Gen. 19, 4; the כָּל־הָאֵיל all the flock 31, 8; בָּל־הָאֵיל the whole ram Ex. 29, 18; בל-היום all the day, the whole day, see no. 3. g. β ; the whole tract of the Jordan Gen. ווים בל־אַרֶץ פוּשׁ all the land of Ethiopia Gen. 2 13, comp. 14, 7, 41, 8. מל-צפר (מל-צפר all my people Gen. 41, לַכָּל־לְכֵבָה וּבְכַל־נַמְשׁׁךּ Deut. 4, 29.

2 Sam. 9, 9. Gen. 2, 2; מל-רָשָלרָאֵל all Israel, the whole people of Israel, 1 Chr. 11, 1. But even in this signif. there occur certain examples where the subst. is without the art. (comp. in no. 2. c.) e. g. with all the heart anc with all the mind 2 K. 23, 3; so Ps. 111. 1. 119, 2. 34. 69. 145. Also ווה בל־הַבְּשֵׂר ווּ flesh, all men, Ger 7, 15; but בֶּל־בְּטֵיר 6, 12, 13. Is. 40, 5 49, 26.-With suff. קלה, קלה, thou whele, Is. 14, 29. 31. 23 1; is all of him Gen. 25, 25.—Rarely is put in the genit. after a noun, (ir the manner of the phrase מר הַשְּלֵבֶשׁ and the like,) as חודת הבל the whole visior or revelation, Is. 29, 11; oftener with a suffix, as יְשֵׁרָאֵל כְּלֹח pr. Israel ell of it, i. e. all Israel, 2 Sam. 2, 9; מצרים בּלָה for בל־מצרים Ez. 29, 2; הבל קנה Job 34, For the similar usage in the Arasee De Sacy جَمِيعٌ and خَجِيعٌ Gramm. Arabe II. § 68.

2. Where it refers to several things, many individuals, all, every, e. g.

c) Before a noun sing. collective. with the article, as בּלְּהָיִהוֹ all men Gen. 7, 21. Judg. 16, 7; אָרָהָ all living things, animals, Gen. 8, 1; אָרָהָ all sons, every son, Ex. 1, 22. Rarely without art. though still definite, as בּלְּהַיִּהְ all the souls Gen. 46, 15. 22. Ex. 1. 5; אַרְהָיִה all this Is. 5, 25, where the demonstr. pron. does not require the art. to make it definite. בוֹ אַרְ they all Is. 1, 23.

3. Before a noun not made definite, 55 is also any one. any thing, as מל־דָבֶר any thing whatever Ruth 4, 7. Num. 35, 22. Ez. 15, 3. With plur. מל מצוח any of the commandments, any commandment, Lev. 4.2.—Hence with a negat. part. not any, no one, none, nothing, e.g. a) Where לל לא תחסר כל בה 9, stands absol. Deut. 8 thou shalt not lack any thing in it, thou shalt lack nothing. Prov. 30, 30. With a genit. sing. Ex. 12, 36 בל-מלאכה חלא רַצְשׁׁח no work shall be done. 20, 4. 2 Chr. 32. 15. Gen. 3. 1. Lev. 3, 17. Prov. 12, 21. Dan. 11, 37. With neg. part. אַרן. Judg. 19, 19 אין מחסר פליהבר there is no want of any thing, nothing wanting. Ecc. 1, 9; c. ጛሗ Judg. 13, 4. c) With # plur. Dan. 8. 4 ובל־חַיוֹת יא רעמרו and

4. all, i. e. of all kinds. of every kind and sort, like Gr. πα, for πανιοῖος, παντοδαπός II. 1. 5; just as the Hebrews also use the periphrastic plural for things of various kinds, Heb. Gramm. § 106. 4; comp. in Engl. many for many kinds. Germ. Viel for Vielerley. E. g. γΣ-Σ all manner of trees, trees of every kind. Lev. 19, 23; Σα all manner of wares Neh. 13, 16. 1 Chr. 29, 2.

Note. When אם stands in connection with a subst. fem. or plural, the predicate usually agrees in gender and number with the noun as the more important word, e. g. אַבּיבוּשְׁבָּיבוּ בְּיִבּיבּיבּ Ps. 150, 6; more rarely with אם as the governing word, Gen. 9, 29. Ex. 12, 16. Nah. 3, 7.—Once אם is found separated from its genitive, Hos. 14, 3 אָבִיבּיבּיבָּיבּ זְּיִבּיבְּיבָּיבָּ אָבִיּיִבְּיַבְּיבָּ אָבָּיבִּיבְּיבָּיבָּ אָבָּיבִּיבָּיבָּ זְּיִבְּיבָּיבָּ אָבָּיבְּיבָּיבָּ אָבָּיבְּיבָּיבָּ אָבָּיבְּיבָּ אָבָּיבְּיבָּיבָּ אָבָּיבְּיבָּיבָּ אָבָּיבְּיבָּיבָּיבְּיבָּיבָּיבְּיבָּיבְּיבָּיבְּיבָּיבְּיבָּיבְּיבָּיבְּיבָּיבְּיבְּיבְּיבָּיבְּיבָּיבְּיבְּיבְּיבְּיבָּיבְּיבְּיבָּיבְּיבְּיבְּיבְּיבְּיבְּיבְיבִּיבְּיבְּיבְיבִּיבְּיבְּיבְּיבְּיבְּיבְּיבְיבְּיבְיבִּיבְּיבְיבְיבִּיבְּיבְיבִּיבְּיבְיבִּיבְּיבְיבְּיבְיבְיבְיבְיבְיבְיבִּיבְּיבְיבְיבְיבְיבָּיבְיבְיבָּיבְיבְיבָּיבְיבָּיבְיבְיבָּיבְיבְיבָּיבְיבְיבָּיבְיבְיבָיבְיבָּיבְיבָּיבְיבָּיבְיבָּיבְיבָּיבְיבְיבָיבְיבָּיבְיבָיבְיבָּיבְיבָּיבְיבָּיבְיבְיבָּיבְיבָּיבְיבָּיבְיבָּיבְיבִּיבְיבָיבְיבְיבָּיבְיבָּיבְיבָּיבְיבָּיבְיבָּיבְיבְיבְיבָּיבְיבְיבָּיבְיבִיבְיבָּיבְיבִיבְיבָיבְיבָּיבְיבְיבָיבְיבְיבְיבָּיבְיבָיבְיבְיבָיבְיבְיבָּיבְיבָיבְיבָיבְיבָּיבְיבָיבְיבָיבְיבְיבִיבְיבָיבְיבָּיבְיבָיבְיבִּיבְיבָיבְיבָיבְיבְיבָיבְיבָּיבְיבָּיבְיבְיבָּיבְיבָיבְיבְיבָיבְיבָיבְיבִיבְיבִיבְיבִיבְיבְיבָיבְיבְיבִיבְיבִיבְיבְיבִיבְיבְיבִיבְיבְיבִיבְיבִיבְיבִיבְיבִיבְיבִיבְיבִיבְיבִיבְיבִיבְיבִיבְיבְיבִיבְיבִיבְיבִיבְיבִיבְיבִיבְיבִיבְיבִיבְיבּיבְיבִיבְיבִיבְיבִיבְיבִיבְיבִיבְיבִיבְיבִיבְיבִיבְיבּיבְיבִיבְיבִיבְיבָיבְיבִיבְיבִיבְיבּיבְיבִיבְיבִיבְיבּיבְיבּיבְיבִיבְיבִיבְיבּיבְיבִיבְיבִיבְיבִיבְיבִיבְיבִיבְיבִיבְיבּיבְיבִיבְיבּיבְיבִיבְיבּיבְיבִיבְיבּיבְיבִיבְיבִיבְיבִיבְיבּיבְיבִיבְיבּיבְיבּיבּיבּיבְיבּיבּיבּיבּיבְיבּיבְיבּיבְיבּיבּיבּיבְיבּיבּיבְיבָיבְיבּיבּיבּיבּיבּיבּיבְיבּיבּיבּיבּיבּיבּיבּיבּיבּיבּיבְיבִיבּיבְיבִיבְיבְיבּיבְיבְיבִיבְיבּיבְיבְיבָיבְיבְיבָּיבְיבְיבְיבָּיבְיבְיבְיבָּיבְיבְיבְיבְיבְיבְיבּיבְיבְיבְיבְיבָיבְיבְיבּיבְיבְיבִיבְיבְיבְיבְיבּיבְיבְיבְיבְיבּיבְיבְיבְיבְיבְיבּיבְיבְיבְיבּיב

לכל Chald. with Makk. בּלְבֶּילְ, i. q. Heb.

1. With the sing. all, the whole, every;

קלכיקלפיקא the whole kingdom Ezra 6,

11. 12. 7, 16.

2. With the plural, all, every, Dan. 3, 2. 5. 7. With suff. אָרָּבְּּיִלְּיִי all of them, them all, Dan. 2, 38. 7, 19. Absol. in st. emphat. אַלְּבָּׁי (Milel, as in Syr.) i. q. Hebr. אַלְּבָּי (Milel, as in Syr.) i. q. Hebr. אַלָּבְּי (Milel, as in Syr.) i. q. Hebr. אַלָּבְּי (Milel, as in Syr.) i. q. Hebr. בּבִּי (Milel, as in Syr.) i. q. Hebr. אַלָּבְּי (Milel, as in Syr.) ii. q. Hebr. אַלָּבְּי (Milel, as in Syr.) ii. q. Hebr. אַלְבְּי (Milel, as in Syr.) iii. granding small all things. 4, 9 אַבְּי (אַבְּי (Milel, as in Syr.) iii. food for all was in it sc. the tree. v. 25. Ezra 5, 7

edit. 2.

Before the relat. ellipt. Dan. 2, 38 in every place where men dwell.

3. any one, whoever, Dan. 6, 8 mid. With \$\frac{1}{2}\$, no one, Dan. 2, 10. 35. 6, 24.

4. Adv. like the Heb. no. 5, wholly, altogether, before other adverbs pleonastically in the diffuse manner of the Aramæan dialects, which delight in the languid accumulation of particles. So in the formulas: אָבֶל־דְּיָב wholly for this cause, בְּלִּבְלִּבְיִּדְּיִּ wholly because, i. q. simpl. because; see in בְּלִבְּיֹב.

יְבְלָא fut. אָלָא Ps. 40, 10. 12. Is. 43, 6; but both in præt. and fut. often so inflected as to imitate verbs הלה, as קלאחר Ps. 109, 101, יבלי 1 Sam. 25, 33, זכלי 1 Sam. 6, 10; יבלי 1 Gen. 23, 6. Vice versa בַּלֵא Dan. 9, 24 is for בּלֵא inf. Pi. from הַלָּאַ.

1. to close, and so to enclose, to shut up any one Jer. 32, 3. Part. pass. *> shut up v. 2. Ps. 88, 9. Intrans. to be shut up Hagg. 1, 10.

2. Lo withhold, to restrain, a person Num. 11, 28. Is. 43, 6; the wind Ecc. 8, 8; the lips Ps. 40, 10; also 1 Sam. 6, 10. With 12 from doing any thing 1 Sam. 25, 33. Ps. 119. 101. With 12 of pers. to withhold a thing from any one. to prohibit in respect to any thing, Gen. 23, 6. Ps. 40, 12; comp. Hagg. 1, 10. Chald. Syr. *2, 16, Ethiop. NAA to prohibit,

Arab. It to guard; II. to prohibit, to constrain.

3. From the idea of separating contained in no. 1, seems to come the notion of diversity in בַּלְאַיִּב q. v. in בָּלָא

Note. This root is also widely spread in the occidental languages, e.g. in the rignif. of shutting up, as κλείω, whence κλείς, κληΐς, κλαΐς, clavis, claudo, Engl. to close; in the sense of restraining. κωλύω, πολούω, comp. also celo, occulo.

NIPH. to be shut up. restrained. as waters Ez. 31, 15; the rain Gen. 8, 2. With P and inf. to restrain oneself from, to cease from doing. Ex. 36, 6.

Deriv. מְכְלָּדֹא , מְּלָרָא and plur. מְכְלָּדֹא , מְכָלָּדֹא and plur. מְכְלָּדֹא , also

קּלֶא m. c. suff. בְּלְאוֹ Jer. 52, 33; plur. בּלָאוֹר. R. בָּלָאִים.

1. a shutting up; hence a prison, Jer.

1. c. 2 K. 25, 29; elsewhere more fully אָלָא 2 K. 17, 4. Is. 42, 7; c. art. אַלָּאָרת װָבֶּלָא 1 K. 22, 27. Jer. 37, 15. 18 plur. בַּיִּלְאָרם Is. 42, 22.

2. separation; then things separated, diverse, see the root no. 3. Found only in Dual two things of diverse kinds, heterogeneous, Lev. 19, 19. De at 22, 9.—Corresponding is Eth. No. 1. two, of two kinds; Arab. So both, see De Sacy Gramm. Arabe II. p. 155, 156

לְּלֶּבֶּׁב (perh. like to his father) Chileab, pr. n. of a son of David, 2 Sam. 3, 3.

מלאים dual, see in בּלָאַים no. 2.

* DDD obsol. root, onomatopoetic, pr. imitating the sound of striking, beating, like kindr. DDD q. v. Engl. to clap, Germ. klappen, as a door when shut or the like; hence DDD q. v. Thence transferred to the barking of dogs, as if a series of pulses or claps; as in Engl. also 'the dog strikes up;' comp. Germ. klaffen, French clapir, clabauder, Swed. glaffa, to bark, Engl. to yelp. Hence DDD dog, where see.

קבֶּב (perh. dog, for בֶּלֶב) Caleb, pr. n. a) The companion of Joshua, son of Jephunneh, Num. 13, 6. 14, 6 sq. Josh. 15. 14. Patronym. בָּלְבִּר 1 Sam. 25, 3 Keri. b) 1 Chr. 2, 18. 19, for which פּלְבָּר v. 9. c) 1 Chr. 2, 50.

קֿבֶּב אֶּקְרְתָּדּה Caleb-Ephratah, pr. n. of a place otherwise unknown, 1 Chr. 2, 24.

תַּבֶּב, a dog, so called from his barking, pr. the berker. Arab. בּבָּב, Syr. בּבָּב, Eth. חאח, id. Secondary verbs, derived from the nature and ha bits of the dog, are: to be mad, rabid, to pursue enemies, to be rabid.—Among the Hebrews, dogs were kept to guard houses and flocks Is. 56, 10. Job 30, 1; but throughout the East they are mostly without masters, and wander half famished and fierce in troops around the cities and villages, 1 K 14

11. 16, 4. 2 K. 9, 10; whence dogs is often an appellation for fierce and cruel enemies, Ps. 2?, 17. 21. Further, as the dog was to the Hebrews an unclean and despised animal (Is. 66, 3), so by way of reproach a person is said to be a dog 2 K. 8, 13; a dead dog 1 Sam. 24, 15. 2 Sam. 9, 8. 16, 9; a dog's head 2 Sam. 3, 8; just as at the present day in the East, Christians are called dogs by the Muhammedan rabble.—In allusion to the lechery of this animal, the name dog is also applied to a male prostitute, sodomite, Deut. 23, 19, comp. v. 18 where it is Deg. Comp. xires Rev. 22, 15.

יְּבְלֶּח fut. יְבְלֶּח, once יְבְלֶּח like verbs לֹא 1 K. 17, 14; apoc. יְבָל Job 33, 21; inf. constr. בּלוֹת.

1. to be complete, perfect, finished; Sept. often συντελείσθαι. The primary idea is pr. to close up, to come to a close, kindr. with בַּלָּא and בָּלָּל, comp. מְּלֶכּל. This root is almost peculiar to the Hebrew, few traces of it being found in the kindred dialects.-Spoken of any work, e. g. a building Ex. 39, 32. 1 K. 6, 38. 2 Chr. 29, 34. Hence a) to become ready, to be ready, prepared, sc. for a person, to impend over him; e. g. punishment, calamity, Ez. 5, 13 תַּלָה אָפָּר, mine anger is prepared, i. e. is ready to be poured out. Prov. 22, 8. With פַּצָם, קאָא, from or by any one, and אַל for any one, Esth. 7, 7; comp. 1 Sam. 20, 7. 9. b) Of a prophecy, to be accom-25, 17. plished, fulfilled, 2 Chr. 36, 22. Ezra 1, 1. Dan. 12, 7.

2. to be finished, ended. past, e. g. a season or period of time Gen. 41, 53. Ruth 2, 23. Is. 24, 13 בְּלָה בָּצִיר when the vintage is ended. 10, 25 מול מול בי and the indignation will be past, i. e. the time of punishment. 16, 4. 32, 10. Jer. 8, 20.

3. to be ended, spent, consumed, e. g. food 1 K. 17, 16; c. בְּרָב Gen. 21, 15. Hence a) to be consumed, destroyed, to perish, as by the sword, famine; divine judgments; Jer. 16, 4 בַּרָב בְּרַבְּב וּבְרַב בּּרָב בְּרַבְּ בּּרָב וּבְרַב בּּרָב בּרָב בּרַב בּרָב בּרַב בּרָב בּרַב בּרָב בּרַב בּרָב ב

flesh is wasted away. Prov. 5. 11. Ps. 73 26. Lam. 2. 11 כלף בהמצוח ערני mine eves מכלות פחר Ps. 71, 9 מכלות פחר So espec. in the phrases: בלר ערנר Pa 59, 4. 119, 82. 123; בלי כליותי Job 19 27; בַּלְתָח נְמְשֵׁר Ps. 84, 3. 119, 81; בַּלָתָח נָמְשֵׁר רוחר Ps. 143, 7, i. e. my eyes, reins, soul, spirit, pine away with desire, i. q. I myself pine away, languish, with the hope of deliverance so often disappointed; constr. either absol. Ps. 69, 4. 143, 7; or with \geq of thing Ps. 84, 3. So the eyes, as expressive of emotions, are said w pine away, fail, from disappointed hope, Job 11, 20. 17, 5. Lam. 4, 17; also of beasts Jer. 14, 6; comp. Pi. no. 3. b. to pass away, to vanish, as a cloud Job 7, 9; smoke Ps. 37, 20. 102, 4; time Job 7, 6. Ps. 31, 11. Jer. 20, 18.

PIEL רוְּבָּה, 1 pers. מַלְּרֹתְּר Ez. 6, 12. 7, 8, and תַּלְּרְתְּר Num. 25, 11. Is. 49, 4, בּלִּר, Ez. 4, 6; Inf. constr. רוַבָּל, absol. and constr. מַלֵּר once מַלֵּר Dan. 9, 24; Fut. רוַבָּל, conv. בַּרָרָר.

1. Causat. of Kal no. 1, to complete, to finish, to end; Gen. 2, 2 and on the seventh day God ended (); his work. Ex. 5, 14 מַהוּגַ לֹא כְלִיחָם חָקְכֶם wherefore have ye not finished your task? Ruth 3, לא תַכַלֵּח פַּאָת שֵׂדָך לָקצֹר 9, 18. Lev. לא תַכַלָּח פָּאָת שֵׂדָך לָקצֹר thou shalt not finish reaping the corners of thy field, i. e. shalt not wholly reap the corners, but leave them for the gleaners. 1 K. 6, 14. Ez. 42, 15. Ruth 2, 21. Dan. 9, 24 לַכַבֵּא הַשָּׁשֵׁד to finish the transgression; see on the whole passage Thesaur. p. 538. In Gen. 6, 16 it differs little from ਸਾਂਦ੍ਰਤ to make.—Hence, to make ready, to prepare, sc. evil against any one, Prov. 16, 30 he who biteth his lips hath prepared evil sc. in his heart. But בְּ (וֹרְבֶּה) is to complete one's anger upon any one, to pour it out. spoken of God Ez. 6, 12. 7, 8. 13. 15. 20, 8. 21. Lam. 4, 11.

2. Causat. of Kal no. 2, to finish doing any thing. i. q. to leave off, to cease; Gen. 44, 12 he began at the eldest and left of (רְּבָּבוֹ) at the youngest. 1 Sam. 3, 12. With inf. c. לְּבַבוֹ , Gen. 18, 33 as soon as he left off speaking (רַבְּבַב) with Abra ham. 24, 19. 43, 1. 1 Chr. 27. 24 he began to number שווי ליא בלה לווי but finished not sc. because of interruption. Deut. 31, 24 Josh. 8, 24. al. 2 Chr. 24, 10 בר לְבַבּן

antil they had finished, done. More rarely with אָם, Ex. 34, 33. Lev. 16, 20. 1 Sam. 10, 13. Ez. 43, 23.—Also to finish, i. q. to make an end of, to make cease; Num. 17, 25 [10] אַבְּקָבּ מְּלֵּבְּנִים מִּלְּבִּים מִּלְּבִּים מִּלְּבִּים מִּלְּבִּים מִּבְּיִם מִּלְבִּים מִבְּים מִּלְבִּים מִּלְבִּים מִּלְבִּים מִּלְבִּים מִּלְבִּים מִּלְבִּים מִּלְבִּים מִּבְּים מִּלְבִּים מִּלְבִּים מִּלְבִּים מִּלְבִּים מִּלְבִּים מִּבְּים מִבְּים מִּבְּים מִּבְּים מִּבְּים מִּבְּים מִּבְּים מִּבְּים מִּבְּים מִּבְּים מִבְּים מִּבְּים מִבְּים מִּבְּים מִבְּים מִבְּים מִּבְּים מִבְּים מִּבְּים מִבְּים מִּבְּים מִבְּים מִּבְּים מִּבְּים מִּבְּים מִבְּים מִּבְּים מִבְּים מִּבְּים מְבְּים מִבְּים מְבְּים מִבְּים מִבְּים מִּבְּים מִבְּים מִבְּים מְבְּים מִבְּים מִּבְּים מִבּים מִבּים מִבּים מְבּים מִבּים מְבְּיבְים מִּבְּים מְבְּים מְבְּים מְבְּים מְבְּים מְבְּים מִבְּים מִּבְּים מְבְּים מְבְּים מְבְּים מְבְּים מְבּים מְבְּים מְבְּים מְבְּים מְבְּים מְבּים מְבְּים מְבּים מְבְּים מְבּים מְבּים מְבּים מְבְּים מְבְּים מְבְּים מְבְּים מְבְּים מְבְּים מְבְּים מְבּים מְבְּים מְבְּים מְבְּים מְבְּים מְבְּים מְבְּיבְּים מְבְּים בְּבְּים מְבְּיבְּים מְבּים ב

3. Causat. of Kal no. 3, to consume, to epend, e. g. food Is. 27, 10; strength Is. 49, 4; arrows, i. q. to use up, Deut. 32, a) to consume, to destroy, 23. Hence e. g. men, nations, Gen. 41, 30 and the famine shall consume the land. Often of God as destroying a people with famine and pestilence, Num. 25, 11. Josh. 24, 20. Jer. 5, 3. Job 9, 22. Ez. 22, 31. Of man 2 Sam. 21, 5. 1 Sam. 15, 18 על even unto the destroying of them, until they be destroyed. ער לְכַלֶּה b) to make pine away, id. 2 Chr. 31, 1. to cause to fail, e. g. the eyes Lev. 26, 16. Job 31, 16. 1 Sam. 2, 33. cause to pass away, to make vanish, as time Ps. 78, 33. 90, 9. Job 36, 11.

Pual בְּלָה Ps. 72, 20, fut. רְּכָלּה Gen. 2, 1, to be completed. finished.

Deriv. פָּלָּה , פָּלָּה , פָּלָּה , פָּלָּה , פְּלָּה , פְּלְּה , מְכְלוֹח , and pr. names , בּלוּהור , פַּלִּוּחוֹן .

adj. f. רוֹּהָם, pining, failing, of the eye, Deut. 28, 32. See r. אָלָה Kal no. 3. b.

קּלֶּה f. 1. completion; hence acc. בְּלֶה as adv. completely, wholly, altogether, Gen. 18, 21. Ex. 11, 1; also לְבָלֶה id. 2 Chr. 12, 12. Ez. 13, 13.

2. consumption, destruction, Dan. 11, 16. So רוֹבָי רוֹשִיי to make a destruction, i. e. to destroy utterly, Jer. 4, 27. 5, 10. Neh. 9, 31. Nah. 1. 8. 9; with בוֹר 30, 11, and רוֹב of pers. Jer. 5, 18. 46, 28. Ez. 11, 13. 20, 17.—For רוֹבָין אֹבָּים see in רְיֹב אֹנ Niph.

no. 2) 1. a bride, spouse, so called from her bridal chaplet, Cant. 4, 8 sq. Is. 49, 18. 61, 10. Jer. 2, 32. 7. 34. 16, 9. 25, 10. Syr. 125, plur. 125, id.

2. a daughter-in-law, Gen. 38, 11. 24. Lev. 18, 15. Ruth 1, 6. 7. 8. 4, 15. Comp.

מָלֶּא m. (r. בְּלֵּהְא) a prison, i. q. בְּלָהְא no. 1 Jer. 37, 4 and 52, 31 Keri. The

Cheth. has בְּלִיא, which differs only in form.

The m. (r. בַבְּבָּב) 1. a bird-cage sc. of a fowler, in which he keeps a bird as a decoy; furnished with valves or clappers, which as soon as a bird has entered shut to with a clap, q. d. a trap-cage; see the root. Jer. 5, 27 as a cage (בְּיִבְּבְּׁ see the root. Jer. 5, 27 as a cage (בִּיבְּבְּׁ pis full of birds, so are their houses full of deceit; comp. v. 26. The Greeks have the same word adopted from the east. ***xλωβός, **λουβός, **λουβός, **λουβός; see Bochart Hieroz. I. p. 662. II. p. 90.

2. a basket, from its likeness to a cage, as made of wicker-work; or perhaps as having a clap-cover; Am. 8, 1. 2.

3. Chelub pr. n. m. a) 1 Chr. 4, 11 b) 27, 26.

lett. b. כלרבר see כלרבר

קלוחר, Keri קלוחר, Cheluhai, Cheluhu, pr. n. m. Ezra 10, 35. R. בָּלָה.

קלרלות f. plur. denom. from הְּבֶּב, the bridal state, the condition of a bride before marriage, Jer. 2, 2. R. בָּבָל.

* הַלְּם obsol. root, perh. i. q. הַלָּם to be complete, finished; comp. השָׁבָּ and הַבָּם, הַהָּם and הַבָּם.—
Hence

look sullen, peevish, and to contract the lips, to show the teeth. Some have compared here Syr. 'integritas, sanitas;' but this restec on an error of Castell in translating a gloss of Bar-Bahlul.

2. Calah, pr. n. of a city and province of Assyria, Gen. 10, 11. 12, prob. the same which is elsewhere written שְּבָּק and אַבָּה. See Bochart Phaleg 3. 14. Michaelis Supplem. p. 767.

470

תַּלָּה (נְּלָה (נְּלָה from an obsol. sing. בָּלִּה (from an obsol. sing. בְּלָּה (from an obsol. sing. מַלָּה constr. בּלָּה c. suff. בְּלָּה ; pr. 'any thing completed, prepared, made,' (comp. בָּלָּה Gen. 6, 16,) q. d. apparatus, implement, equipment, etc. Comp. Germ. Zeug from zeugen, Gr. זַּנֹעְצִנְּי i. q. to make. Spec.

2. Of clothing, equipment, i. e. dress, garments, trappings, Germ. Zeug. בְּבֶּר a man's garments Deut. 22, 5; of bridal ornaments Is. 61, 10. Hence מַלִּרִם impedimenta, baggage, of a person 1 Sam. 17, 22; of an army, 1 Sam. 25, 13. 30, 24. Is. 10, 28; בַּבְּרִם the baggage-master 1 Sam. 17, 22. Also of the harness or yokes of oxen, 2 Sam. 24, 22. 3. a vessel for sailing, a boat, skiff, Is.

3. a vessel for sailing, a boat, skiff, Is. 18, 2. So oxevos.

4. implement, instrument, tool, Germ. Werkzeug. שְׁבֵּר שִׁבְּר instruments of music 2 Chr. 34, 12. Am. 6, 5; מֹבְּר עִּבְּר בַּבְּר בַּבּר בּבּר בּבּב בּר בּבּב בּבּר בּבּב בּבּר בּבּב בּב בּבּב בּבּב בּב בּבּב בּבּב בּבּב בּב בּבּב בּב בּבּב בּב בּבּב בּבּב בּבּב בּב בּבּב בּבּב בּב בּבּב בּב בּבּב בּבּב בּב בּבּב בּבּב בבּב בבּב בּבּב בבּב בּב בבּב בבב בבּב בבּב בבּב בבּב בבב בבּב בבב בבּב בבּב בבּב בבּב בבב בבב בב

5. implements of war, weapons, arms, Germ. Rüstzeug, Gen. 27, 3; more fully הטרים, בליים לות Judg. 18, 11.16. מליים בליים implements of death, deadly weapons, Ps. 7, 14. בליים armour-bearer, much like the mod. aide-de-camp, 1 Sam. 14, 1. 6. 7 sq. 31, 4. 5. 6. ביים בליים house of arms, armoury, arsenal, Germ. Zeughaus, Is. 39, 2.

פרלָר פפ בּלַר.

פלוא see in בְּלִרא.

כּלְיָה f. only in plur. בְּלָרוֹח, constr. בָּלָרוֹת. R. בַּלָרוֹת.

1. the rains, kidneys, Ex. 29, 13. 22.

Job 16, 13. תְּלֶב תְּלֶּרִוֹת אֵילִים the fat of the kidneys of rams Is. 34, 6; comp. Deut. 32, 14. Chald. sing. אָלָיָא, Syr. plur לֹנֵיא, Arab. كُلْمَة, rarely and less

well בּלֵבׁי id.—As to the etymology. Schultens supposes the reins to be so called as being in two parts, double, comp. בּלְבָּיִב, שׁבָּיב, but this is not we'll founded, because בּלְבִּיִב but this is not we'll founded, because בּלְבִּיב signifies rather things of different kinds, and the Arabs use this word in the sing dual, and plural. Aben Ezra and Bochart derive it from בּלִי with the idea of desire, longing, comp. Job 19, 27. Perhaps בּלְרִי may be simply fem. of the noun בּלִי may be simply fem. of the noun מַלֵּי and so signifies pr. instrument, vessel, just as physicians call the veins and arteries vessels, vasa.

2. Meton. reins for the inward part, mind, soul, as the seat of the desires, affections, passions, like בּבְּׁ with which it is often coupled; Jer. 11, 20 בַּבְּיוֹת נַכְּב (God) trieth the reins and the heart. Jer. 17, 10. 20, 12. Ps. 7, 10. Job 19, 27 my reins pine away within me, i. e. my soul pines. Ps. 73, 21. Prov. 23, 16.

קליון m. constr. בָּלָיוֹן. R. בָּלָיוֹן.

1. consumption, destruction, Is. 10, 22.
2. a pining, wasting away; בּ עַרְנְיָם

a pining (failing) of the eyes, i. e. in pining for one's home and country, Deut. 28, 65. See חלב no. 3. b.

קּלְיוֹן (a pining, r. בְּלְיוֹן (לֶּבֶּה) Chilion, pr. n. m. Ruth 1, 2. 4, 9.

m. (פְלֵּכל n. (פְּלֵּכל m. (פְּלֵּכל n. Adj. complete, finished, perfect, espec. of beauty; Ez. 28, 12 פְּלֵכל מְּיִם perfect in beauty. 27, 3. Lam. 2, 15. Ez. 16, 14.

2. Subst. the whole, Judg. 20, 40 קַּלְרֵלָּךְ קָּרָלְרָל the whole city. Ex. 28, 31 קְּבָלָח קבלָח the whole of blue, all blue. 39, 22. Num. 4, 6.

3. i. q. לְּלָּח no. 2, a holocaust, whole burnt-offering, i. e. which is wholly consumed, Lev. 6, 15. 16. Deut. 13, 16. Ps. 51, 21; espec. 1 Sam. 7, 9.

4. Adv. wholly, Is. 2, 18. Lev. 6, 15 [22].

בְּלְכֵּל (perh. sustenance, from בַּלְכֵּל Pil. of אָנָא,) Chalcol, pr. n. of a wise mar before the age of Solomon, 1 K. 5, 11 [4, 31]. 1 Chr. 2, 6.

לבְלֵל Chald. id. whence Shaph. לַּשְׁרְבֶּל to complete, to finish, Ezra 5, 11. 6, 14. Inf. אַבְּלָלְה Ezra 5, 3. 9. Pass. Ishtaph. בּלֵל Ezra 4, 13. Often in the Targums.—Ezra 4, 12 Cheth. has אַשׁכּללוי, but a form of this sort is elsewhere unknown.

לְּלֶלְ (perfection, r. לְּלֶּלְ Chelal, pr. n. m. Ezra 10, 30.

in Kal not used, Arab. Conj. I, II, to wound. In Heb. it is always referred to threats, reproaches, injury, like other words of pricking, piercing, cutting, as בַּבָּב, הַבָּּבָּ, etc.

HIPH. הכלים and הכלים 1 Sam. 25, 7. 1. to reproach, to revile, to insult, in words, pr. to wound any one, 1 Sam. 20, 34. Job 19. 3.

2. to hurt, to harm, to injure, in word or deed, 1 Sam. 25, 7. Judg. 18, 7. Ruth 2, 15.

3. to shame, to put to shame, Job 11, 3. Prov. 25, 8. 28, 7. Ps. 44, 10.

Note. This is a stronger word than the synon. להובים, Hiph. הובים, comp. Is. 45, 16. 17. Jer. 31, 19. See Reimarus de Differentiis vc. Heb. Diss. I. p. 67 sq.

HOPH. 1. Pass. of Hiph. no. 2, to be hurt, injured, 1 Sam. 25, 15.

2. Pass. of Hiph. no. 3, to be made ashamed, put to shame, i. e. disappointed in one's hope, Jer. 14, 3. Comp. Niph. no. 2.

NIPH. 1. to be insulted, disgraced, 2 Sam. 10, 5. 1 Chr. 19, 5.

2. to be affected with shame, i.e. a) to be ashamed, to feel shame, i. q. win but stronger, Num. 12. 14. Jer. 8, 12. Is. 54, 4. 2 Chr. 30, 15. With 12 of that of which one is ashamed, Ez. 16, 27. 54. 43, 10. 11. b) to be made ashamed, to be put to shame, 2 Sam. 19, 4. Is. 41, 11. 50, 7. Jer. 31, 19. Spoken often of one

who suffers disappointment, fails n what he undertakes, Ps. 35, 4. 40, 15 70, 3. 74, 21 let not the oppressed return ashamed (בְּבֶּלֶם) i.e. disappointed. With pp of cause, Jer. 22, 22; pps. 69, 7.

Deriv. בְּלִמֵּוּת, בִּלְמָּח.

TE, Chilmad, pr. n. of a city or region, mentioned along with Assyria, Ez. 27, 23. Both the signification of this quadriliteral name, if indeed it be of Semitic origin, and the situation of the place, are unknown. Sept. Xaquár.

רְּלְלְּחָהְ f. (r. בְּלַבְּה) shame, reproach contumely, Ps. 69, 8. Jer. 51, 51. Ez. 16, 54. Is. 30, 3. Job 20, 3. רְּבָּיִם שְׁבָּיִלְ to be clothed with shame, i. e. wholly covered with it as with a garment, Ps. 109, 29. Plur. רְּבִּיבִּים Is. 50, 6. Mic. 2, 6.

וֹ כְּלְמַדְּתְּ f. id. Jer. 23, 40.

קלנה Gen. 10, 10, בַּלְנֶה Am. 6, 2, וֹבֶלנוֹ Is. 10, 9, prob. also בַּלֵנוֹ Ez. 27, 23, Calneh. Calno, Canneh, pr. n. of a large city subject to the Assyrians, according to the Targums, Euseb. Jerome, and others, i. q. Ctesiphon. situated on the eastern bank of the Tigris opposite Seleucia, and the winter residence of the Parthian kings; Strabo XVI. p. 312. Plin. H. N. 6. 30. Cellarii Not. Orb. II. p. 774. See Bochart Phaleg. IV. 18. Michaelis Spicileg. I. p. 228.—The מַנַּה of Ez. l. c. Michaelis refers to the Karn of Ptolemy, a promontory and port of Arabia Felix; but Arabia had already been mentioned in v. 21. 22, and rip is here coupled with Haran and Eden. cities of Mesopotamia.

* \[
\begin{align*}

* in to pine after any thing, to long for, once Ps. 63, 2. Arab. ** te

pecome dark, as the eye, a colour, the mind. According to Firuzabadi (Camoos p. 1832) it is used spec. of a person who changes or loses colour; hence pr. to grow pale, and so metaph. of desire, longing, comp. 5 Similar is Sanscr. kam to desire, Pers. desire; comp. also Gr. χάμνω, χάμνω.

Deriv. pr. n. מְּמָהָם.

בּבָּח see מָם D. 2.

בְּעְרָהָ (pining, longing, ר. הְּמָשׁ) Chim-tam, pr. n. of a son of Barzillai, 2 Sam. 19, 38. 39. Jer. 41, 17; Chethibh בּמִיוֹקָם. Called also בְּמָדִוֹן 2 Sam. 19, 41.

קמוֹה, לְמוֹי לְּמֵי , the former before simple nouns, also before grave suffixes, as suffixes, as קמוֹה, לְמִי בְּיִ , the latter before light suffixes, e. g. מְמוֹרָ מַ as I, מְמוֹרָ , בְּמוֹרָ , בֹּמוֹרָ , בֹמוֹר , בַּמוֹרָ , as eparate particle, used chiefly in poetry, for the p of prose; instead of which it is likewise almost every where employed with suffixes. For the force of ip, see in ip I.

C) Conj. i. q. אַנאָש, before a whole sentence; pr. as that which, like what, as how, i. e.

1. as, like as, Is. 41, 25 קמו יוצר ירְסָס as the potter treadeth the clay.

2. Of time, as, i. e. when, after, as soon with præt. Gen. 19. 15 שמו השות פעו ו

שלה when (as soon as) the dawn arose Is. 20, 18 בּלָרְנּר רְּרָּחָ as we brough forth, it was wind.

Note. In the kindred dialects corresponding forms are: Arab. גָּל, Chald. פָּבָא, Syr. לְּבִבּלֹן, Eth. חַרָּא, as.

defect. קבלן q. v.

m. (perh. subduer, vanquisher, r. מַבְּיֵל) Chemosh, pr. n. of the national god of the Moabites, 1 K. 11, 7. 2 K. 23 13. Jer. 48, 7; and of the Canaanites, Judg. 11, 24; the worship of which was introduced at Jerusalem under Solomon, 1 K. 2 K. ll. cc. Hence מוֹבֵי בְּיִבְּיִם people of Chemosh, i. e. the Moabites, Num. 21, 29. Sept. Χαμώς, Vulg. Chamos.

* 1727 obsol. root, Arab. to conglobulate, whence 1919 q. v.

ילבים obsol. root, Syr. and Chald. to lay up, to hide away; hence מְּכְפִיִּרִם, id.—In Syr. also to preserve, to season, espec. with salt, pr. to lay up in salt; hence

m. cumin, Germ. Kümmel, cuminum sativum Linn. used along with salt as a condiment, Is. 28, 25. 27. See Plin.

قِعَادِهِ Chald. جُمُونَ , Chald. جَعَادِهِ , Chald. Syr. عَدْدُ Eth. عُمُونَ , Eth. عُمُونَ , Gr. عندُنُونَ ,

* 1. 기결후 in Kal not used, kindr. with

1. to be warm, to grow warm, to burn; see Niph. no. 1. Talmud. כמרב, calefactio.

2. to be burned, scorched, see Niph no.2; hence to be dark, obscured, comp. מבון and מבון; also to be gloomy, sad, like Syr. במבי, Aph. to go about in black, i. e. in mourning. Comp. מביר במבירים.

NIPH. 1. to be warm, to burn, c. g one's affection, i. q. to yearn, with 33

i K. 3, 26, by Gen. 43, 30. So of pity, compassion, to be kindled, moved, Hos. 11, 8. Comp. Hom. Od. 1. 48 μοὶ ἀμφ' Οδυσῆϊ δαΐτρονι δαίτται ἦτος.

2. to be burned, scorched. Lam. 5, 10 our skin is scorched as with a furnace from the glow of famine. Vulg. exusta est.

* II . בְּבֵר i.q. בְּבָר, to plait, to braid, to interweave; whence פָּבָר, מְכָפֶר, מָכְפֶר, net.

m. (r. בְּבֶּרָרוֹ I) only plur. מְבֵּרָרוֹ idol-priests 2 K. 23, 5. Hos. 10, 5. Zeph. 1, 4. Syr. בְּבָּרְרוֹ a priest, in general. But this word, as well as other Syriac words relating to divine worship, is restricted by the Hebrews to idol-worship; see Gesch. der Heb. Sprache p. 58.—As to the etymology, בְּבֵּיל, בְּבֶּר, is pr. blackness, sadness, and concr. 'one who goes about in black, in mourning;' hence an ascetic, a priest. Comp. أَحَمُلُمْ أَبِيلُ , أَبِيلُ , gloomy, sad, mourning, also an ascetic, monk, ecclesiastic. See Comment. on Is. 22, 12. 38, 15.

ענירים plur. m. (r. קמרירים I) obscurations, after the form שַּׁמְרֵּרֶּה, except Hirek in the first syllable, as in חרחם. Once Job 3, 5 ביניתה במררבי יום let obscurations of the day terrify it sc. my natal day, i. e. obscurations of the daylight or of the sun, eclipses, which were anciently supposed to portend evils and calamities.—Some ancient versions regard > as a prefix before the subst. מְרַרְרִם, and then the sense is, the bitternesses as of the day, i. e. the greatest calamities which can happen to a day; comp. on this p p. 441. no. 4. But the first sense is far better adapted to the parallelism.

* שַׁבֶּטְ obsol. root, prob. i. q. שֹבְשׁ to subdue, to depress, ב and w being interchanged, whence במבבינ incubus, night-mare, Arab. במבבינ ; צויי קייי grape-husks, refuse. as being trodden put. Hence Heb. שׁנִישׁ.

* רְיַבֶּ obsol. root, perh. i. q. בַּיָב to

• I. בּוֹין a particle in frequent use, from r. נוּין. כּיִּן

B) Adv. so, thus, Gr. oc, outos, pr. right according to some rule or standard. right so. just so. But Gusset, Danz, and also Ewald (Kl. Gr. § 455. ed. 2 and 3) make 13 so a different word, as if contr. from בָּהֶן as they, like הֹשׁ from הַהָּן; but comp. ; and see Thesaur. p. 650, note. With Makkeph 📆 Gen. 44, 10. Josh. 2, 21. Prov. 23, 7. Almost always D refers to what precedes: Gen. 1, 7 נְיְחֵי כֵּן and it was so, as God commanded. v. 9. 11. 1 K. 20, 40 ਸ਼ੁਲੂਗ ਸਸੂਲ ਜ਼੍ਰੂਬੂਰ ਤਾਂ so (this) is thy judgment, thou hast thyself decided. 1 Sam. 23, 17 and also Saul my father יֹרֵכֶ פֵּן so knoweth, where there is no need of reading pas a demonstr. pron. this. Jer. 5, 31 כַּבְּר אָרֶבוּ כֵּן my people love it thus, love to have it so. Prov. 28, 2 but with prudent and wise men, דאריך so shall he endure, i.e. the prince (comp. the other clause) shall prolong his reign; here papproximates to a sign of the apodosis, comp. ourse Matthiæ Gr. Gramm. § 565. 1, 2. Ps. 61, 9. 63, 3. 90, 12.—Often as corresponding to each other are , as—so, see in A. 1 ; בּאַשֶּׁר–בַּן, see בּאָשֶׁר no. 1. p. 442. More rarely inverted, בוֹים, so-as Gen. 18, 5. 2 Sam. 5, 25; בּוֹשׁבּיה Ex. 10, 14. In other places > is omitted in the protasis, Is. 55, 9 (comp. v. 10. 11). Judg. 5, 15.

wurds no such almug-wood. Also so very, Nah. 1, 12 אם שלמים וכן רבים although they be secure and so very many; comp. Lat. negat. non ita multi, not so very many. Jer. 14, 10 בן צהבה לנהע they have so loved to wander. Ps. 127, 2. to quantity, i. q. so much, so many. Ex. 10, 14 בן אַרְבַּח כַּמֹהוּ so many locusts as these, in such multitudes. Judg. 21, 14 ילא מַצאוּ לַחַם בּן but they found not for them so many, i. e. not so many women as were needed, not women enough. c) As to time, i. q. so long. Esth. 2, 12 בן רְמַלְאוּ so long continued the days of their purification. Also so often, Hos. 11, (as often as) קראו לָחָם כֵּן הַלְכוּ מִפְּנֵיהַם they called them, so often did they go back from them.—Further, so soon, straightway, immediately, preceded by a of time (as soon as), 1 Sam. 9, 13 כָּבֹאָכֶם כָּּל ink אָבְאַגּן as soon as ye be come ... so soon we shall find him, i. e. straightway; comp. Gr. ws-ws Eurip. Phæniss. 1437. Hom. Il. 1. 512. ib. 14. 294. In poetry by a strong ellipsis 🤰 is sometimes omitted, Ps. 48. 6 ראו בן חמהו as they saw, so they were astonished, i. e. as soon as, immediately.

Note. This particle is found also in the kindr. languages; but so that in its form or signification it departs more from its original than in Hebrew. Arab. only

in בּׁעָנֿי, אָעָנֿי, see below in c. Syr. refers to time, and is changed also into בּבּאן. Chald. בְּבָאן here, בְּבָאן hither, מְבָּאן hence. Zab. בֹּבּאן

As connected with Prepositions:
a) אַחֲר־כֵּן, אַחַר בָּן, after so, i. e.

thereafter, after things have so happened, afterwards; see אַחַר.

pened, afterwards; see אַרַר.
b) אָרַ in such a state or condition,

i. e. so, then, therein, Ecc. 8, 10. Esth. 4, 16.—In the Targums very often then, so.

c) בֹּכֵן מֹבֹן (יֹבוּ a) As causal adv. lit. 'on account of so,' i. e. on that account, therefore, Ex. 6, 6. Judg. 10, 13. 1 Sam. 3, 14. Is. 5, 24. Job 32, 10. al. Gen. 4, 15 בְּבֹין וּבִי בִּין וּבִי therefore (lest it be as thou fearest) whosoever slayeth Cain, etc. Corresponding to each other are בַּבָּין בַּיִר בִּין בַּיִּר בִּיִּי because—therefore Is. 8, 6.

Once it is for לָכֵן אֲטֵׁר on this account that, because, Is. 26, 14, where it has the force of a conjunction; comp. על־פֵּן for על־בּן אַטַּר. β) By degrees לָכֵן was alsc deflected so as to assume an adversative power, yet therefore, nevertheless, attamen, comp. אַבן. So preceded by בא in the protasis, Jer. 5, 2 although (DN) there say, As the Lord liveth; yet therefore pr. for this very reason) they swear falsely. Also Is. 7, 14, 'although ye impiously refuse the offered sign, vet therefore (nevertheless) the Lord himself will give you a sign. Often in the prophets, where there is a transition from rebukes and threats to consolations and promises; as Is. 10, 24 nevertheless thus saith Jehovah of hosts,...fear not, etc. Is. 27, 9. 30, 18. Jer. 16, 14. 30, 16. Ez. 39, 25. Hos. 2, 11 [14]. In Job 20, 2, Zophar begins לָכֵן שִׂצִפֵּר רָשִׁיבוּנִי nevertheless my thoughts suggest to me an answer, i. e. notwithstanding thy vaunting and threatening words, I have yet something to reply.--Cor-

responding to this is the Arab. (בְּבַּלָּ, attamen, nevertheless, which is prob. derived from the Heb. בְּבָּי; but see De Sacy Gr. Ar. I. p. 566.—This adversative בְּבֵּי many regard as another word and of a different origin; and so I have also formerly taken it, viz. as made up from א (מֹב) and בּבֹּי many indeed be supported by the authority of the LXX, who have twice rendered it oùx οῦτως, Gen. 4, 16. Is. 16, 7; and by the Arabic orthography, where

it is also written گَڪِڻَ, لَاڪِڻَ, see Hamas. Schult. p. 312, 364, 412. But the adversative use, as we have seen above, is really connected with and dependent on its causal power; and so too in the Chaldee particle אָלָהַן q. v.

d) אַבְּיֹבְיּלָ on that account, therefore, i. q. אָבְיֹבְּי, but more frequent both in prose and poetry; Gen. 2, 24. 10, 9. 11, 9. Is. 5, 25. 13, 7. 16, 9. Job 6, 3. Ps. 45, 8. al. sæpiss.—In the poetic style it has also the force of a causal conjunction, for אָבֶיֹבְיּיִ אָבֶּיֹי y, on this account that, because; comp. אָבַיֹּבְיּיָ Is. 26, 14, and בּיִבְּיִי בְּיִבְּיִי אַבְּיִּ p. 462; also the remarks on the ellipsis

of relative conjunctions Lehrg. p. 636. Ps. 45, 3 thou art fairer than the children of men בְּרַכְּהְ צֵּלְתִים because that God hath blessed thee for ever. Ps. 1, 5. 42, 7. Is. 15, 4. Jer. 48, 36.

e) בר בן lit. until so, i. e. until now, as yet, hitherto, Neh. 2, 16. Here prefers to time as in Syriac; see note above.

f) [2-in] like this, in like manner, Is. 51, 6; comp. Engl. such-like. Sept. δισπες ταῦτα, Vulg. sicut hæc; and so all the ancient versions. But see in [2] III.—R.

11. 72 m. (r. 127.1) c. suff. 727, 127.

1. a stand, base, pedestal; 1 K. 7, 31

1. a stand, base, pedestal; 1 K. 7, 31

1. a stand, base, pedestal; 1 K. 7, 31

2. in the manner of a base, like a pedestal. Spec. of the base or foot of the laver in the court of the temple, Ex. 30, 18. 28. 31, 9. Lev. 8, 11. Of the base or socket of a ship's mast, Is. 33, 23; called in Greek μεσόδμη Od. 15. 290, λιτοδόχη II. 1. 494, ἰστοπέδη Od. 12. 51.

III. 72 m. (r. אָבֶּלְ II) a gnat, in Sing. once Is. 51, 6 אָבִי־בִּטְ like gnats. Sept. frigidly ωστες ταυτά, Vulg. sicut hæc; see in με I. B. f. above.

PLUR. S. 8, 12. 14. Ps. 105, 31; Sept. oxrioses, Vulg. sciniphes, a species of small gnats, very troublesome from their sting, and abounding in the marshy regions of Egypt; culex reptans Linn. culex molestus Forsk. See Hdot. 1. 95. Philo de vita Mosis T. II. p. 97 ed. Mangey. Other ancient and modern testimonies are collected in Bochart Hieroz. II. p. 572. Oedmann's Verm. Sammll. aus der Naturkunde, Fasc. I. c. 6.—The Hebrew intpp. and Josephus (Ant. 2. 14. 3) with little probability explain it by lice; and the Talmudists also use the sing. Did for a louse. Comp. Did.

P Chald. i. q. Heb. so, thus, but returing always to what follows, where the Hebrews use not 12, but 12; so Dan. 2, 25. 4 11. 6, 7. Ezra 5, 3 6. 2. al.

in Kal not used, Arab. I, II, IV, to call a person or thing by another and more honourable name or title, to deck with a title; see Tauriz. ad Hamas. Schult. p. 320. Teblebi ad Harir. Schult. II. 57. Chald. to address one by his proper title. The primary idea is perh. to cover, comp. P.3.—In Heb. only

Piel fut. רְבָּהָן 1. to address in a soothing manner, to speak kindly to any one. Is. 44, 5 יְבָּהֶן בּלְּבְּל יְבָּהֶן and soothingly names the name of Israel. 45, 4 אַבְּהָרְ I called thee kindly, though thou hast not known me.

2. to flatter, Job 32. 21. 22.

Deriv. subst. רְּיָשׁ.

תבים מה. גוּצְיסֹשְׁה Ez. 27, 23, Canneh, pr. n. of a city, prob. Clesiphon, i. q. מְּלֵכֵי which also is read in one of De Rossi's Mss. Comp. הוף for הוף ; see more in הוף בלים.

פנת see כְּנָרוֹת.

שנור m. (r. בָּנִר plur. הַנֹּרוֹת 1 K. 10, 12, c. suff. קנורותרנג Ps. 137, 2, once בנררה Ez. 26, 13; Gr. אוציעים, אודיינים, a species of harp or lyre, Lat. cithara, [whence the modern word guitar,] a stringed instrument of music, celebrated for David's skill in playing upon it, and employed both in sacred and profane music, in rejoicing and in mourning, 1 K. 10, 12. Is. 5, 12. 23, 12. Gen. 31, 27. Job 30, 31; usually as an accompaniment to the voice, Ps. 33, 2. 43, 4. 49, 5. 71, 22. al. Josephus relates, Ant. 7. 12. 3, that the xirvya had ten strings, and was struck with a plectrum; but this is contrary to the words in 1 Sam. 16, 23. 18, 10. 19, 9, from which it appears that this instrument was played with the fingers

Corresponding are Arah. گنَارَةٌ, Syr. رَعُنَارَةٌ, cithara, harp, lyre. The etymology lies in the tremulous, stridulous sound; comp. r. قيد.

Chald. see בְּנָתּ Chald. בּנָתְהּ pr. n. see בָּנְתָהּר.

י. q. בּיָּב gnats, Ex. 8, 13; comp. v. 12. 14. It is construed with the feminine; and seems to be a collective form from Sing. בנים. Cod. Samar. has plur. בנים. Comp. Lehrg. p. 517.

* בְּבֶּי I. i. q. איד, but trans. to set, to place; comp. בְּנְיָדִיהּ, בְּנֵיְנִיהּ, Hence בֵּנִי stand, base, בַּנֵי plant.

II. Perh. to nip, to pinch, Gr. κνάω, κνήθω, κνίζω, Germ. kneipen, Engl. to nip; comp. κνιπός, κνιφός, κνίψ, a nipping insect; and with a sibilant prefixed σκνίψ, σκνίφες, a gnat, gnats. Hence בַּנִים, gnats.

Deriv. בָּן II, III, בָּן, and the three here following.

קְּנָיְרָה (prob. for תְּנַיְרָה, whom Jehovah hath set) Chenani, pr. n. m. Neh. 9, 4.

קניְרָהָ (id.) Chenaniah. pr. n. m. 1 Chr. 15, 22. 26, 29; for which 15, 27 קניָרָה.

לְנְיָרְהֹּלְּ (id.) *Conaniah*, pr. n. of a Levite, 2 Chr. 31, 12. 13. 35, 9 Keri. In Cheth. פֿננְרָהוּ

* DDD 1. to collect, to heap up, as stones Ecc. 3, 5; treasures Ecc. 2, 8. 26; waters Ps. 33, 7. Hence DD, odd.

2. to gather together persons, to assemble, Esth. 4. 16. 1 Chr. 22, 2.

3. to hide, see Hithp. and deriv. פֿרָים Chald. בְּיִם id. but more freq. בַּיַבְּים, whence בּיִּבְים congregation, synagogue. Arab. בּיִב to hide one self; but in the deriv. also to collect as בּיִב אַבּיבּ , צִּיבִבּישׁ , צִיבִּישׁ , אַבּיבּר לוֹשׁבּי , synagogue, church temple; but בּיב to collect, Eth. אַבּר to assemble, אַבּר הַבּר הַבּיבּר. See more in בַּיִבּ

Piel i. q. Kal no. 2, to gather together, to assemble persons, Ez. 22, 21. 39, 28. Ps. 147, 2.

Hithp. to hide oneself, to wrap oneself in any thing, see the Arabic above. Is. 28, 20 בְּרֵחְבְּנֵם הַיִּלְּדְּם הְשָׁבְּוֹח and the covering is narrower than that he can wrap himself in it.

Deriv. מָסְבָנוֹת ,מְכָנֵס , בּוֹס , פִּיס .

*שְׁבָּלֵ in Kal not used, pr. to bend the knee, to fall upon the knees, kindr. with אַבָּלְ q. v. This root is widely spread, comp. yórv, yrv in yrvnstūr, genu, Sanscr. ganu, Germ. Knie, Engl. knee; ywla, iyrva hollow of the knee; Aram. אַבָּלָּ, incubuit; also with the third radical strengthened, Germ. knicken, einknicken. In Heb. spec.

1. to fold together, to lay together, and hence to collect, to bind up, as packages, bundles, see אַנְיָּגָּי ; comp. Arab. נוֹשׁ to contract. be contracted, Conj. I, V. VII.

2. to be bowed down, to be low, depressed, as a land, see [522]; and trop. of the mind, to be depressed, like Chald. and Samar. [72]. Arab. Conj. I, IV, id.

HIPH. דְּבְרֵיב to bow down, to bring low, to humble any one, Job 40, 12. Ps. 107, 12. Is. 25, 5. So espec. enemies, to vanquish, to subdue, 2 Sam. 8, 1. 1 Chr. 17, 10. 18, 1. Ps. 81, 15; and sometimes God is said to subdue enemies before (בַּלְּבֶי) any one, Judg. 4, 23. Deut. 9, 3. 2 Chr. 28, 19. Neh. 9, 24.

Niph. לְּכְנֵיל 1. to be brought low, hum bled, subdued, e. g. a vanquished enemy with 'בְּיִר Judg. 3, 30. Ps. 106, 42 מִבְיַר Judg. 11, 33; absol. 1 Sam. 7, 13 1 Chr. 20, 4.

2. to humble onesetf, to submit, espec, before God or a divine messenger, with

2 Chr. 34, 27; מָשְנֵי 1 K. 21. 29 seest thou how Ahab hath humbled himeelf before mu ? 2 K. 22, 19; מַלְּמְנֶר 2 Chr. 33, 12. 23. 36, 12; absol. Lev. 26 41. 2 Chr. 12. 7. 12. 30, 11.

כנע

יו לּנְעָה (r. בּנְצָחָה) once c. suff. בּנְצָחָה Jer. 10, 17, a package, bundle, bale, so called from folding and binding together. Sept. by conject. ὑπόστασις. Targ. wares.

pr. n. Canaan. R. בַּנַען Kal no. 2. 1. Canaan, the son of Ham, and father of the Canaanites, Gen. 9, 18. 22. 25-27. 10, 6. 15. Sept. Xuraár.

2. Canaan, the land of the Canaanttes, Ex. 15, 15; fully אָרֶץ תְּנַבֶּן Gen. 13, 12. 16, 3. 23, 2. 19. 33, 18; pr. low tract or region. from r. שנגע with the ending ;- as in אַרִּזנּן, opp. to the higher land מַנְבֵנִי or Syria, see מַנְבֵנִי no. 1.a) The country on this side Jordan, opp. to Gilead, Num. 33, 51. b) Phenicia, Is. 23, Josh. 21, 2. 22, 9. 11, i. e. the northern part of Canaan at the foot of Lebanon. whose inhabitants call themselves on coins; comp. Comment. on Is. I. c. Monumm. Phænic. p. 267. They are called by the Greeks The Carthaginians, a colony of the Phenicians, also retained this ancient name; as is testified by Augustin (Expos. Ep. ad Rom. § 13) as follows: "Interrogati rustici nostri (i. e. Hipponenses), quid sint? Punice respondentes Canani, corrupta scilicet, ut in talibus solet, una littera, quid aliud respondent, quam Chananæi?" c) Philistia, Zeph. בנות Hence. בניק ארץ פלשחים 2, 5 Canaanitish women Gen. 28, 1.6. 36, 2; בַּבֶּר כ' the idols of Canaan, worshipped there, Ps. 106, 38; שַׁמַח פּנָבֶן the language of Canaan, i. e. the Hebrew, which was spoken by the Canaanites and Hebrews, Is. 19, 18; comp. also Ps. 135, 11. Judg. 3, 1.

3. Put for איש פנקן a Canaanite, Hos. 12, 8; and so for a merchant generally, Is. 23, 8 פּנְצָנֵיהָ her merchants; comp. Zeph. 1, 11, and see קנבני no. 2.

הבילים, fem. of the preced. Chenaanah, a) 1 Chr. 7, 10. b) 1 K. pr. n. m. 22, 11. 2 Chr. 18. 10.

לבּבֶביר Gen. 38, 2, fem. בְּבַבִּיר 46, 10. Ex. 6. 15; Plur. בְּנֵבְיִרם Neh. 9, 24. Ob. 20, but far more freq. Sing. with a t collect. הַּבְּנְבֵּנִי, a gentile noun

1. a Canaanite, the Canaanites, i. e. a) A single people who inhabited, before the Hebrews, the lower tracts of Palestine on the sea-coast and the Jordan Num. 13, 29 the Canaanites dwell by the sea and by the side of Jordan. Josh. 5, 1. 11, 3. Deut. 11, 30; see the etymology in פנען no. 2. Often coupled with the names of other tribes; and the sacred writers, while intending to comprise all the tribes dwelling in Palestine, sometimes by synecdoche mention only two, the Canaanites and Perizzites Gen. 13, 7; sometimes three, the Cansantes Hivites. Hittites, Ex. 23, 28; or again five, the Canaanites. Hittites, Amorites, Hivites, Jebusites, Ex. 13, 5; or six. adding the Perizzites, Ex. 3, 8. 17. Josh. 12, 18; or seven, adding the Girgashites, Deut. 7, 1. Josh. 3, 10; or finally ten, the Kenites, Kenizzites, Kadmonites, Hittites, Perizzites, Rephaim, Amorites, Canaanites, Girgashites, Jebusites, Gen. 15, 19-21. In this number are several which cannot be reckoned as Canaanites, but as other aborigines; as the Rephaim, the Kenites, etc. b) In a wider sense put for all the tribes dwelling west of the Jordan and in Phenicia before the Hebrews, deriving their descent from Canaan (Gen. 10, 15-18); Gen. 10, 18. 19. 12, 6. 50, 11. Josh. 16, 10. 17, 12 sq. Judg. 1, 10. 28. 29; also Ex. 3, 8. 17. Deut. 11, 50. Ez. 16, 3. They are mentioned as Gentiles and unclean Zech. 14, 21.—Sept. for בְּנַבּן, has usually Xaraar, Xararalos, but sometimes also Φοινίκη, Φοίνιξ, Εx. 6, 15. 16, 35. Josh. 5, 1. 12. Job 40, 25. So Mark 7, 25 comp. Matt. 15, 22.—The Canaanites were celebrated merchants, and hence

2. Canaanite for merchant, generally, Job 40, 30 [25]. Prov. 31, 24. So בשורי Chaldean, for astrologer.

* آیای i. q. Arab. کنف to cover. to protect; whence মুট্ট covering, wing. Comp. r. 543. Not found in Kal.

NIPH. to cover or hide oneself. Is. 30, 20 לא־יִבנה עוד מוריף no longer shall thy teachers hide themselves, i. e. they shall come forth openly, and no longer

be vexed by persecutors. So Abulwalid and Jarchi; see Comment. on Is. l. c.—Hence

קַּבְּקָּ f. 1 K. 6, 24. 2 Chr. 3, 11. 12, constr. קּבָּקָ j Dual בְּבָּקָּ constr. בְּבָּקָ j but the same is used for the Plur. as בַּבָּק נַבְּיַבְּי J Is. 6, 2, בּבְּק בָּבָּק Ez. 1, 6. 10, 21. Plur. constr. בְּבָּק נַבְּיַבְּי fem. Deut. 22, 12. 1s. 11, 12; but masc. in the signif. no. 2. a. b, Ez. 7, 2. R. בְּבָּדָ .

1. a wing, so called as covering, wing, side, كَنَفْ Arab. region, protection. Eth. 1974 wing; Chald. אָנֵק, Sam. אָן אָל, Syr. בּנֹם, id. Comp. إن Heb. and Chald. from kindr. אָנָפִים also אָנָפִים p. 12.—Is. 10, 14. Job 39, 13. 1 K. 6, 27. Ez. 1, 8 sq. al. בל־צוֹה־פָּנָה every fowl of wing, every winged fowl, Gen. 1, 21; 'צפור כ' birds of wing Ps. 148, 10; בל־צפור כ' Deut. 4, 17; 'צפור כל־כ Ez. 39, 17 comp. v. 4; every bird of every wing, כל־צפור בל־כ every species of bird. Gen. 7, 14. Ez. 17, 23. So בַּצל מָנָה Prov. 1, 17, and בכל המיפים Ecc. 10, 20, 'one having wings,' poet. for a bird. Poet. מָנְפֵר רְנְּחַ the wings of the wind Ps. 18, 11, 104, 3; לנפר שחר the wings of the morning 139,9; expressive of the swiftness with which the winds and the dawn move onward. -Metaph, with the idea of protection, defence, Ps. 17, 8 בצל פנפרף הסחירני hide me beneath the shadow of thy wings. 36, 8. 57, 2. 61, 5. 63, 8. 91, 4. Ruth 2, Comp. Arab. جنم, and Schult. ad Job. 472.

2. an extremity, corner, e. g. a garment. a skirt, flap, πτέρυξ, πτερύ-אוסי, fully בנה המברל the skirt of the robe 1 Sam. 24, 5. 12. Num. 15, 38. Deut. 22, 12. Hagg. 2, 12; also, the name of the garment being omitted, Zech. 8, 23 קנף אַרשׁ רְהוּדִר the skirt of a Jew, i. e. of his upper garment. Ez. 5, 3. -As the outer garment was used by the Orientals to wrap themselves in at night, hence is also put for the extremity or corner of a bed-covering, coverlet, etc. Deut. 23, 1 יְלֹא יְגַלֶּח תְּנֶח וְ nor shall he uncober his father's coverlet, i. e. ne shall not violate his father's bed. 27, 20, comp. Ez. 16, 8. Ruth 3, 9 spread now thy covering over the handmaid, i. e. receive me to thy bed comp. Theorr. Idyll. 18. 19, and έπισκιά-Ceur Luke 1, 35. b) Spoken of a land, the earth, etc. a border, corner, end; as the habitable earth is often compared by the ancients to a garment spread out. Is. 24, 16 בַּנְתְ הַאָּרֵץ corner, end of the earth. Mostly in the plur. Job 37, 3, 38 13 בְּנְפוֹח הַאָרֶץ the corners of the earth, extrema terrarum; also Is. 11, 12 and Ez. 7, 2 אַרָבֶּנָת מָנִפוֹת הַאָּרֶץ the four corners of the earth or land. c) Of an army, wing, as in Lat. and Engl. whence poet. for an army itself, Is. 8, 8. 18, 1. Comp. אַנְפּים p. 12. d) The highest point, battlement, pinnacle of the temple, Dan. 9, 27. Comp. πτερύγιον τοῦ ἱεροῦ, Matt. 4, 5.

* To bsol. root, onomatopoetic, pr. to give forth a tremulous and stridulous sound, e. g. the quavering sound of a string when struck, Germ. schnarren, knarren. Hence The harp, lyre, from its stridulous sound.—Kindred are Greek xivvoos, pr. whimpering, spoken of a querulous, mournful tone, whence Gr. xivoo, a also ylyyoos, ylyyoa, ylyyoas, Lat. gingrina, i. e. a pipe yielding a stridulous querulous tone, and gingritus the cackling of geese.—Deriv.

(i. q. בּנֶרֶת lyre) Deut. 3, 17, לְּבְרוֹת (plur. lyres) 1 K. 15, 20, בְּרוֹת Josh. 11, 2, Chinnereth, Chinneroth, pr n. of a city in the tribe of Naphtali, situated on the lake of Galilee, which is thence called יַם בַּנֵרָת Num. 34, 11. Josh. 13, 27; ים פורות Josh. 12, 3. In the Targums is found the later name גַּרַכֶּס, גַרְּסָר, whence Gr. Γεννησάρ 1 Macc. 11, 67. Jos. Ant. 2. 25. 3, 17; and in N. T. Γεννησαρέτ Matt. 14, 34. Mark 6, 53. Luke 5, 1. This beautiful lake is about twelve miles long by six broad in its widest part, with limpid water and abounding in fish. See Reland Palæst. p. 258 sq. Bibl. Res. in Palest. III. p. 261 sq. 312 sq.

* 12.2 Chald. to gather together, to assemble, i. q. Heb. 523, Syr. id. Inf Dan. 3, 2.

ITHP. to be gathered together, assembled, Dan. 3, 3, 27. Freq. in the Targg

ת (ר. תְּבֶּשׁ) only Plur. מְּבְּשׁיִ pr. a surname, cognomen, title. Meton. one having the same surname or title as another, i. e. sustaining the same office, subject to the same king, i. q. σύνδουλος, colleague, associate in office. Corresponding is Syr. צָבְשׁיִם plur. צְבָשׁים, i. e. σύνδουλος, σύνδουλοι.—Once Ezra 4, 7 אָבָשׁיִם and the rest of his colleagues; Sept. of λοιποί σύνδουλοι.—The form בְּשִׁים, is for מִבְּשִׁים, and the plural is formed in the same manner as מִבְּשִׁים, from בְּשִׁים, see Lehrg. p. 509, 606.

רְּבֶּי Chald. id. a colleague, σύνδονλος, only plur. c. suff. הַּנְיְנְחָהוֹן his colleagues, Ezra 5, 6; קנְנְחָהוֹן their colleagues 4, 9. 17. 23. 5, 3. 6, 6. 13. Comp. the Heb.

De m. än. גויסי. in the suspected reading Ex. 17, 16, commonly held to be i. q. אפים throne, which is read in the Samaritan codex. But the context and the words of v. 15 מוֹם, demand the reading of a standard, banner, where see.

* 🎖 🕽 obsol. root, i. q. הַּסְּאָ to cover; whence אַפָּא and

אָפֶּסְ m. twice פְּפָּד Job 26, 9. 1 K. 10, 19; c. suff. בְּפָּאִר (for מְּמָאָר), קאָק ; plur. מְּטָאָר for הַמָּאָר. R. אָכָּאָר.

1. a throne, i. e. an elevated seat with a canopy and hangings which cover it;

 רבי 1 Chr. 22, 10. 2 Cl r. 7, 18. Estl., 1, 2. 5, 1; אַבְּלְּבְּרָהְ בֹּ 1 K. 1, 46. Hence for the royal dignity or authority; Gen. 41, 40 only as to the throne will I be greater than thou, i. e. I reserve to myself only the royal dignity. Ps. 45, 7 see in אַבְּרִיבְּי p. 55, note. So to est thish one's throne, i. e. his kingdom Is. 16, 5 Spoken of the throne of God, Ps. 9, 5. 47, 9. Is. 6, 1. Job 26, 9.—Also

בְּקְרֵּדְ Chald. a Chaldean, Ezra 5, 12, elsewhere פְּשֵׁרֵּדְ q. v.

לְּיִם to cover; kindr. are אַסְאַ and הַיֶּשְׁ. Syr. בְּשׁׁה id. also 'to put on; Arab. למו לים to put on; Chald. הקיף to cover, and hence to hide, lie concealed —In Kal only in particip. היים Prov. 12, 16. 23; and pass. constr. במני Ps. 32, 1. Far more usual is

PIEL בְּּמִּחְת, 1 pers. בְּמִּיתִי, פְּמָּחָת, רְּמָּחָת Ps. 143, 9, רְבַּמֶּחָת, Ez. 32, 7; fut. מְמָחָת, apoc.

1. to cover, c. acc. Ex. 10, 5. Num. 9, 15. 22, 5; or also לְל (like other verbs of covering, e. g. פָּפַר, סְכָּהָ,), q. d. *to cover* over, Num. 16, 33 נְתַכֶּם צֵּלִיהָם הַאָרֶץ the earth covered them over, pr. was a covering over them. Job 21, 26 הַכָּפָת פָּרָבָּית and worms cover them. 2 Chr. 5, 8. Ps. 106, 17. Hab. 2, 14; c. 4 Is. 11, 9. -So to cover a person or thing with any thing, e. g. construed: a) With acc. of pers. and 3 of the covering, Lev. 17. וֹבְּשָּׁחוּ בֵּעָמֵר 13 he shall cover ut (the blood) with earth. Job 15, 27. Is. 51, 16, Num. 4, 5. 8. 11. b) With two acc. Ez. 16, 10. 18, 7. 16. c) With פל of pers. and 2 of covering, Ps. 44, 20. d) With acc. of the covering and בל of the thing covered, Ez. 24, 7; comp. Job 36, 32.—

Trop. in the phrases: to cover any one with shame Mic. 7, 10; confusion Ps. 44, 16. Jer. 51, 51; terror Ez. 7, 18. Ps. 55, 6; so God covers the faces of judges, makes them blind, Job 9, 24. Also to cover any one (a wife) with violence, heap up injuries upon her, Mal. 2, 16.—Intrans. to cover oneself, to put on any thing, c. A Gen. 38, 14. Deut. 22, 12; c. acc. Jon. 3, 6 pc 527 he covered himself with sackcloth, put on sackcloth, Arab. to put on, c. acc.

3. Metaph. to cover sin, i. e. to pardon, to forgive, i. q. תַּפֵּט, c. acc. Ps. 85, 3; פַל ? Prov. 10, 12. Neh. 3, 37 [4, 5]. Ps. 32, 1 אַלְּכָּר הַטְּאַר whose sin is covered, i. e. pardoned. Comp. בָּבַר.

Pual הַּסֶּבְּ and הַּסֶבְּ Ps. 80, 11. Prov. 24, 31, fut. הַבְּּבֶּי, part. הַבְּּבָּי ; to be covered, Gen. 7, 19. 20; with בְּ of the covering, 1 Chr. 21, 16. Ecc. 6, 4; also with acc. Ps. 80, 11 הַבָּבּ דִּרָרִם צִּלָּה the mountains were covered with its shade. Prov. 24, 31.

Niph. id. Ez. 24, 8; с. ¬ Jer. 51, 42.

HITHP. to cover oneself, to wrap oneself up, with 2 of the covering, Is. 59, 6. 1 K. 11, 29; once acc. Jon. 3, 8.

Deriv. בְּסָה, הְסוּה (and מָּהָה), בְּסָה, מְכָּסֶה, מְכְּסֶה מִרְּסָה.

פָּפָא see בָּטֶּה.

i. q. אפָש q. v.

ו בַּסוּחָה Is 5, 25, see החָזס.

ים מווי עור אור פסרר מווי m. ouly constr. קסרר מור מווי a covering of skins Num. 4, 6. 14. R. בְּכָּה

בסרר, Ex. 21, 10. 22, 26. Job 24. 7. 26, 8. 31, 19. Metaph. מְּבִּירִם a covering of or for the eyes, i. e. a present offered as an expiation for some fault, in order that one may shut his eyes upon it, connive at it; or, a present made in the hope of

pardon, an atonement, a penalty. So in the much vexed passage Gen. 20, 16 חנה היא לה כסית עינים לכל אשר אחה לאת כל lo, this (the thousand shekels) is to thee a penalty for all which has happened with thee and before all men. Comp. Gen. 32, 21 אַכפּרָה פַנֶּרוּ מַמָּרָה pr. I will cover his face (appease him) with the present. The Sept. though here neglected or misunderstood by interpreters, renders it correctly: ιαῦτα ἔσται σοι είς τιμήν του προσώπου σου, where τιμή is a fine, penalty, price, Il. 1. 159, i. q. elsewhere τίμημα.—Most interpreters understand this covering of the eyes to be a veil, and the whole passage they arbitrarily render thus: to, this shall be to thee a veil for the eyes unto all who are with thee and to all others, i. e. so it shall be manifest to all that thou art a married woman. They add further, that only married women were accustomed to wear veils; but this is contrary to oriental custom, and is incapable of proof.

2. a garment, Deut. 22, 12.

ל הביים to cut off a plant, vine, etc. to cut down, part. pass. אַרָּק Is. 33, 12. Ps. 80, 17. Kindr. are הַּבָּרָ, הִיָּבָּ, צַּבָּף, also בַּיּבָּי, הַנָּבָּ, הַנָּבָּ, also בַּיּבָּה, to prune vines.

1. a fool, Ps. 92, 7. 94, 8. Prov. 1, 32. 10, 1. 18. 13. 19. 20. 14, 8. 24. 33. 15, 2. 7, and often in Prov. and Ecc. The notion of impiety, ungodliness, is often implied. Prov. 15, 20. 19, 1. al. comp. the synon. יְבֶּל, אֱרֶל, and the opp. בַּבָּל,

2. Chesil, as the name of a constellation, Job 9, 9. 38, 31. Am. 5, 8; according to most of the ancient interpreters the constellation Orion, which the Orientals call יְבִּיבֹּי, בִּיבֹין , i. e. the giant. They appear to have conceived of this constellation under the figure of an impious giant (בְּיִבִי impious) bound upon the sky: whence Job 38, 31 canst thou

the sky; whence Job 38, 31 canst thou loose the bands of Orion?—Plur. בְּסִילִּים Is. 13, 10, q. d. the Orions or giants of the sky, i. e. the greater constellations similar to Orion. So Lat. Cicerones, Scipiones, i. e. men like Cicero and

Scipio.—Abulwalid understands or Canopus, a bright star in the rudder of Argo or the ship, in the southern hemisphere. See more in Comment. on Is. 13, 10. Michaelis Suppl. p. 1319 sq. Hyde on Ulugh Beigh's Tables, p. 74. Ideler über Ursprung u. Bedeut. der Sternennamen p. 240, 263.

3. Chesil, pr. n. of a city in the southern part of Judah, Josh. 15, 30.

קַּסְרלהּת f. folly, Prov. 9, 13. R. בָּסָרלהּת

* DD a root found only once in the verb, see no. 2. b; but of various significations in the derivatives. The primary idea seems to be:

1. to be fleshy, fat; whence پُرْفِرُ loin, flank.—Then

2. As a denom. from לְּטֶבֶּׁי, in a double signification: a) In a good sense, to be strong, lusty, the loins being the seat of strength; comp. בְּטֶבִּי, וְשְׁנִישׁ,; metaph. to be firm, confident, whence בְּטֶבְּי, וּשְׁנְיִשׁ, confidence, hope. b) In a bad sense, to be dull, sluggish, languid, like Arab.

to be weak. Hence also as a kindred idea, to be foolish; comp. לָבֶל, לָבֶּל, , יָבֶל ; and vice versa compare words signifying strength transferred to the idea of virtue, as תַּבֶל. Or perh. this sense may come by transpos. from בַּבְּל to be foolish.—So once fut. A, בַּבְּל to be foolish.—So once fut. A, בַּבְּל , בַּבְּל , folly.

אַכְּכֶלִים m. 1. loin. flank, lumbus, Job 15, 27. Plur בְּכְּלִים the loins, pr. the internal muscles of the loins near the kidneys, to which the fat adheres, ψόαι, ψόαι, as Symmachus well. Lev. 3, 4. 10. 15. 4, 9. 7, 4. Job 15, 27 בְּיֵלֵים מִּיבְּיִם מִּיבְּיִם מִּיבְּיִם מִּיבְּיִם מִּיבְּים מִּבְּיִם מִּבְּים מִּבְים מִבְּים מִּבְּים מִּבְּים מִּבְּים מִּבְּים מִּבְּים מִּבְּים מִּבְּים מִבְּים מִבְּים מִּבְּים מִבְּים מִּבְּים מִבְּים מִבְּים מִבְּים מִבְּים מִבְּים מִבְּים מִּבְּים מִּבְּים מִּבְּים מִּבְּים מִּבְים מִּבְּים מִבְּים מִבְּים מִבְּים מִּבְּים מִּבְּים מִבְּים מִבְּים מִבְּים מִבּים מִבְּים מִבְּים מִבְּים מִבְּים מִבְּים מִבְּים מִבְּים מִבּים מִּבְּים מִבְּים מִבְּים מִבְּים מִּבְּים מִבְּים מִּבְּים מִבְּים מִּבְּים מִבְּים מִבְּים מִבְּים מִּבְּים מִבְּים מִבְּים מִבְּים מִבְּים מִבְּים מִבְּים מִבְּים מִבְּים מִבְּים מִּבְּים מִבְּים מִבְּים מִבְּים מִּבְּים מְבְּים מִבְּים מִבְּים מִבְּים מִבְּים מִבְּים מִבְּים מִבְּים מִבְּים מִבְּים מִּבְּים מִבְּים מִבְּים מִּבְּים מִּבְּים מִּבְּים מִּבְּים מִּבְּים מִּבְּים מִּבְּים מִּבְּים מְּבְּים מִּבְּים מִּבְּים מִּבְּים מִּבְּים מִּבְּים מִּבְּים מִּבְּים מִּבְים מִּבְּים מִּים מִּיּבְּים מִּבְּים מ

2. confidence, hope, Ps. 78, 7. Job 8, 14. 31, 24. Prov. 3, 26. See r. 503 no. 2. a.

3. folly, Ecc. 7, 25. See the root no.

קּכְּלָה f. (r. בְּסְלָה) 1. confidence, hope, lob 4, 6.

2. folly, Ps. 85, 9.

m. Zech. 7, 1. Neh. 1, 1, Gr Xaacleë 1 Macc. 1, 54, Chislev, the minth month of the Hebrews, beginning with the new moon of December.—The etymology is unknown; yet it might perhaps be so called from the languor and torpor of nature, from r. 502 no. 2. b. Or it may be of Persian origin, as would appear from a Palmyrene inscription see Bensey, die Monatsnamen, comp Thesaur. p. 702.

קְּכֶּלּהְ (confidence, hope, r. בְּּכְלֹהְ) Chesalon, pr. n. of a place on the border of the tribe of Judah, Josh. 15, 10; there called also

קסלון (id.) Chislon, pr. n. m. Num 34, 21.

(hopes, r. בּסבֹּי) Chesulloth, pr. n. of a place in the tribe of Issachar Josh. 19, 18; prob. the same w th the next art.

בּרֹר (loins or flank of Tabor) Chisloth-Tabor, pr. n. of a place near the western foot of mount Tabor, on the border of Zebulun, Josh. 19, 12. [Prob. the same as the preced. article, and both identical with the mod. Iksal בעולה Gr. בעלש Jos. B. J. 3. 3. 1. See Bibl. Res. in Palest. III. p. 182.—R.

plur. Gen. 10, 14. 1 Chr. 1. 12, Casluhim, pr. n. of a people sprung from the Egyptians; probably, as Bochart supposes, Phaleg IV. 31. the Colchians, whom the Greek writers also mention as being a colony of the Egyptians, Hdot. 2. 104. Diod. Sic. 1. 28, 55 Strabo I. 3 ult. The name Colchians might readily come from the fuller הססס, dropping the s.

* DDD to shear, to poll the head, once Ez. 44, 20. Kindred are DDB, and other verbs beginning with 12; see TDB—Hence

רַסְּכֶּלְ f. Ex. 9, 32. Is. 28, 25, plur. בּסְכֵּלְ Ez. 4, 9, a species of grain like wheat, with a smooth or bald ear as if shorn, Lat. fur, adoreum, Gr. ζέα, ολυφά, the modern spelt, triticum spelta Linn.

which is in fact the same word as in Hebrew, m and n being interchanged and r inserted. See Comment on Is. l. c.

1. Pr. to divide out, to distribute; kindr. with אַבָּף and other verbs beginning with אָרָף, סב, זג. Hence בּיִנְ tribute.

2. to number, to reckon, comp. הַּיָם; once Ex. 12, 4 every man according to his eating shall ye reckon for the lamb. Sept. סערם, סערם, Onk. אַרְמְבִיּדְ, Syr. בּבּעבר.

Deriv. סבַשָּ, הַסְבָּס, סבָ, הַשָּבָי.

י הַכְּסְ fut. הַסְסָן 1. Pr. to be or become pale, as in Chald. Comp. Niph. no. 1, and בָּסֶׁן silver.—Less near are and خسف deficit sol, luna, caligavit oculus, diminutus est.

2. Trop. to pine or long after any thing, to desire greatly, with 5 of pers. Job 14, 15; inf. c. 5 Ps. 17, 12.

Niph. 1. to be pale, to turn pale, from shame, since this feeling is indicated not only by blushing, but also by turning pale; see קובי and Talmudic אלברן and Talmudic מולברן and Talmudic מולברן to make ashamed, comp. Comment. on Is. 29, 22. Hence, to be ashamed; Zeph. 2, 1 השור לא נבסף O nation not ashamed, i. e. without shame, shameless.

2. i. q. Kal no. 2, Gen. 31, 30. Ps. 84, 3.—Hence

គ្គប្តី Chald. m. v. silver, st. emphat κច្ចុច Dan. 2, 35. ξ 2. 4. 23. Ezra 5, 14 6, 5. 7, 17. 18.

Ezra 8, 17, Casiphia, pr. n. of a place (בּיֹבְיבֶּ) on the way between Babylon and Jerusalem.—To this corresponds neither the Pylæ Caspiæ nor the city Kaswin, as held by some.

POD f. (r. ΠΟΦ) plur. ΠΊΠΟΦ cushions pillows, Ez. 13, 18. 20. Sept. προσκεφάλαια, Vulg. pulvilli, according to the Rabbins long pillows, bolsters.—The letter Π, although not radical and merely the sign of the fem. gender, is nevertheless retained also in the plural; as in πὸΞ, πῶρ, comp. Lehrg. p. 474.

Is. 59, 18, see לַעַל lett. C. 1.

לביי Chald. adv. of time, now, at this time, Dan. 2, 23. 3, 15. 4, 34. 5, 12. Ezra 4, 13. al. ער פבין until now Ezra 5, 16.— It is prob. derived as a prolonged form from Heb. אַבּ so, also now, comp. אַבּר־בּץ Neh. 2, 16, and art. אַבּ lett. e. p. 475; just as Samar. שבּיף from Heb. בּיף. Indeed אַבּין seems also to have had the signif. so; whence the following art.

רְצֵלֶּהְ Chald. fem. of the preceding, adv. so, thus, i. q. קָבָּ, but found only in one formula בְּיֵבֶּי and so forth, et cetera, Ezra 4, 10. 11. 7, 12; contracted בּבָּעָּים id. 4, 17.

* DZP fut. DZP. 1. to be indignant, vexed, to take ill, Ecc. 5, 16. 7, 9. Neh. 3, 33 [4, 1]. Ps. 112, 10.

2. to be angry, Ez. 16, 42; with > s, of pers. 2 Chr. 16, 10.

Piel DED to provoke, to irritate, i. q. Hiph. Deut. 32, 21. 1 Sam. 1, 6.

Hiph. הְּכְּבֶּר 1. to vex, to grieve, to trouble any one, 1 Sam. 1, 7. Neh. 4, 5 [3, 37]. Ez. 32, 9.

2. to make angry, to provoke, often of men who provoke Jehovah by their sins, espec. by idolatry, c. בְּ Deut. 31, 29. 32, 16. 1 K. 14, 9. 15. 16, 2. 7. 13 sq. Ps. 78, 58. Jer. 8, 19. al. More fully הַבְּעָם אָּר־ִיָּרְ 1 K. 15, 30. 2 K. 23, 26; also with the name of God implied, 1 K. 21, 22 הְּבַּעִם אָשִׁר הִבְּעַם אַל־הַבְּעַם אַלַּבּעם אַלַּבּעם אַלּבּת אַלַם אַלּבּעם אַל־הַבְּעַם אַלּבּעם אַל־הַבְּעַם אַלּבּעם אַל־הַבְּעַם אַלּבּעם אַלּבּעם אַלַּבּעם אַלּבּעם אַלּבעם אַלּבּעם אַלּבּעם אַלּבעם אָלַבּעם אַלּבעם אַלּבעם אַלּבעם אַלּבעם אַלבּעם אַלבעם אָלבעם אַלבעם אַב

ש פּעַס m. 1. vexation, trouble, grief, Ecc. 1, 18. 2, 23. 11, 10. Ps. 6, 8. Prov. 17, 25. 21, 19 בְּעָה מְרָנָים נְבָע מֹ contentious and fretful woman. Deut. 32, 27.

2. anger, Deut. 32, 19. 1 K. 15, 30. Ez: 20, 28. Plur. לְּכִּרִם bursts of anger, 3 K. 23, 26.

י m. i. q. מַצְּטַ, found only in Job.
1. vexation, grief, Job 5, 2. 6, 2. 17, 7.
2. anger, wrath of God, Job 10, 17.
הַצְּנֵח זוֹי see in בַּצְנֵח זוֹי.

קבר f. (r. בְּבֶּלְ, pr. something curved, hollow.—Spec.

1. the hollow of the hand, the palm; Arab. کُف , Syr. اُهُمَا . Lev. 14. 15 and pour (the oil) upon the palm (בֶּל בָּר) of the priest's left hand. v. 18. 26. קלא כָק nap a handful of meal 1 K. 17, 12, comp. מלא כת Lev. 9, 17. Ps. 129, 7; so Is. 28, 4. 2 K. 18, 21. At other times 72 is used like the hand; as Deut. 25, 12 החלפה את־בפה and thou shalt cut off her hand. Often of the hand as that with which we lay hold of any thing, Ez. 21, 16. 29. 29, 7; or with which we labour, whence מַּמְ רְמַיָּה a slack hand Prov. 10, 4. So espec. in the following phrases: a) in the part of the hand of any one, after verbs of freeing, delivering, like 750, 1 Sam. 4, 3. 2 Sam. 14, 16. 19, 10. 22, 1. 2 K. 16, 7. 20, 6. Ps. 18, 1. Jer. 5, 21. al. to שים כַּף עַל (b lay the hand upon any one, i. e. to attack him, Job 40, 32 [41, 8]; also שַּׁרֶם מַּקָּ to lay the hand upon one's mouth, sc. in order to stop it, i. q. to be silent, Job 29, 9. But שִׁיח בָּה צֵל to put the hand over any one, i. q. to protect him, Ps. 139, 5; comp. Ex. 33, 22. c) Judg. 12, 3 יאשרמה נפשר בכפר I put my life in my hand, i. e. exposed myself to great danger; since what we thus take in our hands is liable to be dropped, or to be cast away. 1 Sam. 19. 5. 28, 21; comp. Job 13, 14. Ps. 119, 109. The same proverb occurs in Atheneus Deipnosoph. ΧΙΙΙ. p. 569. C, έν τῆ χειρὶ τὴν ψυχὴν ἔχων. So the Danes also say of a man in danger of his life: at gaae med Livet i Haenderne, i. e. he goes with his life in bis hands. d) אָבָר בָּק הַקָּל בָּק הָקָל בָּק הָקָל בָּק. 'o clar the hands, see I nder these verbs. Dual בַּפֵּרָה , כַּפֵּר . suff. בְּפֵּר, הַנְפֵּר, hoth

palms, the two hands, the hands, Jol 36, 32. Is. 49, 16; very freq. also for the plural. Hence, פַרָשׁ בַּפָּרָם to spread out the hands in prayer, etc. see in won no. 2. c; נָיָיא כַפַּיִם to lift up the hands. Lam. 2, 19. Ps. 63, 5; נטא על בפרם to bear upon the hands, to deal kindly with, to cherish, Ps. 91, 12; בַּבֶּר מ violence is in the hands of any one, i. e. he has done violence, wrong, Job 16, 17. Is. 59, 6. Ps. 7, 4. 1 Chr. 12, 17. Jon. 3, 8; contra. נְקֵר כְפַּרָם of clean hands, innocent, Ps. 24, 4; מֹכל פפרו the work of one's hunds Ps. 9, 17; also רגרע לפרם the labour of the hands, profit, Gen. 31, 42. Ps. 128, 2. –Plur. בפות palms, used instead of the Dual before ב'דְרָם, as ב'דְרָם the palms of the hands Dan. 10, 10; twice בפוח ידים of hands cut off and dead, 1 Sam. 5, 4. 2 K. 9, 35; see Lehrg. p. 539. Comp. in no. 3, 4, 5, 6, below.

2. בּיִבְּל יְבֶּל sole of the foot, Deut. 2.5. 11. 24. So in the phrase בְּבֶל יְבֶּל יִבְּל וּצִּל 15. 1, 6. Deut. 28, 35. 2 Sam. 14, 25. Job 2, 7. Deut. 28, 65 בְּבְּלְ בְּבְּלְ יִבְּלְ יִבְּלְ יִבְּל יִבְּיל יִבְּל יִבְּל יִבְּל יִבְּל יִבְּל יִבְּל יִבְּל יִבְּל יִבְּיל יִּיל יִּיל יִיל יִבְּיל יִבְּיל יִבְּיל יִבְּיל יִּיל יִבְּיל יִבְיל יִבְּיל יִבְּיל יִבְּיל יִבְּיל יִבְיל יִבְיל יִבְיל יִבְיל יִבְּיל יִבְיל יִבְּיל יִבְּיל יִבְיל יִבְּיל יִבְיל יִבְיל יִבְיל יִבְיל יִבְּיל יִבְּיל יִבְיל יִבְּיל יִבְּיל יִבְּיל יִבְּיל יִבְּיל יִבְּיל יִבְּיל יִבְּיל יִבְּיל יבְּיל יבְיל יבְּיל יבְּיבְייב יבְּיל יבְיבְיל יבְּיל יבְּיב יבְּיל יבְּיים יבְּיל יבְּייל יבְּיל יבְייל י

3. the foot or paw of a quadruped having toes, as the bear Lev. 11, 27. Sept. zelo. So Arab.

5. Plur. מפוח handles of a bolt or bar Cant. 5, 5. Comp. בדות.

6. פּפּוּת הְּמֶרְרֵם Lev. 23, 40, palms, i. e. palm-branches. with green leaves, so called from their bent or curved form. See בְּּבָּה, and comp. Lat. palma.

קר m. (ר. בפב) a rock, pr. hollow or arched, used only in plur. Jer. 4, 29. Job 30, 6. Syr. and Chald. בּיֹנָא , בֿוֹבְיֹ , id whence in N. T. Κηφᾶς i. q. Πέτρος

* TPP to bend, to bow, kindr. with PPP; and hence to tame, to subdue. Chald and Talmud NPP to bow, to subdue, to compel, to turn away, see Bux-

torf Lex. p. 1070; Arab. to turn away, to turn aside.—Prov. 21, 14 אַקּ מַ מָּקָר וֹרָפָּּ֖ח אַקּ a gift in secret tameth anger. Sept. ἀναιφέπει ὀφγώς, and so Syr. Contra Symm. σβέσει ὀφγήν. Vulg. extinguit iras, comp. בַּּיִּסְ to extinguish.

לְּבָּה (r. בְּבָּהְ) 1. a palm, palmbranch, the fem. form being often employed for things without life, Heb. Gram. § 105. 3. Comp. בְּבַּה ה. 6. Chald. אָבָּיה, Syr. בְּבַבּה.—Is. 9, 13 and 19, 15 msh, proverbially for the high and the low, noble and vulgar.

2. Genr. branch, bough, Job 15, 32.

ה (ר. בְּפֶר m. (r. בְּפֶר 1. a cup, goblet, prob. covered with a lid, 1 Chr. 28, 17. Ezra 1, 10. 8, 27.

2. hoar-frost, so called as covering the ground, Ex. 16, 14. Ps. 147, 16. Job 38, 29.

Cross-beam, for binding together the walls of a building, from r. DPD to connect. Sept. κάνθαρος, 1. q. cantherius in Vitruv. 4. 2. Jerome: "lignum quod ad continendos parietes in medio structuræ ponitur. vulgo ἱμάντωσις." Comp. Ecclus. 22, 16 [18].

קְּבְּרְרְּ m. (r. בְּפַרְר, 1. i. q. בְּפָּר, a village, Neh. 6, 2.

2. a young lion, old enough to roar Judg. 14, 5. Ps. 104, 21. Prov. 19, 12. Jer. 2, 15. Am. 3, 4; going forth for prey Is. 5, 29. Mic. 5, 7. Jer. 25, 38. Job 4, 10; ferocious and bloodthirsty in his youthful strength Ps. 17, 12. 91, 13. Is. 11, 6. How בּוּר differs from בּוּר whelp, appears from Ez. 19, 2. 3: she (the lionesa) brought up one of her whelps (אַחַד מְשִּבְרִהָ, it became a young lion (מְשִּבְרִהָּ), it learned to seize the prey, it devoured men.—Trop. a) Of cruel and bloodthirsty enemies, Ps. 34, 11. 35, 17. 58, 7; comp. Jer. 2, 15. Ez. 32, 2 כפרר גורם a young lion of the nations, an enemy prowling among them, sc. Pharaoh. b) Of the young princes or warriors of a state, Ez. 38, 13, comp. Nah. 2, 14.—The etymology seems to be from r. The no 3, to be shaggy, with special reference to the lion's mane. Comp. Aral. Sie, hair upon the neck, back of the head, jaws; hair upon the neck, face back of the head.

הפרידה (i. q. קפרידה no. 1, village) Chephirah, pr. n. of a city of the Hivites assigned to Benjamin, Josh. 9, 17 comp v. 7. Josh. 18, 26. Ezra 2, 25. Neh. 7, 29.

1. to divide equally, to distribute, i. q. Ethiop. ���������� portion, Arab. كُفْلان portion, like part, equal, and Dual كَفْلان two portions, double.—Hence

2. to fold, to double. Ex. 26, 6. Part. pass. Sied doubled, double. Ex. 28, 16. 39. 9.—Chald. Sied to double, to fold around, Syr. Ethpe.

Niph. to be doubled, i. e. repeated, Ez. 21, 19 [14].

Deriv. מֶבְמֵּלָת, and

בֶּפֶל רִסְנוֹ m. a doubling, Job 41, 5 בְּפֶל רִסְנוֹ the doubling of his jaws, i. e. his double row of teeth.

Dual מַלְּכִים 1. Pr. two folds, double folds. Job 11, 6 בְּבְּבֶּים לְּהִינִים הַ for double folds hath God's wisdom, i.e. the wisdom of God is complicated, inexplicable. Others double, i. e. manifold, infinite, is the wisdom of God.

2. double, twice as much, Is. 40, 2. Arab. كِفْلاد.

לבּבּי Arab. בּבּׁי to roll up (comp. לבּבִּי no. 2), to twist, to spin; whence Aram. וַבַּבְּי, to be hungry, אָבָבָּי, hunger, sc. as accompanied by a twisting and writhing of the bowels, see in רְּבָּי no. 2. In Syriac with יְ it is also to hunger or thirst for any thing, to pine after, see Thes. p. 705. Hence Heb בַּבְּי id. once prægn. Ez. 17, 7 lo, this vine יִבְּיִי וְּלֵּבְי וְּלֵּבְי וְלֵּבְּי did thirst (and bend) her roots towards him... that he might water it. Vulg. mitten. radices suas ad eam.—Hence

To m. hunger, famine, Joh 5, 22. 30, 3.

* DDD a root of doubtful signif. prob. to contract, to draw together, and so to connect; kindr. with γμρ, τμρ, γμρ, to c utract, to compress, to gather one-self or leaping; see also γμρ. Syr.

***Lac according to Castell: to connect, to contract, to abbreviate.—Hence Dup.

to bend, to curve, to bow. Chald. id. Syr. 2 to be curved, bent. This root with its kindred ones is found extensively in the Semitic and western languages, both in the sense of bending curving, and in that of being hollow, arched, vaulted; see 722, 723 no. 1,

תַּבָּב, בָּבָּב, to hollow, to vault, בַּבָּי, to hollow out, excavate, בַּבָּי, to bore out; and comp. Gr. κάμπω, κάμπτω, γνάμπτω, also κύπτω, κύβη, κύμβη, Lacon. κίββα cask; Pers. בֹּבֹי to bend over, to incline, a hollow, a cavern; Lat. cubo, cumbo, also cavus; old Germ. Gaff i. e. בַּבַּי, kippen, umkippen, in the sense of folding.—So Is. 58, 5. Intrans. to bow oneself, to be bowed down, trop. Ps. 57, 7. Part. בַּבַּיבּיב those bowed down, depressed, Ps. 145, 14. 146, 8.

Niph. to submit oneself to any one, c.

Mic. 6, 6.

Deriv. קס, קס, מסה.

ו פֿפּר. i. q. Engl. to cover, whence מְּמֹרִים and מַנֹּבְם a cover, lid.

Arab. گَفُرَ fut. I, to cover, to hide; also مُفَدِّ to cover.—Spec.

2. to cover over, to overlay with any thing, as pitch, i. q. to pitch, as the ark Gen. 6, 14. Comp. The no. 2.

3. to be covered with hair, to be shaggy;

פּפּיר Arab. בְּמִּיר I, XI to be shaggy, e. g. cloth.

4. to cover over sins, i. e. to forgive, comp. مَقِعَ no. 4, and Piel. Arab. كفر II to expiate a crime, غفر to pardon. Chald. عفي id.

Piel בְּפֶּר, found only with Vav רְּבְּפֶּר, pers. בְּפֶּרָת, fut. בְּפֵּרָת.

1. to cover over sin, to hide, spoken of God as the offended party, i. e. to forgive to pardon sin, comp. TOD. With

acc. Ps. 65, 4. 78, 38; w th 52, like other verbs of covering, Je. 18, 23. Ps. 79, 9; 5 Deut. 21, 8; also 5 of pers. Ez. 16, 63; once 22, 2 Chr. 30, 18.

2. Spoken of the offender or his representative, to cover sin, to hide, i. e. to do away by some expiatory act, to purge, so that he may be pardoned; hence a) to expiate an offence, fault, to atone for, c. acc. Dan. 9, 24; 5 Lev. 5, 26 [6, 7]; בְּבֵּד for Ex. 32, 30; בְּבַר Lev. 4, 26. Num. 6, 11. b) to make expiation or atonement for an offender, to free him from guilt, comp. אשָה; with אָ of pers. Ex. 30, 15. Lev. 4, 20; בָּנֶר Lev. 16, 6; 11. 24. Ez. 45, 17; 2 Lev. 17, 11. Spoken also of things without life which are polluted, c. acc. Lev. 16, 33. Ez. 43, 20. 26. Deut. 32, 43; לבל Lev. 16, 18. Ex. 29, 36. 37. 30, 10. Examples of full construction are: Lev. 5, 18 וְכַשֵּר צַלְרוּ מתחן על שננחו and the priest shall make expiation for him on account of his fault. and the וְכַּשָּר עַלָּיו חַלֹּהן מַחְעַאחוֹ 4, 26 priest shall make expiation for him from his sin. 14, 19. Num. 6, 11. c) to appease, to placate the person offended, with acc. of pers. Gen. 32, 21. Prov. 16, 14. So of impending evil, i. e. to avert by expiation, Is. 47, 11.—The gift or sacrifice by which expiation is made, is put with 2, 2 Sam. 21, 3. Num. 5, 8. Lev. 7, 7.

Pual 1. to be covered, i. e. done away. obliterated, pr. of letters, writing, which are covered or erased by drawing the stylus over them; Is. 28, 18 יְבָפֶּר בְּרִיחְכָּם your covenant shall be blotted out, i. e. cancelled, abolished, referring to the written law. Aram. בַּבּר, מַבּר, abstersit, diluit, abolevit.

2. Pass. of Piel no. 2. a, to be hidden, expiated, purged, sc. iniquity, Is. 6, 7. 22, 14. 27, 9.

3. Pass. of Piel no. 2. b, to be freed from guilt, i. e. an offender, to obtain pardon, Ex. 29. 33; c. ? Num. 35, 33.

HITHPA. fut. יְחְבַּפֵּר to be expiated 1 Sam. 3, 14.

NITHPA. לְּמָשֵׁר Deut. 21, 8, to be expiated, forgiven, i. e. an offence. See Lehrgeb. p. 249, note.

Deriv. בְּמִיר , בּמוֹר , also בְּמִיר, מְמָר , and pr. n. בְּמִירָת.

m. a village, hamlet, so called as being a covering, shelter, to the inhabitants, Cant. 7, 12. 1 Chr. 27, 25. Neh. 6, 2. Arab. في Kefr id. very frequent.

קַמֵר 'הָּעָמֵוֹנְיּר (village of the Ammonites) Chephar-haammoni, pr. n. of a place in Benjamin, Josh. 18, 24. In Keri הְצַמֵּוֹנְיִת

רֶּבֶּלֶּ m. (r. בְּלֶּבֶר) 1. i. q. בְּבָּר, a village, hamlet, 1 Sam. 6, 18.

2. pitch, as a material for overlaying, see the root no. 2. Gen. 6, 14. Aram.

2. i. q. Gr. χύπρος, cyprus-flower, el-Heima of the Arabs, a shrub or low tree, with fragrant whitish flowers growing in clusters like grapes, Arab. ξώς, ξές, Lawsonia inermis Linn. So

called in Hebrew, as Simonis well suggests, because the powder of the leaves mixed with water into a paste, is used by oriental females to cover or besmear the nails, in order to produce the reddish colour which they regard as an ornament. Cant. 1, 14 אַטְּעֵל הַלּפֶּר 1, 14 בְּעַלְּיִי בִּעַלְּיִי בַּעַרְיִּי בַּעַרְיִּי בַּעַרְיִּי בַּעַרְיִּי בַּעַרְיִּי בַּעַרְיִּי בַּעַרְיִי בַּעַרְיִי בַּעַרְיִי בַּעַרְיִי בַּעַרְיִי בַּעַרְיִי בַּעַרְיִי בַּעַרְיִי בַּעַרְיִי בַּעַרִי בַּעַרְיִי בַּעַרְיִי בַּעַרְיִי בַּעַרִי בַּעַרִי בַּעַרִי בַּעַרְיִי בַּעַרִי בַּעַרִי בַּעַרְיִי בַּערִיי בַּערִי בַּערִיי בַּעריי בּעריי בּעריי בּעריי בּעריי בּעריי בַּעריי בּעריי בעריי בער

4. ג'ינסי, ransom, price of expiation or redemption, Ex. 21, 30. 30, 12 בּמָּד a ransom for his life. Is. 43, 3 קָּמָן thy ransom i. e. for thy redemption. Num. 35, 31. 32. 1 Sam. 12, 3. Job 33, 24. al.

בּבְּרִים m. plur. (r. בְּבָּרִים) expiations, atonement, Ex. 29, 36. 30, 10. Num. 29, 11. יום הַבַּבְּרִים the day of atonement, Lev. 23, 27. 28. 25, 9. אֵרֹל הַבִּי Num. 5, 8.

TODE f. (r. TEE) a cover, lid, only of the lid of the ark with cherubim upon over which appeared ή δόξα τοῦ Κυρίου, Ex. 25, 17 sq. 30, 6. 31, 7. al. TODE TO TEE the holy of holies, where the ark of the covenant was placed, 1 Chr. 28, 11.—Sept. Laστήριου, Vulg. propitiatorium, Luth. Gnadenstuhl, Engl. mercy-seat, as it from the signification of appeasing, placating; see TEE Pi. no. 2. c.

*DDD anat leyou. perh. i. q. Tip of fill up, to cover, so. with earth, e. g. a

* רְּשַׁלְּ Chald. to bind, to fetter; Præt. pass. קְּמִיהוּ Dan. 3, 21.

Pa. id. Inf. מַּפְּחָדוֹ Dan. 3, 20; Part. pass. סְכַּפְּחִדֹן v. 23. 24.

and בְּמְתּוֹר Am. 9, 1, a quadrilit. prob. compounded from the triliterals to cover, and בַּתְּב to cover. Hence

1. a crown, chaplet, circlet. a) Of a column, the capital, Am. 9, 1. Zeph. 2, 14. b) An ornament of the golden candelabra, Ex. 25, 31. 33 sq. 37, 17 sq. Sept. σφαιρωτῆρες, Vulg. sphærulæ. Josephus pomegranates Ant. 3. 6. 7. Comp. Syr. (ΔοΔο blossom of the pomegranate.

2. Caphtor, pr. n. of a country on the sea Jer. 47, 4. Am. 9, 7. Plur. בַּמְּחֹרָים Caphtorim Gen. 10, 14. Deut. 2, 23, the inhabitants. These are described as a colony of Egyptians and as ancestors of the Philistines; so that in Gen. l. c. should אַשֶּׁר רַצאוּ משׁם פּלשׁמִים should prob. stand after בְּמָתֹרָכּם, comp. the other passages cited.—Almost all the ancient interpreters understand Cappadocia; but from Jer. l. c. it was clearly an island, or at least on the sea-coast, אי; to which indeed the ancient limits of Cappadocia are said to have extended on the north upon the Euxine. Some have thought of Cyprus, and this is favoured both by the situation of the place, and a partial resemblance in the name; but on the other hand it is next to certain that the Cyprians were called כחים; comp. Michaelis Spicil. T. I. p. 292-308. Supplemm. p. 1338. Better, the island of Crete, which is favoured by the circumstance that the Philistines are called בַּרָתִד Cretans; see this word The choice therefore would seem to lie

between Cappadocia and Crete; but the weight of ancient testimony is in favour of the former.

m. (r. קרה plur. קרה l. a carriage, litter, so called from running; comp. קרא, אַרָּרוּ, אַרָּאָרָ Pence קּרָה Gen. 31 34, a camel's litter, saddle, i. e. the small tent or canopy fastened upon the back of camels, in which females are accustomed to ride. Arab.

and مُكْرُوْرُ also نُوْرُهُ id. See Jahn Bibl. Archæol. I. i. § 58. [Engl. § 49.] Thesaur. p. 715.

2. a lamb, so called from its leaping and bounding, see the root no. 2; espec. as well fed and fat, feeding in rich pastures, Deut. 32, 14. Is. 34, 6. Ez. 39, 18; also Am. 6, 4. 1 Sam. 15, 9. 2 K. 3, 4. Ps. 37, 20. Jer. 51, 40. Collect. Is. 16, 1 אָרָאָל send ye the lambs of the lord of the land, i. e. which belong to him, are his due; comp. 2 K. 3, 4.—Trop. a) a battering-ram, Gr. xolos, a warlike machine for making a breach

in the walls of cities (Arab. (Σ)) plur. Ez. 4, 2. 21, 27. b) pasture for lambs, meadow, Is. 30, 23. Ps. 65, 14 [Ε] the pastures are clothed with flocks, i. e. adorned. 37, 20. This word was also adopted by the Ionians in the sense both of lamb and pasture. Hesych. Κὰφ... πρόβατον. Κάφα... Τωνες τὰ πρόβατα. Κάφνος... βύσκημα, πρίβατον. Κάφος... δύσκημα. Comp. Bochart Hieroz. I. 429.

ח. (r. קבי no. 1) cor, prop. a round vessel, then a measure both of hings dry and liquid, 1 K. 5, 2 [4, 22]. Ez. 45, 14; containing ten ephahs or paths, i. e. 11 bushels or 88 gallons,

i. q. בּוֹח .—In Aramæan אָבּה, is usually put for Heb. בּיִח . It was also adopted by the Hellenists, i. e. צּיֹסְסָר.

* NTP Chald to be pained, to grieve, like Syr. (10.

ITHP. Dan. 7, 15 אַרְבְּרַיַּח רִתְּדִי מּיִּ מִּיְּרָיַּח רַתְּדִי מּיִּ מִּיִּרְיַּח רְתִּדִי מִיּיִ מִּיִּיּ

* בַּבַּ a doubtful root, see בּרָב fin.

to gird, to put on, with י inserted; see Lehrg. p. 864. Pass. part. קרָבָל girded, clothed, 1 Chr. 15, 27; in the parall. 2 Sam. 6, 14 is תְּנִבְּר.—Hence

בּרְבּלָא Chald. f. a mantle, pallium plur. c. suff. Dan. 3, 21.

* [. בְּרָה dig; Chald. בְּרָה and Arab. to dig the ground. Kindr. are א I אָבַר, also נָקַר, קוּר. E. g. to dig a well Gen. 26, 25; a pit or sepulchre 50, 5. Prov. 26, 27. Trop. a) Of plots, devices against any one, to dig a pit, Ps. 7, 16; c. 3 Jer. 18, 20, 22. Ps. 119, 85; of pers. the פל Ps. 57, 7. With למני word for pit being omitted, Job 6, 27 קברוּ עַל־בֵרעָכֵם ye dig (a pit) for your friend; and so in the vexed passage, לכרו חַבָּרִים 30 do the companions (the fishermen in company) dig pits, lay snares, for him sc. the crocodile? do they part him among the merchants? i. e. do they catch him and sell him like fish? So by a bold figure Prov. 16, 27 איש בליצל פרח רעח a wicked man diggeth (deviseth) evil. b) Ps. 40, י אָזְנַיִם כָּרִיתָ לִּר pr. mine ears hast thou digged out, a bold poetical figure for the more common אֹנֶן נָּלִּרְתָּ לִּי my ear hast thou opened, i.e. thou hast revealed (this) to me.

Niph. to be digged, Ps. 94, 13. Deriv. מָּכָרָת I, מַכָּרָת.

* II. בְּלֶדְה 1. to buy, to purchese, Deut. 2, 6. Hos. 3, 2 נְאֵלְהָה c. Dag. euph —Samar. id. Arab. אוון III, IV to lend VI, VIII to hire.

2. to give a feast, to make a banquet, 2 K. 6, 23. For Job 40, 30 see الإبتاء J.—

Arab. من الإبتاء to make a feast, espec. at the completion of a building; also

to entertain as guest, Le entertainment

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I sepitality.—Perhaps splendid and costly entertainments are to be understood, for which one's own stores do not suffice, so that he must *purchase* more.

I. קָרָת or דְּיָב f. (r. בְּרָת I) only plur. constr. בְּרָת pits, cisterns, wells; Zeph. 2, 6 בְּרִת רְצִים וְגִיְרְוֹת צֵּאוֹן fields full of shepherds cisterns and folds for flocks. In the word בְּרַתִים lies an allusion to בְּרַתִים v 5.

II. בֶּרָה f. (r. בֶּרָה II) a feast, banquet, 2 K. 6, 23.

של הובים, בְּרוּבים m. plur. בְּרוּבים 1. Cherub, plur. Cherubim, in the theology of the Hebrews, a creature of a sacred and celestial nature; תַּיָּה Ez. 1, 5. 14 sq. 10, 17. 20; ζωον πετεινόν, μορφήν δ' οὐδεν ι των ύπ' ανθρώπων εωραμένων παραπλίσιον, Joseph. Ant. 3.6.5. In the earlier books they are represented as having in great part the human form and erect, 1 K. 6, 23-27; with one face Ex. 25, 20; two wings ib. 1 K. 6, 24; and prob. also with hands Gen. 3, 24. Ezekiel on the other hand (c. 1. 10), while he ascribes to them the erect human figure (Ez. 1, 5 הָּבָּה אָרָם לָהַנָּה), represents them as having four wings, of which two covered the body and two served for flying, 1, 6. 11. 23; with human hands under their wings 1, 8. 10; 7. 8. 21; and four faces (1, 6), viz. of a man, a lion, an ox (פַנֵר שׁוֹר 1, 10, but פַנַר 1, 10, but פַנַר מרוב 10, 14), and an eagle; though in e. 41, 19 only two are mentioned, those of a man and a lion; having the soles of the feet round like those of a bullock 1, 7; and the whole body full of eyes 1, 18. 10, 12, comp. Rev. 4, 6. A boda Sara fol. 20. 2. Most of the attributes here assigned to them, go to imply the power of looking, walking, flying in any direction, without the necessity of turning the back.

The office ascribed to the cherubs is twofo.d. The earliest mentioned is where they are set to guard the approach to paradise, Gen. 3, 24; comp. Ez. 28, 14-16, where the king of Tyre guarding his treasures is compared to the Cherub which covered with his wings and protected radiant gems (אַבָּרַיּ be) in the holy mount of Elen. The other consists in bearing the throne of

God upon their wings hrough the clouds; whence 2 Sam. 22, 11 יַּרְבֶּב עַל he rode upon a Cherub and did fly. Ps. 18, 11. 80, 2 יוֹטֶב הַכְּרַבִּים who sitteth upon the Cherubim, i. e. upon a throne borne by Cherubs. 99, 1. 1 Sam. 4, 4. 2 Sam. 6, 2. 2 K. 19, 15. Is. 37, 16. These celestial bearers, again, were represented by the two wooden images of Cherubs overlaid with gold, with expanded wings, which stood upon the cover of the ark in the holy of holies both of the tabernacle and temple, Ex. 25, 18 sq. 37, 8. 9. 1 K. 6, 23 sq. 2 Chr. 3, 10 sq. Throned upon these Jehovah is represented as communing with Moses, Ex. 25, 22. Num. 7, 89. Further, the figures of Cherubs were woven into the curtains of the tabernacle Ex. 26. 1. 31. 36. 8, 35; and were sculptured among palms and flowers upon the walls of the temple 1 K. 6, 29. 32. 35. 2 Chr. 3, 7, comp. Ez. 41, 18. 20. 25; and with the figures of lions and oxen upon the bases of the sacred lavers, 1 K. 7, 29. 36.

As to the symbolic meaning of this compound figure of the Cherubs, we are not informed. Many suppose, the forms of a man, a lion, an ox, and an eagle, denote valour and wisdom; and that these figures are symbols of these virtues. More prob. the attributes of the lion, the ox, and the eagle are thus added to the human figure, to mark partly the strength and partly the swiftness of these ministers of Deity.

The etymology is obscure. If the word be of Semitic origin, and I may be permitted to suggest a new derivation, perhaps we may take the root as having had a meaning like and, for to prohibit from a common use, Conj. II to consecrate; Ethiop. And of to forbid, to prohibit; at least Ethiopic

adytum, comp. in r. מְּדֶרֵם p. 345. Hence אַרְבּם would be a keeper, warder, guard. sc. of the Deity, to guard against all approach; a sense according perfectly with their office as above represented.—Or as assumed by Gussett, de Dieu. Rodi ger, it may be by transpos. בקב for בבין and בובם as if בביב steed or courser of

the sky (Ps. 18, 11) comp. Arab. گريب navis vectoria.—Or, as Hyde supposes (de Relig. vett. Persarum, p. 263), ברוּב may be i. q. קרוב one near to God, his minister. one admitted to his presence; romp. حبب i. q. تبب.—Others, as Eichhorn (Einleiteins A. T. III. p. 80. ed. 4), think the ברגבים to be the same with the γούπες griffins of the Persians. the guardians of the golden mountains, comp. Gen. l. c. In this case the root must be sought in the Pers. گوفتن to grasp, to seize, to hold.—See further Thesaur. p. 710; also the article of Rodiger in Ersch and Gruber's Encyclop. XVI. art. Cherub.

2. Cherub, pr. n. m. Ezra 2, 59. Neh. 7, 61.

קרוֹן Chald. m. emphat. פְּרוֹן, a herald, Dan. 3, 4. Syr. אַבּרוֹן. R. פְּרֵין.

* ΤΞ Chald. to cry out. to make proclamation, in the manner of a herald. Aph. Dan. 5, 29.—Syr. το Pe. et Aph. id. This root is widely diffused in the Indo-European languages, e. g. Sanscr. krus to cry out, Zend. khresið crying out, a herald, Peis. Το καιρύσοω, also κρίζω, κράζω, Germ. kreischen, kreissen, Engl. to cry. Comp. ΚΤΕ. Among the Christian Arabs

יַּבְרַל 2 K. 11, 4. 19, see in כְּרַרַ

(a cutting, separation, r. בְּרִים) Cherith, pr. n. of a torrent near the Jordan, 1 K. 17, 3. 5. [Perh. the modern Wady el-Kelt, القلت, near Jericho; see Bibl. Res. in Palest. II. p. 288.—R.

and בְּרִיחוּת f. (ר. בְּרִיחוּת) pr. a cutting in two of wedlock, separation, divorce. בְּבָּרִיחְת bill of divorce Deut. 24, 1.3. Is. 50, 1. Plur. c. suff. בְּרִיחָתִיתְ Jer. 3, 8.

י לְבְּרֵי obsol. root, Syr. יוֹב to surround; also Syr. and Chald. to wrap
around. It would seem to be a secondary root from בָּרֶב , בָּרָב to surround
(whence בְּרָב circuit, circle), one letter
being dropped. Comp. בּרָב chain, for
הַרָּב מִּרָב from הַרָּב chain, for

Deriv. מַּרְכָּמִישׁ mantle; comp. מַּרָרִהְ.

* בְּבֶּל obsol. quadrili . Zab. to sur round, compounded from בָּבָל to sur round, and בָּבֶל to roll up or together Hence

בּרְעֹב m. c. suff. בּרְעָב Ex. 27, 5. 38 4, a margin, border, surrounding the middle of the altar over the brazen grate or lattice, perhaps in order to receive what fell from the altar.

m. crocus, saffron, both the common plant, and also crocus Indicus or Indian saffron; Cant. 4, 14. Sept. צְּיִכְּעֵם Chald. בּרְעַבַּם crocus, בּרִעַבּם to be dyed a crocus or saffron colour. Syr.

id. كُوْكُمْ Arab. عُدومعدُا

שׁרַכְּמִים Is. 10. 9. Jer. 46, 2. 2 Chr. 35, 20, Carchemish, pr. n. of a city on the Euphrates. doubtless the same with the Greek Kiqungiov, Lat. Cercusium, Arab. בּבָּבַּיבּבּיבּ. The city is large and strong, and is said to be situated on an island formed by the Chaboras at its influx from the east into the Euphrates.

—The Heb. name is compounded from בְּבַבָּא, פֻּרְבָּעָא, בְּרַבָּא, בְּרַבָּא, בְּרַבָּא, בִּרָבָּא, בִּרָבָּא, בִּרָבָּא, בִּרָבָּא, בִּרָבָּא, בִּרָבָּא, בִּרַבָּא, בִּרָבָּא, בִּרָבָּא, בִּרָבָּא, בִּרָבָּא, בִּרָבָּא, בִּרַבָּא, בִּרָבָּא, בִּרַבָּא, בִּרַבָּא, בִּרָבָּא, בִּרַבָּא, בִּרָבָּא, בִּרָבָּא, בִּרָבָּא, בִּרָבָּא, בִּרָבָּא, בִּרָבָּא, בִּרָבָּא, בַּרָבָּא, בִּרָבָּא, בַּרָבָּא, בַּרָבָּא, בַּרָבָּא, בּרָבָּא, בּרָבּא, בּרְבּבּא, בּרְבּבּא, בּרְבּבּא, בּרָבּא, בּרְבּבּא, בּרְבּבּא, בּרְבּבּא, בּרְבּבּא, בּרְבּבּא, בּרָבּא, בּרְבּבּא, בּרָבּבּא, בּרָבּבּא, בּרָבּא, בּרְבּבּבּא, בּרְבּבּבּא, בּרְבּבּבּא, בּרְבָּבּא, בּרְבָּבּא, בּרָבּא, בּרָבּא, בּרָבּא, בּרְבּבּבּא, בּרְבּבּא, בּרָבּא, בּרָבּא, בּרָבּא, בּרָבּא, בּרָבּא, בּרָבּא, בּרָבּא, בּרָבּא,

רְבֶּל Carcas, pr. n. of a eunuch of Xerxes, Esth. 1. 10. Comp. Sanscr. karkaça severe; Benfey p. 199.

Swift camels, Is. 66, 20. Comp. Hdot. 3. 103 αι γάρ σφι κάμηλοι ιπων οὐκ ησσονες ες ταχύτητά εἰσι. So called from their bounding or heaving motion, from Pil. To to dance; their speed being a so sometimes accelerated by musical instruments, according to Sadi Gulist. p. 190. See Bochart Hieroz. T. I. p. 90. On the speed of the dromedary see Burckhardt's Notes on the Bedouins II. p. 76 sq.

* الله ملكون obsol. root, Arab. الله to be noble, of a generous nature, noble. generous, spoken both of persons and of things, as وَالْمُونُ كُونُ الله good and fertile soil, etc. Hence

שׁבֶּבֶם m. (fem. Is. 27, 2. 3,) c. suff בָּרֶם; Plur. בְּרָפִיר , constr. בַּרְפִיר.

1. a field or park of the nobler plants and trees, cultivated in the manner of a garden or orchard. So אַרָם זַּרָה לָּבָּים the way to gardens and orchards, i. e. leading to a cultivated and inhabited land, opp. to the desert, Job 24, 18.

2. Spec. a vineyard, Ex. 22, 4. Deut. 20, 6. 28, 30. al. sep. Fully קרָם דְּמָר בּרָם בְּיִם מִינוֹים, 6. 28, 30. al. sep. Fully קרָם דְּמָר בּרָם בְּים בּרָם בּ

m. (denom. from چֿרָם, as בְּבֶּׁב from קָבָּ, a vine-dresser, Joel 1, 11. Is. 61, 5. Syr. غُوْطُ id.

בּרְרְבְּי (vine-dresser) Carmi, pr. n. a) A son of Reuben, Gen. 46, 9. Ex. 6, 14. Also as patronym. Carmite Num. 26, 6, for בּרָבִיר. b) Josh. 7, 1.

2 K. 19, 23; denom. from the noun בָּרְטֵּל with b appended, which perhaps may have a diminutive force; see in b.

1. a garden, orchard, park, i. e. a place cultivated like a garden and planted with fruit-trees, herbs, corn, etc. (Kimchi: מקום אילנים פרוח ושרוח) opp. to the desert, and also to he forest. Is. 29. 17 Lebanon shall be

turned into a garden, and the garden shall become a forest. 32, 15. 16. Jer. 2. 7 I brought you אַל־אָרֶץ הַשַּרֶּטְלּ into a land of gardens, that ye should eat the fruit thereof. Is. 10, 18. 16, 10. Jer. 48 33. 2 Chr 26. 10. 2 K. 19, 23, of Lebanon, i אַרָּשָׁרָיּ his forest-garden, prob. the nursery of his cedars in the deep recesses of Lebanon.

2. Meton. most prob. garden-fruits. the produce of gardens, as earlier and more valued than those of the fields; just as with us the finer species of fruits and herbs are cultivated in gardens, and are superior to those growing in the fields. Thus גַרָשׁ מַרְטֵל Lev. 2, 14, i. e. grits or polenta of early grain, and so by an easy ellipsis in a word so common, simply בַּרְמֵל Lev. 23, 14. 2 K. 4, 42. In both the passages in Leviticus בְּבֶּבֶל is offered on the altar along with the first-fruits, with which also it is coupled in 2 K. l. c. and we may perhaps understand grits or groats, polenta, αλφιτα, made from the new and earliest grain, i. e. fresh wheat or barley groats; in preparing which as an offering to God, the best and earliest ears were selected from garden wheat or other grain.-The Jewish interpretation therefore is not absurd, but opens the way to the true sense, viz. שבלת רכה ולחה a young and tender ear of grain; not a green ear.

3. Carmel, pr. n. a) A lofty promontory, jutting out into the Mediterranean on the south-western borders of the tribe of Asher, beautiful for its forests and flowers; often with art. הַבַּרְפֵל Am. 1,2. 9, 3. Jer. 4, 26. Cant. 7, 6; fully תַר הַבְּרָמֵל (the garden-mount) 1 K. 18, 19.20; without art. Is. 33, 9. Nah. 1, 4. Josh. 19, 26 Hence Cant. l. c. ראשה בליה בברבל thy head is like Carmel. i. e. adorned with locks, as Carmel with groves of trees See Reland Palæst. p. 327. Bibl. Reg. in Palest. III. p. 190. b) A city about six miles south-east of Hebron, beyond Ziph, Josh. 15, 55. 1 Sam. 15, 12. 25, 5. 40.

Now Kurmul كركن; see Bibl. Res. in Palest. II. p. 193, 196 sq. Biblioth. Sacr. 1843, p. 60. Comp. Reland Palæs. p. 695.—Hence gentile n. ברְמָלִית Carmelite, 1 Sam. 30, 5. 2 Sam. 23, 35 fem. ברְמִלִּית Carmelitess, 1 Sam. 27 2

קָּרָן Cheran, pr. n. m. Gen. 36, 26. Arab. בולי i. q. קינור cithara, lyre.

עְּרְטָא Chall. throne, i. q. Heb. מָּמָא where see; Dan. 5, 20. With suff. בְּרְסָיְדָ Dan. 7, 9; plur. נְרָסָוֹן ibid.

quadrilit. for DDD Piel of DDD q. v. (see NDDD, and letter 7,) to cut down or off, to lay waste, to devour, as the wild-boar a vineyard Ps. 80, 14. Jerome vastavit, Syr. or comedit eam.

* In to lend, to bow, intrans. spoken of the knees. Kindr. is קַנָּכ q. v. Chald. ia. Samar. Value to lie down. In Arabic only some vestiges of the primary signification remain, as 'to drink stooping,' pr. to stoop down to drink; 'appeuvit congressum viri,' pr. to stoop down to him. By transpos. is 'to be bent with age, to bow in prayer,' etc.—Hence Is. 45, 23 הַכַרֶע כַּל־בָּרָה every knee shall bow. Job 4, 4. Then of a person, ברל to bow down upon his knees, to kneel, Judg. 7, 5. 6. 1 K. 8, 54. 2 K. 1, 13. Ezra 9, 5.—To bend the knee or to bow down upon the knees, to kneel, is also spoken: a) Of those who do reverence to a king, or who worship God, 2 Chr. 29, 29; in which sense it is coupled with מְּחֲמֶתְ Ps. 95, 6. With כָּ of pers. Esth. 3, 2. 5. Is. 45, 23; לְּמָנֵי Ps. 22, 30. b) Of those whose strength fails and their knees become feeble and sink, where it is usually followed by נְמַל . Ps. 20, 9 בְּרְצוּ וְנְמֵלוּ they bow down and fall. 2 K. 9, 24 he sank down in his chariot. Is. 10, 4. 46, 1. 2. 65, 12. Judg. 5, 27. So of the knees themselves, Job 4, 4 bowing i. e. feeble knees. () Of those about to lie down for rest, Gen. 49, 9 לַרַל רָבִץ he bowed himself and lay down. Num. 24, 9. Or who kneel down to drink Judg. 7, 5. 6. c) Of women in labour, who were delivered kneeling, as is still the custom in Ethiopia (see Ludolf. Hist. Æthiop. I. 15), 1 Sam. 4, 19; so of the hind Job 39, 4.—Rarely spoken of those who bow down with the whole person, (comp. Arab.) 2 Chr. 7, 3 בּוֹכְרְעוּ צֵפֵּיִם אֵרְצָה and they bowed themselves their faces to the ground. Hence ברע על אשה comprimere feminam Job

31, 10; comp. incurvare Martial 11. 44, inclinare Juvenal 9. 26. 10. 224.

Hiph. 1. to make bow down, to cast down, to prostrate, e. g. enemies Ps. 17, 13. 78, 31. 18, 40 and 2 Sam. 22, 40.

2. to bring low, to afflict any one, Judg. 11, 35.—Hence

לרֶצָי, dual fem. (Lev. 11, 21,) the legs of quadrupeds, both the fore legs and hind legs, from the knee to the arkle, so called as being bent under in kneeling or lying down; Ex. 12, 9. Lev. 1, 13. 8, 21. 9, 14. Am. 3, 12; also of locusts Lev. 11, 21. Chald. and Syr.

Esth. 1, 6.—Arab. Γers. Αραδος, Lat. carbasus, a species of fine linen, or more prob. cotton, which the classic writers describe as produced in Spain and in India and the East. Sanscr. karpasa cotton, cotton stuff. See Celsii Hierobot. T. II. p. 157.

י הַרֵּר in Kal not used. 1. Pr. to go or move in a circle comp. קַרָר הָּ, and the kindred but softened root בְּּלָר , also בֹּל , Hence בֹּל pr. a round vessel, i. q. בֹּלֶ הְּ, וֹלְּלֹת , וֹלְּלֹת , בֹּלֶּל , i. q. בֹּלְ , מֹלֶ הַלְּת , בֹּלֶּל , i. q. בֹּלֶ הַלְּת , בֹּלֶּל , i. q. בַּלֶּר , i. q. בַּלֶּר , i. q. בֹּלֶּר , i. q. בֹּלֶר , i. q. בֹּלֶר , i. q. בֹּלֶר , i. q. בֹּלֶר , i. q. בֹלֶר , בֹלֶר , i. q. בֹלֶ

2. to dance, sc. in a circle, comp. אדר.

1. (Gr. with a sibilant אונוס,) to leap, to exult; whence שונוס lamb, from its leaping and springing. Also to run, as a wheel or carriage; whence שונוס אונוס lamb, carriage; whence אונוס ביים וויס אונוס ביים וויס ביים וויס

Pilp. פֿרְכֵּר to dance around, e. g. the ark, 2 Sam. 6, 14. 16; in the parall. passage 1 Chr. 15, 29 is רָקָּר.

Deriv. see in Kal no. 1, 2.

* בְּרַשׁ to bend, to be curved, i. q. kindr. פרַס. Hence

بِيَّةٍ. Arab. كِرُشُ ventricle of ruminating animals, عَرُضًا a big-bellied woman خَرْتُ pr. n. see عَرْبُالهُ .

בּישָׂהָא Carshena, pr. n. of a prince in the court of Xerxes, Esth. 1, 14. Bohlen compares mod. Pers. belli spoliatio, or spoiler. Benfey suggests Zend keresna, Sanscr. krishna black.

1. to cut, to cut off; not found in the kindred dialects; comp. Sanscr. krit to split. So to cut off part of a garment 1 Sam. 24, 5. 12; a branch of a tree Num. 13, 23. 24; the prepuce Ex. 4, 25; the head 1 Sam. 5, 4. 17, 51; to cut down trees Deut. 19, 5. 20, 20. Is. 44, 14. Jer. 10, 3. 22, 7. 46, 23, whence ביצבים woodcutters 2 Chr. 2, 9; to cut or hew down idol-images Ex. 34, 13. Judg. 6, 25. 26. 30; ביצים to cut in two parts Jer. 34, 18. Part. pass. ביצים Lev. 22, 24 and more fully ביצים Deut. 23, 2, pr. cut off as to the privy member.

2. to cut off persons, to destroy, Jer. 11, 19. See Niph. and Hiph.

3. Spec. בָּרַת בָּרָית, Gr. הֹפָאוֹם, Gr. הֹפָאוֹם νειν, τέμνειν σπονδάς, icere fædus, to strike a league, to make a covenant, in allusion to the victims offered in sacrifice and cut in pieces on occasion of entering into a covenant; see Gen. 15, 10. Jer. 34, 18. 19. Comp. Bochart Hieroz. T. I. lib. 2. cap. 35. Danzii Interpres p. 255. Grotius ad Gen. l. c. Comp. also Gr. $\sigma nor \delta \dot{\eta}$ libation, league, whence spondere.—Constr. c. Dy with any one, Ex. 24. 8. Deut. 4, 23. 5, 3. 29, 11. 1 K. 8, 9. 21; or אָה (אָה) Gen. 15, 18. Ex. 34, 27. Deut. 28, 69. Jer. 11, 10. Ps. 105, 9. al. Mostly of the covenant of Jehovah with his people; but transferred also to other things, as Is. 28, 15 we have made a covenant with death. Job 40, 28 [23]. Also c. dat. commodi Hos. 2, 20. -But with 3: a) Where the more powerful party prescribes the terms of the covenant, 2 K. 11, 4; poet. Job 31. 1 I made a covenant with my eyes, i. e. imposed this law upon them, comp. 2 Sam. 5, 3. 1 Chr. 11, 3. Espec. where a victor grants to the vanquished the benefits of peace and a league, Josh. 9, 6 בַּרִית מַּהָה לָנוּ בַרִית make now a league with us. v. 7 sq. 1 Sam. 11, 1. 2. Ex. 23, 32. 34, 12. 15. Deut. 7, 2. Hence of Jehovah establishing a covenant with men, 2 Chr. 21, 7. Is. 55, 3. 61, 8. Jer.

b) Where any thing is solenic ly promised to God, Ezra 10, 3 המָאָר lei נְכַרֶת־בָּרָית לֵאלֹחֵינוּ לְחוֹצִיא כָל־נָשִׁים lei us now make a covenant with our God to put away all our wives.—Further. הים is to make a league against any one Ps. 83, 6.—Instead of בררת we find once אַמָּנוּ covenant Ne .. 10, 1 [9, 38]; and once אָבָּר word, promise Hagg. 2, 5. But בְּרִית can also be omitted, as 1 Sam. 20, 16. 22, 8. 2 Chr. 7, 18. והכרת־לה פחם prob. and thou didst covenant for thyself from them, i. e. to receive from them the price of thy whoredom. Vulg. fædus pepigisti cum eis, i. e. cum quibusdam ex eis.

NIPH. 1. Pass. of Kal no. 1, to be cut down, as a tree Job 14, 7.

2. Pass. of Kal no. 2, to be cut off, destroyed, to perish; spoken of persons, Gen. 9, 11. Ps. 37, 9. Prov. 2, 22. 10. 31. Dan. 9. 26. al. sæpe. Also of things, as a land (people) perishing with famine, Gen. 41, 36; the name of any one, Ruth 4, 10; a dwelling Zeph. 3, 7; hope Prov. 23, 18. 24, 14, comp. אַבֶּר Job 8, 13; with Joel 1, 5. Jer. 7, 28.—Not to be cut off is said of those of whom there remains a perpetual succession; as Josh. 9, 23 there shall not be cut לא יכרת מכם עבר off from you a servant, i. e. ye shall be servants for ever. 2 Sam. 3, 29 let there not be cut off from the house of Joab one having an issue or a leper, i. e. let there never be wanting in the house of Joab such a person. 1 K. 2, 4. 8, 25. 9, 5. Jer. 33, 17. 18. 35, 19.—Here too belongs the frequent formula of the Mosaic law: נְכִרְתָח תַּמְּמֵשׁ הַחִרא מֵלְמֵּיהָ that soul (person) shall be cut off from his people, Gen. 17, 14. Lev. 7, 20. 21; מַבַּמֵּרִינ Lev. 17,9; מַפָּרֵב צַמּוֹ , צַשָּׁם Lev. 17, 4. 18, 29. 20, 18. Num. 15, 30; פישראל Ex. 12, 15. Num. 19, 13; לְּמָּחֶרָ מְמִּהָרָ Num. 19, 20; מַצְרַת רְטִוּרָאֵל Ex. 12, 19; and simpl. נְכְרְתָּה חַנְּפִשׁ חַחִרא Lev. 17, 14. 20, 17, where this phrase denotes the punishment of death in general, without defining the manner, see Ex. 31, 14. 35, 2. Num. 15, 32-36; comp. Tob. 6, 12. Heb. 10, 28. It is never the punishment of exile, as is supposed by J. D. Michaelia Mos. Recht V. § 237.

3. to be cut off from one's city, 1. a. to be carried into exile, Zech. 14, 2.

4. to be consumed, devoured, as food, Num. 1, 33.

5. to be cut asunder, divided, as the waters of the Jordan, Josh. 3, 13. 4, 7.

PUAL לבית Judg. 6, 28 and אבים Ez. 16, 4; to be cut off, as the navel-string, Ez. 1. c. to be cut down, as a statue, Judg. 1. c.

HIPH. הַּבְרָתי, 1 pers. הָבְרָתי 1. i. q. Kal no. 2, to cut off, to destroy; e. g. single persons from a people מַקַרַב עָּצוֹי (comp. in Niph. no. 2) Lev. 17, 10. 20, 3. 6, פִּיְשׂרָאֵל Is. 9, 13; also whole races and nations Josh. 23, 4. 1 K. 11, 16. 14, 14. Is. 10, 7. Ez. 25, 16. al. Here belong the phrases: תַּבֶּתָּר בָּשָׁתִּרן בָּקִרר יַקב' שָׁם וּשָׁאַר וְנִין וְנֵבֵּד ; 1 K. 14, 10. 21, 21 וֹא. 14, 22, comp. Jer. 44, 7. 47, 4; ה' זֵבֶר Ps. 34, 17. 109, 15. Soo too of beasts Ex. 8, 5. Lev. 26, 22. Mic. 5, 9; and of things Zech. 10, 10, as idols Lev. 26, 30. Mic. 5, 12; cities Zech. 9, 10. al. Sometimes from a place Am. 1, 5. 8. See in Niph. no. 2.

2. to cut off, to withdraw, sc. favour, kindness, from any one, c. בַּנָּב 1 Sam. 20, 15.

Horn. קבְרַח to be cut off, to perish, c. Joel 1, 9.

Deriv. בְּרִיח , בְּרִיח, and the two following.

לְּרְחִוֹתְ f. plur. hewed beams, 1 K. 6, 36. 7, 12. R. בַּרַח.

m. (r. בֶּרָחִי) ווי פּגרתו m. (r. בָּרָחִי see the root in 1 Sam. 5, 4. 17, 51; only in the formula הַּכְּרָחִר וְחַפְּלָחִר 2 Sam. 8, 18. 15, 18. 20, 7. 23. 1 K. 1, 38. 44. 1 Chr. 18, 16, coll. the executioners and the runners or couriers, names applied to David's body-guard (σωματοφύλακες Jos. Ant. 7. 5.4), whose duty it was both to execute punishment and to convey the king's commands as speedily as possible to his officers; comp. אַנֶּרָת , טָבָּח, עָבָּה. 1 K. 2, 25. 34. 36, comp. Dan. 2, 14. 3 Sam. 20, 7 they are sent forth on an argent occasion without the king.-Some understand here Cherethites i. e. Philistines; but it can hardly be supposed that David would choose his own tife-guard from a people at all times so hostile and odious to the Hebrews.

2. Cherethite, a gentile name i. q. Philistine, 1 Sam. 30, 14; plur. בְּרָתִים Cherethites, Philistines, Ez. 25, 16. Zeph. 2, 5
Sept. and Syr. render it Cretans, from
which and the passages Am. 9, 7. Jer. 47
4. Deut. 2. 33, the conjecture would be
strong that the Philistines sprang from
Crete, were it certain that Trans Caphtor signifies the island Crete; see Trans

m. plur. אָשָׁבִים, by transpos. of letters i. q. בָּבֶּשׁ q. v. a lamb, from the first to the third year, I.ev. 3, 7. 4, 25. 7, 23. Gen. 30, 32. 33. 35. al.

קּמְבְּּטְּרָ f. by tranpos. for מְּבְּטָּיִת q v. a lamb Lev. 5, 6.

obsol. root, of doubtful signif.

Arab. کشک to cut in, گشگ gain. Hence

לְּשֶׁר Chesed. pr. n. of a son of Nahor, the brother of Abraham. Gen. 22, 22. He is perhaps mentioned in order to derive from him the origin of the Chaldeans, בַּשְּׂרִים. Comp. בַּשְׁרִים.

סוף only in plur. פְּשְׁדִּים the Chaldeans, gentile n. Once בְּשְׁדִּים Ez. 23, 14 Cheth.

1. Pr. as the inhabitants of Chaldea or , בְּנֵי בָבֵל וְכַל־בָּשִׂרִים 23 Babylonia ; Ez.23 where בָּבֶל refers only to the city. Often also called ישבר בבל 2 K. 25, 4 sq. Is. 43, 14. 48, 14. Jer. 21 9. 32, 4. 24. 25. 28. 29. Ez. 23, 14. Hab. 1, 6-11; poet. בת בשדים Is. 47, 1. Their country is called אֶרֶץ בְּשִׁדִּים the land of the Chaldees, Chaldea, often parall. with בָּבֶל, Jer. 25, 12. 50, 1.8.10. Ez. 12.13. Is. 23, 13; and ellipt. פַשְּׁדֵּרִם f. (as Lat. Bruttii, Samnites, for their district.) Is. 48, 20. Jer. 50, 10. 51, 24. 35; with ⊓ loc. בַּטְדּרָסָה unto Chaldea Ez. 16, 29. 23, 16. In a wider sense the name Chaluca comprehended also Mesopotamia, which was inhabited more or less by Chaldeans, Ez. 1, 3. 11, 24; hence אור בשהים Gen. 11, 28 Ur of the Chaldees, a city of upper Mesopotamia. The Chaldeans in their irruptions into Palestine are said to come from the north, (not from the east,) through Syria by way of Hamath and Ribłah, Jer. 1, 14. 4, 6. 6, 1. 39, 5. 52, 9. Ez. 26, 7; but this can be matter of difficulty to no one, since they would naturally march around the Arabian desert, بدية الشام, nor indeed was there any other way. - Besides the

Chaldeans inhabiting Babylonia, Greek writers mention a people of this name as dwelling among the Carduchian mountains bordering on Armenia; Xen. Cyr 3. 1. 24. ib. c. 2. Anab. 4. 3. 4. ib. 5. 5. 9. ib. 7. 8. 14; and also Chaldeans adjacent to Colchis and Pontus, Strabo 12. 3. 19. Nor is the opinion improbable, as held by many, that the primitive seat of this people was in that mountainous region (now occupied by the Kurds); and that under the Assyrian sway a portion of them migrated into Mesopotamia and Babylonia, of which they afterwards became the masters; see Is. 23, 13 and the commentators, Vitringa ad Jes. I. p. 412 sq. Gesen. art. Chaldaer in Ersch and Gruber's Encyclop. Others maintain the Semitic origin of the Chaldeans, as implied in Gen. 22, 22; so Adelung Mithridat. I. p. 314 sq. J. Olshausen Emend. z. A. T. p. 41 sq. Comp. Comm. on Is. II. p. 748.-If the former opinion be adopted, the forms and Xalδαίος may be easily reconciled. The primary form was not improbably בַּרָדָּר, still preserved in the name کرد Kurd (plur. اکرا); and from this the Hebrews made בשהי (putting ש for ה), and the Greeks Xaldaios. Gol. ad Alfarag. p. 17. Rödiger in Zeitschr. für die Kunde des Morgenl. III. p. 8. Lassen ib. VI. p. 49, 50.—Syr. مُحْرُتُ .

2. Meton. Chaldcans, for astrologers, magicians, this nation being particularly devoted to astrology, Dan. 2, 2. 4. So also in profane writers, Strabo 16. 1. 6. Arrian. Exp. Alex. 7. 16. Ammian. 23. 6. Juv. Sat. 6. 553. Comp. Comment. on Is. II. p. 349 sq.

בַּשְׂרָא Chald. m. emph. בַּשְׂרָא, plur. בַּשְׂרָא emph. בַּשְׂרָא.

1. a Chaldean, Dan. 3, 8.

2. an astrologer, magician, Dan. 2, 5. 10. 4, 4, 5, 7, 11. See Heb. no. 2.

* דְּשָׁבְּי prob. i. q. יוֹסָלָ to cover; spec. to be covered with fat, to grow fat, comp. Job 15, 27 שְׁבִּיר בְּּדְילִבוּי Once Deut. 32, 15 of Israel, as likened to a bullock: לַבְּיִי בְּּיִילְ עָבִייְ לָּבִייִ לָּבִייִ לָּבִייִ לָּבִייִ לָּבִייִ thou art waxen fat, thou art grown thick, thou art covered with fatness.—We may compare Arab.

to be stuffed with food, Camoos p.31; though here is a υστεφον πρότεφον

m. an axe, as a felling instrument, Ps. 74, 6. See r. לְשׁׁלָּהְ Hiph.—Chald. id. Jer. 46, 22 Targ.

* רְּשֵׁל fut. אַיְּבְשׁל Prov. 4, 16 Cheth Elsewhere fut. Niph. is used.

1. to be or become weak, feeble, to fail, Ps. 31, 11; see Niph. Sept. often ἀσθενώ, also ἀδυνατώ, κοπιώω. Corresp.

is Heb. לְשִׁל, Arab. לֹשִׁל to be weak, feeble, sluggish, pr. weak in the loins, from סְשֵׁל loin. It is one of a class of verbs derived from the names of members of the body and signifying an injury or weakness of those members; e. g. לבנ to be weak in the ankles, to waddle, from לְשִׁל and בִּלְיל to have the fiver affected, from בּלְיל liver. Kindred is בַּלְים .

3. to stumble, as accompanying a faint and faltering gait. Is. 59, 10 we stumble (খেট্ড) at noonday as in the night. v. 14. With I of that upon or against which one stumbles, Is. 8, 15. Lev. 26, 37. Jer. 6, 21. 46, 12.

Niph. 1. i. q. Kal no. 1, to be weak, Part. אָנְסָשׁל weak 1 Sam. 2, 4. Zech. 12, 8

2. i. q. Kal no. 2, to faint, to falter, Dan. 11, 19, with בְּבָּל. Also to falter so as to fall, Dan. 11, 14. Prov. 24, 16. 17. Ps. 9, 4, with בְּלֵּג. Ez. 33, 12 where it is nearly i. q. בַּגָּי. Of a state Hos. 5, 5

3. i. q. Kal no. 3, to stumble, Prov. 4
12. Is. 63, 13. Jer. 20, 11. Hos. 14. 10
Nah. 2, 3; c. 2 Nah. 3, 2. Prov. 4. 19.

PIEL to make falter Ez. 36, 14 Cheth. but the Keri is to be preferred, לְּשַׁכְּלָּי, thou shalt bereave, comp. v. 13. So too in v. 15; see de Rossi Schol. crit. ad h. l.

HIPH. 1. to cause to fail, Lam. 1, 14. 2. to cause to fail, to fell, (comp. 5-2), to destroy, 2 Chr. 25, 8. 28, 23. Ps. 64. 9. Metaph. to seduce into sin, Jer. 18, 15. Mal. 2, 8.

HOPH. to be made to stumble and fall, to be overthrown, Jer. 18, 23.

Deriv. מַּבְשֵׁלָּה, מָבְשֵׁיל, פָּנְשִׁיל, and מָבְשֵּׁלָה, m. a fall, ruin, Prov. 16, 18.

י הואס in Kal not used. Syr. Ethpa. בבּבּע to pray, to offer prayers or worship, e. g. Acts 4, 31. 13. 2, for Gr. לבּוּרִיסוּיִנְיִי Phil. 1, 4 for Gr. לבּוּקְיִיים אַרְיּי Phil. 1, 4 for Gr. לבּוּקְיִים אָרִי אַרָּי Phil. 1, 4 for Gr. לבּוּקְיִים הַּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִ בְּיִי בְיִי בְּיִי בְייִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִים בְּיִּים בְּיִים בְּיבְיבְים בְּיִים בְּיִים בְּיִים בְּיִים בְּייִים בְּיִים בְּיבְייִים בְּייִים בְּיבְיים בְּיים בְּיִים בְּייִים בְּיים בְּייבְּיים בְּיבְיים בְּיים בְּייבְּיבְּיים בְּייבְיים בְּייִים בְּיים בְּייִים בְּיבְּיבְיּים בְּי

Piel ης to practise magic, pr. to use magic formulas, incantations, to mutter, 2 Chr. 33, 6. Part. ης τα a magician, sorcerer, Ex. 7, 11. Deut. 18, 10. Dan. 2, 2. Mal. 3, 5. Fem. ης τα Σχ. 22, 17. Sept. φαρμακός, φαρμακεύεσθαι, Vulg. maleficus, maleficis artibus inservire.

Deriv. pr. n. אָבֶיקא, and the two following.

ក្តីប៉ុ only in plur. ជុំប្តី incantations, sorceries. 2 K. 9, 22. Mic. 5, 11. Nah. 3, 4. Is. 47, 12. R. ជុំប្តី .

ন্ট্টু a magician, sorcerer, Jer. 27, 9. R. স্তুষ্টু.

* רְשְׁבֶּי fut. רְבְּשֵׁר 1. to be right, like the kindred roots רְבָּשׁר, Constr. c. לְּמֵנֵי Esth. 8, 5 לְמְנֵי הַנְּבֶּר לִפְּנֵי הַנְּבֶּלְה לִפְּנִי הַנְּבֶּלְה לִפְּנִי הַנְּבֶּלְה the thing be right before the king, i. e. if it be approved by, if it please, the king. Chald. id.

2. to prosper, to succeed; and hence of seed, to sprout, Ecc. 11, 6. Syr. id.

HIPH. to make prosper, Ecc. 10, 10. Deriv. בישור א פושרח, and

ה היידי הוא היי

* בְּחָבּי, יְבְהָבּר, to write, Arab. Chald. Syr. Samar. id. Ethiop.

ክተብ letter, book. The primary dea is to cut in, to grave, comp. ፲፱፫, ፲፯፫; since the earliest writing was probably graven on stones.

1. Genr. to write. Ezra 4, 7 DATE שרמית written with Aramæan letters. a) With an acc. of that Construed: which is written; as words, discourse, Num. 5, 23. Deut. 10, 2. 17, 18. 31, 24. Jer. 45, 1. Also סמר to write a book or record Ex. 32, 32; a letter 2 Sam. 11, 14; a book or writing of accusation Job 31, 35, which in Ezra 4, 6 is בתב שׁפונח על. Further, מָנה שׁפונח על 'c write a roll, volume, Jer. 36, 27; though this may also be referred to lett. b. b) The material or book upon or in which one writes, is often put after צָל, as ב' צַל ב שלחות Ex. 34, 1; ב' על ספר Josh. 10, 13. 1 Chr. 29, 29 now the acts of David the lo, הנם כרובים על הבבי שמוצל king they are written in the book entitled the Acts of Samuel. 2 Chr. 9, 29. Deut. 6, 9. Josh. 8. 32. Is. 8, 1; trop. בל לב נס וס וס ושהב על לב write upon the heart Jer. 31, 33. Also after المج Jer. 36, 2. Ez. 2, 10; A Josh. 23, 6, Neh. 7, 5, 8, 14, 13, 1. So too with an accus. to inscribe, q. d. to BEwrite any thing, to cover with writing; as part. pass. Ez. 2, 10 מַנִים מַנִים מור and it was written on before and לחות בחוברם משני 15, 32, 15 tables written upon both sides. 31, 18. Deut. 9, 10. Here belongs Is 44, 5 יכחב בדו ליחוח he inscribes his hand: I am Jehovah's, i. e. he writes this upon his hand, (Sept. έπιγράψει χειρί αὐτοῦ· τοῦ θεοῦ εἰμί,) in allusion to the ancient custom by which servants bore the names of their masters, soldiers those of their generals, idolaters those of their idols, cut or burnt in upon the forehead, hand, wrist; see Rev. 13, 16. Spencer de Legib. Heb. ritual. § 135. 1, note 3. Others: he writes with his hand, c) The instrument, stylus, is put etc. with 3 Is. 8, 1. Ex. 31, 18. For Is. 44, 5, see in lett. b. d) He to or for whom one writes is put with לְּ, אֶל , צֶל ; as 'ב ; as 'ב to write a letter to any one 2 מַפַּר אַל Sam. 11, 14. 2 K. 10, 6; סַמַר צַל id. 2 Chr. 30, 1. Ezra 4, 7; but " 2 to write a bill of divorce for a wife Deut. 24, 1. 3. So to write any thing for oneself, i. e. to write down, to note any thing, is put with hof pers. Jer. 30, 2. Deut. 31, 19; he wrote down for him the princes of Succoth.

e) To write of or concerning any one is he בּרַב אָרָב אָרָב Jer. 51, 60 fin. or בּרַב אָרָב אָרָ

2. to write, i. e. to write down, to commit to writing, Num. 33, 2. Judg. 8, 14; e. g. acts, deeds, 1 K. 11, 41 and the rest of the acts of Solomon...lo, they are written in the book of the Acts of Solomon.

4. to write about, to describe, e. g. a land Josh. 18, 4. 6. 8.

5. to write or record a sentence, edict, i. q. to decree, Is. 65, 6; with غ against Iob 13, 26. Arab. کتاب i. q. کتاب judicial sentence, Kor. 4, 104.

Niph. 1. Pass. of Kal no. 1, to be written Esth. 3, 12. 8, 5. 8. 9. al. With of the book in which, etc. Esth. 1, 19. 2. 23. 9, 32; trop. לְבָּשֵׁב בָּאָרֶץ to be written in the dust. i. e. given over to oblivion, Jer. 17, 13. With שׁ id. Ps. 139, 16; שׁ for any one Ps. 102. 19.

2. Pass. of Kal no. 2, to be written down, committed to writing. Job 19, 23.

3. Pass. of Kal no. 3, to be inscribed, enrolled. Ps. 69, 29

PIEL to write a sentence, edict, te decree, i. q. Kal no. 5, Is. 10, 1.

Deriv. בַּהָב, הַבָּהב, בִּהָב, בִּהָב.

5, 5; with acc. as a letter Ezra 4, 8, with 3 of pers. to whom Dan. 6, 26; 3 of the book in which Ezra 5, 7. 6, 2. Also to write down, to commit to writing, Dan. 7, 1.

בּקָּבְּי m. (Kamets impure) a word of the later Hebrew for the earlier בְּּבָּב. R. בְּיַבָּא.

1. writing, a writing, 1 Chr. 28, 19. 2 Chr. 2, 10 בְּיִבְּיִם מְּבְּיִם מְּבְּיִם and Huram said in writing, by letter. So of the kind of writing, the form of the letters, Ezra 4, 7. Esth. 1, 22. 3, 12. 8, 9.

2. a prescript, precept, sc. as written, 2 Chr. 35, 4.

مَدُّثُونَ, Arab. كِتَابٌ, Ethiop. אדר a book.

Something written, e. g. an inscription Dan. 5, 8. 15. 16. 24. 25.

2. a prescript, precept, Ezra 6, 18. 7, 22 פוב לא בחב without prescription, at will.

3. a document, edict, Dan. 6, 9. 10. 11.

הְּבֶּח f. a writing, mark, Lev. 19, 28. R. בָּחַב.

and כְּחִים and בְּחִים Jer. 2, 10. Ez. 27, 6. Is. 23, 12 Cheth. a gentile n. plur. Kittim, Chittim, Lat. Chittæi, viz.

1. Citienses, Cyprians, i. e. inhabitants of the ancient Citium, Klivor, Klivior, Krivor, Krivor, Krivor, Nation, now Chieti or Chitti, a city of Cyprus founded by the Phenicians; as is shown by the thirty-three antique marbles with inscriptions in the Phenician character dug out of the ruins by R. Pococke, and first published by him, and also published and explained in the author's Monumm. Phænic. p. 124-153 The sing. To does not occur in the O. T. but is found in a bilingual inscription at Athens; where the pr. n. of a man of Citium buried at Athens is written in Greek

Νουμήνιος Κιτιεύς, and in Phenic. letters בן־דוֹרשׁ... אישׁ בחי i.e. בן חדש... אש כחי Ben-Hodesh (son of the new moon).... a man of Citium; see Boeckh Corp. Inser. Greec. I. p. 523.—Among the Hebrews the name בַּקִּרֶם Chittim seems to have comprised all the Cyprians, Gen. 10, 4. Is. 23, 12; מָחִים i. e. Cyprus ls. 23, 1; '> The coasts of Cyprus Ez. 27, 6. Comp. Epiphan. in note below. So in Gr. Kittaioi, Menand. ap. Jos. Ant. 9. 14. 2.—Studer conjectures that is for THI Hittite, and that Citium was a colony of this Canaanitish people; B. der Richter p. 44. This is supported also by Inscr. Citiens. no. 33; see in Monumm. Phœnic. p. 152, 153.

2. In a wider acceptation this name comprehended the islands and coasts of the Mediterranean sea, especially the northern parts, and therefore stands for the islands and coasts of Greece and even Italy, (in the same manner as which also has a wider sense,) Num. 24, 24. Jer. 2, 10. Dan. 11, 30 צירים פחים, comp. Polyb. 29. 11. App. Syr. 66. In the like sense also Perseus is called Κιττιέων βασιλεύς 1 Macc. 8, 5, and Alexander the Great is said to have come έχ τῆς γῆς Χετιιείμ ib. 1, 1.

Note. The truth in regard to this twofold signification is thus expressed by Josephus, Ant. 1. 6. 1, Χέθιμος δὲ Χεθιμά την νήσον έσχεν. Κύπρος αυτη νυν καλείται. καὶ ἀπ' αὐτης νησοί τε πασαι καὶ τὰ πλείω τῶν παρὰ θάλασσαν Χεθὶμ ὑπὸ Έβραίων ὀνομάζεται. μάρτυς δέ μου τοῦ λόγου μέα τῶν ἐν Κύπρω πολέων ἰσχύσασα την προσηγορίαν φυλάξαι. Κίτιος γαρ ύπο των έξελληνισάντων αθτήν καλείται. Also by Epiphanius, bishop of Cyprus, a native of Palestine and acquainted with Hebrew learning, e. g. adv. Hær. 30. 25, παντί δε δηλόν έστι, ότι Κίτιον ή Κυπρίων νήσος καλείται. Κίτιοι γάρ Κύπριο. καὶ Ρόδιοι. Hence it appears that some included Rhodes as well as Cyprus under this name. The Syro-Arabic lexicographers mostly understand Greece, so Bar-Bahlul; Jerome and many of the Heb. intpp. Italy. and so Bochart Phaeg p. 157. Vitringa ad Jes. 23, 1. But the name doubtless included both countries. See Thesaur. p. 726.

הרית היה (ג. תרית) beaten; hence שֶּׁמֶּי מָהְיתּ beaten oil, Ex. 27, 20. 29, 40 Lev. 24, 2. Num. 28, 5. 1 K. 5, 25; i. e. according to the Heb. intpp. such as flowed from the olives when merely pounded in a mortar and not put into a press; hence, the purest and finest oil. Celsii Hierob. II. p. 349 sq.

obsol. root, Arab. בול in unum coëgit, also to enclose; בול a compact mass, etc. Hence

תְּלֵנְיּ Cant. 2, 9. בְּתְלֵנִיּ Chald. id. Dan. 5, 5; plur. בְּתְלֵנָיּ Ezra 5, 8. Comp. בְּתְלֵנִיּ plur. בִּתְלַנִּי.

בְּחַלְישׁ (prob. for בְּחַלִּישׁ a man's wall) Kithlish, pr. n. of a town in the tribe of Judah, Jesh. 15, 40.

* DDD in Kal not used; the various significations may be thus brought together:

1. i. q. בְּחָב, בְּחָה, זְבְּיָה, to cut stones, perh. to cut out or dig ore; hence מָּבָּה gold.

2. to cut in letters, to grave, to write, see Niph. and בּקְּבָּים.—Kindr. is Syr. בֹּלְבֵּל to make scars, to mark; also to spot, to soil.

NIPH. to be written. Jer. 2, 22 for though thou wash thee with nitre, and take thee much soap, yet thine iniquity is written before me; Kimchi Dullanderis, after the Syriac usage.

Deriv. בַּחָם, כַּהָסָם.

בּתְּהֶ m. (r. בּתְּהֵּ) a poetic word, gold, Prov. 25, 12. Job 31, 24; אוֹמִּדּר 'D gold of Ophir Is. 13, 12. Job 28, 16. Ps. 45 10; אַבְּאָד id. Dan. 10, 5; also Lam. 4, 1. Job 28, 19. Cant. 5, 11.

* 707 obsol. root, Eth. WR\$ to cover, to hide, TUR\$ to clothe oneself, WR\$ tunic. Hence

בּתְּלְּחָהְ f. only absol. Gen. 37, 31. Ex. 29, 5. Lev. 8, 7; also בְּתְּבְּהָ mostly as constr. rarely absol. Ex. 28, 39, c. suff. בּתְּבְּהָּ Gen. 37, 23; comp. Gr. צְּרִבְּהָּ Engl. coat; pr. a tunic, i. e. the inner garment next the skin Lev. 16, 4; worn also by females Cant. 5, 3. 2 Sam. 13,

flax, linen; comp. قطن, cotton, cotton cloth; and the garment might be so named from the material; see Jos. Ant. 3.7.2. To the same effect Bohlen compares Sanscr. katam something woven, linen. But it is easier to derive רוים from the idea of covering,

* בְּקָבֶּי f. constr. אָבֶּקָּב; dual c. suff. בְּקָבִּיר Ex. 28, 22; plur. מְחַפּוּת, constr.

clothing; see r. בַּקוֹם.

2. Trop. of things, the border, side, e. g. of a building 1 K. 6, 8. 7, 39; of the sea Num. 34, 11; of a city or country Josh. 15, 8. 10. 11. 18, 12 sq. Hence poet. Deut. 33, 12 (Benjamin) shall dwell between his shoulders sc. Jehovah's, i. e. between the sacred mountains, Zion and Moriah. Is. 11, 14 (the enemies) fly upon the shoulder of the Philistines, i. e. rush upon their borders, the figure being taken from birds of prey.

PLUB. FIRED, constr. FIETD 1. shoulder-pieces of the high-priest's ephod, Tim, Ex. 28, 7. 12. 39, 4. 7. 18. 20. See Braun de vest. Sacerd. p. 467.

2. sides of a gate, i. e. spaces on each side of a gate, Ez. 41, 2. 26.

3. shoulders of an axle, 1 K. 7, 3C also v. 34 קֹחַפּרָשָּׁ, as i. from the dual.

יותר in Kal not used, pr. to surround. Kindr. are בָּעָר, רָעָדָר; דְעָדָר; דְעָרָר, תָּוַר, תָּוַר, תָּוַר.

Piel 1. to surround, in a hostile sense c. acc. Judg. 20, 43. Ps. 22, 13.

2. to wait, as in Syriac and Chald. Job 36, 2; prob. from the idea of going round and round, comp. han no. 6, and han.

HIPH. 1. i. q. Pi. no. 1; in a hostile sense, to circumvent, Hab. 1, 4; but also in a good sense, c. > Ps. 142, 8.

2. Intrans. i. q. to crown oneself with any thing, to be crowned, see בְּבֶּים בְּבָּחִים בְּבָּחִים בְּבָּחִים בְּבָּחִים the prudent are crowned with insight.

Deriv. בֹחֵרֵת, and

ື່ງ m. diadem, crown, of the Persian king Esth. 6, 8; of the queen Esth. 1, 11 2, 17. Gr. zίταρις, zίδαρις, comp. Quint. Curt. 3. 3.

לְּחֶלֵים, f. capital, chapiter of a column, made of brass, sometimes in the form of lilies 1 K. 7, 19; and sometimes with pomegranates or the like, 2 K. 25, 17; so 1 K. 7, 16–20. 2 Chr. 4, 12. R. בַּחַר.

* ຟັກລຸ້ fut. ຟກລຸ to pound in a mortar, to bray, to mash, kindr. ກກຸລຸ ; Prov. 27, 22.—Chald. ຟກຸລຸ to pound, also to smite, to war.

Deriv. שׁהַבְּים a mortar.

*חַבְּלָּתוּ fut. יְלֵהוּ Deut. 9, 21; imper. plur. אָבָׁהוּ

1. to beat, to hammer, to forge, Joel 4, 10. Comp. quatio, percutio; kindr. לַבּד to beat, Lat. cudo, Arab. לֹב to pound in a mortar.

2. to beat in pieces to break, e.g. a vessel Is. 30, 14; the golden calf Deut. 9, 21. Part. pass. The crushed, i. e. emasculated by crushing or bruising the testicles, Lev. 22, 24.

3. to beat down, to rout an enemy, Ps 89, 24.

Piel 가파크 1. i. q. Kal no. 1, Mic. 4, 3 Is. 2, 4.

2. i. q. Kal no. 2, 2 K. 18, 4 2 Chr 34, 7

3. 1. q. Ka. no. 3, to smite a land, i. e. to lay it waste, Zech. 11, 6.

PUAL pass. to be dashed upon any thing; 2 Chr. 15, 6 they dash themselves nation upon nation, and city upon city, spoken of civil discord and war.

HIPH. fut. 1737, to smite an enemy,

i. q. Kal no. 3; c. acc. Num. 14, 45. Deut. 1, 44.

HOPH. fut. TOT, plur. TOT, to be beaten in pieces, broken, e.g. of a gate, Is. 24, 12; idol images, Mic. 1, 7; metaph. of persons, Job 4, 20. Jer. 46, 5.

Deriv. מָּהָרת, pr. n. מָהָרת, pr. n. בָּחָרת.

5

Lamed, the twelfth letter of the Hebrew alphabet, as a numeral denoting 30. The name, לְּכֶּי , signifies the same as בַּלְבֶּי ox-goad, in allusion to the figure of this letter in the Phenician alphabet.

It is interchanged: 1. With the other consonants of the class of liquids or semivowels, of which it is the softest; e.g. a) With בוץ and לְחָץ to urge; נְשָׁתָּח ; sheath לְרָנָא ,לְרַן Chald. נְדְנָח and אַלָּשׁבָּר ; cell, chamber בְּתַּן Syr. 🐪 🗘 בַּתַּן to give; in all which examples 3 seems to be the primitive form. Vice versa, שְׁמֹּגִיּלֶם; פְּסֵנְתֵּרִין Chald. צָּלָם; שָּׁסֵנְתֵּרִים; סֹבֹה , צֶּלָם; מְסֵנְתֵּרִין image, etc. where I seems to come from 's; comp. Dor. ηνθον, βέντιστος, for ηλθον, βέλτιστος, also the multitude of examples from the Arabic collected by Ev. Scheid b) With 7, ın Diss. Lugdd. p. 953. mostly so that as the harder letter is softened into 5, espec. in the later books and dialects, e. g. מַרְשָׁרָת chain, Chald. and Arab. בול מול איל, and even אַרְמֵנוֹת; malaces, with a softer pronunciation אַלְמָנוֹת Is. 13, 22; מולי מרב ! Chald. lo אַלוּ and אֲלוּ midst; comp. lelgior, lilium. Yet elsewhere the 5 sometimes appears to have zone over into the harder ה, e.g. אַלְמָנָה, midow; דֶּלָצִיִם Chald. أَوْصَكُدُوا , أَرْمَلُةٌ בּנְלוֹת loins; הַיְבָא Job 38, 32 for מָּנְיוֹת

Arab. جُبُكُمُ skull.
2. Sometimes with 7, as المجادة, Chald.

c) Rarely with בּלָנֹלֶת as בַּלָנֹלֶת

2 K. 23, 5; pr. n. סַלְּכָּה Arab. صِحْفٰل;

אלהות Sam. ארחות divinity; see also

he paronomasia in לָכִרשׁ and רֶבֶשׁ Mic.

אַד and אָדָר to go away, to depart, q. v. comp. the kindr. יְּבֶּיוֹל , בְּּתַוֹד ; לְּנִשׁל and בּּיִשׁל , mod. בְּּתַיל ; pr. n. אֵרְבָּאֵל , mod. בְּיַבְיל , rbid. see p. 129. Comp. also 'Οδυσσευς Ulysses; δάκψυον, lacryma; odor and oleo; δαής Lat. levir; medius, Fr. milieu, etc.

Quadriliterals are occasionally formed from triliterals by means of ל, viz. a) By inserting ל after the first radical, as אַלְּבֶּין, אַבְּיִלְּי, לְּבָּיִלְי, לִּבְּיִלְי, לִבְּיִלְי, לִבְּיִלְי, לִבְּיִלְי, לִבְּיִלְי, לִבְּילִי, בוּשְׁ לִבְּיִלְי, בוּשְׁ לִבְּילִי, בוּשְׁ לִבְּילִי, בוּשְׁ לִבְּילִי, בוּשְׁ לַבְילִי, בוּשְׁ לַבְּילִי, בוּשְׁלִי, בוּשְׁלִים בוּשְּבִים בוּשְׁלִים בוּשְׁלִים בוּשְׁלִים בוּשְׁלִים בוּשְׁבִּים בוּשְׁבִים בוּשְׁבִים בוּשְׁבִּים בוּשְׁבִּים בוּשְׁבִּים בוּשְׁבִים בוּשְׁבִּים בוּשְׁבִים בוּשְּבְיבְּים בוּשְׁבִּים בוּשְׁבְּיבְּים בוּשְׁבְּיבְּים בוּשְׁבִּים בוּשְׁבִּים בוּשְּבְּים בוּשְּים בוּשְׁבְּים בוּשְׁבְּים בוּשְׁבִּים בוּשְׁבִּים בוּשְׁבִּים בוּשְׁבִּים בוּשְׁבִּים בוּשְׁבִּים בוּשְׁבִּים בוּשְׁבִּים בוּשְּיים בוּשְׁבִּים בוּשְּבִים בוּשְּבִים בוּשְּבִיים בוּישְּבִים בוּשְּבִים בוּשְּבִים בוּשְּבִים בוּשְבִּים בוּשְּבִיים בוּשְּבִים בוּשְּבִיים בוּשְּבִיים בוּשְבּיבּים בוּשְבִּישְּבִים בוּשְּבִיש

לְּנִת and before monosyllables and barytone dissyll. לְ (מֹּ בֹחֹלֵ , תֹּבְּיָלָ , Lehrg. p. 628); בְּבֵּילְ see in its order; c. suff. בּלְּיָל, הַלָּיִ , בֹּלְיִ , בֹּלְיִ , בֹּלְיִ , בֹּלְי , בַּלְי , בַּבְי , בַּבְּי , בַּבְי , בַבְי , בַּבְי , בַּבְּי , בַּבְי , בַּבְּי , בַּבְי , בַּבְּי , בַּבְי , בַּבְּי , בַּבְּי , בַּבְי , בַּבְּי , בַּבְי , בַבְי , בַּבְי ,

A) Pr. as denoting motion, or at least direction towards any thing, a turning to or towards any object.

1. to towards unto. Gr. eic, espec. after verbs of going where it differs from

in that is put before the person to whom one goes, and before the place; . no. זלָה אָל and חַלַּה אָ see in חַלָּה אָל no. 1. p. 253; אוֹם c. אָל of pers. Gen. 37, 23. Judg. 3, 20, c. > of place 1 Sam. 9, 12. 2 Chr. 28, 9; ≥₩ c. >x of pers. and > of place Ruth 1, 8; and so after קרב, ברָד Job 33, 22, 543 1 Sam. 4, 10. Also to be לַמָבָר ; Job 10, 19 לַמָבָר Job 10, 19; Ez. 5, 10 to scatter to all the winds, -לכל רוּחָ. Job 12, 22. Mic. 7, 9. Also בָרָא לָ to call to any one, see in קרא. Put also before particles of place to intimate direction, like Engl. -ward, -wards, as לְמַטָּח ,vpwards לְמַנְּלָח backwards לָאַחוֹר downwards, etc. So in phrases like the following: Ps. 99, 5 רָגָלִיו לַחָרֹם רָגָלָיו worship towards his footstool i. e. turning towards it. Is. 51, 6 פאר לשמים ביניבם lift up your eyes towards the heavens.-Trop. of a turning or direction of the mind to, towards, upon any person or thing; e.g. קּיָּה לָּ, הִּלְּבָה לָ to look to, to wait for; לְשִׁמֵּב לִּ, to listen to; to lie in אַרַב ל , Ps. 84. 3 כַּלְחָה נַפְּשׁר ל wait for any one. Opp. is 12, see Gen. 9, 10. So ל-יפר Neh. 3. 15.--Sometimes > differs little from unto even unto; e.g. לְשֶׁבְעָּה unto fullness, satiety, Ez. 39, 19; ביותה even unto their death Ps. 73, 4; בֵּרוָ see in בַּרוֹ no. 1.

2. into, eis, spoken of a passing into another state or condition, e. g. to make or change to or into any thing. Gen. 2, 22 מובן די אַלהִים אַת־חַצַּלֶּע...לְאִשָּׁח and the Lord God made the rib...into a woman. 2 Sam. 5, 3. Job 17, 12. Hence בְּקַבָּהְ לָּ to change into; שוֹם ל, נָשָׁח ל, נָתַן ל, to make or place a person or thing into or for any thing; חַרָּח לָ to be for any thing, to become any thing, see in הַּנָּח no. 2. α , β . So by hyperb. for 'to become as any thing,' 1 Sam. 25, 37 יָרוּא חָיָח לָאֶבֶן and he became as a stone. With הַרָּה impl. Job 13, 12. Lam. 4, 3. Is. 1, 5 בל ראש לחלר the whole head is for sickness, is sick; comp. 2 Chr. 21, 18. Job 30, 31. So בַּרַת לְשׁנֵיִם to cut into two parts, Jer. 34, 18; comp. Lev. 8, 20.

3. It serves to mark the dative, like Engl. to and Fr. d prefixed to nouns, where the Greek, Latin, and German employ the dative case.—Thus

יביא ל , of bringing ; הַבּיא ל Gen. 27, 31; of forgiving, בְּיָלָא לִּ; of giving over, leaving, בוב ל Ps. 16, 10 תנים ל Ecc. 2, 18; of consulting, יַבַּץ ל, etc. So too ילָדָח לוֹ בֵן she bare to him a son Gen. 24, 36; בָּרָת בָּרָרת to make (grant) a covenant to any one, see in no. 3. a. Of a person to whom any thing is said, אָמֶר ל Gen. 27, 31. 34. Deut. 33, 9; or narrated, ספר ל , הגרד ל; or promised with an oath Deut. 6, 23 26, 3. 15. But for אָמֶר לָ to speak of any one, see below in no. 11.-Very freq. verbs in Hiph. are followed by > if they include the idea of giving, imparting, causing to any one, e. g. לחקרת ל to save life to any one Gen. 45, 7; הַּרָּהַן to give rest to Ex. 33, 14. Is. 14, 3. ל הְשְׁקַה ל K. 19, 20; also Is. 53, 11. Judg. 7, 2.

b) As marking the person (or thing) to or for whose use, advantage, profit, a thing is done or serves. Lat. Dat. commodi. Gen. 2, 20 For Adam there was not found a help, etc. 24, 4 and take a wife for my son Isaac. 45, 23. 50, 10. Ex. 26, 7. Neh. 8, 4. Gen. 12, 7 he built an altar unto Jehovah, in his honour. Ecc. 1, 3. 6, 11. 12. 8. 15. So too contra, as marking the Dat. incommodi, Prov. 17, 25 a foolish son is a grief לָאָבִיי to his father. 19, 13.—A reflexive dative of this kind is often added after verbs, and espec, verbs of motion, e. g. of going, as שׁמּב, אַזֵל, סולה; of fleeing, as נוס ; signifying strictly that one does a thing for his own advantage or pleasure, for himself; although by degrees it passed over into a pleonasm, which cannot well be expressed in English. Cant. 2, 17 קַּבָּר לְצָבָר my beloved, be thou (for thyself) like a roe. Job 15, 25 למו לא בשבו למו houses which none inhabit (for themselves). Ez. 37, 11. Prov. 13, 13. al. Gen. 12, 1 קה־לְהְ go for thyself. See Lehrgeb. p. 736 737.

c As implying an effect, impression, influence, to or upon a person or thing. Prov. 24, 9 אַרָם לַּץ לַּאָרָם לַּץ the scorner is an abomination to men. Cant. 1, 3. Job 10, 37 בְּיִּדְיִם לִּיִּ is it good to thee? sc. in thine eyes; comp. יְּיִרְיִם לַּר Ps. 69, 32. So יְּרִים לַר profane (be it) to me! tar be it from me, see in חְלִּילִּח מַר Here

too belongs Gen. 45, 1 then Joseph was not able לְהַרְאַפֶּרְ לָכֹל תַּוּצְבֵּרִם בָּלָרִי to refrain himself to (before) all them that stood by him, i. e. could not appear firm and unmoved to those present.

- d) Implying possession, or a dative of the possessor, Lat. est mihi; as הַרָה לָּר, אַרן לִר, רֲשׁ see in אַרן, רָשׁ. Also שלה ל what is to any one, what he has; Gen. 31, 1 בל־אָשֵר לְאָבִרנוּ all that was to our father, i. e. all that was our father's. 29. 9. 47, 4. See Lehrg. p. 672. ולה what is there to me and to thee? what have I to do with thee? see in no A.1.c. So too לָכָם לָכָם, שָׁלוֹם לָּךְ, peace (prosperity) be to thee, to you, i. e. be thine, yours, see בולש. Further: Of him who comes into the possession of any thing, to whom it becomes property, etc. as זְּרָה לִּר it becomes mine, see in הַּרָה no. 2. γ. β) Of him to whom any thing belongs as a duty, office, etc. 2 Chr. 26. אל לה לווים לחקטיר it is not unto thee (not thine), Uzziah, to burn incense 20, 17. 35, 3. Ps. 50, 16. Mic. 3, So perh. ישׁ לַאֵל רַדִיד it is permitted to the power of my hand; but see in by I. 2. p. 50. y) Of that to which a person or thing pertains; 1 K. 15. 27 and Baasha, the son of Ahijuh, לברת יששבר of the house of Issachar, pertaining to that tribe.
- e) As marking the cause and author of any thing, like the dative in Greek; also the instrument. Job 37, 1 לְּוֹאֵת יחבר לבר for (at) this my heart trembleth. Ps. 18, 45 לְשֵׁמֶע אֹדֶן רְשֵׁמְעוּ לִר at the hearing of the ear they obey me, because of the report of my fame. Num. 16, 34. Is. 19, 22 לְחֵר לְחֵם he is entreated of (by) them. listens to their prayers. Thus put: α) After passive verbs, Ex. 12, 16 הוא לְבָהוֹ יַעְמֵיה לָכָם this only may be done by you. Prov. 14, 20. Neh. 6, 1 ינשפע לפובלם it was heard by Sanballat. Gen. 14, 19. Ex. 13, 7. Lev. 21, 11. 1 Sam. 15, 13. Esth. 5, 12. Is. 65, 1. Syr. **△**, Hoffm. Gr. Syr. § 143. B) After other verbs having a passive sense; as הַּרָה לָ to be done by any one, Is. 19, 15; לְּחָלֵה to conceive by any one, Gen. 38, 18. 25. γ) In the inscriptions of poems, Lamed auctoris so called; exmp. the Jauctoris of the Arabs in

the titles of books, see Præf. ad Goli. Lex. So מִוֹשֹר לִנְיִר psalm of or by David Ps. 3, 1. 4, 1. al. לדוד מומר id. 24 1; also without the noun, לְדוִד of or by David Ps. 25, 1. 26, 1. 27, 1. al. comp. Ps. 86, 1. Hab. 3, 1. Is. 38, 9. etc. The same Dat. auctoris stands alone on Phenician coins; e. g. לצרנם) of the Sidonians, i. e. struck by them; אלצר of Tyre; in the corresponding Greek Σιδονιών, Τύρου. δ) In many other examples, where often some passive verb or the like is to be supplied; Is. 2, 12 בי יום ליהוח על־פל־גאה for the day of Jehovah, etc. i. e. the day of wrath and judgment held by Jehovah. 22, 5 for a day כִּר יוֹם מְהוּמֶח...לָארֹנֶר רָהוְח of confusion ... sent by the Lord Jeho vah; Sept. παρά Κυρίου. 28, 2. Zech. 14, 1. Ps. 3, 9 ליחוֹח הַיְשׁוּצָח from (by) Jehovah is deliverance. Job 33, 6. Jon. 2, 10. Is. 61, 2. 1 K. 10, 1. Jer. 10, 23. Ez. 1, או לְהַם fear was by them, they were terrible. 2 Sam. 3, 2. 3. 5. Hos. 6, 10.—Also of the instrument, as הַבָּה לָפִר נהבב to smite with the edge of the sword, see in פח no. 3; so רָאָח לַבִּרָן to see with ללטונוד נגביר 12, 12. Ps. 12, 5 ללטונוד נגביר with (by) our tongue will we prevail, conquer.

- f) Often after nouns signifying master, lord, God, or servant, minister, also friend, enemy, and the like, as marking those relations to any one; comp. Gr. αναξ ανδρεσσιν Il. 5. 546, also εταίρος, φίλος, έχθρὸς τινί et τινός. So espec. where the first noun is indefinite, as 12 ברטיד A son of Jesse 1 Sam. 16, 18, contra לבור ל בורניםר THE son of Jesse. בורניםר Gen. 45 8. אַ לְּחִים לְ ; Is. 37, 16 פֶּבֶּר לְ ; Gen. 9, 25-27. 40, 12; also Gen. 14, 18. 1 K. 18, 22. 1 Chr. 27. 33. 1 Sam. 14, 34. שנא ; Job 30, 29 רַעַ לְ ; K. 5, 15 אֹהַב לְ ל Deut. 4, 42; אורב ל Num. 35, 23. etc So the Phenicians; see Monumm. Phæn. p. 199, 351.
- g) Sometimes also Hebrew writers, especially the later ones. who inclined to Chaldaism, employ \(\frac{1}{2}\) (the sign of the dative) incorrectly after active verbs for the accusative, as in Chaldee, Syriac, and Ethiopic; e. g. אַבְּלַ Jer. 40. 2, אַבְּלַ Lam. 4, 5, אַבְּלַ Job 5, 2; comp 1 Chr. 16, 37. 25, 1. Ps. 135, 11. etc Once \(\frac{1}{2}\) is thus put before a whole sea

.ence, which must be regarded as in he accus. Is. 8, 1 and write upon it with a common stylus (these words), אַרָּאָל hasting to the spoil, etc. comp. v. 3, where \$\frac{1}{2}\) is omitted; see in אָרָע Pi. no. 1.

4. Many of the examples above cited (no. 3. d, and e. y) would properly be translated in Lat. by the Genitive, in Engl. by the Gen. or by of with its case; and hence in various other kinds of examples also, b maybe taken as a sign of the Genitive; comp. the like use of the Greek dative for the genitive by the figure called Κολοφώνιον, e. g. ή χεφαλή τῷ ἀνθρώπῳ, see Bernhardy's Greek Syntax, p. 88; also the Gascon idiom, le fils à Mr. A. s'est marié avec la fille à Mr. B. for de. a) Where several genitives are dependent on one nominative, as דברי the chronicles, annals, הַנְמִים לְמַלְכֵי יְשׁ of the kings of Israel 1 K. 15, 31. חלפת a part of the field of Boaz Ruth 2, 3; also Judg. 3, 28. 1 K. 15, 31. 2 K. 5, 9. Josh. 14, 1. So too where the nominative has an adjective, as בַּן אַחַד 1 Sam. 22, 20. In both these kinds of examples the usual form of the construct and absolute could not well be applied. Comp. Lehrg. p. 673. b) After numerals, Gen. 7, 11 in the six hundredth year לְחַנֵּר נֹחָ of Noah's life. ראשון לכל the first of all 2 Sam. 19, 21; באחר להם one of them Ez. 1, 6; באחר להם on the first day of the month Gen. 8, 13. Ez. 1, 2. c) As marking the genit. of the possessor, comp. in no. 3. d. Ecc. 5, 11 הַשָּׁבְב לֶבְשִׁיר the abundance of the rich man. Ps. 37, 16 מִנְם לְצֵּהִיק the little of the righteous man. Is. 34, 6. Jer. d) Where adverbs with ? are put before nouns, and thus take the force of prepositions; as פָבִיב לָ prep. also מַצַל ל i. q. הַחָּח preposit. So מַצַל ל, פְּקְרֶם לְּ, מְחוּץ לִּ, etc Tichig בְ, 631. 3.

From the primary signification of direction or turning to or towards any thing, come also the following tropical senses:

5. Spoken of time, it denotes: a) The point of time to or until which something is done, etc. i. q. אַר. Am. 4, 7 I have withholden the rain from you when yet three months בּרַבְּיר to the harvest. Deut. 16 4 shall not remain all night בּרַבּיר un-

6. to, even to, until, usque ad; comp. in no. 1 fin. Bo בלר חק even to ne measure, i. e. without measure, Is. 5, 14; even to no remnant, until none were left, Ezra 9, 14; also 2 Chr. 20, 25. 1 Chr. 22, 4; comp. 2 Chr. 36, 16. Judg. 16, 16 vexed למור even unto death, comp. Gen. 27, 46. Hence Of a number to which any multitude amounts, as Greek είς μυρίους, πρὸς μυ-פוֹסעה לַמַאָח וְעָשִׂרִים לֹחַיָּים לַמָּאָח וְעָשִׂרִים 2 Chr. 5, 12 פֿתַנִים לַמָּאָח priests to the number of a hundred and twenty. But 1 Sam. 29, 2 belongs in no. 13 below. b) Of degree, amount, even; Deut. 24, 5 לֹא רַעֲבֹר עַלֵּיו לִכֹל הָבֶר there shall not pass over (be imposed) upon him even any thing, not the slightest charge; comp. עד in the phrase לא בין אָחָר. So 2 Chr. 7, 21. Ecc. 9, for even a dog לְכֶלֶב חֵר הוּא טוֹב וגו' פִר 4 alive is better than a lion dead.

8. It marks a direction of mind to wards any one, either to, for, or against, e. g. קיסיד ל pious towards God Ps. 4, 1; פּׁבּבּבּבּ פְּשָׁה הָטָּדְ הַסָּר ל see in הַטָּדְ to sin against any one, see in הָיִדְ to be angry against, see in הַיִּדְ ל ; הָיִם to plot against Ps. 37. 12.

9. Here too it forms a Dat. commods (comp. no. 3. b), for, in behalf of any one, for his advantage, on his side, etc

10. Spoken of a cause, reason, motive, on account of, because of, for, Lat. prop-

ter; comp. Arab. בול באר Lam causal. So in רְּשָׁלְ, רְשִׁלְּ, wherefore? Gr. sis זו; אַסְסָּיִּ זוֹ, Germ. wozu? Also בְּיִלְי, propterea, therefore. Gen. 4, 23 I have slain a man יְבַבֶּבְּי for my wound (because he wounded me), יְרַבְּר לְּתַבְּרָחִי, yea, a young man for my stripe. Is. 14, 9. 15, 15. 36, 9. 60, 9 (comp. 55, 5, where it is more fully בְּבָּבִי Hos. 10, 10. Lev. 19, 28. Josh. 9, 9. Ezra 3, 13.

11. As marking the object of discourse, etc. of, for, about, concerning, Lat. de. Lev. 14, 54 וֹאַת הַחוֹרָח לְכָּל־נָגָד this is the law for (concerning) every kind of plague. Ps. 22, 31 יָסָפָּר לַארֹנֶי לַהוֹר it shall be recounted concerning the Lord to the coming generation. So after verbs of speaking Gen. 20, 13. Ps. 3, 3; of commanding Ps. 91, 11. Esth. 3, 2; of singing Is. 5, 1. 27, 2; of inquiring, as נישאל לשלום ל; comp. Gen. 42.9. Hence of the subject or argument of an oracle, as למצרים concerning Egypt Jer. 46, 2. 48, 1. 49, 1. 7. 23. 28. 23, 9. So Arab. J Kor. Sur. 3. 162. Sur. 4. 64.

12. Of the end or final object; as for help, either as sought or given, Is. 10, 3. 20, 6. 31, 1; לְבַצְבוּר אָלָיִהְ, אִינְהָיּל, אָלְבִּצְבוּר for nought, in vain. So בַּצְבוּר בַּצָבוּר

14. As denoting reference or relation, as to, in respect to, as for, in; and thus subjoined: a) After adjectives, to mark the nature or quality of an attribute; e. g. נְדוֹל לְעשׁר וּלְחָכְמַח great in (as to) riches and wisdom, comp. 1 K. 10, 23; יַקנים לְיִמִים older in years Job 32, 4; קרול לפראה Josh. 22, 10. Comp. Lat. præstantior ad rationem sollertiamque,' Cic. Nat. Deor. 2. 62. b) After verbe, Gen. 17, 20 and לישמעאל as for Ishmael, I have heard thee. 19, 21. Num. 18, 7. Ps. 12, 7. Comp. Lat. 'ad omnia alia ætate sapimus rectius' Ter. Ad. 5. 3. 45. c) After substantives; 2 Chr. 21, 3 and their father gave them great gifts קלבסף in (as to) silver and gold. 16, 8. Also before a subst. put absol. at the beginning of a clause; as Is. 32, 1 אלשירים מור לְשִׁים מור and as for princes they בא הושים... בל־ shall rule justly. Ps. 16, 3 ... בלקדושים... as for the saints ... all my de light is in them. 17, 4. 32, 6.

Note. It is affirmed by some (Ewald Krit. Gramm. p. 603. Kl. Gramm. § 326), and denied by others (Winer in Simonia Lex. p. 509, 510), that > 1s also prefixed even to the nominative case; and the following examples are quoted: 1 Chr 3. 2. 7, 1. 24, 20. 22. 2 Chr. 7, 21. Ec 9, 4. Ps. 89, 19. But it would seem that most of these examples may be referred to one or another of the acknowledged senses and constructions of this particle; (although in particular examples l would explain it differently from what Winer has done;) while nevertheless the 5 in such instances stands before what would otherwise have been the nominative. Thus Ps. 89, 19 our shield is or the Lord, and or the Holy one of

lerael our king. For 2 Chr. 7, 21 and Ecc. 9, 4, see above in no. 6. In 1 Chr. 7, 1 and 24, 20, 22 we may render: to the sons of Issachar, to the Levites, sc. belonged, are to be reckoned, those who follow. In 1 Chr. 3, 2 הַשָּׁלְישֵׁר לָאָבְשָׁלוֹם the third was Absalom, the reading with is indeed suspected, since it is wanting before the names of the other five sons v. 1-4, and is not found in 20 Mss. of Kennicott; yet \stands in the same way before the predicate after הַיָּה in תרו לחול לרב להבב ולפרשום 2 Chr. 16, 8 they were (for) a huge host in (as to) chariots and horsemen. So too 2 Chr. 15, 3, for which see below in B. no. 3.

B) Less frequently ; is spoken:

1. Of rest or delay at, on, in a place, i. e. the being at a place to which one has come; comp. Lat. ad, also és 30órous εζοντο Od. 4. 581; Germ. zu Hause, zu Leipzig. E. g. ביר at one's side; בירן at one's right hand, see לימין בי; at the door of his tent Num. at the entrance of the city Prov. 8, 3; לחות כמים on the shore of the sea Gen. 49, 13; 'ברבר ם in i. e. before id. לפנר ; the eyes, in the sight of any one This use of ; is more extensive in the poets and later writers, who sometimes Ps. פָת און put it for the common ב, e. g. און Ps. 41, 7, and בחוץ 2 Chr. 32, 5, i. g. בחוץ foris; למצים at Mizpah Hos. 5, 1; in the pit, i. e. in prison, Is. 51, 14.

2. Trop. of time, and spoken of a point of time to which an action has approached so as to coincide with it; comp. in A. no. 5. Hence a) Of time when, i.e. the moment or point of time at or in which any thing is done; chiefly in poetic style and in the later writers who imitated this. E.g. לַבַּקָר in the morning, early, Ps. 30, 6. 59, 17. Am. 4, 4, for the usual לאיר so לאיר at day-light, dawn, Job 24, 14; לערב at evening Gen. 49, 27. Ps. 90, 6. Ecc. 11, 6, for the usual בַּעָבָב; לַצֵּח שֶּׁרֶב Gen. 8, 11, לְרוּחַ חַוּוֹם Gen. 3, 8, מבים בא השבים at the time of sunset Josh. 10, 27; also conjoined לבֹּקֵר וּלָעֵיב 1 Chr. 16, 40. 2 Chr. 2, 3. b) Of a time within which any thing is done, e.g. בְּטֶׁלְשֶׁל שותים within three days Ezra 10, 8. חַיָּמִים סנרם שלש שנרם once in three years 1 K. 10, c) Of a space or interval of time after the lapse of which any thing is to be done; comp. Gr. sis triautor both 'for a year,' and 'after a year,' and so Engl. 'in a year.' Gen. 7, 4 לְּמָרִם עִּוֹרְ עִּרְּבְּיִם עִּוֹרְ עִּרְּבְּיִם עִּרְבְּיִם עִּרְבְּיִם עִּרְבְּיִם עִּרְבְּיִם עִּרְבְּיִם עִּרְבְּיִם עִּרְבְּיִם עִּרְבִּים עִּרְבִּים עִּרְבִּים עִּרְבִּים עִּרְבִּים עִּרְבִּים עַרְבִּים עִּרְבִּים עָרָבִים עִּרְבִּים בְּבִּים עַרְבִּים בְּבִּים בְּבִּים בְּבִּים בְּבִּים בַּבְּים בַּבְים בַּבְּים בַּבְּים בַּבְּים בַּבְּים בַּבְּים בְּבִים בַּבְּים בְּבִים בְּבִּים בְּבִים בְּבִּים בְּבִים בְּבִּים בְּבִים בְּבִּים בְּבִּים בְּבִּים בְּבִים בְּבִּים בְּבִים בְּבִּים בְּבִּים בְּבִּים בְּבִּים בְּבִים בְּבִּים בְבִּים בְּבִים בְּבִּים בְּבִּים בְּבִּים בְּבִּים בְּבִים בְּבִּים בְּבִים בְּבִים בְּבִּים בְּבִּים בְּבִּים בְּבִּים בְּבִים בְּבִּים בְּבִים בְּבִּים בְּיבּים בּבּיבּים בּבּים בּבּים בּבּים בּיבּים בּיבּים בּיבּים בּיבּים בּיבּים בּבּים בְּבִים בְּבִּים בְּבְּים בְּבּים בְּבּים בְּבּים בְּבִּים בְּבּים בְּבּים בְּבּים בְּבּים בְּבּים בְּיבּים בְּבּים בְּבּים בְּיבּים בְּיבּים בְּיבּים בְּיבּים בְּיבּים בּיבּים בּיבּים בּיבּים בּיבּים בּיבּים בּיבּים בְּבּים בְּיבּים בְּיבּים בּיבּים בּבּים בּיבּים בּיבּים בּיבּים בּיבּים בּיבּים בּיבּים בּיבּים בּיבּים בּבּיבּים בְּבּים בְּבּיבְים בּבּים בְּבּים בְּבּים בְּבִיבְים בְּבּיבְּים בּבְּבּים בְּבִּיבְ

3. Also of the state or condition in which one is; where espec. in the later writings the partic. ! is said to be used in nearly the same sense as 2. examples however are doubtful; and most of those usually referred hither, admit of a different solution. E. g. לחלר see in A. no. 2; לצמאר Ps. 69, 22, see in no. 9; מַלְאֵל רָדָר see in no. 3. d. β. So מבר apart, separately, may be referred to B. no. 1; also לְבָּטִי in security, securely; לְצֶּבֶּק justly; לַצָּבָּק gently; for Is. 5, 14 see in A. 6; and so Job 41, 25.— Contra, 2 Chr. 15, 3 לְישֵׂרָצֵל כ מולא בלחר אַבֶּח וּלְלֹא ונו' and long time to Israel (he hath been) without the true God, and without a teaching priest, and without law; here it might be difficult to say in what לְלֹא differs from בָּלֹא; unless we prefer to render it: and for a long time was Israel without the true God, etc. see in A. 13. fin. Further, we have in 2 Chr. 20, 21 לְהַדְרֵח לְדֵשׁ in holy ornaments, for בַּהַרָּרָח כֹּרֶשׁ id. Ps. 29, 2. 96, 9. 1 Chr. 16, 29. This analogy also serves to strengthen the usual interpre-לַרָקְמוֹת הּיבַל לַמֵּלֶהְ 15, 15 tation of Ps. 45, 15 in embroidered garments (adorned with these) shall she be brought unto the king.

C) The *Infinitive* with prefixed has in general the nature and signification of a noun, or rather of the Engl. infin. with to; e. g. Inf. riugh:

2. Lat. faciendo, for doing, הְרָהְ לְבְשׁוֹּח to be ready or disposed for doing (to do), see הְּיָה חָה. 3. dd. Ellipt. לְהִישׁׁרְבָּנִי Jehorah is ready to save me, i. e. will save me, desires my safety. Is. 38, 20 21, 1. 44, 14. So ellipt. and negat. צֹלְי rives one may not do, Am. 6, 10; or, one cannot do, etc. Judg. 1, 19, comp. Josh. 17, 12.

- 3. Lat. faciendi, of doing; Num. 1, 1 in the second year and in their coming out, i.e. after their departure from Egypt.—In other examples is c. inf. signifies:
- 4. even to, until, is. 7, 15. Comp. above in A. 5. a.
- 5. on account of, because, Is. 10, 2 init. 30, 1 בְּשְׁשֵׂוּת Num. 11, 1. Comp. in A. 10.
- 6. as if, as though, 1 Sam. 20, 20. Comp. in A. 13.
- 7. at a time, when; לְּפְנֵית נְּרֶב lit. 'at the turning of evening,' when evening trew near, at even tide, Gen. 24, 63.
- D) Once > seems to serve as a Conjunction, and is apparently prefixed to a finite verb, in the sense of that, like

Arab. לֵב for לֵב ; thus 1 K. 6, 19 in the common reading, that thou mayest place. But as this sense is harsh in connection with the context, we may pernaps with Ewald, Heb. Gram. p. 213, regard אָבָּה as a sort of reduplicated infin. for אָבָּהְ, as also in 1 K. 17, 14 Cheth.

Chald. prep. i. q. Hebr. 1. to, into, iowards, spoken of place, Dan. 2, 17. 4, 19. 6, 11. 7, 2.

- 2. As sign of the *Dative*, Dan. 2, 5. 7. 9. Put often also with the *Accusative* after active verbs, Dan. 2, 10. 23. 24. 25. 5, 4. Also as a sign of the *Genitive*, Ezra 5, 11. 6, 3. 15.
- 3. Prefixed to the *Infinitive*, after verbs of speaking, commanding, etc. Dan. 2, 9. 10. 12.

Note. For Chald. או as prefixed to the forms of the fut. of הַּוְהַ, e. g. בְּלֵה, etc. see in הָּוָה, note, p. 247. Thesaur. p. 734.

אלל, and 35 times אלל according to the Masora, e. g. Gen. 37, 13; Adv. of negation, no, not. Antique forms were אַלָּב, רְלַּבְּלֵב, לַּבְּלֵבְ, whence אַלָּב, לַבְּלֵב, לַבְּלֵב, Syr. of and בַּ, Chald. אל, Arab. J. The ultimate root is איז q. v. whence also אלר, לַבָּלָב,

1. Like Gr. où, où, it expresses an absolute negative, and is put: a) With a Preter, unlike by q. v. as Gen. 2.5. 4, 5. 45, 1. 8. al. b) With Futures, as

Gen. 3, 4 לא מוח חמחהן thou shall not surely die. Ps. 16, 10 לא חלוב thou will not leave. With the 2d pers. it often interdicts, and thus stands for the negat. imperative as Ex. 20, 15 לא הגלב thou shalt not steal. v. 5. Gen. 3, 1. 2. 24, 37 Lev. 19, 4. 25, 17. Deut. 25, 4; here it differs from 3x which expresses dissuasion, but comp. Prov. 22, 24. With the 3d pers. Gen. 31, 32 לא יַדְעָהוּ 4e shall not live, i. e. let him die. So Arab. 🔰 with the Fut. condit. De Sacy Gr. I. § 419. Whether לא is put (like אַל) with the fut. in clauses marking purpose, may justly be doubted; e.g. Ex. 28, 32 x3 בקרש (so) it shall not be rent, not: 'that it be not rent.' Is. 41, 7 he fasteneth it with nails, אֹל יִמוּט thus it movelk not, stands firm. Job 22, 11. c) It stands also where the substantive verb is omitted; as Ps. לא אל חַפַּץ רַטָּע אַתַּח 5, 5 thou art not a God having pleasure in wickedness. Ex. 16, 8. 2 Sam. 18, 12. Is. 63, 9. Very rarely with a Participle, where זין is the usual negative; or with an Infinitive, where בלתי is comm. employed.— As to its *place* in a clause, 🖈 is always closely connected with the verb, and immediately precedes it; although occasionally for the sake of emphasis a word may be placed between the two. as Gen. 32, 9 לא יעקב יאמר עוד שמף. 1 Sam. 8, 7. Ez. 16, 47. Job 22, 7. 34, 23.

The following uses of this particle may likewise be noted:

- 2. Absol. in answer to a question, no, nay, Zech. 4, 5. Job 23. 6 will he contend with me with all his might? No (12), but, etc. Also in declining an invitation, Gen. 19, 2 nay, but we will abide in the street all night. 23, 11. Is. 30, 16; comp. Gen. 18, 15.
- 4. Put for אָלְּא with no, i. e. without, 1 Chr. 2, 30 and Seled died שׁנְּלָּא without children. Ps. 59, 4. 2 Sam. 23, 4

 Job 34, 24. דְּרָהְ אֵלָא without way Job 12.

24. ETR H'S without men, deserted, desolate, Job 38, 26.

5. i. q. פֶּרֶם not yet, 2 K. 20, 4. Ps. 139, 16.

6. Prefixed to nouns it gives them a negative or contrary meaning, like Engl un, in, im. a) Before adjectives, not pious, i. q. ungodly, Ps. 43, ו; ז א כו not strong, i. q. infirm, weak, Prov. 30, 25; לא חבם שוש unwise Deut. 32, 6. b) Before substantives, as לא אַל q. d. non-deus, a no-god, i. e. an idol, Deut. 32, 21. Jer. 5, 7; אָלָא פֶץ not wood, spoken of a man in opp. to a rod or instrument of wood, Is. 10, 15; אַרָּשׁ , לֹא אָרֶם , לֹא אָרֶם, spoken of God, as not to be brought into comparison with mortals, Is. 31, 8. But the sense is different in phrases like ib. v. 3, לְלָאׁ חֲכָמֶת Job 26, 2 and לְלָאׁ כֹחָ where there is an ellipsis for: 'he who hath no power, no wisdom; see below in C. 2. c) For the phrase לא כל see under d) With an adverb, as לא מִעט no. 3. no little, i. e. much, Is. 10, 7.

7. חוב not even, see in חוב no. 2; not much different is אַרְּשִׁרְעָּדְ Judg. 4, 16.—Also אַרְשִּׁרְעָּדְ Deut. 24, 5; see in אַ A. 6. b.

8. By pleonasm אל is joined with אַרן 1 K. 10, 21; with מַרָם Zeph. 2, 2.

Note. Some assign also to his the power of a subst. nothing, but the examples adduced are not certain. In Job 6, 21 the reading is doubtful; and Job 31, 23 has his may be rendered, I could not so. do any such thing. Comp. however Chald. https://doi.org/10.1001/1

With prefixes & is connected as follows:

A) בלא 1. Prep. varying in signification, according to the different significations of the particle D. a) not in a certain time, comp. 2 of time, A. 5; i. e. out of, beyond a certain time. Lev. 15, 25 שלא בח־נהָח beyond the time of her uncleanness. Also before, i. q. בְּטֶבֶּם, Job 15, 32 בלא רומו before his time, comp. above אלא for שַּטָּט, no. 5. b) not for a certain price, comp. 3 of price, B. 3; Is. 55, 1. Ps. 44, 13; also ⊃ לא ב Is. 45, 13. e) not with sc. any thing, i. e. without, 1 Chr. 12, 33 בְּלֹא לֶב וַלֶב not with a double heart, i. e. with one heart, with the whole soul, comp. Ps. 17, 1. Job 8, 11. Ez. 22, 29. 2 Chr. 30, 18 they did eat the passover בַּלְאֹ כֻבַּרוּכּ without (doing) as

2. Conj. with fut. in that not, i. e. sc that not. Lam. 4, 14 בלא דוכלו היבלו אינום so that (men) cannot touch

their garments.

B) אַלֹאַ nonne? is not? etc. Gen. 4, 7. 20, 5. Job 1, 10. Num. 23. 26; annon? 1 K. 1, 11; implying an affirmative answer, and אֹלָם is often therefore nearly i. q. הַּיָּח, חַּיָּח, lo! behold! 1 Sam. 20, 37 lo! the arrow is beyond thee 2 Sam. 15, 35. Ruth 2, 8. Prov. 8, 1. 14, 22. 22, 20. Job 22, 12 (parall. רָאֵח). Hence for מַלֹּאוֹ in the books of the Kings, we find in Chron. often הַּנָּח, e.g. 2 K. 15, 36 בַּתְלֹא הַי lo! they are written in the book, etc. comp. 2 Chr. 27, 7; so 2 K. 20, 20. 21, 17, comp. 2 Chr. 32, 32, 23, 18. etc. Very rarely both particles stand together; as הַלֹא חָנָּב 2 Chr. 25, 26 הלוא הנח Hab. 2, 13. See Gesch. d. Heb. Sprache p. 39. The LXX also often render אלא או by idou Josh. 1, 9. 2 K. 15, 21. In Samar. and Rabbinic פו הלא

common for חנה .—Arab. אוֹל, אוֹל.

C) * 1. in not, i. q. without, once 2 Chr. 15, 3, pr. in the not having.

2. as though not, Job 39, 16, see in בְּאַשֶׁר לֹא A. 13. Elsewhere also for בַּאָשֶׁר לֹא , Is. 65, 1. Job 26, 2. 3.

Note. By a certain laxness of orthography, $n^{1/2}$ is occasionally written for $n^{1/2}$ to him, according to the Masorites fifteen times in all, Ex. 21, 8. Lev. 11, 21, 25, 30, 1 Sam. 2, 3, 2 Sam. 16, 18, Ps. 100, 3, 139, 16, Job 6, 21, 13, 15, 41, 4. Ezra 4, 2. Prov. 19, 7, 26, 2. Is, 9, 2, 63, 9. Vice versa also $n^{1/2}$ is put for $n^{1/2}$ 1 Sam. 2, 16, 20, 2. But several of these examples are doubtful.

차는, once 하는 Dan. 4, 32 Chethibh i. q. Heb. 화는 1. not, no, non, Dan. 2, 5. 9. 10. 11. 3, 12. 14. 45 annon? ib. 3, 24. 4, 27. 2. nothing, Dan. 4, 32.

רבר (no pasture) Lo-debar, pr. n. of a town of Gilead, 2 Sam. 17, 27; written in c. 9, 4. 5 בון ושׁל ישׁל און איני וויבר

(not my people) Lo-ammi, symb. name of a son of Hosea, Hos. 1, 9.

רְתְּמָהוֹ (not compassionated, r. בְּתְּמָהוֹ (not compassionated, r. בְּתָּמָה) Lo-rukamah, symbolical name of a daughter of Hosea, Hos. 1, 6. 8. 2, 25.

* בְּאָב obsol. root, kindr. with אַלָּחָב to burn, and thence to thirst. Arab. אַ mid. Waw, to thirst.—Hence

Arab. () mid. Waw, to thirst.—He

* הְלֶּאֶד in Kal only fut. רְלָּאָד, apoc. מְמַלָּא

1. to be wearied, exchanged, i. q. אָלָּאָרוּ. The where see for the origin. Chald אָלָּאָרוּ and אַלְּאָרוּ id. Syr. אוֹ id. Aph. בֹּבְּיֹר.

Job 4, 5 but now it (calamity) is come upon thee, אֵלָאַרְיִּ and thou faintest. With c. inf. to labour in vain, not be able, Gen. 19, 11.

2. to be weary of any thing, to take ill, Job 4, 2.

NIPH. i. q. Kal, but more usual.

1. to be weary, exhausted, to faint; Part. fem. לְּבְּׁהְּ weary Ps. 68, 10. Espec. to labour in vain, Is. 16, 12; c. inf. Jer. 20, 9. Also to weary oneself, sc. by vain labour, Jer. 9, 4.

2. i. q. Kal no. 2, to be weary of any thing, to take ill, to be grieved, with inf. Is. 1, 14. Jer. 6, 11. 15, 6; inf. c. ? Prov. 26, 15 it grieveth him (the sluggard) to bring his hand again to his mouth. Intens. to disdain, to loathe, Ex. 7, 18.

Hiph. הַלְאָח 1. to make weary, Jer. 12, 5. Ez. 24, 12.

2. to weary out, to tire one's patience, ls. 7, 13. Mic. 6, 3; comp. Job 16, 7. Deriv. אָאָלָה, also

(wearied) pr. n. Leah, the elder daughter of Laban and wife of Jacob, Gen. 29, 16 sq. 30, 9 sq. 34, 1.

* DND i. q. 345 and 375, to wrap ground, to muffle, to cover, 2 Sam. 19, 5. Comp. Sanser. lud, Gr. λάθω, λανθάνω, Lat. latea.—For 325 Job 15, 11, see under 34.

마하는 i. q. 망한 part. Kal from r. 마하 q. • 마하는 adv. softly, gently, see 마다.

* The obsol. root; Arab. If Conj IV, also Eth. AAN, to send a messenger TAAN (to be sent), to wait upon. to minister, AAN a minister, servant. Kindred are 727, 727.

Deriv. מַלְאָבֶה, הַלְּאָבֶה, הַמְלָאָב, and pr. n. מַלְאָבר.

(of God sc. created, comp. Job 33, 5,) Lael, pr. n. m. Num. 3, 24.

* משל obsol. root, of doubtful signification; Arab. שׁ is to agree, to be congruent. Perh. מַּשְׁלָּ may be softened from הָיִב, aignifying to make a noise, whence הָיִב multitude, and pr. n. בַּעַם, בְּעַבּם; comp. בִּעָבַם, —Hence

m. c. suff. לְּאִפְּר , לְאָפִר Is. 51, 4; plur. לָאָפּרם.

1. a people, nation, only poetic, Prov. 11, 26. 14, 28; Plur. Gen. 25, 23. 27. 29. Ps. 7, 8. 9, 9. al.

2. Plur. Leummim, pr. n. of an Arab tribe. Gen. 25, 3; supposed to be the same with the Alloupaidian of Ptolemy 5. 7.

לְבֶּב m. (r. לֶבֶב c. Makk. כֶּב, o. suff. לָבֶּה, לָבֶּה, plur. לָבֶּה, לָבֶּה, לָבֶּר,

לְבֶּבֶּי m. conetr. בְּבַּלְ, c. suff. לְבָּבֶּי בֶּי ; plur. לְבָבִי 1 Chr. 28, 9, c. suff. once לְבְבִּדְיָן Nah. 2, 8.

with fat; see the root. Arab. 2, Syr. Eth. An, id.—2 Sam. 18, 14. Ps. 45, 6. al. As the heart is the central point for the blood, and the seat of life it is often put:

a) i. q. שׁבָּי (Hom. φρωνες) anima, life, the vital principle, Ps. 84, 3. 102, 5. Jer. 4, 18, comp. שׁבֵּי in v. 10. Hence the heart is said to live, to recreate itself, Ps. 22, 27; or to be sick Is. 1, 5; and even to sleep and wake Ecc. 2, 23. comp. 8, 16. Cant. 5, 2. Also to stay the heart is to refresh oneself with food and drink, see אַל בַּבָּי Ex. 9, 14 אָבָּי אַ upon the heart, i. e. upon thee, thyself.

b) Further, with the Hebrews as in Engl. the heart is the seat of the feelings, affections, and emotions of various

508

kinds. e. g. of love, as Judg. 5, 9. 16, 15 thy heart is not with me, i. e. thou lovest me not; (contra, to love with all the heart, Deut. 4, 29. 6, 5;) of confidence, Prov. 31, 11; contempt, Prov. 5, 12; joy, Ps. 104, 15; sorrow, Neh. 2, 2. Ecc. 7, 3; contrition, Ps. 109, 16; bitterness, Ps. 73, 21; despair, Ecc. 2, 20; security, רבון לב Ps. 57, 8. 108, 2. Poetically there is also ascribed to the sorrowful a heart sick, wounded, grieved, Prov. 13, 12. 14, 13. Is. 61, 1; to the timid a heart which melts, Is. 13, 7. Deut. 20, 8; to the inflexible and obstinate a hard heart (see מבררות, קשח like a stone Ez. 11, 19. 36, 26, not circumcised Lev. 26, 41. The words too by which we utter or express those feelings, are poetically ascribed to the heart; and thus the heart is said to cry out, Hos. 7, 14; to lament, Is. 15, 5; to pant, to sigh, Ps. 38, 9. Also to pour out the heart is i. q. to pour out one's feelings in tears, Lam. 2, 19.-Espec. heart is put for fortitude of mind, courage; so عند bold. courageous. ו Sam. 17, 32 אַל־רִשל לָב אָדָם עָלְרו let no man's heart fail, etc. Gen. 42, 28 וְצֵּעֵא and their heart went forth, their לְבַּם courage failed. 2 Sam. 7, 27. 17, 10. Jer. 49, 22. Neh. 3, 38 [4, 6]. Firmness of heart is also put for the same, Job 41, 15 [24]. Commotion, agitation of mind seems to be implied in Job 15, 12: מהד יפְחַף לְבֶּף whither doth thy heart carry thee away?

c) In reference to the mode of thinking and acting, i. e. to disposition and character; in which sense there is ascribed te any one a clean heart, Ps. 51, 12; sincere 1 K. 3, 6; faithful Neh. 9, 8; upright 1 K. 9, 4; also on the contrary, a heart perverse Ps. 101, 4; contumacious, froward, Prov. 7, 10; deep, i. e. hidden, crafty Ps. 64, 7; ungodly Job 36, 13; also double-minded men are said to speak with a double heart or mind, Ps. 12, 3 בְּלֵב וָלֵב יִדַבּרּ; comp. contra, 1 Chr. 12. 33 בלא לב ולב with one heart, sincere-Further, a heart or mind that is wide רֹחֵב Prov. 21, 4, great אָדָל Is. 9, 9, high mai Ez. 28, 5, signifies pride; but the former also denotes joy, Is. 60, 5.

d) As the seat o` will, purpose, determination. I Sam. 14, 7 קַּיִּם בָּלֹי

לְּבְּבֶּךְ do all that is in thy heart, wha thou wilt or hast determined. Is. 10, 7 לְּבָבִּר is in his heart. Is. 63, 4 the day of vengeance אַבָּר is in my heart, i. e. I have decreed it, will bring it to pass. So a thing is said to be יוֹם יוֹם לַבִּר in my heart, i. e. I have purposed it, 1 K. 8, 17. 18. 1 Chr. 22, 7. 28, 2. 2 Chr. 1, 11. 29, 10. בּלְבָּבָר i. e. after my own heart, to my own pleasure, 1 Sam. 13, 14. Ps. 20, 5; so בְּלָבָר Jer. 3, 15, אַבֹּרְבָּר לֵבָּר 1 Sam. 2, 35. Also בִּלְבָּר valk in the ways of thy heart, follow out your own desires, will.

e) To the heart is also ascribed understanding, intelligence, wisdom, (comp.

heart, intellect, Lat. cor Cic. Tusc 1. 9. Plaut. Pers. IV. 4. 71, also cordatus i. e. discreet, prudent.) and even too the faculty of thinking, Is. 10, 7. 1 Chr. 29, 18.—1 K. 10, 2 she (the queen of Sheba) spake with him all that was in her heart, i. e. all she knew. Judg. 16, 17 he told her all his heart i. e. all he knew. Ecc. 7, 2. Hence one is said to be קבם לבב wise of heart Job 9, 4, comp. 1 K. 10, 24; et contra מסר לב void of understanding, foolish, Prov. 7, 7. 9, 4 אַנְשֵׁר לֵב viri cordati, men of understanding, intelligent, Job 34, 10. 12, 3 בס־לר I too have understanding as well as you. בֹח לָב strength of understanding Job 36, 5, spoken of the infinite wisdom of God. A fat heart, i. e. covered over with fat, is put for a dull and callous understanding, Is. 6, 10; see in שַׁמַלָּ. -The consciousness of right and wrong the Hebrews expressed by: the heart knoweth, is conscious to itself, Ecc. 7, 22.

f) Trop. heart is put for self, like שַּבָּק no 5, in the formulas אַרְבָּבּר , אָבֶר בְּלַבּר , אִבְּר בָּלַבּר אָ לֹרְבָּבוּ , אַבָּר הַלָּבּוּ , אָבֶר הַלָּבּוּ i. e. oneself; see in אָבָר no. 2, also in דָבַר Pi. no. 1. f.

2. Metaph. heart, for the middle, midst, inner part, e. g. of the sea, Ex. 15, 8; of the heavens, Deut. 4, 11. 2 Sam. 18, 14 הַצְּבֶּק הַ in the midst of the terebinth. So καρδία τῆς γῆς Matt. 12, 40.

בל and בל Chald. m. the heart, i. q. mind, intellect. Dan. 4, 13. 7, 4; c. suff. בל 7, 28; הבל 2, 30. 5, 22; הבל 4, 13. 5, 20. 21.

* אֹבְלְ and בְּבִי, obsol. root, whence are derived אַבְּי, לְבִּר, לְבִּי, lion, lioness. Prob. onomatopoetic, imitating the sound of lowing, roaring, like old Germ. liuwon, leuen, Engl. to low, whence Germ. Leu, Lowe, comp. Gr. צוֹשׁי, Lat. leo.

לְבָאוֹת (lions, see לְבִי) Lebaoth, pr. n. of a city of Simeon, Josh. 15, 32; more fully ביח לְבַאוֹת 19, 6.

* בּבְּלֵית in Kal not used, prob. to be fat. The primary idea lies in the slipperiness, lubricity, of fat things; which notion is expressed by the syllables בּבְּלִית to be fat, בְּבָּלִי, בְּבָּלִי, בְּבָּלִי, נוֹיָ בְּלֵי, נוֹיִ בְּלִי, to be smooth, slippery; Sanser. lip illinere. Hence בַּלַי, בַבְּלִי, רבִילִי, the heart, as covered with fat, and therefore called also בַּבְּתַ q. v. no. 1. b. Also בּבְרַלִים, v.

NIPH. denom. from בְּבֶב אָבְאָב, pass. of Pi. no. 1, to be without heart, i. e. to want understanding. Job 11, 12 רְאִרשׁ נְבוּב יִּלְבֵב but man us hollow (empty) and wanteth understanding; yea, man is born like a wild ass's colt, signifying the weakness and dullness of human understanding in comparison with the divine wisdom. There is a paronomasia in the words בַּבְּבָּב and בַּבָּבְּב בּרָלְבָּב To this interpretation, which alone accords with the context, I have formerly objected, that there was no example of the privative power of Piel thus transferred to Niphal; but this objection is re-

in hepate læsus est, hepate laboravit, oin hepate læsus. Others compare Syr. cordatum fecit, animum addidit; Ethpa. cordatus, confortatus est; and render thus: but the foolish man will become wise, (when) the wild ass's colt is born a man, i. e. never; contrary to the dignity of the Hebrew.

PIEL 225 1. Denom. from 225, to rob one of his heart, i. e. to ravish the heart, spoken of a maiden, Cant. 4, 9. Comp. on this species of denominatives, Heb. Gramm. § 51. 2. c.

2. Denom. from לְבִיבוֹח, to make fat rakes, 2 Sam. 13, 6. 8. See לְבִיבוֹח.

בָּבֶב heart, see under בַּבָּב.

לבב Chald. see in Chald. בלב

מבר alone, see קבר

* לָבָר, אָפָא פּפּ דָּגָּא.

מבר f. contr. for לְתַבְּּהוּ flane, Ex. 3, 8 as לְתַבְּּהוּ for יְתַקְּמָרֵל —Others derive i from r. לבב לבכ לבכלב Samar. to shine, to give light, kindr. with לַתָּב

לְבָּדֵר f. (r. לְבָּב the heart, Ez. 16, 30; plur. לְבָּב Ps. 7, 10. Prov. 15, 11.

לבנח see לבונה.

and לברש m. once with fem. signif. see no. 2. R. בּבּי

1. a garment, vestment, i. q. אבן and mostly poet. Job 24, 7. 10. 31, 19. 38, 9. Ps. 22, 19. 45, 14. Prov. 27, 6. Jer. 10, 9. Spec. a splendid garment, Job 38, 14 ביו לביו לביו למיו and (all things) stand forth as in splendid attire, i. e. the earth as illumined by the morning sun comp. Esth. 6, 9. 10. 11. Is. 63, 1. Trop of the skin Job 30, 18; of the armature or scales of the crocodile Job 41, 5.

2. Metaph. a wife, spouse, Mal. 2, 16. Freq. in Arab. comp. Kor. Sur. 2. 183 wives are your garment, and ye are theirs; so the words خشي and ثاب to put on a garment, and also to lie with a woman. See more in Schultens Animady. ad Ps. 65, 14.

לבולם Chald. i. q. Hebr. no. 1. Dan. 3, 21.

in Kal not used, Arab. لَبُطُ to throw upon the ground, to prostrate.

NIPH. to be thrown down, to fall, to perish, Prov. 10, 8. 10. Hos. 4, 14.

לְבְּל m. (ד. לֶּבֶא) a lion, not found in sing. Plur. m. בְּבָאוֹ lions Ps. 57, 5, fem. לְבָאוֹת lionesses, c. suff. לְבָאוֹת Nah. 2, 13; see לָבָרא.

לְברא a lion, pr. a lioness, so called from their roaring, see r. אָלָב; a poetic word, Gen. 49, 9. Num. 24, 9. Deut. 33, 20. Job 4, 11. 38, 39. Is. 5, 29. 30, 6. al.

Arab. هُلُبُوءٌ بَالْبُوءُ , لَلِيَّةٌ , لَكِبَاءً , وَلَدِيَةً , لَبُأَةً Arab. هُلِيَةً , وَلَدِي

lioness; Copt. ALGOI lion, lioness, and also a bear. Bochart, in Hieroz. I. p. 719, supposes this word to denote, not the male *lion*, but the *lioness*; and this rests on good grounds, though different from those assigned by him, viz. a) It

ווס, where it can hardly be a mere synonyme, Gen. l. c. Num. l. c. Nah. 2, 12. Is. 30, 6. b) The passages in Job 4, 11 and 38, 39, accord much better with a lioness than with a lion. c) In Ez. 19, 2 the letters אים ביר certainly imply a lioness, and the pointing אָבָּיָּלְּיָּ savours of grammatical artifice. d) The masc. term nation is no objection, since there are many names of female animals with masc. endings; as אָבִיּלְ she-ass, ביר ewe, זַבְּיּגָּא she-goat.

לְבִיאָ f. Ez. 19, 2 a lioness; see לְבִיא lett. c.

f. plur. (r. בַּבַּב) a species of cakes prepared in a frying-pan, prob. with fat, q. d. fat-cakes, perhaps a kind of omelet or the like, fried in fat; 2 Sam. 13, 6. 7. 8. 10. Sept. κολλυφίδες, Vulg. sorbitiuncula. Hence the denom. verb Pi. בַּבַּב no. 2, q. v.

ליברם see, לבּרם.

* לְבֵלְ 1. to be white, in Kal not used, בּנְיָת , לָבֶּוְ milk.
2. Denom. from לָבְּנֵית , to make bricks,

Gen. 11, 3. Ex. 5, 7. 14. Arab. أَلِّبَن id. Hiph. 1. Causat. to make white, metaph. to purify, to cleanse from the filth

of sin, Dan. 11, 35.
2. Intrans. to become white. Ps. 51, 9.
Is. 1, 18. Joel 1, 7. On verbs of colour in Hiph. see Heb. Gramm. § 52. 2.

HITHP. to purify or cleanse oneself, Dan. 12, 10.

Deriv. פְלַבֵּן, and the nine here following (without בַּלָבָּן).

35. 37. Ex. 16, 31. Lev. 13, 3 sq. Zech. 1, 8. White raiment was worn on festive occasions, Ecc. 9, 8; comp. Hor. Sat. 2. 2. 60. Ep. 2. 2. 3, 4.

2. Laban, pr. n. a) The son of Bethuel, an Aramæan, the father-in-law of Tacob, Gen. 24, 29. 50. c. 29-31. b) A place in Arabia Deut. 1, 1.

לְבָּן i. q. לְבָּלְ no. 1, white, constr. לְבָּךְ Gen. 49, 12.

יות בול ביות בול in the phrase לכבור Ps. 9, 1. Here some take לבול as a pr. n. Lebben,

of one of David's enemies; others regard has servile and he as the pr. n. of a Levite, as in 1 Chr. 15, 18. Some moderns suppose he ran to be the name of a musical instrument. Better to read ranky as in many Mss. with virgins' voice (ranky by Ps. 46, 1) for the boys, to be sung by them; he being taken as collective. See he no. 3.

f. (r. לֶבֶלֶה) 1. the white, poet. for the moon, as מָבֶּלְה for the sun, and

Arab. تَمَوْ moon, from to be white. Cant. 6, 10. Is. 24, 23. 30, 26.

Lebanah, pr. n. m. Ezra 2, 45. Neh.
 48.

לְבֵּנֶה f. (r. לֶבֵּנֶה) a brick, a tile, dried in the sun or burnt, Gen. 11, 3. Ez. 4, 1. Plur. לְבֵנִים Gen. l. c. Ex. 1, 14. 5, 7 sq. Is. 9, 9. al. So called from the white and chalky clay of which bricks were made, as described by Vitruv. II. 3. Arab.

מְבֶּבֶּי m. (r. לְבֵּיְ) a species of tree or shrub, so called from the whitish colour of its bark or leaves. Gen. 30, 37. Hos. 4, 13. According to the Sept. and Arab. in Gen. styrax, storax, called in Arab.

and Vulg. in Gen. λείκη, populus alba, the white poplar. See Celsii Hierobot. I. p. 292. Michaelis Supplem. p. 1404. Rosenm. Alterthumsk. IV. p. 263.

רָבְּרָּהְ f. (r. לָבֶּלָ) 1. whiteness, clearness, transparency, Ex. 24, 10.

2. Libnah, pr. n. a) A city in the plain of Judah, the seat of a Canaanitish king, afterwards assigned to the priests and made an asylum, Josh. 10, 29. 12, 15. 15, 42. 2 K. 8, 22. al. b) A station of the Israelites in the desert, Num. 33, 20.

ا بازت and إلان f. Gr. λίβανος, λίβανωτός, Arab. أَلِيَالُّ , Syr. الْمَعْدِدُ.

1. frankincense, Lev. 2, 1. 15. 5, 11. 24, 7. Num. 5, 15. Is. 60, 6. al. So called from the white colour which marks the purest frankincense, Plin. H. N. 12. 14 or 32. It is found not only in Arabia, Is. 60, 6. Jer. 6, 20; but also in Palestine according to Cant. 4, 6. 14 unless in

these latter passages the word is to be understood of other odoriferous plants. Used chiefly for burning incense. See Celsii Hierobot. I. p. 231 sq. Rosenm. Alterthumsk. IV. p. 153 sq.

2. Lebonah, pr. n. of a city near Shiloh, Judg. 21, 19. Now Lubban, see Bibl. Res. in Palest. III. p. 90.

לְּבְּכֹּוֹץ , in prose always with the art. אָלְבְּלֵּוּן 1 K. 5. 6. 9. Ezra 3, 7; poet. without it, Ps. 29, 6. Is. 14, 8 (comp. Ps. 29, 5); but also with it, Is. 29, 17. 33, 9. Cant. 4, 11. 15; pr. n. Lebanon,

Libanus, Gr. Alβaros, Arab. بُنْنَان, Syr. ______, a celebrated mountain on the confines of Syria and Palestine, described as abounding in cedars (see יבאן), vines Hos. 14 8, and various kinds of fragrant plants Cant. 4, 11. Hos. 14, 7. It consists of two lofty parallel ridges, of which the western one is called uat' εξοχήν, Lebanon. Libanus; while the eastern ridge bears the name of Anti-Lebanon, and in its high southern part, that of Hermon, תַּרְמּוֹן q. v. [The whole eastern ridge is called by the Arabs Jebel esh-Shurktyeh; while its southern part or Hermon, as having upon it ice in its ravines for a great part of the summer, takes the name of Jebel eth-Thelj, snow-mountain; but more commonly that of Jebel esh-Sheikh. The name לבנון Lebanon comes from the whitish colour of the limestone rock; see Bibl. Res. in Palest. III. p. 439.—R.] -The valley between the two ridges of Lebanon and Anti-Lebanon is now called seel el-Būka'a; different from which is the הַלְבְנוֹן the valley of Lebanon Josh. 11, 17. 12, 7, see in בַּקְצָה. See Reland Palæstina I. p. 311. Burckhardt's Travels in Syria, p. 1 sq. Rosenm. Bibl. Geogr. I. ii. p. 236 sq. Bibl. Res. in Palest. III. p. 314, 345, 439.

לְבְיִי (white) Libni, pr. n. of a son of Gershon, Ex. 6. 17. Num. 3, 18. Also as patron. Libnite Num. 3, 21. 26, 58.

שיחור לְבְנָת see לְבְנָת.

* מֶבְׁם and מֶבְּם Lev. 16, 4. Ps. 93, t; fut. שֹׁבְּי, imper. שֹבֶּל.

1. to put on a garment, i. e. upon oneelf; Arab. لَيْسَ, Syr حُصُه, Ethiop.

Ann, id. With acc. of garment, Lev 6, 4. Jon. 3, 5 של משל and they put on sackcloth. Gen. 38, 19. 2 Sam. 14, 2; to wear 2 Sam. 13, 18. With אם of the member Lev. 6, 3; once c. ב Estl. 6. 8 as Lat. 'induit se veste,' and Arab. בני ל בני הואל ביי Absol. to clothe oneself, Hagg. 1, 6.—Part. pass. של כני ל בני ל ב

2. Trop. in various senses: 104, ז הור וְדְרָר לְבַשְׁתְּ splendour and majesty hast thou put on, sc. as a gaiment. Job 7, 5 בשרר רמה my body hath put on worms, is clothed or covered with worms. Ps. 65, 14 לָבְשׁוּ בְּרִים הַאַּאוֹ the pastures are clothed with flocks. clothed with slain, i. e. lying לבש הרגים in a confused heap of the slain, and covered by them, Is. 14, 19. b) Often, to put on or be clothed with shame, i. e. to be covered with it, Job 8, 22. Ps. 35, 26. 109, 29; cursing Ps. 109, 18; righteousness Job 29, 14; terror Ez. 26 16; astonishment Ez. 7, 27; salvation, welfare, 2 Chr. 6, 41. Ps. 132, 9; strength Is. 51, 9. 52, 1. etc. Comp. the Homeric formulas, δύειν άλκήν Il. 19. 36; έννυσθαι άλκήν 20. 381; ἐπιέννυσθαι άλκήν Od. 9. 214. There is a play upon this twofold use of the word in Job 29, 14: יולבשקר בילבשור I put on righteou. ness, and it put me on, i. e. without I am clothed with righteousness as a garment, and within it fills me wholly. In like manner the Spirit of the Lord is said to put on any one, i. e. to fill him. to come upon or enter into him, Judg. 6, 31. 1 Chr. 12, 18. 2 Chr. 24, 20; comp. Luke 24, 49. Comp. the Syr. phrase المراة Satan has put thee on, i. e. has entered into thee, Ephræm Opp. Syr. II. 504, 505.

Pual part. קלְבָּשׁר Ezra 3, 10, and בְּנְרִים 1 K. 22, 10. 2 Chr. 18, 9, clothed in (royal or priestly) robes.

Hiph. to put on a garment upon another, to clothe in or with any thing with two acc. of pers. and garment Gen. 41, 42 של הול בני און בניי און ביי און

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Ex. 28, 41. 29, 5. 40, 13. 14. 1 Sam. 17, 38. Ez. 16, 10. al. With acc. of garment and אַס of the member, Gen. 27, 16 the skins of the kids דָּלְבִּישָׁה עֵּל רָדָרִי she put upon his hands. With acc. of pers. only, Gen. 3, 21. 2 Chr. 28, 15. Esth. 4, 4.—
Trop. Job 39, 19 דְּבָּיִה עַּנְאָרוֹ רַבְּיִטָּה הַנְּיִלְּיִּה נִינְיִי עַנְּאָרוֹ רַבְּיִים הַנְּאָרוֹ רַבְּיִים וּ 15. Esth. 4, 4.—
Trop. Job 39, 19 דְּבָּיִה הַנְּאָרוֹ רַבְּיִים בַּיִּרְיִּ בִּינְּאָרוֹ רַבְּיִים הַנְּיִּים בַּיִּים בַּיִּים בַּיִּבְיִים בַּיִּבְּיִים בַּיִּבְיִּה נִינְיִים בַּיִּבְיִּה וּ 15. בּיִבְּיִים בַּיִּבְיִּה נִינְיִים בַּיִּבְיִּה וּ בִּיבְיִים בַּיִּבְיִּה נִינְיִים בַּיִּבְיִּה נִינְיִים בַּיִּבְיִּה נִינְיִים בַּיִּבְיִּה נִינְיִים בּיִבְּיִּה נִינְיִים בּיִּבְיִּה נִינִים בַּיִּבְיִּה נִינְיִים בּיִּבְיִּה with a mane; see in בּיבְייִבְייִּה נִינְיִים בַּיִּבְיִים נוּ בְּיבִּיִּה נוּ נוּבְּיִבְּיִים נוּבְּיִים בּיִּבְיִים בּיִּבְיִּה נוּבְּיִים בּיִּבְיִּים בּיִּבְיִּים בּיִבְּיִּה נוּבְּיִים בּיִּבְיִּים בּיִבְּיִים בַּיִּבְּיִים בּיִבְּיִים בַּיִּבְּיִים בְּיִבְּיִּה נִינְיִים בְּיבִּים בּיִּבְּיִים בִּיבְּיִים בִּיבְּיִים בִּיבְּיִים בְּיבִיים בּיבִּים בְּיבִּים בְּיבִים בְּיבִּים בּיבִּים בּיבִּים בּיבִּים בּיבִּים בּיבִּים בּיבִּים בּיבִּים בּיבִּים בּיבְּיִים בְּיבִּים בְּיבִּים בְּיבִּים בְיבִּים בְּיבִּים בְּיבִּים בְּיבִּים בְּיבִּים בּיבִּים בּיבּים בּיבִּים בּיבִּים בּיבְּיבִּים בּיבִּים בּיבְּים בּיבְּיבִּים בְיבִּיבְים בְּיבְּיבְים בְּיבְּיבְים בְּיבְיבִּים בְּיבִּים בְּיבְיבִּים בְּיבְיבִּים בְּיבְּיבְים בּיבּים בּיבִּים בּיבּים בּיבִים בְּיבְיבִּים בְּיבְיבִּים בְּיבְיבִּים בְּיבְּיִים בְּיבְיבִּים בְּיבְיבְיים בְּיבְיבְים בְּיבְיבְיּים בְּיבְיבְיבְים בְּיבְיבְים בְּיבְיבִים בְּיבְיבְיבִים בְּיבְיבְיבְּיבְיבְיבְּים בְּיבְיבְיבְיבְים בְּיבְיבְיבְּים בְּיבְיבְיבְים בְּיבְיבְּים בְּיבְיבְ

לְבַּשׁ Chald. fut. לְבַּשׁ to put on a garment, c. acc. Dan. 5. 7. 16.

Aph. בְּלְבִישׁ, after the Heb. form, to clothe, with acc. of garment and א of pers. Dan. 5, 29.

לָבִישׁ see לָבָשׁ.

אב' m. (r. לְּבָּג) pr. as it would seem, 'a deep cavity, basin;' comp. Syr. בו 'basin, dish, Gr. צמאס, צמאס, Lat. lacus, lacuna. Then as the smallest measure of liquids among the Hebrews, a log, containing according to the Rabbins the twelfth part of a Hin (יְדִין), or six eggs; equal to about 3½ gills Engl. Lev. 14, 10. 12. 15. 21. 24.

obsol. root. Arab. has for one of its meanings, to be deep, e. g. vater, the sea; depth of the sea, abyss.—Hence Heb. 3.

75 (perh. strife, quarrel, r. 775) pr. n. Lod, a large village of Benjamites, Neh. 7, 37. 11, 35. 1 Chr. 8, 12. Ezra 2, 33.—Gr. Αύδα, Αύδδη, Lydda, Acts 9, 32. 35. 38. 1 Macc. 11, 34. Jos. Ant. 20.

2; afterwards Diospolis. Now Ludd. See Reland Palæst. p. 877. Bibl.
 Res. in Palest. III. p. 49 sq.

לבוד obsol. root, in Arab. to strive, to quarrel; hence pr. ח. ל, and בּלְבַּד for בָּלְבָּד son of strife, q. v.

רה Chald. nothing. i. q. אלָ, Dan. 4, 32 Cheth. See in אלָ.

Deut. 3, 11 Cheth. for kb not.

AUΩ, to burn, to flame. The origin lies in the notion of licking, lapping gliding over, which is contained in roots beginning with the syllables π, π, π, π, and is variously transferred (see under the verb Ση); especially to flame which seems like a tongue to lick, 1. e. to be lambent; see Ση, and comp. γλώσσα πυρός Acts 2, 3.

Deriv. the three following, and לָבָּהָם, , מַּבְּהָבָה.

לַהַב m. plur. לְּהָבִים Is. 13, 8, constr. לָהָבִי Is. 66, 15.

1. a flame, Judg. 13, 20. Job 41, 13. לַּחָב אָּט Joel 2, 5. Is. 29, 6. 30, 30; פַּיֵּר לְּחָבִים אַנּ בְּּעָּר וֹנָיִרְם אָנוֹיִר לְּחָבִים לַּחְבּים faces of flame are their faces, i. e. red and burning (flushed) with anxiety, agitation; comp. Ps. 10, 2. 39, 4.

2. flame of a weapon, i. e. glittering brightness, e. g. of a spear Job 39, 23; of a sword Nah. 3, 3. Hence genr. blade of a sword Judg. 3, 22.

לַהְבּוֹת (r. בּיַהְ constr. לָּהְבּה £z. 21, 3; plur. לָּהְבּוֹת Ps. 105, 32, constr. לָּהָבוֹת Ps. 29, 7.

1. a flame, i. q. בּחַב but more freq. Num. 21, 28. Is. 5, 24. 10, 17. 43, 2. 47, 14. Joel 1, 19. 2, 3. Dan. 11, 23. al. שׁאַ הְבְּחָב fire of flame, i. e. flaming fire, Is. 4, 5. Lam. 2, 3; בּחַבוּח אַשׁ id. Ps. 105, 32; שֹׁשׁ flames of fire Ps. 29, 7.

2. i. q. לְחַב no. 2, blade of a spear, its point or head, 1 Sam. 17, 7.

m. plur. מתב גפיטָע. Gen. 10, 13, pr. n. Lehabim, a people of Egyptian origin, i. q. לברם Libyans. Comp. on the affinity of forms אין מחל and דוֹ under let. די, p. 238. This is prob. the primitive form, since the roots בּלָאַב, are doubtless softened from לַּלָּבְּרַב.

be eager, greedy, for any thing; often trop. to be eager, zealous, for any thing; to hear or learn diligently; nearly i. q. Engl. to study. The primary idea is that of languishing, fainting, sc. from exertion; see not, and, and, hence

m. study of letters, learning, as Aben Ezra well, Ecc. 12, 12; parall. with פַּמָרִים the making of books. Sept. μελέτη, Vulg. meditatio.

obsol. root, Arab. Le to press, to oppress. Hence.

לחד Lahad, pr. n. m. 1 Chr. 4, 2.

in Kal not used, prob. i. q. rep; and in; pr. to have burning thirst; hence, as this is a trait of rabid dogs, to be mad, rabid, like a dog; to be enraged, frenzied. Thus.

HITHPALP. part. Εξιστώς a madman, one insane, Prov. 26, 18. Sept. Aldin. and Symm. πειφώμενοι tempted, driven, sc. by a demon. Venet. εξεστώς.—A secondary form, prob. derived from the idea of insanity, is the Syriac στο Δοδοδιτρυίτ, horruit.

* [. מוֹלֵילֵ pr. to lick, to lap, see in to burn, to flame; Ps. 104, 4 מוֹלָילִילִי then to burn, to flame; Ps. 104, 4 מוֹלֵילִילִי שׁמִּ לְּחָבִים the flaming i. e. those breathing out fire and flames, trop. Ps. 57. 5. Syr. Chald. id.

Piel 275 1. to make burn, to set on fire, c. acc. Ps. 83, 15. Is. 42, 25. So of the breath, Job 41, 13 [21].

2. to burn up, to consume, c. acc. Joel 1, 19. 2, 3. Ps. 106, 18.
Deriv. פלחם

* וֹלָבְעָם, (comp. under ה, p. 238,) pr. to wrap up, to cover; then to use secret and magic arts; whence לְּבִּעִם q. v.

m. (r. לְחֵט I) pr. flame; hence glittering blade of a sword Gen. 3, 24. Comp. מַלַּיִב uo. 2

m. magic arts, enchantments Ex. 7, 11, i. q. לְּחָים in v. 22. R. לָּחָם ll

in Kal not used. Arab. وألف in Kal not used. Arab. والموادية in Kal not used. Arab. والموادية in Kal not used. Arab. والموادية الموادية ا

HITHP. part. מְחַלְּחָמִים 'things greedily swallowed,' dainty morsels, Prov. 18, 8. 26, 22.

לְתֵּן therefore Ruth 1, 13; see in תוּן 1, 259.

רוו (ל Chald. (בין with ל 1. i. q. Heb propterea, therefore, Dan. 2 6. 9. 1. 24. Hence

2. As an adversative particle, by a transition like that of Heb. אָבָּן, see n אָבָּן p. 474. c. β, nihilominus, nevertheless, i. q. but, Ezra 5, 12; and so after a negative Dan. 2, 30; i. q. except, Dan. 2, 11. 3, 28. 6, 8.—Some regard this as a different word, made up from אֵלְ and אָרַ.

לו twice for אל note, see אל note, p. 506. col. 2.

לוֹ דְבָר, see לֹּג דְבָר, אָ p. 507. לוּ, see in גֹיּג.

* Kid obsol. and perh. a secondary root, to negative, i. q. xid q. v. Hence kid not, also

להא 1 Sam. 14, 30. Is. 48, 18. 63, 19; לא 2 Sam. 18, 12 Cheth. elsewhere ז'; see note.

2. Conj. conditional, if, implying that the thing supposed does not exist is not true, or at least is very uncertain and

mprobable; comp. DR C, and Arab. J, De Sacy Gr. 1. \$885. It is followed. according as the sense requires: By the præter, Deut. 32, 29 לה חַכְּמה ישפרלה זאת if they were wise (which they are not), they would understand this. Judg. 13, 23 לוּ חַמּץ דֵי לַחַמִּיחֵנּה לא לקח מידנו if the Lord were pleased to kill us, he would not have accepted, etc. 8, 19. 1 Sam. 14, 30. Mic. 2, 11. b) The Future, Ez. 14, 15 if I shall send evil beasts upon the land (which I do not say will take place),...16...these (three upright men) alone shall be delivered. In v. 13 is יבי in the same sense; while in vv. 17. 19, the conditional particle is wholly omitted. c) A Particip. 2 Sam. ולה אנכר שׁקַל על כַפַּר אַלָּף כַּסְה 18, 12 לא אַשׁלַח דַּדְר וגוי even if I should have weighed out to me a thousand shekels (which no one will do), yet would I not put forth my hand, etc. Ps. 81, 14. רַשׁ, Num. 22, 29.—Comp. אַלָּא. An example of aposiopesis is Gen. 50, 15 35 יו יששמנה יוֹסָת if now Joseph should persecute us! what then? Sept. well as to the sense, μή ποτε.

Note. As to the origin, was and as are prob. i. q. לא לוא, non, nonne? see אלא, לא no. 2; which latter was so pronounced in interrogation as to express desire, and thus passed over into a particle of wishing; e. g. לו יחודה shall he not live? i. e. Oh that he might live! לו רחר nonne sit? i. q. sit! Comp. Gr. ov in entreaties, as Od. 7. 22 ovx ar pos δόμον ανέφος ήγήσαιο 'Αλκινόου. ib. 22. 132.-This view is confirmed by the analogy of the Syriac; in which the various significations of the Heb. particle are expressed by particular forms; thus the primitive negat. is a nonalso nonne? the optative is utinam; the conditional if.

* בְּלֵב obsol. root, i. q. לְּבָּל to thirst; kindr. בְּלֵבְ. Arab. id.—Hence

gentile n. plur. 2 Chr. 12, 3. 16, 8. Nah. 3, 9, also לבים Dan. 11, 43, Libyans, every where joined with the Egyptians and Ethiopians. Comp. לְּחָבִים Libyan. strictly, 'inhabi-

tant of a dry and thirsty land.' from בירם. Comp. ביים.

* 775 Lud, 1 . n. of two nations of tribes, viz.

1. A people descended from Shem, Gen. 10, 22; not improbably the *Lydians* in Asia Minor, according to the opinion of Josephus, Ant. 1. 6. 4.

2. A people of Africa, (perh. of Ethiopia,) sprung from the Egyptians, and accustomed to fight with bows and arrows, Ez. 27, 10. 30, 5. Is. 66, 19; also plur. לבּדִים Ludim Gen. 10, 13. Jer. 46, 9. See J. D. Michaelis Suppl. 1418. Bochart Phaleg IV. 26.

לְנְיִה 1. to fold, to wreathe, to twine, whence לְּיִהְה and הֹיִב a wreath, garland, לְיִהָה a serpent coiling himself in folds; comp. רְשָׁלָּיִה Arab. לעם to twist a cord.

a cord, لوك to be distorted, Conj. III to coil oneself, as a serpent.

2. to join oneself to any one, to cleave to him; pr. to fold oneself around him. Chald. אָלְאָ, Syr. Zab. וֹבֶּׁב, id. Ecc. 8, 15 it is good for a man to eat and to drink and to rejoice, יוֹדָּאָ בְּלְנָנְּעָּ בַּבְּעָלָן for this will cleave to him (abide with him) in his labour; Vulg. hoc solum secum aufert de labore suo. Hence

3. to borrow, q. d. to bind oneself to any one, Lat. nexus est, Neh. 5, 4. Deut. 28, 12. Part. The a borrower Ps. 37, 31. Prov. 22, 7. Is. 24, 2.—Comp. Lat. nexus, i. e. a debtor given up, bound to serve his creditor till payment is made, Varro Ling. Lat. 6. 5. Liv. 2. 27. ib. 8. 28.

NIPH. to join oneself to any one, like Kal no. 2; either in society and friendship Is. 14, 1. Dan. 11, 34. Esth. 9, 27; or for aid Num. 18, 2. 4; or, in respect to the Deity, for worship Is. 56, 3. 6. Jer. 50, 5. Zech. 2, 15 [11].—Constr. c. by Num. 18, 2. 4. al. by Gen. 20, 34. Is. 56, 3. al. by Ps. 83, 9.

HIPH. causat. of Kal no. 3, to let borrow, i. e. to lend; with acc. of pers. pr 'to bind to oneself.' Deut. 28. 12. 44 Prov. 19, 17 חוות בילות הוא מלות בילות בילות בילות a lender to Jehovah; also with acc. of thing Ex. 22, 24. Absol. Is. 24, 2. Prov. 22, 7. Ps. 112. 5 Sept. δανείζω, ἐκδανείζω.

Deriv. לְּיָתְ , לְּיְרָתָן , לְּיְרָתְ pl. לּיָת and pr. n. לֵּיִר.

* 175 1. to bend, to bend aside; Arab. 55 to bend, to incline.

2. to turn away, to depart, fut. plur. אָבָּן c. בְּבָּי, Prov. 3, 21.

Niph. part. ילָבְּי perverted, i. e. perverse, wicked, (comp. עָּבֶשׁ , צָּבָשׁ,) Prov. 3, 32. Neutr. ילִנוֹי perverseness, wickedness, Is. 30, 12. More fully Prov. 14, 2 perverse in his ways, and 2, 15 ילוֹיִם בְּבַעְבָּלּוֹיָם id.

HIPH. fut. מלדף inflected in the Chaldee manner (like ללדן from ללדן, i. q. Kal no. 2, to turn away, to depart, Prov. 4, 21. See Heb. Gr. § 71. n. 9.

m. 1. As the name of a tree or shrub bearing nuts, Gen. 30, 37; either

2. Luz, pr. n. a) An ancient city of the Canaanites, called also an area Bethel as the seat of a sanctuary, see n. 12. b. Gen. 28, 19. 48, 3. Judg. 1, 23; with n loc. n. Gen. 35, 6. Josh. 16, 2. 18, 13. b) Another in the district of the Hittites, founded by an inhabitant of the preceding, Judg. 1, 26.

* [] obsol. root. Arab. J to shine, to glitter; comp. levxós, γλανκός; λεύσσω, γλαύσσω; Lat. lux, Germ. leuchten, Engl. to lighten. Hence to be polished, smooth.

Deriv. לוחים, לוח .

m. plur. רבודה, הוחה, a tablet, table. Syr. בשל, Arab. לשל, Ethiop. APU, id. a) Of stone, on which any thing is inscribed or cut in, דְבָּיִה הוֹח בֹּב. 24, 12, 31, 18, and לְּבִּיה הַיִּה בְּיִה הַיִּה בְּיִה בְּיִה בְּיִה בְּיִה בִּיה בְּיִה בִּיה בְּיִה בְּיִה בִּיה בּיִה בּיִּה בּיִה בּיִה בּיִּה בּייב בּיִּה בּייב בּ

boards Ez. 27, 8. 38, 7; sculptured 1 K. 7, 36. So of tablets for writing, covered perh. with wax, Is. 30, 8. Hab. 2, 2. Of the valve of a folding-door Cant. 8, 9. Dual מְּהַוֹיִה the deck of a ship, which seems to have been double, Ez. 27, 5. c) Trop. Prov. 3, 3 upon the tablet of thy heart, comp. Jer. 17, 1. 2 Cor. 3, 3, arc the δέλτοι φορτών of Æschyl. Hence

להחית, with art. תְּשִּׁנְיִית (made of boards, prob. having boarded houses,) Luhith, pr. n. of a Moabitish city, Is. 15, 5. Jer. 48, 5.

לְּנְדֵּשׁ, with art. שׁתְּיֹשׁה (enchanter, r. שׁתְּיִשׁ, Lohesh, Hallohesh, pr. n. m. Neh. 3, 12. 10, 25.

בול 1. i. q. בול להם II, to wrap up, to muffle, to cover; Arab. של id.—Part. act. של covering Is. 25, 5.7; also של intrans. covered, clandestine, whence שלים privately, secretly, Ruth 3, 7. 1 Sam. 18, 22. 24, 5; once שלים Judg. 4, 21.—Part. pass. f. ווייים שרש wrapped up 1 Sam. 21, 10.

2. to do or act secretly; hence Part. plur. לְּחָהֵים secret arts, magic arts, sorcery, Ex. 7, 22. 8, 3.14; for which לְחָהִים 7, 11. See לַּחָבּים II.

HIPH. i. q. Kal no. 1, 1 K. 19, 13. Deriv. לופן, pr. n. לופן.

לוט m. 1. a covering, veil; Is. 25, 7 ביקמים m. 1. a covering the covering (muffler) which covers all nations, which covers their face, makes them sad.

2. Lot, pr. n. the son of Haran, Abraham's brother, Gen. 13, 1 sq. 19, 1 sq. the ancestor of the Ammonites and Moabites. who are therefore called the children of Lot, Deut. 2, 9. Ps. 83, 9.

3. As the name of a fragrant gum; see in 2.

(covering) Lotan, pr. n. of a son of Seir, Gen. 36, 20. 29.

ת. (a joining, r. תְּלֵּי, Levi, pr. n. of the third son of Jacob by Leah, Gen. 29, 34. 34, 25. 25, 23; the head of the tribe of the Levites, בְּיֵרֵ לֵּיִר, who were set apart for the worship of God, and of whom the family of Aaron (בְּיִרִ אַהְרוֹץ) possessed the right of the priesthood.—Also patronym. (for בַּיִרי) a Levite, Deut. 12. 18. Judg. 17. 9. 11. 18, 3. Plur.

לרי Chald. plur. emphat. ליני the Levites, Ezra 6, 16. 18. 7, 13. 24.

לְרְיָה f. (r. לְּנָה) a wreath, garland, Prov. 1, 9. 4, 9.

ווֹאף (from לְּוֹרָתָן with adj. ending זְּרָ, like וְּשִׁקּוֹין brazen fr. הְשָׁחִן אָדְּלָּה, אָדְּלַבְּּרָ,) pr. an animal wreathed, gathering itself in folds, see r. בַּיִּלָּה no. 1. E. g.

1. a serpent, espec. a large one Job 3, 8; see in r. אור Pil. So Is. 27, 1, as the symbol of the hostile kingdom of Babylon.

2. Spec. the crocodile, Job 40, 25 sq. 3. a sea-monster, Ps. 104, 26. Trop. for a cruel enemy. Ps. 74, 14; comp. Is. 51, 9. Ez. 29, 3. 32, 2. 3. See Bochart Hieroz. P. II. lib. V. cap. 16–18.

* לול obsol. root, kindr. with לוּל i. q. Engl. to roll, Germ. rollen, to wind. Hence לַּלָּר, לִּלְּרָּלְ

להל m. plur. להלרם, winding stairs, 1 K. 6, 8. Chald. id.

להלי m. (דּלְאוֹת only in plur. לּלְאוֹת לּהַלּי, constr. לְלָאוֹת (after the form לְלָאוֹת q. v.) loops, corresponding to the hooks or taches (קְרָסִים) in the curtains of the tabernacle, Ex. 26, 4 sq. 36, 11 sq. Sept. מֹץ צער און ליינוי און מיינוי מיינוי מיינוי און און איינוי אי

לרכא Gen. 43, 10. Judg. 14, 18. 2 Sam. 2, 27. Ps. 27, 13; elsewhere always

לב, לָבָּל (comp. from לּבּ and לֵּבְּל (comp. from לֹּבְּל (comp. i. q. מֹל (compare also under מֹל (compare also under מֹל (compare also under מִל (compare also under also under מִל (compare also under also

לְּלְּי, præt. וְלָ Gen. 32, 22. 2 Sam. 12, 16, fem. לְּלָּי, for יִלְּיָּלָ Zech. 5, 4, 1 plur. לַּנָּי Judg. 19, 13; inf. constr. c. pref. לָלִּין Gen. 24, 25 et sæpe, also לָלִין b. v. 23; Imper. לְלִין Judg. 19, 6. 9, לִינִי לִינִי Ruth 3, 13. Joel 1, 13; Fut. יְלָין, apoc. מַלֵּין צַ Sam. 17. 16, מַלֵּין, מַלַין, מַלַרָּ, apoc. מִּלִּין

19, 20. Job 17, 2; conv, נְיָלֶן Gen. 28, 11 32, 14. Part. plur. לֵנִים Neli. 13, 21.

1. to pass the night, to remain over night, to lodge, kindr. with לַרָב , לַרָב , night, 3 and 1 being often interchanged see lett. 3. Not found in the kindres dialects.-Gen. 19, 2 and often; see the examples above quoted. Spoken also of things which are kept over night, e. g. food, Ex. 23, 18. 34, 25. Deut. 16, 4. Lev. 19, 13 the wages of the hireling shall not remain with thee all night until the morning. Poet. Job 29, 19 the deu lay all night upon my branches. Cant. 1, 13. Also inchoat, to stop for the night, to turn in; Ps. 30, 6 at evening weeping may come in, but in the morning there is joy.

2. to abide, to remain, to dwell, comp. Arab. ים to pass the night, to continue in any state. Is. 1, 21. Ps. 25, 13 his life abides in good, he enjoys constant prosperity. 49, 13 יַלִּין נְעָּרֶט בִּילְיִן נִילִין yet (such a) man in honour abideth not, his honour is not permanent. Job 41, 14 in his neck dwelleth strength. 17, 2. 19, 4 yea, be it so, that I have erred, יְשִׁרְּיִיִּרִי with myself abideth mine error i. e. I have erred, not you, and I alone suffer the consequences. Prov. 15, 31.

NIPH. to show oneself obstinate, to be stubborn, from the idea of remaining and persisting, taken in a bad sense; hence to murmur, to complain, with 2 against any one, as a people against their leader. Ex. 15, 24. Num. 14, 2. 17, 6. Josh. 9, 18 Keri.

HIPH. 1. Causat. of Kal no. 2. Jer. 4, 14 how long wilt thou let thy vain thoughts remain with thee? i. e. cherish them.

2. i. q. Niph. pr. to show oneself obstinate, to be stubborn, with מַ against any one; hence to murmur. Præt. מַּבְּילָּחָ Ex. 17. 3; elsewhere always with the first radical doubled in the Rabbinic manner (see Lehrg. p. 407. Heb. Gr. § 71. n. 9), as מַלְּרֵבֶּּר, יַבְּרַבֶּרָּ Ex. 16, 8. Num. 14, 36. 16, 11 Keri; Part. מַלְּרִבֶּר Num. 14, 27. 17 20. This mode of flexion is found only in this signification.

HITHPAL. הְתְלוֹנְן, i. q. Kal no. 2, Ps 11, 1. Job 39, 28.

Deriv. מַלֹּנְת מָשׁלְנָת מָשׁלָּנָת, חַבְּיֹנְת.

to swallow greedily, to suck town, Obad. 16. Hence ל gullet, swallow. Syr. במים and בי to lick, to suck up.—For ביל Job 6. 3, see r. דובל.

PIL. לְבֶּלָת to suck up blood, Job 39, 30 [33], if we read ידעלער; see in r. בלע.

Note. J. D. Michaelis long ago appositely remarked, Supp. p. 1552, that the syllable דל expresses the sound of swallowing greedily, sucking down; and this signification is found in many Semitic roots in which דל constitutes the first or primary syllable, e. g. דלי to lick up. to swallow, של (Arab. בל (Arab. Arab. Arab. Arab. Arab. Arab. Arab. Arab. Ethpe. to

devour greedily, je greedy, an epicure, لعف, to lick, to eat eagerly; عس, فعس, to eat; Syr. المحكر, المحمك, المحمك, the jaw. A similar power belongs to the to לְנֵם as לָת, לה, לה, לג kindred syllables taste, לָחָה; to lick; אָם (פְּבָּט) to lick, לְחַם to swallow down, and לָחָם to eat, الهس, لحل , لحق, to lick, and לחב to lick, to be lambent as flame, i. e. to flame; comp. Sanscr. lih to lick, Gr. λείχω, λιχμάω, λιχνεύω, Lat. LinGo, LiGurio, transp. GuLa, deglutio, Germ. lecken, Engl. to lick, and with a sibilant prefixed Germ. schlucken, schlingen. See Pott Etymol. Forsch. I. p. 283.

To these may be added a large class of Semitic roots, beginning with the syllables לה, לח, לא which denote various motions of the tongue; e. g. to gape, sc. with open mouth and tongue thrust out, as in burning thirst and madness, see לָהָג, לָהָה, לָהָה, Germ. lechen, lechzen, comp. לוב , לאב , לוב ; also to vibrate the tongue and hiss, in the manner of serpents or of those speaking in a whisper, see לקל; to stammer, to speak barbarously (unintelligibly) and ineptly, comp. לַצֶּל where see more, לָצֶר , לַנֵּט , לַכֵּז , שׁׁ. The Greeks expressed the ideas of eating daintily, and of stammering or senseless babble, by the syllables la, lam, lab, lap, lal, comp. λάω to lick, λάβρος, λάμυρος voracious and equacious, λαμός, λαιμός gullet, λαμία the voracious (Lamia, man-eater, צֹבָּבׁי Ghâlah, see in בּלַבְּיבֹּי). λάπτω, λαφύσσω Comp. Lat. lambo, labium. Pers. lip, Germ. Lippe, Engl. lip, also to lip, and vulgar Germ. labbern schlabbern, schlappen, Engl. to slabber; also λυλέω, Germ. lallen. The signification to deride, to mock, which comes from the idea of stammering (see in r. בַּבָּי no. 2), was expressed by a transposition, as in γελάω, χλεύη.

* לְּדְעַ pr. to stammer, to speak uni telligibly, comp. לְּבַע , and the note under בָּזָב. Hence

1. to speak in a barbarous or foreign tongue, since those who speak in a foreign language seem to ignorant persons merely to chatter unintelligibly. See Hiph.

2. to deride, to mock any one, pr. by imitating his voice or mode of speaking; comp. Is. 28, 10. 11, and ΔΣ. Corresp. is Sanscr. lad, Lat. ludere. Gr. λάσθη derision.—Prov. 9. 12. Part. γ½ a mocker, scoffer, scorner, i. e. a frivolous and impudent person, who sets at nought and scoffs at the most sacred precepts and duties of religion, piety, and morals, (comp. ፲,) Ps. 1, 1. Prov. 9, 7. 8. 13, 1. 14, 6. 15, 12. 19, 25. 22, 10. 24, 9. Is 29, 20.

Hiph. 1. to act as interpreter, to interpret, from the idea of speaking a foreign tongue. comp. Kal no. 1. Part. אַבְּבָּיבָּיבְ an interpreter Gen. 42, 23, where Sept. well tourseries, Onk. אָבָּבְּיבָּיבָ Hence also intercessor, internuncius, messenger, 2 Chr. 32, 31 Is. 43, 27; מַבְּרִיבְּיַבְ עַבְּיִרְיַ עַבְּרִיךְ Job 33, 23 the interceding angel, i. e. interceding with God for men, μεσίτης, tutelary, comp. Matt. 18, 10.

2. i. q. Kal no. 2, to deride, to mock, c. acc. Ps. 119, 51. Prov. 14, 9. Job 16, 20; c. dat. Prov. 3, 34.

Pil. part. plur. ביצצים scorners, for מלוצצים, Hos. 7, 5. See Lehrg. p. 318. Hithpal. דְּחָלוֹצֵץ to show oneself a mocker, i. e. frivolous, impudent, Is. 28,

22. Deriv. פָּלִיצַח, לָצוֹן.

* שֹלְים pr to knead with the hands or feet; kindr. דיד , also שֹלְים, Hence 1. to knead dough, c. acc. Jer. 7, 18.

518

Hos. 7, 4; absol. Gen. 18, 6. 1 Sam. 28, 24. 2 Sam. 13, 8. Syr. and Chald. id. Ethiop. ΛΥὰ id.—Hence

2. to be firm, strong; whence לֵּרָשׁ lion.

-Arab. لَوْتُ strength, فَلُونُ mid. Ye

לרט בואל. Lush, pr. n. m. 2 Sam. 3, 15 Cheth. See לרט no. 2. c.

רָהָן Chald. (r. יְּהָלָ, like רְּבָּה, רְיָם) pr. adhesion, connection; but passing over into a Preposit. by. with, like Syr. בבב. Ezra 4, 12 בְּיִהָּן from with thee, i. q. Heb. בְּבָּבָּה, Fr. de chez toi.

י דולָז see לָּד

* יוֹלְלְּהָּל obsol. and doubtful root, i. q. לּבּּוֹל whence perh. רְּלִּהָּלֹ

הַלְּזֵה see לְזֶה.

יולור see לור.

רְּדְרָּהְ f. perverseness, frowardness, Prov. 4, 24. R. אַלָּדְרָּהָּ q. v.

חלים adj. (ר. חתים) plur. מְּחִים with Dag. forte impl. see Heb. Gram. § 22. 1; pr. moist, and hence green, fresh, e.g. wood Gen. 30, 37; Ez. 17, 24. 21, 3; grapes Num. 6, 3; spoken also of new cords or ropes, Judg. 16, 7. 8.

m. (r. לְּחַח) freshness, vigour, Deut. 34, 7.

יל הודי obsol. root. Eth. AhP to be fair, beautiful; prob. pr. to be new. fresh, nearly i. q. קלחה, and spoken of the fresh colour of the cheeks. Hence

but obsol. root, to be moist, fresh;

Bth. Ahah to moisten, see Ludolf

Lex. in Syllab. p. 635; in both editions

of the Lexicon itself, this word .s omit ted. Chald. מַלְּחָבָּה לָּרְתָּה לָּרְתָּה moisture, freshness, vigour Kindr. is הַלָּתְה Hence הַלַּתְּה בַּרָּ

לְחִי f. (r. הַהָּר) in pause לְחִיבּ, c. suff לְחִיבּן Job 40, 26; Dual לְחִיבּו Deut. 13, 3 constr. לְחִיבִּין Is. 30, 28, c. suff. לְחִיבִּין Ez. 29, 4, but לַחִיבִין Hos. 11, 4.

2. the jaw-bone, Job 40, 26. Ps. 3, 8 הַבְּרֶל־אִרְבֵר לְּחִיר הַבְּרָחְ הַבְּרָלְ־אִרְבֵר לְחִיר thou hast smitten all mine enemies as to the jaw-bone, an image drawn from ravenous beasts, which are thus rendered harmless. So the jaw-bone of an ass, Judg. 15, 15–17. Dual Deut. 18, 3. Ez. 29, 4. 38, 4.—

beard. کِیْمَةٌ beard.

3. Lehi, pr. n. of a district on the borders of Philistia, Judg. 15, 9. 14. 19; fully v. 17 לְּחַה לְּחַה לְּחַה the height or hill of Lehi (the jaw-bone), prob. בּ called from a chain of steep, craggy rocks; just as single rocks are called teeth, see שַּבָּ So jaw-bone for a mountainous tract in the Chald. pr. n. בְּיִה מִיּאָב for Heb. בִּיִּ בִּיֹב מִיּאָב, Michaelis Suppl. p. 1453. The sacred writer himself (v. 17) seems to refer this name to the throwing away of the jaw-bone; as if written בְּיִבְּיִ מִּיִּבְּי, from r. בְּיִבְּי to throw.

* אָרָ inf. אָלְ, i. q. אָרָּ, to lick Germ. lecken. Arab. كُلِكُ, Syr.

Pe. and Pa. id. In Kal once, of an ox which gathers the grass with his tongue before biting it off, to lick up herbage, to feed off, Num. 22, 4.

PIEL לֵחָהְ: to lick, to feed by licking, as the ox, see in Kal; comp. Arab. to lick up pasture or fodder, as cattle.—Num. 22, 4; spoken of fire 1 K. 18, 38. באיז to lick the dust, hyperbol. of one who prostrates himself as a suppliant, Ps. 72, 9. Mic. 7, 17. 1s. 49, 23.

* בְּלַחֵם fut. רְלָחַם 1. to eat, to take food, (kindr. with מַּחַב and בַּבָּב to taste,

see note under בַּאָבֶל, i. q. בְּאָבָּל, but used only in poetic style; with acc. of food Prov. 4, 17. 23 6; with a to eat of any thing, Prov. 9, 5. Ps. 141, 4; absol. of a meal Prov. 23, 1. Metaph. to consume, Deut. 32, 24 בְּחַבֶּר בְּיִבֶּר לְּחַבְּר לִּבְּר לִיבְּר לִיבְּר לִיבְּר לִיבְר לְיבְר לְיבְר לִיבְר לִיבְר לְיבְר לִיבְר לִיבְר לִיבְר לִיבְר לְיבְר לִיבְר לְיבְר לִיבְר לִיבְר לְיבְר לְיבְר לְיבְר לְיבְר לִיבְר לְיבְר לִיבְר לְיבְר לְיבְר לִיבְר לִיבְר לִיבְר לְיבְר לְיבְר לְיבְר לְיבְר לְיבְר לְיבְר לְיבְר לְיבְר לְיבְר לְיבְּר לְיבְּר לְיבְּר לְיבְּי לְּבְּי לִיבְּי לְּיבְּי לִּיבְּי לְיבְּי לְּיבְּי לִּים לְּיבְּי לְּיבְּי לְּיבְּי לְיבְּי לְּיבְּי לְּיבְי לִּים לְּיבְּי לִיי לְּיבְּי לְּיבְי לְיבְּי לְיבְי לְיבְּי לְּיבְי לְיבְּי לְּיבְי לְּיב לְיבְי לְיבְי לְּיב לְּיבְי לְּיבְי לְיבְי לְיבְי לְיבְי לְיבְי לְיבְי לְּיב לְיבְי לְיי לְּיבְי לְיבְי לְיבְיי לְיבְיי לְיבּיי לְיבְיי לְיבְיי לְיבְיי לְייי לְּיבְיי לְייי לְיבְיי לְייִי לְּייִי לְייִי לְייִי לְייי לְייי לְייי לְייי לְייי לְייי לְייִי

also Hom. πτολέμοιο μέγα στόμα Il. 10. 8. Niph. נְלַּחֶם, fut. רָבֶּרָחָם, conv. נַיִּלָּחָם, inf. absol. נְלְחֹם, i. q. Kal no. 2, to fight, to wage war, to contend, in a recipr. signif. like Gr. uniger Das, Fr. se battre. Absol. Judg. 5, 19. 1 Sam. 17, 10 נַלַחְמָה רַחָד that we may fight together. The pers. with whom is put with 2 Ex. 1, 10. Num. 21, 26. al. sæp. פֿס 2 K. 13. 12. 14, 15; אַמ (מָאָ) 1 K. 20, 23. Is. 37, 9; אָל Jer. 1, 19. על ; Neh. 4, 8; also in the acc. according to some, but in part of the examples Try with a noun signifies with, as Judg. 12, 4. 2. K. 9, 15, and elsewhere is for אוֹחָם , as Josh. 10, 25. 1 K. 20, 25 comp. v. 23. Once c. suff. נַּיַּלְחֲמוּנִי they war against me.—The pers. for whom is put with 5 Ex. 14, 14. 25. Deut. 1, 30; על Judg. 9, 17. 2 K. 10, 3.—So too, יַלְחַם בְּצִרר Judg. 9, 45 and בָּצִרר to fight against a city, to besiege it, Is. 7, 1. 2 K. 19, 8. Jer. 34, 22. 37, 8; so with to נְלָחָם מְלָחָמָה Josh. 19, 47. Also בָּם to war a war, to fight a fight or battle, 1 Sam 8, 20. 18, 17. al.

Deriv. בְּחָבֶם, בְּחָהֶם, לְחִרּם ,בְּחָבֶם, and pr. n. מְחָבֶם,

verbal of Piel (ר. בחל) war, siege. Judg. 5, 8 או לחם לשנרים then was siege of their gates, i. e. their gates, cities, were besieged. Segol for Tsere, which most Mss. exhibit, is perh. on account of the constr. state; though other like

examples are wanting. Or, better, we may read with some Mss. מָּחָם Prov. 17, 10. retracted; comp. אָבָרָה Prov. 17, 10.

of both genders; m. Num. 21, 5.

f. Gen. 49, 20. R. לָחַב.

1. food, meat, both for man Gen. 47, 12; and beasts Job 24, 5. Is. 65, 25 Ps. 147, 9. al. sæp. בּלֵּלְתָּם to eat food, to take a meal, etc. see in אָבֶל ניים לַתְּם no. 1. c מִיבּל ניים לַתְּם to set on food Gen. 43, 31. בּתְּלֶּתְם for אָנְשִׁים לַתְּמָּר Obad. 7 אַנְשִׁים לַתְּמָך לַתְּמָך for אָנִשִׁים those who eat of thy food, thy household. Num. 14, 9 see in r. בּאָלְתִים אַלְתִּם no. 2. 1 Sam. 20, 24. בּאַלְתִים אַלְתָּם food of God, spoken of a sacrifice Lev. 21, 6. 8. 17. 21. 22. So Jer. 11, 19 בּאַלְתִים the tree with its food i. e. its fruit;

2. Spec. a) bread, as in mod. Arab. spec. flesh; Gen. 21, 14. 25, 34. 28, 20. al. sæp. לֶחֶם וְכִיִם bread and water, as daily and common food, 1 K. 18, 4. 13. Num. 21, 5. Is. 3, 1. בַּבַר לַחָם a. cake or loaf of bread Ex. 29, 23; but when there is more than one loaf the word ning is omitted after the numeral (as שׁקַלִּים before קְּסֶבְּ and בַּוָדָ, e.g. שְׁקַלִּים לחם two loaves of bread 1 Sam. 21, 4. 17, 17. בח הם see in הם. For the phrase ים בר משה no. 2. מבר משה לחם no. 2. bread of the presence, Sept. αρτοι ένώπιοι, Vulg. panes propositionis, Engl. shew-bread, i. e. the twelve loaves which were set out every sabbath before Jehovah in two rows upon the table in the sanctuary, Ex. 25, 30. 35, 13. 39, 36; comp. Lev. 24, 5-9. Called in the later books לחם המצרכת Neh. 10, 34. 1 Chr. b) wheat, as that from which 9, 32. bread is made, bread-corn, grain; comp.

Arab. שׁבּשׁׁ food, spec. wheat, and con tra Gr. פּנְּתְּטְּכְּיָתְ wheat and also food. Gen. 41, 54. 47, 13. 15. 17. לְנָתְּכִּיִתְ Is 36, 17; 28,28 בְּנָתְּטִיִּתְ, see in בְּנָתְּטִּיִּתְ no

בּיִּלְיָ Chald. food, a feast, Dan. 5, 1.

a) Gentile n. see בַּחְבָּר Bethlehemite, art. ביח no. 12. w.

b) Lahmi, pr n. of a man in 1 Chr. 20, 5, a passage perhaps corrupted from 2 Sam. 21, אַלְתַּנֶן בֶּן־רָצֵרֶי אֹרָגִים 19 בית הַלַּחָמִי אַת גַּלְרַת הַגְּתִּי Elhanan, son of Jaare-Oregim (ארגים is here doubtful, see in יְבִּרֶר) the Bethlehemite, slew Goliath the Gittite; where, in order to remove the supposed discrepancy with the account of David's victory over Goliath, the text in 1 Chr. l. c. stands thus: וַיַּךְ אֶלְחָנֶן בֶּן־נָפִיר אָח־לַחְמִי אֲחִי נָלְיֵח דַּאָחִי Elhanan, son of Jair, slew Lahmi, the brother of Goliath of Gath. [Vice versa, Winer and others suppose the true reading to be preserved in 1 Chr. and the passage in Kings to be corrupted; Realw. ed. 3, art. Goliath.-R.

סְלְחָלֵי Lahmas, pr. n. of a place in the plain of Judah, Josh. 15, 40; where 32 Mss. read בְּחָלֵים. Vulg. Leheman, Engl. Lahmam.

רבים Chald. a root not used in the verb, to be longing, lustful, like Gr. אמייסי, i pr. to be eager, greedy, like kindr. ביים, and transferred to sexual desire.—Hence

לְחֵיָה Chald. f. a concubine, Dan. 5, 2. 3. 23. More frequent in the Targums.

* לְּחֵץ fut. יְלְחֵץ 1. to press, to crowd, Sept. שּלְּהְשׁ Num. 22. 25 the ass crushed (יְחִלְּחֵץ) the foot of Balaam against the wall. Hence to crowd out, to thrust forth, 2 K. 6, 32; a people into the mountains Judg. 1, 34; comp. Am. 6, 14.

2. to oppress, to distress. e. g. persons Ps. 56, 2; strangers Ex. 22, 20. 23, 9; a people Judg. 2, 18. 10, 12. 1 Sam. 10, 18. 2 K. 13, 4. 22. Is. 19, 10. Jer. 30, 20.

NIPH. to press oneself, sc. against a wall Num. 22, 25.—Hence

m. oppression, distress, affliction, a. g. of persons Job 36, 15. Ps. 62, 10; of

a people Ex. 3, 9. With a genitive of the object, שְׁרֶאֵל יִיְיִילְּיִל the oppression of Israel, which he suffers, 2 K. 13, 4; c. suff. Deut. 26, 7. Ps. 44, 25. Also, with genit. of the subject, יְרֵישׁ צְּרִילְ אַרִירָ Ps. 72, 10. עִרִישׁ צְרִין אָרִירָ Ps. 72, 10. עִרִישׁ בְּרִין מִיִישׁ בְּרִין מִיִּרִים בְּרִין מִיִּרִים בְּרִין מִיִּרִים בַּרִין מִיִּרִים בּרִין מִיִּרִים בַּרִין מִיִּרִים בַּרִין מִיִּרִים בּרִין מִיִּרִים בַּרִין מִיִּרִים בַּרִין מִיִּרִים בַּרִין מִיִּרִים בּרִין מִיִּרִים בַּרִין מִיִּרִים בַּרִין מִיִּרִים בּרִין מִיִּרִים בּרִין מִיִּרְים בּרִין מִיִּרְ מִיִּרְים בַּרִין מִייִּים בַּרִין מִיִּים בַּרִין מִיִּים בַּרְים בַּרִין מִייִּים בַּרְים בַּרְין מִיִּים בַּרְיִּים בְּרִין מִיִּים בְּרִין מִיִּים בַּרְין מִיִּים בְּרִין מִיִּיְ מִּיִּים בַּרְיִּין מִיִּין מִּיִּים בַּרְין מִיִּיִּים בְּרִין מִיִּיִּים בְּרִין מִּיִּים בְּרִין מִּיִּים בְּרִין מִּיִּים בְּרִין מִייִּים בְּרִין מִּיִּיְים בְּרִין מִייִּים בְּרִין מִייִּים בְּרִין מִּיִּים בְּרִין מִּיִּים בְּיִּים בְּרִין מִּיִּים בְּרִין מִּיִּים בְּרִין מִּיִּים בְּיִּים בְּיִים בְּיִּים בְּיִּים בְּיִּים בְּיִים בְּיִים בְּיִּים בְּיִים בְּיִּים בְּיִים בְּיִּים בְּיִּים בְּיִים בְּיִים בְּיִים בְּיִּים בְּיִים בְּיִּים בְּיִים בְּיִים בְּיִים בְּיִּים בְּיִים בְּיִּים בְּיִים בְּיִים בְּיִים בְּיִּים בְּיִּים בְּיִייִּים בְּיִּים בְּיִּים בְּיִים בְּיִּים בְּיִים בְּיִּים בְּייִּים בְּיִּיים בְּיִּים בְּיִיים בְּייִים בְּיִיבְּייִים בְּייִים בְּיים בְּיִּים בְּייִים בְּיִּים בְּייִים בְּיִּים בְּייִּים בְּיִי

* מֹלְיּטְׁיִנְיּנִי in Kal not used, to whisper, Gr. שְּיִטְּיִטְּיִנְיִּנִי, Germ. zischeln, all which as well as the Heb. are onomatopoetic; comp. kindr. מֹלִייִּבְיּיִ Syr. בֹּייִבְּיׁ to whisper in the ear, Arab. בֹּיִבְּיִי the serpent vibrates his tongue, hisses; whence בּיִּבְּיִי hissers, i. e. serpents. Ethiop. Aħā id. also to mutter, to speak softly, for Gr. צְיִנְיֹנְיִה, אַמְ־רַחַה to whisper

among themselves.

PIEL שׁבְּיֹל to whisper, to mutter, spec as magicians or sorcerers their incanta tions; only Part. בְּבְּיִשִּׁים conjurers, en chanters, also charmers of serpents, Ps 58, 6. Syr. רבי Pe. to use enchant ment, whence בבי charmer of serpents.

in the ear, TAJPAA to whisper

Hithp. to whisper among themselves 2 Sam. 12, 19; with מַל against any one Ps. 41. 8.

Deriv. pr. n. מוחל and

m. pr. a whispering; hence 1. prayer, uttered in a low voice, Is 26, 16.

2. incantation, magic, also the charming of serpents, Is. 3, 3. Jer. 8, 17. Ecc. 10, 11. Comp. מַּצְּיִל in art. בַּצָּ .—Hence

3. Plur. בשׁרָשׁל Is. 3, 20, pr. charms, remedies against enchantment, i. e. amulets, superstitious ornaments, often gems and precious stones, or plates of gold and silver, on which certain magic formulas were inscribed, and which were worn suspended from the neck or in the ears, by oriental females. According to Kimchi ear-rings, amulets being often so worn; and so Luth. and Engl. Vers. comp. Gen. 35, 4 and the commentators, also Syr. Lage. But earings had already been mentioned by Isaiah in v. 19.

part. Kal, see in .. 245.

* الْجَبِّهُ obsol. root, i. q. Chald. الْجَبِّهُ i. q. كانت to hide; or Arab. لَطَى and لَطَى terræ adhæsit. Hence

30. Sept. χαλαβώτης, Vulg. stellio. See Boch. Hieroz. I. p. 1073. Zab. ΙΔΑΣ lizard.

לְבְּישׁלֵי (the hammered, the sharpened) Letushim, pr. n. of an Arabian tribe descended from Dedan, Gen. 25, 3. R.

* שַׁבְּׁבֶּשׁ fut. יַלְבְּשׁי 1. to hammer, to forge, Gun. 4, 22.

2. to sharpen by hammering, e. g. a ploughshare 1 Sam. 13, 20; a sword Ps. 7, 13. Metaph. Job 16, 9 לְבֵּׁיִנִשׁ צֵּרְיָרִוּ לִּרִי be sharpeneth his eyes against me, beholds me with a stern and threatening look.

Pual part. שׁבָּלֶםְ sharpened, sharp, Ps. 52, 4.

Deriv. pr. n. לטוּשׁם.

לְּרָה for לֹּרָה, contr. for לֹּרָה (r. לֶּלָה) a wreath; only Plur. ליהו wreaths, festoons, in architecture, 1 K. 7, 29. 30. 36.

וֹרֵל Is. 16, 3. Lam. 2, 19 Cheth. once לֵּיל Is. 21, 11 (in pause, as בַּיל and בַּיל), constr. בַּיל Ex. 12, 42. Is. 15, 1. 30, 29; but far more freq. with He parag. לַּיְלָה (Milel, see note). in pause בִּילָה; Plur. בֹּילִה ; masc. R. לֵּילוֹת

ילילון; masc. R. אליל; masc. R. אליל, אלילין; masc. R. אלילין, Syr. 1. night; Arab. אליל, אליל, Syr. ביליל, Eth. אאליל, id. in all which there is a vestige of the He parag. as in אלילין; see note. This word is by many regarded as primitive; and the

etymology is at least very doubtful. Bu as Dir day comes from the idea of heat, so לדל night may come from that of cold viz. as causing one to roll or wrap himself in his cloak or bed-covering, r. >4> —So אַרְבַּעִים לֵּיָלָה forty nights Gen. 7 4. 12. 1 K. 19, 8; לשה לרלוח 1 Sam. 30, 12. Jon. 2, 1; בכל־לרלח every night Ps. 6, 7, but קל־הַלָּילָה the whole night Ex. 14, 20. 21. Num. 11, 32. al. קַלָּיַלָה צָּחָד in one night Gen. 40, 5. 41, 11. בַּלַרלָה מחוא in that night Gen. 32, 14. 22. בְּחַצֵּר מלילח at midnight Ruth 3,8; אַרשוֹן לַיַלָּח see in מיום עד לילח no. 2. אישון from day-break even to night, i. e. in one day, Is. 38, 12. 13. בן בוללה see in בו no. 7. יון לֵּרְכָּח vision of the night, nocturnal vision, Job 4, 13. 20, 8. 33, 15; מַרָאֹח id. Gen. 46, 2; חלום לרלח nocturnal dream Gen. 20, 3. פַּחַר לַּרָלָח nocturnal terror Ps. 91, 5.—By night is expressed in Heb. by לֵּלֶבׁת Gen. 14, 15. Ex. 13, 22; whence יוֹמָם וַלֵּילָה by day and night Ex. 13, 21. Lev. 8, 35. Num. 9, 21, and so לַרְלָח וַיוֹם night and day Is. 27, 3, בַּרָלָח בַּלֵּילָת . 34, 10. Jer. 14, 17. Poet בַּלַילָת Job 24, 14. Ps. 42, 9, 77, 7, 88, 2, 119, 55, בלילות Ps. 16, 7, בלילות Cant. 3, 1.— Also with art. הַלְּרָלָה adv. this night, tonight, (like הַּיִּוֹם this day, to-day.) Gen. 19, 5. 34. בּלְילָה as by night Job 5, 14.

Note. The form לֵּכְלֵּה with He parag. signifies pr. by night; but by degrees came also to stand for 'the time when it is night,' and so for night itself; in the same manner as בְּבָּבָּה, pr. the region towards the south, towards the north, are then put for the south, the north, whence בְּבָּבָּה, הְבָּבָּבָּה; comp. בִּבְּיִבָּה. Indeed the paragogic ending became so closely united with this substantive, that in Chald. and Syr. it was retained as a radical letter, and passed over in the stat. emphat. into ".—Hence

לְּלָלָא Chald. m. night, Dan. 2, 19 5, 30. 7, 2. 7. 13. Often in Targg.

הילירת f. (from לול r. ליל, r. לילית) pr. noctur na, a night-spectre, ghost, a creature of Jewish superstition, frequenting the desert, Is. 34, 14. According to the Rabbins it bore the form of a female elegantly dressed, and lay in wait for children by night. Similar are the Greek and Roman fables respecting the female Ἐμπούσα, the ὀνοχένταυφοι, see Aristoph. Ran. 293. Creuzer Comment. Herod. p. 267; the Lamia, Striges; and the Arabian Ghûl, Ghûlah, الغولة, الغول,) i. e. female monsters dwelling in deserts and tearing men in pieces. Comp. the other names of spectres, in Heb. e. g. קלוּקה, שבירים. See more in Bochart Hieroz. T. II. p. 831. Buxtorf in Lex. Chald. Talmud. p. 1140. Also Comment. on Is. 13, 22. 34, 14.

* לדן see לדן.

לֵישׁ m. (r. בַּילִי) 1. Poet. a lion, so called from his strength and courage, Is. 30, 6. Job 4, 11. Prov. 30, 30. Arab. לֵיבּי , Chald. בַּיִּבּי , Gr. גוֹנָּ Hom. Il. 11. 239. ib. 15. 275.

2. Laish, pr. n. a) A place in the northern extremity of Palestine, called also בְּיֶלְ and יְּקְ Dan q. v. Judg. 18, 29; with אוֹלָה loc. אוֹלָין v. 7. b) Also with אוֹלָה loc. אוֹלָין Is. 10, 30, a place near Anathoth, northeast of Jerusalem.; see Bibl. Res. in Palest. II. p. 149. c) A man, 1 Sam. 25, 44 and 2 Sam. 3, 15 Keri; in Cheth. ביּשׁל.

imper. see הַלָּה init. and no. 7.

ילבי fut. לביי 1. to take, to catch, sc. animals, e. g. in a net, snares, (pr. 'to strike or hit with a net,' comp. Arab. בעל percussit.) Judg. 15, 4. Am. 3, 5. Ps. 35, 8; in a pit, Jer. 18, 22; of a lion seizing his prey Am. 3, 4.—Metaph. Job 5, 13 he taketh (snareth) the wise in their own crastiness. Prov. 5, 22. Jer. 5, 26.

2. to take, to seize, to get possession of, viz. a) to take captive in war, Num. 21, 32. Josh. 11, 12. Judg. 8, 12. b) to take a city by assault, storm, to capture, Deut. 2, 34. Josh. 8, 21. 10, 1. 11, 10. c) to take or occupy a land, Josh. 10, 42. Dan. 11, 18; also single places, as the fords of Jordan, Judg. 3, 28. 12, 5. So Judg. 7, 24 בַּוֹבֶּה בַּיִּבְּיִב לְּהָב אַמִּרב לַהָּב מָּח deseize the waters before them, even Jordan.

i) Other things, as chariots of war,

1 Chr. 18, 4. 1 Sam. 14, 47 Saul took (לְבִּר) the kingdom over Israel. Sometimes with פְּבְּח of pers. from whom, 1 Chr. 18, 4. 2 Chr. 13, 19; comp. לְּבִּח Judg. 7, 24.

NIPH. 1. to be taken, caught, with snares, Is. 8, 15. 28, 13. Jer. 48, 44. I's. 9, 16.—Trop. Prov. 6, 2. 11, 6. Job 36, 8.

2. to be taken, captured; of men Jer 51, 56; a city 1 K. 16, 18. 2 K. 18, 10. Jer. 13, 28. 50, 2. 51, 31. 41.

3. to be taken by lot, Josh. 7, 15. 16. 18. 1 Sam. 10, 20. 21. 14, 41. 42 [43. 44].

HITHP. to take hold of one another, to hold fast together, to cohere. Arab. לעני Conj. V, to be joined together, to have the parts compacted. Job 41, 9 [17] יְחִלְּבֶּדְּנְּ they hold together, sc. the scales of the crocodile. 38, 30 שְּבֵי הְחִים הְחַלְבָּדְּרּ the surface of the deep coheres, is frozen. Comp. אַרָּאָר no. 4.

מלפנת and

קבר m. a being taken, capture, Prov. 3, 26.

I. לְּכָה imper. see in לְּכָה init. and no. 7.

וו. לְכָה for קל to thee, Gen. 27, 37.

לְבָּה (a going, journey, for לֶּבֶּה Lechah, pr. n. of a place in the tribe of Judah, 1 Chr. 4, 21. R. בָּבָּה.

לְבִּישׁ (either: the smitten, captured; or: the tenacious, i. e. impregnable, r. לְבָּישׁ (בְּּישׁ / Lachish, pr. n. of a fortified city (Is. 36, 2. 2 Chr. 11, 9) in the plain of Judah, anciently the seat of a Canaan itish king. Josh. 10, 3. 12, 11. 15. 39. Neh. 11, 30. 2 Chr. 11, 9. Is. 36, 2. Jer. 34, 7. Mic. 1, 13. Comp. Bibl. Res. in Palest. II. p. 389, 393.

א לֵבֵן p. 474. c.

* שבל obsol. root, prob. i. q. kindr. Arab. בלילו (לאני ב' a) to strike, to smite. b) to adhere, to be tenacious; hence, to be difficult.—Deriv. pr. n. בּלָבִישׁ.

לוּלֵי see לְלָאוֹת.

י דְלַבְּר fut. דְלַבְּר 1. Pr. to beat with a rod, to chastise, espec. beasts of burden; whence בְּלָבְּי an ox-goad. Arub. ו لمن i. q. مال م

od. Hence to discipline, to train, to teach, sc. beasts of burden, etc. see Pual Hos. 10, 11; also troops to war, 1 Chr. 5, 18 המחשל trained to war, i. e. practised, skilled. Comp. Pual no. 2.

2. Intrans. to be trained, taught, i. q. to learn, e. g. war, Is. 2, 4. Mic. 4, 3. With acc. Deut. 5, 1. Is. 26, 10. Prov. 30, 3. Jer. 12, 16; with infin. Is. 1, 17; mfin. c. 5 Deut. 14, 23. 17, 19. 18, 9; verb. fin. with 7 Deut. 31, 12; see Heb. Gr. § 139. 3. a. Also, to accustom oneself, to be wont, c. 58 Jer. 10, 2.

PIEL 725 1. to train, to accustom. Jer. 9, 4 they have accustomed their tongue to speak lies. Ps. 18, 35.

2. to teach, absol. Ps. 60, 1. 2 Chr. 17, 7. With acc. of pers. to leach one any thing, Ps. 71, 17. Cant. 8, 2. Jer. 32, 33. Part. מְלְמֵד a teacher, c. genit. Ps. 119, 99. Prov. 5, 13. With two acc. of pers. and thing, Deut. 4, 5. 14. 11, 19. Ps. 25, 4. Jer. 2, 33 אָת־הָנִי אָת־הָנְיַרָּהָ אָת־הָנָבִיןּהָ wickedness hast thou taught thy ways. Ecc. 12, 9. With acc. of pers. and dat. of thing (pr. to train one to any thing) Ps. 144, 1; with 2 in any thing, Is. 40, 14; 70 of thing Ps. 94, 12; inf. c. 5 Ps. 143, 10. Is. 48, 17. Jer. 12, 16; so with לַבְּרָתִר אֹחֶם צָלַרָּהְ impl. Jer. 13, 21 לְהִיוֹת thou hast taught them to be leaders over thee, accustomed them to exercise dominion over thee. With dat. of pers. Job 21, 22.

Pual 1. to be trained, accustomed, taught, e. g. a heifer well trained, Hos. 10, 11; of troops (comp. Kal no. 1), Cant. 3, 8 מְלְמְּדֵר מִלְחָמָה trained to war, i. e. expert; comp. 1 Chr. 25, 7 מְלְמְּדֵר instructed in song.

2. to be taught, spoken of that in which one is instructed; Is. 29, 13 בְּלְמֵּרִה מְּלִמְּרָה מְּלִמְּרָה מְּלִמְּרָה מְּלִמְּרָה מְּלִמְּרָה מִשְׁרִּיִּה מְּלִמְּרָה מִשְׁרִּיִּה מְשְׁרִּבְּיִה מְשְׁרִּיִּה מְשְׁרִּיִּה מִשְׁרִּיִּה מְשְׁרִּיִּה מִשְׁרִּיִּה מִשְׁרִּיִּה מִשְׁרִּיִּה מִשְׁרִּיִּה מִשְׁרִּיִּה מִיְּבְּיִּה מְשְׁרִּיִּה מִיִּבְּיִּה מְשְׁרִּיִּה מִיְּבְיִּה מִיְּבְיִּה מִיּבְּיִּה מִיְּבְיִּה מִיְּבְיִּה מִיִּבְּיִּה מִיְּבְיִּה מִיִּבְּיִּה מִיִּבְּיִּה מִיְּבְיִּה מִיּבְּיִבְּיִה מְבְּבִּיה מְבְּבְּיִה מְבְּיִבְּיה מִבְּיִבְיה מְבְּיִבְּיה מִבְּיה מְבִּיה מְבְּיִבְּיה מִבְּיה מִבְּיה מְבְּיה מְבִּיה מְבְּיה מִיבְּיה מִּבְּיה מְבְּיה מִבְּיה מִבְּיה מְבְּיה מְבְּיה מִבְּיה מִבְּיה מְבְּיה מִבְּיה מִבְּיה מִבְּיה מִבְּיה מְבְּיה מִבְּיה מְבְּיה מִבְּיה מִבְּיה מִבְּיה מִבְּיה מִבְּיה מִבְּיה מְבְּיה מִבְּיה מְבְּיה מְבְּיה מִבְּיה מְבְּיה מִבְּיה מִּבְּיה מִבְּיה מִּבְּיה מִבְּיה מְבְּיה מִבְּיה מְבְּיה מִבְּיה מִבְּיה מִבְּיה מִּבְּיה מִבְּיה מִבְּיה מִבְּיה מִבְּיה מִבְּיה מִּבְּיה מִּבְּיה מִבְּיה מִּבְּיה מִּבְּיה מִּבְּיה מִּבְּיה מִּבְּיה מִבְּיה מִּבְּיה מִּבְּיה מִּבְּיה מִּבְּיה מִּבְּיה מִּבְּיה מִבְּיה מִּבְּיה מִבְּיה מִבְּיה מִּבְּיה מִבְּיה מִבְּיה מִּבְּיה מִּבְּיה מִבְּיה מִּבְּיה מִבְּיה מִבְּיה מִּבְּיה מִבְּיה מִבְּיה מִּבְּיה מִבְּיה מְבְּיה מְבְּיבְּיה מְּבְּיבְּיה מְבְּיבְיה מְבְּיבְּיה מְבְּיבּיה מּבּיה מּבְּיה מְבְּיה מְבְּיה מְבּיה מְבְּיה מְבְּיה מְבְּיה מְבְּיה מְבְּיה מְיבְּבְּיה מְיבְּיבְּיה

למדר sec in למד

לְמָה לְמָה לְמָה , see in מָּ D. 3, 4.

poet. for 3, as ind for 3 ind for 3, see in; four times in the book of Job, c. 27, 14. 29, 21. 38, 40. 40, 4.

(לְצֵלֵ (וֹתָ God sc. created, see לְבְּוֹאֵלֵ) Prov. 31, 4, also לְבוֹרְאֵל Prov. 31, 1, Lemuel, pr n. of a king otherwise unknown, prob. not an Israelite, perh. aa Arabian, to whom the moral maxime Prov. 31, 2-9 are directed.

and אמין adj. 1. accustomed used to any thing, Jer. 2, 24. 13, 23 practised, expert, Is. 50, 4 לשון למווי למווי the tongue of the practised sc. in speaking, the eloquent.

2. one taught, a disciple, follower; דְּיִרְיִּהְיִיּה the disciples of Jehovah, prophets, Is. 50, 4. 54, 13; pious meu 8, 16.

* الله obsol. root. Arab. الله to taste; but تَلْبَكُ a strong youth. Hence

Lamech, pr. n. a) A son of Methusael, a descendant of Cain, and the first to misuse the arms invented by his son, Gen. 4, 18-24. b) The son of Methuselah, a descendant of Seth, Gen. 5, 25-31.

see after זְּכָּדְ

on account of, because, see בְּבַעַן

לאַ m. (r. אַלּל) the swallow, gullet, throat, Prov. 23, 2. Chald. אָלָּלָּלָּ

to play, to sport, to jest; also to jest at to mock. Kindr. are אָלָגוּ אָנָאָ , see אַלְּגַי , mockery, derision, mock at, to deride any one, Syr. בּיִבּוֹ id. Comp. Gr. גמים מיטעם מיט

HIPH. to mock at, to deride, part. c. 2 2 Chr. 36, 16.

* كَاكُنُ fut. بَاخِيد , pr. to stammer, to speak unintelligibly, Syr. منك , also للنظم , لافائع , لافائع , لافائع , Eth. AOAO and AAAA stammering, comp. المنافذة , and see عناه note. Hence

1. to speak in a barbarous or foreign tongue, see in אָל, comp. Niph. By transpos. אַלָּג, Arab. בּלָב barbare loquens.

2. to mock, to deride, pr. by imitating the stammering voice of any one in derision. Chald בְּבָלֵג to mock. Comp. by transp. Gr. γελάω, also χλεύη, χλευάζω, Goth. hlahjan, lahhan, Pers. בֹּבֵעׁנ צֹ

NIPH. to speak in a barbarous or foreign tongue, Is. 33, 19.

Hiph. i. q. Kal no. 2, to mock, to deride, Job 21, 3; c. 5 Ps. 22, 8. Neh. 2, 19; \$\frac{1}{2}\$ 2 Chr. 30, 10; 5\frac{1}{2}\$ Neh. 3, 33 [4, 1].

Deriv. the two following.

m. 1. mockery, derision, scorn, Ps. 79, 4. Ez. 23, 32. 36, 4. Meton. for the cause of derision, Hos. 7, 16.

2. scoffing, i. e. impious discourse, Job 34, 7; comp. in איל no. 2.

adj. (רָבָּבֶּי 1. speaking a bar-barous or foreign tongue; Is. 28, 11 אָלְבָּר שִׁלְבָּר שִּר שִׁלְּבָּר שִׁלְבָּר שִׁלְבָּר שִׁלְבָּר שִׁלְבָּר שִׁלְבְּר שִּרְיִים שִׁלְבְּיִים שִׁלְבְּיִּר שִׁלְבְּיִּבְּים שִׁלְבְּיִּר שִׁלְבְּיִים שִּׁלְבְּיִים שִׁלְּבְּיִים שִּׁלְבְּיִים שִּׁלְּבְּיִים שִּׁלְבְּיִים שִּׁלְּבְּיִים שִּׁלְּים שִּׁיִים שִּׁיִים שִּׁים שִּׁיִים שִּׁיִים שִּׁיִּים שִּׁיִּים שִּׁיִים בּיּים שִּׁיִים שִּׁיִים שִּׁיִים שִּׁיִים שִּׁיִים שִּׁיִּים שִּׁיִּים שִּיִּים שִּׁיִים שִּׁיִים שִּׁיִים שִּׁיִים שִּׁיִים שִּׁיִּים שִּיִּים שִּׁיִּים שִּיים שִּׁיִים שִּׁיִים שִּׁיִים שִּׁיִים שִּׁיִּים שִּׁיִּים שִּיים שִּׁיִים שִּׁיִּים שִּׁיִים שִּׁיִּים שִּׁיִּים שִּׁיִּים שִּיים שִּׁיִּים שִּׁיִים שִּׁיִים שִּׁיים שִּׁיים שִּׁיים שִּׁיים שִּׁיִּים שִּׁיים שִּיים שִּׁיִים שִּיים שִּׁיים שִּיים שִּּיים שִּיים בּייבּים שִּיים שְּיים שִּיים שִּיים שִּיים שִּיים שְּיים שִּיים שְּייים שִּיים שְּייים שְּייים שְּיים שִּיים שְּיים שְּיים שְּייים שְּיים שְּיים שְּייים שְּייים שְּיישְּיים שְּייים שִּיים שְּיישְׁיים שִּיים שִּיישְּיים שִּיים שְּיישִּיים שְּייים שְּייים שְּייים ש

obsol. root, Arab. أَفَكَ to put أَعَدَى obsol. root, Arab. أَنَا أَنْ to put in order. Hence the two following:

לְּכְּרָה (order) Laadah, pr. n. m. 1 Chr. 4, 21.

(put in order) Laadan, pr. n. m. a) 1 Chr. 7, 26. b) 23, 7. 26, 21.

* 125 to speak in a barbarous or foreign tongue, part. 1215 Ps. 114, 1. Comp. 125, and see 215 note. Syr. 125 to speak in a barbarous (spec. the Egypdan) tongue.

to eat eagerly, to devous; comp وَالْكِتْ to eat eagerly, to devous; comp بناء note. Arab. quadril. مُعْتُ اللهُ اللهُ

Hiph. to give to eat; once Gen. 25, 30 give me now to eat sc. eagerly, hastily, to devour; spoken of one hungry and greedy.

* من obsol. root, Arab. العن to curse.

f. wormwood, Jer. 9, 14. 23, 15. Prov. 5, 4. It was apparently regarded as a noxious or poisonous plant, and hence called the accursed; see the root, and Deut. 29, 17. Rev. 8, 10. 11. Indeed bitter herbs were commonly so regarded by the Hebrews; see Heb. 12, 15. Trop. of a bitter lot, calamity, Lam. 3, 15. 19; bitter injury or injustice Am. 5 7. 6, 12.

* 755 obsol. root, to flame, to shine, Gr. λόμπω. The origin lies in lap-ping, being lam-bent, which likewise the Semitic and Greek tongues express by the syllable lab, lap, and apply also to flame; e. g. לָחַב , לָאַב, labium, בּוֹחָב lip, see 315 note. The common radix therefore of the Hebrew and Greek verb is קלק, and the third radical ז is added in the same manner as in קמר, כמד, Gr. ομος, ομαδος; a vestige of it appears also in the Greek λαμπάς, gen. λαμπάδος. From the Semitic למד, declined in the Aramæan manner לֵּמְשֵּׁד, came the Greek גמיד Syr. (בַּמִּיד , Syr. בְּמִיד , Chald. לֵּמְשַׁר, the Gr. λαμπάς, λαμπάδος, and not vice versa.-Hence

m. 1. a flame Gen. 15, 17. Ex 20, 18. Job 41, 11. Nah. 2, 5. Dan. 10, 6. al.

2. Gr. λαμπάς, Lat. lampas, a lamp torch, see r. לְּפֵר Judg. 7. 16. 20. Zech. 12, 6. So according to some, Job 12, 5 בְּפֵר בּוּז a torch despised, i. e. thrown aside because it ceases to give light, the emblem of a man once in high consideration, but now vile and contemned comp. Is. 7. 4, and Comment. in loc. But it accords better with the parallelism to make בְּבֵּר correspond to בְּבֵּר נְיִם in the other member: for miss runs from from from the from and there is contemps

in the thought of him that is at ease; it (contempt) is prepared for those who slip with the feet; see T.D.

לְפְּרִדוֹת (torches) Lappidoth, pr. n. of the husband of Deborah the prophetess, Judg. 4, 4.

adj. anterior. front, in front, 1 K. 6, 17. It is formed from ספּסָר, as מַּבְּטָּר, as מַבְּטָּר, as מַבְּטָּר, as מַבְּטָּר, as מַבְּטָּר, as מַבְּטָּר, as מַבְּטָּר, as בּבְּטָּר, as בּבְּעָר, as בּבְּער, as בּבְער, as בּבְער, as בּבְער, as בּבְער, as בּבְּער, as בּבּער, בּבְּער, as בּבְּער, as בּבְער, בּבְּער, as בּבְער, בּבְּער, בּבְּער, בּבְּער, בּבְּער, בּבּער, בּבְּער, בּבְּער, בּבּער, בּבְּער, בּבּער, בּבְּער, בּבּער, בּבּער, בּבְּער, בּבּער, בּבּער, בבּבּער, בבּבער, בבּבּער, בבּבּער, בבּבּער, בבּבּער, בבּבּער, בבּבּער, בבּבּער, בבּבּער, בבּבּ

fut. רְּבָּשׁׁר, pr. to bend, to turn to fold. Arab. למים to inflect, to turn away the face; V, to look back by turning the head; VIII, to turn oneself to any one; Kor. Sur. 11. 83. Vit. Salad. p. 17, 22, 26. Hence, to enfold, to embrace to clasp; Judg. 16, 29 רְּבִּשׁׁיִן וְּעִי מִשְׁׁיִן מִשְׁׁ and Samson clasped the two middle pillars ... the one with his right hand and the other with his left. Sept. περιέλαβε, Vulg. apprehendens; Jarchi אינברצא i e. Fr. embrasser.

NIPH. to bend oneself, i. e. a) to turn oneself around or back, in order to see, Ruth 3, 8. See Arab. above. b) to turn aside from a way; Job 6, 18 בל הוות בל the wayfarers of their way turn aside, i. e. those who travel that way, and turn aside to find those streams, are disappointed and perish.

ק'ב'ן m. (ר. לדיץ) mocking, derision, scorn, sc. of every thing good and noble, Prov. 1, 22. Hence לַצִּים . נְצִים . נְצִים . נַצִּים . מַצִּים . מַצְּים . מַצְים . מַצְים . מַצְּים . מַצְּים . מַצְים . מַצְים . מַצְים . מַצְים . מַצְים . מַצְים . מַבְּים מַבְּים מַבְּים מַבְּים . מַבְּיבְּים מַבְּים מַבְּים מַבְּים מַבְּים מַבְּים מַבְּיבְּי

לבצים to mock, a doubtful root, from which some derive Part. plur. לצצים mockers, scorners, Hos. 7, 5. But this is rather for מלצים Pil. of r. אלין q. v.

קרׁבּבׁ (pr. way-stopper, i. e. a fortified place, r. בְּבָּילָ) Lakkum, pr. n. of a place in the tribe of Naphtali, Josh. 19, 33.

1. !o take, i. q. λαμβάνω. Comp. Arab. semen recepit camela; Malt. la-

gach, fut. julgach to receive as a guest Vassali p. 430. Also by transpos. Arab. to take hold of each other, to cohere, see in Hithpael, also Gr. Laxo, Layyare.-Pr. to take with the hand, to las hold of; Gen. 8, 9 Noah put forth his hand השקשה and took her sc. the dove Ps. 18, 17. 1 Sam. 16, 23. 2 Sam. 22, 17 Job 40, 24. al. sep. With acc. of pers and ב of member or part, Ez. 8, 3 פַּבַּחַנֵּד and took me by a fore. lock of my head; in Greek it would be της κόμης, comp. Hist. of Bel v. 36. Rarely with 5 of pers. Jer. 40, 2.—Then i. q. to take to oneself, with accus. of thing or pers. Gen. 8, 20 and (Noah) took of all beasts ... and offered burntofferings. 2,15 and God took Adam and put him into the garden. v. 21 and he took one of his ribs. 12. 5. 16, 3. Deut. 4, 20. 2 Sam. 2, 8. al. seep. In these and similar examples ⊓5, like the Homeric λάβων (see Vigerus ed. Herm. p. 352), often appears as if pleonastic; though it strictly serves to place the action more fully and vividly before the eyes. Here belongs also 2 Sam. 18, 18 אַבְשָׁלוֹם לַקַח וַיָּשָב־לו בְחַיָּיו אָה־מַצְבַה and Absalom had taken a column and erected it for himself in his lifetime. K. 11, 37 and I will take thee and thou shalt reign. But in Jer. 23, 31 they take their tongues and pronounce oracles. it seems to signify that the false prophets misused their tongues.

Sometimes also a Dat. commodi is added, if pp. pr. to take to or for one-self; Gen. 38, 23 mp npn let her take it for herself. 14.21. Num. 8, 16. More freq the force of the pronoun is so attenuated

that t is apparently redundant; Job 2, 8 לְּיִקְים לוֹ חָרָשׁ espec. in the imperative, Lev. 9, 2 אָלְי חַבְּילָ take thee a calf. 15, 14. 29. Ex. 30, 23. 1 Sam. 21, 10. Is. 8, 1. Ez. 4, 1. 3. 9. al. sep. Plur. בְּילָם אַרְהָּרָה Gen. 45, 19. Ex. 5, 11. al.

b) to take, i. q. to take away, sometimes with force and violence (תְּבְּיִחָהְ 1 Sam. 2, 16); 1 Sam. 12, 3. Gen. 34, 28. Judg. 5, 19. Jer. 28, 3. al. Hence to take captive and carry away, Gen. 14, 12. 1 Sam. 19, 14. 20.— מוֹבָּי בְּיִלְהַ לַבְּי to take the life of any one, Ps. 31, 14. 1 K. 19, 10. 14. Prov. 1, 19; comp. Jon. 4, 3. Job 1, 21. Gen. 27, 35 thy brother hath taken away thy blessing. Job 12, 20 he taketh away the understanding of the aged. Gen. 5, 24 בְּיִבְּי בְּיִבְּי בִּיבְּי בַּי for God had taken him away, i. e. translated him to heaven. 2 K. 2, 3. 5.

c) to take, i. q. to take possession of, to capture, to seize upon, e. g. a city, hostile country, Num. 21, 25. Deut. 3, 14. 29, 7. Metaph. Job 3, 6 that night, let darkness seize upon it. Also to take or captivate one by blandishments, wisdom, etc. Prov. 6, 25. 11. 30.

d) to take a person any where, to any place, etc. i. q. to lead, to bring, to conduct, with acc. of pers. and be of place. Num. 11, 16 and bring (FIFE) them to the tabernacle of the congregation. 23, 27. Joh 38, 20. 2 K. 18, 32. Is. 36, 17; be of pers. to whom, Gen. 48, 9; Prov. 24, 11; c. inf. Ex. 14, 11.

e) to take and bring to any one, to fetch; with acc. of thing Gen. 18, 5.7.8. 27, 13. 2 Sam. 4, 6 לְחַרֵּי הַשִּׁים as if fetching wheat, as if in order to buy wheat. 1 K. 17, 11; with sec. of pers. 2 K. 3, 15 קַחַרְּ לִּי בְּיָבָּוֹן bring me a minstrel. Gen. 42. 16. 43, 13. Judg. 11, 5. Am. 9, 2. 3. Often to fetch by another,

to let come, 1 Sam. 16, 11. Gen. 20, 3 Jer. 37, 17.—With po of place whence Am. 7, 15. Ps. 78, 70.

2. to take, i. q. δέχομαι, i. e. a) to ac cept, to receive, sc. any thing offered, as gifts 1 Sam. 12, 3. Ps. 15, 5. Am. 5, 12 food, מַבֶּר שֹּ Judg. 13, 3. Also of a buyer receiving wares Neh. 10, 32; of God as accepting prayers Ps. 6. 10; cf a person receiving and following counsel, Prov. 2, 1 בני אם תקח אמרי . 4, .9. 10, 8. 24, 32. Job 22, 22. b) to take in. to receive; Gen.4,11 the earth, which hath opened her mouth to receive (FDD) the brother's blood. So to receive a person under one's care and protection, Ps. 49, 16. 73, 24. c) to receive, i. e. to get, to obtain; Is. 40, 2 for she hath received (לַקְחַה) of the Lord's hand double, etc. Prov. 9, 7. 22, 25. Num. 23, 20. So Prov. 31, 16 she considereth a field and taketh it, i. e. gets it, buys it, Sept. έπρίατο; comp. 2 Sam. 4, 6. Neh. 10, 32. d) to receive, to perceive, sc. with the ears, Job 4, 12.

NIPH. TE: 1. Pass. of Kal no. 1. b, to be taken away, 1 Sam. 21, 6 [7]; of the ark as captured by the enemy, 1 Sam. 4, 11. 17. 19. 21. 22; of Elijah as taken up to heaven, 2 K. 2, 9. Also to be taken away from life by violence Ez. 33, 6.

2. Pass. of Kal no. 1. d, to be brought, c. 58 Esth. 2, 8. 16.

PUAL הְּלֶּם and Fut. Horn. הְיַם ; the fut. of Piel and præt. of Hoph. being wanting.

1. Pass. of Kal no. 1, to be taken, with prof that whence, Gen. 2, 23. 3, 19. 23. Job 28, 2. Ez. 15, 3. Trop. to be taken up, repeated, as a curse, Jer. 29, 22.

2. Pass. of Kal no. 1. b, to be taken away, of things, with 72 of pers. Is. 49, 24. 25; \$ Judg. 17, 2; of persons e. g. to heaven 2 K. 2, 10, comp. Is. 53, 8. Also to be taken captive, carried away, Is. 52, 5. Jer. 48, 46.

3. Pass. of Kal no. 1. e, to be fetched, as things Gen. 18, 4; to be brought, as persons Gen. 12, 15.

Hopn. fut. see in Pual.

HITHP. part. רְּחַבֵּלְתָּה שׁאַ Ex. 9, 24 and Ez. 1, 4, a fire taking hold on itself, holding together, continuous, i. e. a mass of fire. Comp. synon. דְּחָלְבָּר

Deriv. מְלְקָתַים, מַלְקוֹים, מַלְקוֹים, מֶלְקָתַים, מֶלְקָתַים, מֶלְקוֹים

ת c. suff. לְּחֵדְיּ 1. laking arts, fair speech, by which the mind of any ene is captivated, Prov. 7, 21; see r. רְּבָּי no. 1. c.

2. doctrine, learning, knowledge, which one receives, perceives, learns, see the root no. 2. c, d. Prov. 1, 5. 9, 9. 16, 21. Comp. Chald. Επρ. to receive and to learn, πληρ cabbala, learning; Gr. πα-φαλαμβάνω, Lat. accipio.—Hence so far as this is communicated to others:

3. instruction, discourse of a teacher, Prov. 4, 2. Deut. 32, 2. Job 11, 4.

לְקְּתִּד (learned) Likhi, pr. n. m. 1 Chr. 7, 19. Comp. קבור , no. 2.

* בּלְכֵּל fut. בּלְכִיל, to take up, to gather up, to collect. pr. things upon the ground; as stones Gen. 31, 46; flowers Cant. 6, 2; manna Ex. 16, 4 sq. Num. 11, 8; ears of grain, to glean, Ruth 2, 8. Poet. of animals gathering up the herbage, pasture, etc. Ps. 104, 28. Usually with accus. but also absol. as בּבָּיבָּי to glean in a field accus. Arab.

o take up, لَقَطُّ gleanings, etc. Syr.

Piel i. q. Kal, to take up, to gather up; as ears of grain, to glean, Ruth 2, 16 sq. Is. 17, 5; grapes scattered in a vineyard Lev. 19, 10; wood Jer. 7, 18; herbs 2 K. 1, 39; arrows 1 Sam. 20, 38. Trop. of money Gen. 47, 14. Usually with acc. but also absol. as מַּלְבֵּע בַּשְׁלֵב Ruth 2, 3. 17; and so Judg. 1, 7, comp. Matt. 25, 27.

Pual to be gathered, as a people dispersed, Is. 27, 12.

HITHP. to gather themselves together, with by to any one, Judg. 11, 3.

Deriv. בלקום and

m. a gleaning of fields or vineyards, Lev. 19, 9. 23, 22.

* القب to stop و obsol. root, Arab. القب to stop

* PP, 3 plur. ٩pp fut. pɔ, onomatopoet. to lick, to lap. of dogs lapping as they drink, 1 K. 21, 19 22, 38. Judg. 7, 5. Kindr. is ਜ਼ੜ੍ਹ q.v. and see ਤੁਰੇ note. Armen. [utht] lakiel, to lick, Arab. ੈ laid tongue.

Piel. id. Judg. 7, 6. 7.

* wp in Kal not used; Syr to be late ripe, of fruit. Hence שִּילְם the latter rain, and שֵׁבֶּ after-grass.

Piel to gather the late fruits, i. e. to glean a vineyard; Job 24, 6 אַרָם בּיִם נְּים they glean the vineyard of the wicked. But some Mss. read שַּרְבּּים בּיִּבּים בּיִבּים.

שׁלֶּכְלֵי m. latter grass, rmoen, after-math, Am. 7, 1. R. לָּבָל Kal.

* לְשֵׁלֵי obsol. root, Arab. לענה to lick, to suck; hence

m. c. suff. לְשֵׁדִּי , pr. semething usually licked or sucked, something sweet, etc.

1. juice, sap, as being sucked; spec. vital moisture, life-blood vigour, Ps. 32, 4 מְיִבֶּהְ מִיִּבְּהְ my life-blood is changed, i. e. is dried up.

2. a sweet cake. Num. 11, 8 מַשֶּׁהְ מַשְׁלָּ a sweet cake made with oil. Sept. έγχψις έξ έλωίου, Vulg. panis oleatus. Comp. הַצְּטְ from r. ץצָטָ.

קשרן of both genders, but oftener fem. Ps. 12, 4. Prov. 6, 24. al. masc. Ps. 22, 16. Prov. 26, 29; constr. לשני, c. suff. לשני, בלשני, בלשני, בלשני, בלשני, Gen. 10, 20. R. לשנים.

1. the tongue, both of men and animals, as the instrument of licking, Ex. 11, 7. Ps. 68, 24. Job 20, 16. 40, 25 [41, 1]. al. Arab. السَاقُ, Ethiop. ۵٦٦, Aram. جُنِعة, Comp. also from languages not Semitic, Sanscr. rasana, Armen. 76qm, Copt. A&C, and even Gr. γλώσσα, in which the γ is an addition, comp. λεύσσω, γλαύσσω; γνόφος, νέφος; χλαϊνα, lana, and many others. -Spoken with fiw exceptions of the human tongue as the instrument of speech; (exceptions are Ex. 11, 7. Pa. 22, 16, 68, 24. Lan. 4, 4. Is. 57 4. Job 20, 16. 40, 25;) thus Job 33, 2 דָּבֶרָה רבחבר בחבר Ps. 12, 4. 45, 2. 39. 4; but Ps. 109, 2 דברג לשון שקר they speak with a lying tongue. (for which accus. of instrum. see Heb. Gr. § 135, 1. n. 3.) Prov. 15, 4. 18, 21. Is. 33, 19. 45, 23. al.—The words which one is ready to utter, are said to be either upon the tongue, בלשון ש Job 6, 30. Ps. 139, 4

מל לשון מ' 2 Sam. 23, 2. Prov. 31 26;

בן מוח לשון מ' Ps. Ps. 10, 7. 66, 17, comp. Cant. 4, 11; which phrases seem not greatly to differ in meaning; comp. 'upon the lips' Ps. 16, 4, and 'under the lips' Ps. 140, 4.-With genit. לשוֹן שֶׁמֶר a lying tongue Prov. 6, 17. (Meton, for a lying person, with masc. Prov. 26, 28.) לשון מרמה id. Ps. 52, 6. הוֹשְּׁבְּהָה id. Prov. 10. 31.— Also xat' εξοχήν for a spiteful, malignant iongue, (or as in Chald. and Zab. 'lingua tertia,' comp. Ecclus. 28, 15,) whence Ps. 140, 12 אים לשון a man of tongue, i. e. a tattler, slanderer. (But בַּצַל לְשׁוֹן an enchanter, charmer, Ecc. 10, 11.) Jer. 18, 18 come, let us smite him with the tongue, i. e. as Chald. well, let us bear false witness against him. Job 5, 21 שום לשון the scourge of the tongue, comp. the similar figure in Germ. klatschen, Engl. lash, Fr. coup de langue. Ez. 36, 3 ye go up שבל שפח לשון upon the lips of the slanderer's tongue, i. e. are traduced in men's mouths.-Meton. a) i. q. speech, Job 15, 5 לשון ברומים crafty speeches. Prov. 16, 1. b) tongue, for language, dialect. Dan. 1, 4 לשון בשורים the Chaldee tongue. Gen. 10, 5 ארש ללשנו every one after his tongue, dialect. Deut. 28, 49. Is. 28, 11. Neh. 13, 24. Esth. 1, 22. Arab. أِلْسُلْ, إِلْسَالْ, id. 3, 12. 8, 9.

Hence c) a nation, people, having a tongue or language of their own. Is. 66, 18 כֵּל־הַאַנִים וְהַלְּשׁנִים מְּבּלְשׁנִים all nations and tongues; see Chald.

2. Trop. of what resembles a tongue, e. g. a) בְּחָלֵן זְשׁבְּׁ a tongue of gold, i. q. bar of gold. Josh. 7, 21. 24. Vulg. regula aurea. b) שַׁבְּיִבְּיִ a tongue of fire, i. e. a flame of fire, Is. 5, 24, so called from its shape and motion, whence also it is said to lap, to be lambent; see בַּחַבְּ, and Virg. Æn. 2.684. Comp. צוֹשׁם סמו שׁׁשִּׁנִי אַנְשִׁיבָּ Acts 2, 3. Arab.

לולין, Pers. לאון דיים ליט איז במשאחו Atesh. c) לאון דיים a tongue of the sea, a bay, Josh. 15, 5. 18, 19. Is. 11, 15; and simpl. Josh. 15, 2. In Arabian geographers שוט. Comp. Engl. 'tongue of land,' Germ. Erdzunge.

* ਵਿੱਚ obsol. root, perh. transp. i. q.

down, i. e. o lie, to lie down. Hence perhaps

ו לְשׁׁלֶּחְ f. with He loc. הַשְׁלֶּחְ Sam. 9, 22; Plur. לִיֵּכוֹת, constr. לִיִּכוֹף; a cell chamber, pr. bed-chamber; spoken esp. of the cells or chambers in the courts of the temple, mostly at the gates, 2 K. 23, 11. 1 Chr. 23, 28. 28, 12. Jer. 36, 10. Ez. 40, 17. 44 sq. 42, 13 sq. in which the treasure of the temple and every thing necessary for the temple-service were kept, 1 Chr. 9, 26. 28, 12. 2 Chr. 31, 5. 11 sq. Ezra 8, 29. Neh. 8, 38 sq. 13, 5. 9; where the priests, Levites, etc. lodged, Ez. 40, 38. 44 sq. 42, 1 sq. 45, 5. Neh. 13, 4; (comp. 1 Chr. 9, 33;) and where other persons were rarely admitted to dwell or as guests, 2 K. 23, 11. Jer. 35, 4. 5. Once of an eating-room, 1 Sam. 9, 22; also of the chamber of the king's scribe in the palace Jer. 36, 12.—Thrice written ולשבי Neh. 3, 30. 12, 44. 13, 7.

Note. The etymology is uncertain. If the more common אָשֶׁלְשׁ be the primary form, it may come from r. אָשַׁלְ as above; and at any rate has no connection with Gr. אוֹסְלַתְ, as has been suggested. But as n is more readily softened into l than the contrary, it may be that אוֹסְלָיִי is the older form; and this Bohlen derives from Pers. בּשׁלֵי to sit, to sit down, whence might come s בּשׁלֵי seat, though this is not found. Others make it by transpos. for שִּׁכְּיִן. See Thesaur. p. 762, 763.

י סטאס obsol. root, Arab. לשם to taste, pr. to lick; see in לַשֶּׁר. Hence

19. 39, 12; Sept. λιγύριον, Vulg. ligurius, Engl. opal.—The λιγύριον or λυγκούριον is described as a species of amber, and also as a species of hyacinth; see Thesaur. p. 763.

2. Leshem, pr. n. of a city, elsewhere called יָדָ and יָדָ; see יָדָן. Josh. 19, 47.

Po. לְשׁוֹן denom. from לְשׁוֹן, pr. to tongue, i. e. to use the tongue freely and by impl. to slander; see לְשׁוֹן no.

nid. Part. with י parag. יבוּשְׁיִרּי Ps. 101, 5; ın Keri מְלַשְׁיִר for מְלַשְׁיִר part. Pi. Arab. ליים to slander.

Hірн. id. Prov. 30, 10.

obsol. root, Arab. من المسع to puncture, to sting, as a scorpion; من a chink, fissure, perh. of chasms in the earth, fountains, etc.—Hence

Lesha, pr. n. of a place, Gen. 10, 19; according to Jerome (in Quæst.) Callirrhoë on the eastern coast of the Dead sea, celebrated for its warm

springs; see Plin. H. N. 5. 13. Jos. B. J 1. 33. 5. These springs were risited by Irby and Mangles; Travels, Lond. 1844, p. 144 sq.

* הַבְּלְ obsol. root, perh. i. q. הַבְּק, Samar. הָּבְּ, to spread out a garment; whence Eth. אַרְאָדְ a garment, tunic, perh. wide. Hence הַהָּבִּיּבָּ,

* אָרַלְּיִל obsol. root, prob. i. q. קּהַנְּיּל be poured out. Hence

ib) m. a measure for grain, Hos. 3 2; so called from pouring. Sept. ημεκοφος, Vulg. corus dimidius, accommodated to the context.

also to bite, whence מַלְּתִינִי to strike, also to bite, whence מַלְּתִּנִים biters, teeth.

—To this root some refer the form אָבָּיִנָּיִי Job 4, 10; but it belongs rather to r. צַּתַיַ

2

Mem, the thirteenth letter of the Heorew alphabet, as a numeral denoting 40. The name מֵים probably signifies water, i. q. מַיִּם, and the antique forms of the letter have a certain resemblance to waves; see Monum. Phæn. p. 35, 36. Its name accords with Gr. Mv i. e. Phenic. יש water; in Ethiop. also Mai water.

It is interchanged: a) Often with other labials, as בו and ה, which see; rarely with ', as השָהָ, Chald. ביה, to be astonished. b) With liquids, chiefly Nun, comp. בא, Syr. (), Arab. أَنْ أَنْ أَلْ , أَنْ أَنْ أَلْ أَلْ اللهُ اللهُ أَنْ أَلْ اللهُ الل

For Mem dropped at the end of words, see Lehrg. p. 138, 524. Comp. the similar usage in the language of the Etruscans and Umbri, in O. Müller's Etrusker T. I. p. 56.

prefix, for my what? where we note.

יב, q. v. פון prefix, for קי, q. v.

קא Chald. i. q. Hehr. קיא what? also without interrogation קא קיא that which Ezra 6, 8. See פא פא .

ברוס m. (r. אָבֶה) a store-house, granary, plur. Jer. 50, 26. Sept. ἀποσήκη.

קאלד m. (r. אדר no. 3) c. suff. מְאֹרֶה,

but in later Hebrew, 2 Chr. 16, 14; comp. P Chr. 17, 12. 26, 15.

2. Adv. pr. acc. as adv. a) mightily, vehemently, exceedingly, Gen. 4, 5, 7, 18. 13, 13. 19. 3. al. Often joined with adjectives and adverbs, as נוב פאר very good Gen. 1, 31. רַפַּה מָאֹר 12, 14. הַרָבָּה 12, 14. יאס very much Gen. 15, 1. Emphat. doubled מאֹר מאֹד Gen. 7, 19. Num. 14. 7.—Ps. 46, 2 צוֹרָה בְצָרוֹת נִמְצָא מְאֹד he is found a help in trouble mightily. i. e. a mighty helper. b) speedily, quickly, as being connected with the exertion of one's strength; 1 Sam. 20, 19 קרד כאם come down quickly; Vulg. festi-Comp. Germ. bald from Lat. valde; Low Germ. swieth, Anglo-Sax. swithe, i. q. valde, Germ. geschwind, Engl. swift.

* מָאָתְי f. constr. מָאָם; dual מָאָתִים for מָאָתִים; plur. מָאָם, מָאָם.

1. a hundred; Arab. مِالَيْة and مِلَّة, Ethiop. ا مثلاً . If an etymology be sought, we may compare Pers. ma, mah, meh, great, much ; of which also some uncertain traces are found in the Phenician, see Monum. Phæn. p. 152.—Lev. 26, 8 מַאָם *a hundred of* you. Ecc. 6, 3. al. With substantives it is joined variously, and is put: fore substantives in the singular, usually such as denote things often spoken of in great numbers; as מַאָּה שָׁנָה a hundred years Gen. 17, 17; מַאָּה אִרשׁ 1 K. 18, 13; also Gen. 23, 19. Josh. 24, 32. 2 K. 23. 33. 1 Chr. 18, 4. al. b) Before substantives in the plural, usually those denoting things less frequently spoken of in great numbers; as מַאָּח נְבֵּרְאָים a hundred prophets 1 K. 18, 4; מ' פַנְמִים 2 Sam. 24, 3. 1 Sam. 25. 18. Gen. 26, c) In the construct in like manner, though rarely, before nouns sing, and plur. as מָאַח כָּבָּר Ex. 38, 25; מ' אַדָנִים v. 27. But, on the other hand, בַּאָד stands very frequently where the number one hundred is combined with others; אה מַאָר שָׁנָה וְשָׁבְדִּים שָׁנָה a hundred and seventy years Gen. 25, 7. 17. 35, 28; רמש וים וים שנים וים Gen. 5, 6. 18. 25. 28 7, 24. 47. 28. Ex. 6, 16. 18. Num. d) Rarely and only in the ater books וּשׁ מְשָׁהַ put after a noun plur.

as מָּלֵיִם מַאָּה 2 Chr. 3, 16; comp. 4, 8. Ezra 2, 69. 8, 26.

2. Adv. a hundred times, Prov 17, 10; constr. Prov id. Ecc. 8, 12.

3. the hundredth or one per centum, sc. of money or other things, exacted in monthly usury; Neh. 5. 11 מְּשְׁבָּיִר, Vulg. centesima. For the centesima or one per cent. of the Romans see Ernesti Clav. Cic. sub. v. and for the usury still common in the East, see Volney's Travels, II. p. 410. Bowring's Report on Egypt p. 82.

4. Meah, pr. n. of a tower in Jerusalem, Neh. 3, 1. 12, 39.

Dual אַתְּחָיִם two hundred; put before a noun sing. בְּאַחָיִם שָׁנְהּ Gen. 11, 23. 1 Sam. 18, 27; before a plur. מ' שָׁקָלִים 2 Sam. 14, 26; after a plur. בִּיִּם מ' Gen 32, 15.

ראָה Chald. a hundred, Dan. 6, 2. Ezra 6, 17. 7, 22. Dual פָאָחָין Ezra 6 17.

m. (ר. אָנָה I) desire; once plur. constr. מְאָרֵי the desires of the wicked, Ps. 140, 9.

שראם for באאם, usually contr. באם q.v. a spot, blemish, Dan. 1, 4. Job 31, 7. R באָם.

קאור m. once אָשְׁבּוֹר Ex. 25, 6, constr. קאור קארות plur קארית Ez. 32, 8, and קארות Gen. 1, 16. R. אור.

1. light, a light, Ps. 90, 8. 74, 16; also a luminary. as the sun and moon, Gen. 1, 14. 16. Ez. 32, 8. How it differs from אור, see in h. v. אור בערות בעלות the sacred candelabra, Num. 4, 9. 16.—Metaph. אור בערום the light of the eyes, i. e. bright eyes, joyous, Prov. 15, 30.

2. a candlestick, candelabra, Ex. 25, 6. 27, 20. 35, 14.

דְּאָרְה (פּאוֹר, אֹי (פּאוֹר (ר. אוֹר) pr. light, then light-hole, sc. by which light enters, and so meton. hole, den of a serpent, Vulg. caverna, Is. 11, 8.—Or it may also be taken for הָבְּינִהְה, הְבִּינָה, מִבְּינָה, a cavern, א and z being interchanged.

m. dual (r. אַלִּוֹלָתְם II) balances, a balance, Arab. פּבּבּלוּב, Is. 40, 12. 15. Job 6, '2. Ps. 62, 10 so that they ascend in the balance, sc. for lightness. אָרָבָּע a just or even balance Lev. 19, 36. Job 31, 6; opp. מֹלְ מִרְּבָּע a false balance Prov. 11, 1. 20, 23. It differs from

מאֹזְנִין Chald. id. Dan. 5, 27. מאָרוֹח see מָאָרוֹח Plur. fin.

לְּבֶּלֶ m. (r. בְּבֶּלֶ) food. Gen. 2, 9. 3, 6. 5, 21; espec. of grain, 2 Chr. 11, 11. בְּבָּלֵי צְיֵבֶ מְ מִיבֶּר food, fruit-tree, Lev. 19, 23. Deut. 20, 20. בְּבָּלְי food, for slaughter, Ps. 44, 12.

ק מְּצְכָלוֹת f. (r. אָבָל) plur. מְצְּכָלוֹת, a knife, as an instrument for eating, Gen. 22, 6. 10. Judg. 19, 29. Prov. 30, 14. Arab.

קאַכֹּלֶת f. (r. אָבָל) food, trop. Is. 9, 4 אַבּל הַ הַשְּׁבֹלֶת food for fire, fuel. v. 18.

* מוֹלֵים obsol. root, perhaps to spot, to soil; whence מוֹלים, q. v.

ית מַאָּמַצִּים m. plur. (r. אָפָאָ) powers; trop. of wealth. Job 36, 19 בֶּל־פַאָפַצָּי לַחָּ all the powers (resources) of wealth.

m. (r. אָפֶר) an edict, mandate, a word of the later Hebrew, Esth. 1, 15.

2. 20. 9, 32. Chald. สาวมูหุอ, หาอุหอ หาวุจุม, id.

ראַם Chald. id. Dan. 4, 14.

ילא"ך Chald. m. vase, vessel, utensil, i. q. Hebr. קלף, Dan. 5. 2. 3. 23. In Targg. defect. און אָרָה, Syr. בּאַנוֹל —It seems to be for אָנְאָיָה, from r. אָאָדָ II, Arab.

IV, to retain; whence آنا vase, چيزه a vessel, ship, q. v.

in Kal not used, to refuse, see adj. אָשֶׁין. Syr. בּבּוֹים, every where impers. בּבּוֹים tædet me; Aph. cessavit, destitit. Kindred is בּצִיים; comp. in איז.

PIEL מַצְּלָּה to refuse, to be unwilling, (opp. מַצְּלָּה) absol. Gen. 39, 8. Is. 1, 20. 1 Sam. 28, 23; with inf. Jer. 3, 3. Ps. 77, 3; inf. c. \$ Ex. 7, 14. 22, 16. 1 Sam. 8, 19. Jer. 25, 28. Hos. 11, 5. al.

Deriv. the two following.

adj. unwilling, refusing, used with personal pronouns for a finite verb; Ex. 7, 27 הַאָּרָ אָרָה if thou refusest. 9, 2. 10, 4.

m. verbal of Piel, refractory, pertinaciously refusing, Plur. פַּאַנִים Jer. 13, 10. R. פָאַן.

* ០½៦ fut. ០៥១៦, inf. c. suff. ០០៥១៦ Am. 2, 4.

1. i. q. סְּסָס, to melt, to melt away, to run; see Niph. no. 1. Comp. Chald. מַבְּהָ i. q. סַבְּס, and אָבְי i. q. סַבְּס, Spec. of a sore which runs with matter, see Job 7, 5; comp. Arab. בענו late patet vulnus. Kindred is the idea of being fætid and loathsome.

2. to reject. to refuse, prob. from the idea of loathing. comp. חַזַּדְ, (opp. קַּחַר , opp. , opp. קַּחַר , opp. , opp.

3. to contemn. to despise, c. acc. Prov 15, 32. Job 9, 21; c. ឯ Job 19, 18. Judg 9, 38; absol. កព្យង្គង ២១២ a despiteful scornful tribe, Ez. 21, 18. Infin. Dky. Lam. 3, 45 as subst. aversion, contempt.

NIPH. 1. to be melted, to melt away; Ps. 58, 8 בְּמִרֹיבֵים let them melt away like water, i. e. let them perish. Spec. of a running sore; Job 7, 5 מוֹרָי my skin shrivels (cracks) and runs with matter.

2. Pass. to be rejected, contemned, Is. 54, 6. Part. Ps. 15, 4 סְנָּאָטָ.

ገር m. (r. ካርኣ) a baking, something baked, Lev. 2, 4.

לַבְּעֵל m. (r. אַפָּג darkness, Josh. 24, 7.

קּאָפּל ָרָה (for קּאָפּל ָרָה Cant. 8, 6) darkness of Jehovah, i. e. thick darkness; Jer. 2, 31 אָבָּלְיִה land of thick darkness, spoken of a pathless desert, in which men wander as if in darkness. Comp. in v. 6 קָּיָלְ צַּלְּיָלְ צַּלְיָלְ אָרָאָ, and Job 30, 3.

in Kal not used, but prob. kindred with אָדֶי to be bitter, acrid; comp. אָדָי and סִיטָי. Arab. ר recruduit vulnus, to excite hatred, בֹּיִל to conceive hatred; all which may come from the idea of bitterness.

Hiph. part. פְּמִאִּר pr. making bitter, and hence causing bitter pain; Ez. 28, 24 סְלּוֹן פַּמְאִר a thorn causing pain, i.e. pricking. Fem. בְּבָּח מְבְּאָרָת pain-ful leprosy, i. e. fretting, malignant, Lev. 13, 51. 52. 14, 44.

קאור see קאר.

בְּאָרֶב m. (ר.בּרֶב ambush, i. e. place of ambush Josh. 8, 9. Ps. 10, 8. Concr. troops in ambush, an ambushment, 2 Chr. 13, 13.

קאָרָה f. (r. אָרָה) constr. קאָרָה, a curse, execration, Prov. 3, 33. Mal. 2, 2. Deut. 28, 20. Plur. Prov. 28, 27.

ראָם, compounded of מְשָׁמ, pr. from with, see next after מָשָׁל.

הַבְּדְּלְּוֹת f. plur. (r. בְּבֵל separations, i. e. separate places; Josh. 16, 9 הַבְּרָלוֹת the cities separately assigned.

2 an entrance, place of entering;

Judg. 1, 24. 25 הְבְּרֵה the entrance of the city, i. e. the gate. Prov. 8, 3 שבוא in the entrance of the gates. 2 K. 11, 16. Jer. 38, 14.

3. David sind the going down of the sun, the west, Deut. 11, 30. Ps. 50, 1. 104, 19. Mal. 1, 11. Acc. towards the west, westward, Josh. 1, 4. 23, 4.

קברָקה f. (r. בּוּהְ *perplexity*, Is. 22, 5. Mic. 7, 4.

הבל m. (r. בְּבל I, the radical Y d being represented by the Daghesh in בּא, an inundation, deluge, spoken of Noah's flood, Gen. 6, 17. 7, 6, 7, 10. 9, 11. 28. 10, 1. 32. So of the floods above the firmament, Ps. 29, 10; where others: the Lord did sit at the flood, sc. of Noah, i. e. did sit in judgment, comp. Ps. 9, 5. 8. 9.

מְבֵינִים 2 Chr. 35, 3 Cheth. for מְבִינִים Keri; if not a mere error in copying, it is abstr. wisdom, for concr. wise teach ers. R. בְּרָן.

sc. of enemies by the victors; Is. 22. 5 18, 2. 7 a people ... הַבְּיִּבְים of treading down, i. e. treading their enemies under foot.

יברּעַ m. (נְבֵּד. מְיִם fountain, Ecc. 12,6. Plur. constr. מַבּרּבֵר מֵיִם Is. 35, 7. 49, 10. Arab. מֹבִיבּר מַנִּם id.

קיבוקה f. (r. בּוּקם) emptiness, Nah. 2, 11; see בּוּקם.

ייר m. choice, 2 K. 3, 19. 19, 23. R. בָּחַר.

מַבְחָר m. (r. מָבְחָר, constr. מִבְחָר.

2. Mibhar, pr. n. m. 1 Chr. 11, 38.

עברת m. (r. בּיביּט expectation hope, Zech. 9, 5. Meton. for the object of expectation, Is. 20, 5. 6.—With suffix הַּיבָּט for הַּטְבָּע Zech. l. c. Patah being shortened into Seghol, אַבְּיַבָּע fo: בַּיבָּע ; comp. Heb. Gram. § 27. not. 2. a

אַלְטָאָ m. (r. בְּנָא something rashly uttered. as אָנָה Num. 30, 7, 9.

י מְּבְטֵּחִים m. (r. מְבְטֵח constr. מְבְטֵח, c. suff. מְבְטֵח, and מְבְטֵח, plur. מְבְטֵח, Dag. f. mpl. in ח.

1. trust, confidence, firm and certain hope. Prov. 22, 19. Meton. of a person or th ng in which confidence is placed, Ps. 4), 5. 65, 6. 71, 5. Job 8, 14. Jer. 17, 7. Piur. Jer. 2, 37.

2. security. safety; Job 18, 14 his secuity shall be torn from his tent, i. e. he himself in his too great security. Plur. Is. 32, 18.

בּבְלֵּינִים f. (ד. בְּבֶּל. exhilaration, cheerfulness, Jer. 8, 18. The form is pr. denom. from the Hiph. part. בְּבָלִיג exhilarans; see Lehrg. p. 514, where to the examples ending in יו this in דים may be added.

הְבְּנָה m. (r. בְּנָה) a building, edifice, Ez. 40, 2.

סִבְּכֵר see, מְלֻבְּנֵּר.

י מְבְצְרֵים m. (r. מְבְצְרֵים, plur. מְבְצְרֵים Dan. מָבְצְרִים Dan. 11, 15.

1. a fortification, fortress, citadel, Is. 25, 12; then for a fortified city, i. q. פרר קצורה, Is. 17, 3. Hab. 1, 10. The same is עיר פּבְצַר צר e. g. עיר פּבְצַר Josh. 19, 29, מבצר צר 2 Sam. 24, 7, i. e. fortified Tyre, or Palætyrus, old Tyre; comp. Comm. on Is. 23, 7.—Plur. Num. 13, 19. Jer. 48, 18. Lam. 2, 2. 5. Nah. 3, 12. 14. al. So עָרֶר מְכָצֵר Num. 32, 36. Josh. 19, 35; or with both words in Plur. בַּרַר קבצרה Jer. 5, 17; or the latter only, ליר מְבְצֵרוֹת fortified cities, Dan. 11, 15. Bee in art. יובל note. Heb. Gram. § 106. 3.-Metaph. Jer. 6, 27 I have set thee as a watcher for my people, מְבָצֶר a fortress. i. e. secure from the violence of enemies; comp. 1, 18.

2. Mibzar, pr. n. of a prince of the Edomites, Gen. 36, 42.

m. (r. בְּרָחוֹ pr. flight, then as concr. fugitive, plur. Ez. 17, 21.

רְשְׁבְּשׁ (sweet odour, r. בְּשָׁבֵּ *Mibsam*, pr. n. a) A son of Ishmael, Gen. 25, 13. b) 1 Chr. 4, 25.

קבשׁרם m. plur. (r. שִׁיבֹשׁרם m. plur. (r. שִׁיבֹשׁרם pudenda, Deut. 25. 11.

קְבְּשְׁלוֹת f. plur. (r. בְּשַׁה) boiler, both ing-places, pr. part. Piel, Ez. 46, 23, comp. 24. Vulg. culinæ.

m. Magus, plur. Magi, the name for priests and wise men among the Medes, Persians, and Babylonians, pr. great, powerful; see Hyde de relig. vett. Persarum, p. 372 sq. Compare Pers. mogh magus, from magnus, dux; Zend. meh, maé, māo; Sanscr. mahat, mahā, in which lies the Greek root μέγας, Lat. magis, magnus.—So in appos. the prince Magus, chief of the Magi, Jer. 39, 3.

אָבֶּאָל, see in בָּאָל I. no. 3, and יְסְנְאֵל no. 3. g.

לְבְּרִשׁ (a gathering, r. מָבָּשׁ) Magbish, pr. n. of a place, or, according to others, of a man, Ezra 2, 30.

קּבְּלוֹת f. plur. (r. בָּבָּ) cords, i. e. wreathen work like cords, Ex. 28, 14; see in בַּבְלוֹת.

בּרָבֶּעָה f. (r. בְּבֶּעָה) a cap, turban, sc. of the common priests. so called from its round form, differing from the בּבֶּעָה or mitre of the high priest; Exod. 29, 40 29, 9. 39, 28. Lev. 8, 13. Comp. Jos. Aut. 3. 7. 3, 7.—Syr. בُحُورُ cap; Eth. ���� mitre or cap of the priests and monks.

honoured, renowned; בּצָּעׁ to be honoured, renowned; בּצָּעׁ nobility honour, glory. Most prob. i. q. נָבֶּעְ (m and n interchanged), בּצָּעָל, to be chief, to be noble, whence בְּצָעָרִיּרְ prince.

Hence מְנְרָנִיּתְ precious things, pr. n. מַנְרָיֵצֵעׁ, and

שנדים m. plur. מְנֵדִים, something most precious, most excellent; Deut. 33, 13 קברים the most precious things of the heavens, i. e. rain, dew. as immediately follows. Verse 14 שַׁשֶּׁל the most precious products of the sun. v. 15, 16. Cant. 4, 13 פּבִּדִים most precious fruits. v. 16; and so without קברים, 7, 14 פּבִּיבִים all precious or pleasant fruits apples, etc. Vulg. every where poma—Syr.

מנהון see in מנהד

and מְנְהִיל Migdol, pr. n. a) A city of lower Egypt, Jer. 44, 1. 46, 14, situated in the northern limits of Egypt, Ez. 29, 10. 30. 6; according to the Itin. Anton. p. 171, twelve miles from Pelusium. In Egyptian the name is written MEWTWλ (many hills); and the He brews seem to have softened this foreign word into מָנְהוֹל (tower); see Champolkon l Egypte sous les Pharaons, II. p. 79.

b) A place near the head of the western gulf of the Red sea, Ex. 14, 2. Num. 33, 7. See Bibl. Res. in Palest. I. p. 81.

בלדון Zech. 12, 11, elsewhere מְלְדּוֹן (perhaps place of troops, r. נְּבְּדָּר,) Megiddo, pr. n. of a fortified city of Manasseh, situated within the borders of the tribe of Issachar, and formerly a royal city of the Canaanites; Sept. Mayεδδώ, Vulg. Mageddo. Josh. 12, 21, 17, 11. Judg. 1, 27. 1 K. 9, 15; comp. 1 K. 4, 12. 1 Chr. 7, 29. [It is usually mentioned along with Taanach; and appears to have been the place afterwards called Legio, now Lejjun; see Bibl. Res. in Palest. III. p. 177-180.-R.] Hence the plain of Megiddo 2 Chr. בקבח־פגהו 35, 22. Zech. 12, 11; this was part of the great plain of Esdraelon, and here king Josiah was slain 2 K. 23, 29. 30. 2 Chr. 35, 22. מֵר מְנְהוֹ waters of Megiddo, [prob. the brook with mills, flow-.ng by Lejjan into the Kishon, Judg. 5.19; see Biblioth. Sac. 1843, p. 77.-R.

(praise of God) Magdiel, pr. n. of a prince of the Edomites, Gen. 36, 43. 1 Chr. 1, 54. R. מֶנֶר.

שׁבְּנַּבְ m. (ג'נַבְל constr. מָלְנַבְל; plur. מגדלות , constr. מגדלות , מגדלים.

1. a tower, so called from its altitude, Gen. 11, 4. 5; spoken chiefly of the towers of fortified cities and fortresses, Judg. 8, 9. 9, 46 sq. 2 Chr. 14, 6; of a fortress itself, 1 Chr. 27, 25. Prov. 18, 10; elsewhere of watch-towers, 2 K. 9, 17. 17, 9; of the watch-turret of a vineyard, Is. 5, 2, comp. Matt. 21, 33.—Metaph. of proud and powerful men, Is. 30, 25. 2, 15.

2. an elevated stage, pulpit, βημα, Neh. 8, 4; comp. 9, 4. 3. a bed in a garden, elevated in the

middle; Cant. 5, 13 thy cheeks are ... as

beds of spices.

4. In pr. names, it marks a town for tified by a tower. Migdal, e. g.

a) מְנְהַל־אֵל (tower of God) Migdal-ei a fortified city in the tribe of Naphtali Josh. 19, 38; prob. Maydalá Matth. 15 39, now عدل Mejdel on the western coast of the sea of Galilee, not far from Tiberias. See Bibl. Res. in Palest. III. p. 298.

b) פְּנְהֵל־נְּד (tower of Gad) Migdal-Gad, a town of the tribe of Judah, Josh.

c) קּנְהַל־עָּרָר (tower of the flock) Migdal-eder, a village near Bethlehem Gen. 35, 21; hence put for the city Bethlehem itself, and trop. for the royal line of David, Mic. 4, 8. [Others, in Mic. l. c. a tower so called on Zion; or perh. for Zion itself.-R.

בּנְהוֹל see , מִנְהֹל.

קּבְנוֹתוֹ f. plur. (r. מָנָר precious things, Gen. 24, 53. Ezra 1, 6. 2 Chr. 21, 3, 32, 23,

מְלוֹג Magog, pr. n. 1. A son of Japheth, Gen. 10, 2.

2. A region and also a great and powerful people dwelling in the extreme recesses of the north, who are to invade the Holy Land at a future time; Ez. 38, 2. 15. 39, 2. 6. Nearly the same people seem to be intended as were comprehended by the Greeks under the name of Scythians, Jos. Ant. 1. 6. 1. Jerome ad Ez. 38, 2; whom the Arabs call Yajtij and Majtij, يَأْجُونِ وَمَأْجُونِ

and have embellished with various fables. Their king is called 213, q. v. See Kor. Sur. 18. 94-99. ib. 21. 96. Assemani Biblioth. Orient. T. III. P. II. p. 16, 17, 20. D'Herbelot Biblioth. Orient. arts. Jagiouge, Magiouge. Edrisi par Jaubert II. p. 349. Rosenm. Bibl. Geogr. I. 1. p. 240. In the same manner are joined چین وماچین Chin and Machin, i. e. the Chinese. On the syllable ma in these names, as signifying place region, Frahn has given a learned dissertation: de Musei Spreviziani nummis Cuficis, p. 95.

יבור m. (r. אור I. 2) plar אנור אורים Lam. 2, 22; fear. terror, Ps. 31, 14. Jer 6, 25. 20, 3. 10. Js. 31. 9.

m. (r. אוד I. 1) once sing. c. suff. קנוּרֶם Ps. 55, 16; elsewhere only Plur. constr. פָּגְרָיַה, c. suff. בָּיִרָּה.

1. Plur. journeyings, sojournings. in foreign countries; Gen. 17,8 אַרֶץ פְּגַרֶּיךְּהָּ the land of thy sojournings. in which thou art a stranger. 28, 4. 36, 7. 37, 1. Trop. of human life, as a sojourning on earth, Gen. 47, 9. Ps. 119, 54; comp. Ps. 39, 13. 1 Chr. 29, 15.

2. a dwelling, Ps. 55, 16. Pl. Job 18, 19. קנורה קנור בייר (ר. קנור בייר I. 2) i. q. מנור Prov. 10, 24.

הרקות f. (r. און I) 1. fear, also object of fear, plur. Is. 66, 4. Ps. 34, 5.

2. a granary, storehouse, Hagg. 2, 19. מְלְזֵּדְהָ f. an axe, 2 Sam. 12, 31. R. זַּרָ זְּרָה no. 2.

m. (r. إِنْ اللهِ) a sickle. Jer. 50, 16.

Joel 4, 13. Arab. مِثْجُلُّ , Syr. الْمُعْدُّلُ , id.

קרלה f. (r. בּבֹּשׁ) a volume, roll, i. e. a book, Jer. 36, 14 sq. Ez. 2, 9. Ps. 40, 8 הַּבְּיִדְיִיּיִנְיִי the volume of the book, ממוֹ לּבַּעִייִי of the roll of the law. Syr. בּבּייִ d. Arab. בּבּייִ id.

מְנְלָּה Chald. i. q. Heb. Ezra 6, 2.

חלבש f. (r. מון) a gathering, host, once Hab. 1, 9, of the invading Chaldeans: חבירים קורים קורים לו the gathering of their faces is forwards, i. e. all their faces are turned forwards, pressing on. Arab. בּבּי, בּבּי, band, multitude.—Kimchi on Ps. 27, 8 uses this word for desire, longing; comp. Arab. בֹבּי appetiit, prope fuit instititue res.

י וְבְּלְי in Kal not used; PIEL אָבָּוֹ to deliver over, c. acc. Gen. 14, 20; with two acc. of pers. and thing, Prov. 4, 9. Also like יבון, סיבו, to make one any thing, to make as, Hos. 11, 8.—It seems to be kindred with Arab. יבון potuit, valuit; II, in potestatem dedit; D and a being interchanged.

קביי pr. part. Hiph. (r. אַשָּ) comm. gend. (f. 1 K. 10, 17. 2 Chr. 9. 16,) c. suff. אָנְיִי plur. בְּיִנִי 2 Chr. 23, 9, sonstr. בְּיִנִי ; a shield, Judg. 5, 8. 2 Sam. 1. 21. 22, 31. 36. 2 K. 19, 32. al. Arab.

3, 65 Σ-ΤΡΙΏ covering of the heart, i. e. obduracy, stubbornness, comp. κάλυμμα ἐπὶ τὴν καρδίαν 2 Cor. 3, 15, and Arab.

Arab.

Coverings over the heart, Koran 6. 25. ib. 17. 48. Kimchi also properly compares fatness of heart, Is. 6, 10. But Jos. Kimchi, the father, understands failure of mind, fatal disease; comp. Arab.

f. (r. [1]) a covering, once Lam.

קּנְעֶרָת f. (r. יְּנֶער) rebuke, curse, sc. of God, fatal to men, Deut. 28, 20.

רְּבָּבֶּע f. (r. בְּבָּע Tsere impure. constr. בְּבַּע Zech. 14, 15; plur. c. suff. בענתי בענת

1. a plague sent from God, Ex. 9, 14. Spoken chiefly of pestilential and fatal diseases, Num. 14. 37. 17, 13. 25, 18. 31, 16. 1 Sam. 6, 4. 2 Sam. 24, 21.

2. slaughter in battle, 1 Sam. 4, 17. 2 Sam. 17, 9.

י מְּלְּכִּינְשׁ moth-killer, r. מַּלְפִּינְשׁ Magpiash, pr. n. m. Neh. 10, 21.

י וְלְּבֶר i. q. חְלְּבֵּר, to cast before, to deliver over; once Part. pass. Ez. 21, אַל־חָרֶב cast down before the sword, delivered over to it. Syr. intrans. בער נובר אַל to fall.

PIBL TAD, to cast down, to overthrow. Ps. 89, 45.

Deriv. pr. n. מְנְרוֹן.

לְּחָלְ Chald. Pa. מַנֵּל id. to cast down, to overthrow, Ezra 6. 12.

רְּבֶּרָהְ וֹיִ (r. קְּבֶּרָהְ no. 2) a saw. 1 K. 7, 9 2 Sam. 12, 31. 1 Chr. 20, 3. קיבריק) (precipice, ר. מָבֶר) Migron, pr. n. of a place in the tribe of Benjamin not far from Gibeah, 1 Sam. 14, 2. Is. 10, 28.

הידעות f. plur. (r. ביד no. 2) contractions, drawings in of the wall, ledges, rests, 1 K. 6. 6.

הלְּבְּיִלְּבְּי f. (ר. בְּבְּיִלְבְּי f. (ר. בְּבְּיִלְבְּי f. (ר. בְּבְּיִלְבִּי f. (ר. בְּבְּיִלְבִּי f. (ר. בּבּילוּ, as taken up and turned by a spade r like instrument, pr. a spadeful; Joel 1, 17 the seeds die beneath their clods, a description of excessive drought. So Aben Ezra and Kimchi.—Syr. בּבְּילִבְּי, spade.

m. (r. מְּלְרָשׁ constr. מְּלְרָשׁ; plur. מְלְרָשׁ; pconstr. מְלְרָשׁ; Ez. 27, 28.

1. Inf. after the Aram. form, to plunder, to spoil, Ez. 36.5; see the root no. 2.

- 2. A place whither herds are driven to graze, a pasture, 1 Chr. 5, 16. Ez. 48, 15; see the root no. 4. Spoken especially of the open country set apart for pasture around the Levitical cities, Num. 35, 2 sq. Josh. 21, 11 sq. 1 Chr. 6. 40 sq. Hence these cities are called ביל מגרש 1, 1 Chr. 13, 2.
- 3. an open place, area, around a city or building. Ez. 27. 28. 45, 2. 48, 17.—Plur. once מַנְרָשׁׁיִם (as if from a sing. רְּבָּיִשׁׁיִם), but masc. Ez. 27, 28.

ת. (ר. בְּקָר) c. suff. מָבָר Ps. 109, 18, מְּבָר Job 11, 9; Plur. מְבִּר Judg. 3, 16, once מְבִּרן Judg. 5, 10, c. suff. קבּרן Jer. 13. 25.

- 1. a vestment, garment, so called from its fulness and width, see the root no. 1; Ps. 109, 18. Lev. 6, 3. Also a carpet on which the wealthy sit, plur. קידין Judg. 5 10.
- 2. a measure, Joh 11, 9. Jer. 13. 25 מְנֵק the portion measured out to thee.

בּקְבָּתְא Chald. m. emphat. מַּרְבָּתְא, an altar, Ezra 7. 17. R. הַבָּח.

קּרְבָּר m. with ה loc. מְּרְבָּר Ex. 4, מִיְבֶּרָה constr. מְּרְבָּר with ה loc. once מְּרְבַּר K. 19, 15. R. בָּבַר.

1. pasture land, open fields, i. e. an uninhabited tract or region, untilled, and adapted only to pasture, see the root no. 2; like Germ. Trift from treiten. Syr. [2,]. id. Joel 2, 22

ליקבת ואות מושלה the pastures of the fields do flourish. Ps. 65, 1 ייִבְעָּה נְאוֹת מִי, the pastures of the field. drop, distil, far ness, fertility. So the opp. Jer. 23, 10 ייִבְעָה נְאוֹת מִידְבָּה the pastures of the fields are dry. Joel 1, 19.—Is. 42, 11 let them exult מושלה לו לייִבר the open fields and their cities, i.e. the open country together with the cities; comp. 1 K. 2, 34.—Often also

- 2. a desert, a sterile and solitary region, Is. 32, 15. 35, 1. 50, 2. Jer. 3, 2. 4, 11. al. Also of a region desolated by violence, Is. 14, 7. 64, 9. מַרָבֶר שִׁמֶּטֵּי Joel 2, 3, 4, 19. With the art. קמְרָבֶּר everywhere the great Arabian desert towards and around Sinai, Gen. 14, 6. 16, 7. Ex. 3, 1. 13, 18. Deut. 11, 24, of which the different parts are distin guished by separate pr. names, see 775, מָדְבֶּר יְהוּדֶה So ton פַארָן, צָן שׁוּר. סִינֵי the desert of Judah, on the west of the Dead Sea, Judg. 1, 16. Ps. 63,1; see Bibl. Res. in Palest. II. p. 202 sq.-Metaph. Hos. 2, 5 שֵׁלְחֵרהָ בַשְּׁרְבֵּר I have made her as a desert, i. e. naked, destitute of every thing. Jer. 2, 31 הַמִּרָבֶּר הָיִיחִר לְּיִשֹׂרָאֵל, have I been a desert to Israel? i. e. have I commanded them to worship me for naught, have I been barren towards them? 9, 11. Is. 27. 10.
- 3. Poet. instrument of speech, the mow'h, (r. בְּבֶרְהָ נְאָיָה to speak,) Cant. 4. 3 בְּבָרְהְ נָאָיָה thy mouth is comely, parall. thy lips.—Sept. גמלום, Jerome eloquium, and so the Rabbins; but the context almost necessarily demands some member, as A. Schultens justly remarks.
- * לְּבָרָ, plur. 3 pers. גְּיִדְיּם, twice contr. מְדְּינָהְיִּגְ Is. 65. 7, מְדְּינִהְיּגָּ Num. 35, 5; inf. מב Zech. 2, 6; fut. מְבָּינָהְ, conv. יְבָּמָרְ.
- 1. to stretch, to extend, i. q. Arab. פֿגֿ.; see Hithp. and the nouns מָּבָּה,
- 2. to mete, to measure. Corresponding are Sanscr. mad, ma. to measure, Zend. meêtê, matê, Gr. μετρον, μεδιμνος, Lat. metior, meta; Goth. mitan. Anglo-Sax. metan, Germ. messen. Engl. to mete; see Pott. Etymol. Forsch. I p. 194.—Pr. to measure a thing by extending a measuring line upon it, Ez. 40, 5 sq. 41. 1 sq. Deut. 21, 2. Zech. 2, 6. Then also of hollow measures, as of grain, Ruth 3, 15.—Metaph. Iz. 65, 7 I

will measure their deeds into their bosom, i. e. I will bring pon them just retribution.

Niph. pass. of Kal no. 2, Jer. 31, 37. 33, 22. Hos. 2, 1.

Piel פְּדֵּר, fut. יְמָדֵּר 1. Intrans. and intens. to be extended, to be long; Job 7, 4 פְּדֵר long is the night! So Saad.

Others take פְּדֵר as a noun; see the next art.

2. i. q. Kal no. 2, to mete, to measure, 2 Sam. 8, 2. Ps. 60, 8 I will mete out the valley of Succoth, sc. to my victorious troops, who shall become its inhabitants.

Po. פור i. q. Piel no. 2; Hab. 3, 6 עבר ארד אום i. q. Piel no. 2; Hab. 3, 6 עבר ארד אום ii. God stood and measured the earth with his eyes, surveyed it. So Vulg. Kimchi and others; and this is best in accordance with the Hebrew usage. But Sept. and Chald. and shook the earth, from r. מבר q. v. and this accords best with the parallel clause: 'he beheld and made the nations tremble.' But a root אום is elsewhere unknown in Hebrew.

Hithpo. הְקְּפֹרֵר to stretch oneself. 1 K. 17. 21.

Deriv. מָבָר, מְבָּה, מְבָּה, pr. n. מְבָּרן.

קרד m. (ר. דר m. (בדר m. (בדר m. flight; Job 7, 4 when I lie down, I say, When shall I arise? מְבָּר פֶּבֶּר and when the flight of the night? poet. for: When will the night be gone? But see in בַּרָב Pi. no. 1.

a root not in use, Arab. هند to extend, a root not in use, Arab. هنگ to extend, a kind of measure.—Hence the nouns קדון and קדון II.

1. extension, length. איש פּהָּדּה f. (r. פֿרָדָר 1. extension, length. אַרשׁ פּהָּדּה a man of stature 1 Chr. 11, 23. 20, 6. Plur. פּרָשׁר פְּהָּדּה Is. 45, 14, and אַנְשׁר פְּדָּרוֹת Num. 13, 32; comp. for the double form of the plur. in compounds, Heb. Gram. § 106. 3. Jer. 22, 14 בַּרָה a large house, of ample extent.

2. ו. q. סְים no. 1, a vestment, garment, plur. מרוֹח Ps. 133. 2.

3. measure, Ex. 26, 2. 8. 36. 9. 15. 1
K. 6, 25. Ez. 40, 10. 24. al. מְבֶלְ מְבָּה מִבְּה measuring line Zech. 2, 5. מְבָה מְבָּה measuring reed or rod Ez. 40, 3. 5. Also a portion, as measured out, Neh. 3, 1. 19. 20. 21. etc.—Metaph. Ps. 39, 5.

4. From the Chald. tribute, Neh. 5, 4.

רדים Chald. m. tribute, as if measured out to each person, Ezra 4, 20. 6, 8 Also with Dag. forte resolved, דיָהָים Ezra 4, 13. 7. 24. Syr. ביבון ב'.

απ. λεγόμ. Is. 14, 4. If this be the correct orthography, it is a denom. from Aram. החם (q. v.) i. q. החם gold, formed in the manner of part. Hiph. fem. pr. gold-maker, i. e. exactress of gold, a not unapt epithet of Babylon (parall. לֹבֶּשׁ); or else heap or treasury of gold, where p formative implies place comp. לְמֵן dung, מַּדְמֵנִח dung-hill, Lehrg. p. 512. n. 14. With Kimchi, Aben Ezra, and others, I prefer the former.-But most of the ancient versions (Syr. Chald. Sept. έπισπουδαστής, Vulg. tributum) give the sense of the Heb. מְרַחֲבָה, oppression, which is also read in the edit. Thessalon. 1600, and ought perhaps to be restored in the text; comp. Is. 3, 5, where the similar verbs מחל and נגש correspond to each other in parallel members.

מְרַנִיקְּט m. (רְבִּיתְּט) plur. c. suff. מְרַנִיתְּט a vestment, garment, 2 Sam. 10, 4. 1 Cl.r 19. 4.

תְּרֶהָ m. (r. הָּנָה) disease, sickness, Deut. 7, 15. 28, 60.

m. plur. seductions, Lam. 2. 14. R. בְּרָהִוּים see Hiph. no. 3.

וֹ, מִדְוֹנְים m. (r. הָּרֹן) plur. מִדְנָנִים.

1. contention, quarrel, strife, Prov. 15, 18. 16, 28. 17, 14. al. Plur. Prov. 23, 29. 26, 21. 27, 15. al. So of an object of strife, Ps. 80, 7.

2. Madon, pr. n. of a royal city of the Canaanites, Josh. 11, 1. 12, 19.

לבודים (contr. from בְּיִרְדִּים עו uat is known, taught? i. q. for what reason? Gr. זו µαθών;) Adv. of interrog. why? wherefore? Josh. 17, 14. 2 Sam. 19, 42. 1 K. 1, 6. Job 3, 12. 18, 3. Jer. 8, 5. al. In an indirect interrog. Ex. 3, 3.—In Job 21, 4, בְּיִּבְים בְּאָ are not to be closely joined; for בַּאַ corresponds to תַ interrog. in the prior clause, and causes the

whole verse to contain a double interrogation: do I then complain of man? יואָם בַּאָּבְּלְאׁ הַקְצֵר רְהְּחִי wherefore then should I not be impatient? See אַם B. 1.

רוֹר Chald. (r. דוֹר) habitation, Dan. 4, 22. 29. 5, 21.

הַרְּרָהְ f. (r. הַּוּרְרָה) a round pile of fuel, i. q. הַאָּה no. 3. Ez. 24, 9. Is. 30, 33.

فَدِيْم see مُدِدِثِهُا،

אָרָיָת m. overthrow, ruin, Prov. 26, 28. R. הַּוְּיָה.

קרְתְּפוֹית f. plur. (r. קּתַק) pr. 'thrustings, impulses,' sc. to a fall; hence, overthrow, ruin; Ps. 140, 12 לְּבְּרְתַּפוֹית overthrow. Vulg. in interitum.

לְּדֵלְי Chald. Media, Ezra 6, 2. Dan. 5, 28. 6, 13. Gentile n. emphat. קוֹאָה Mede Dan. 6, 1 Keri; but in Cheth. אַדָּיָאָה

יבר (contr. for מַח־דֵּר) pr. what is enough, 2 Chr. 30, 3. See הַח, note.

no. 2. b. פרדי

אריך, m. (r. בּדְרָהָ Niph.) 1. strife, contention, only plur. מִרְיָנִים Prov. 18, 18. 19, 13. Elsewhere in Keri, where Cheth. מְרָנִיִּם; also Prov. 6, 14 Keri.

2. Midian, pr. n. of a son of Abraham by Keturah, and of an Arabian tribe descended from him Gen. 25, 2. They would seem to have occupied portions of the tract of country extending from the eastern shore of the Elanitic gulf (where Arabian geographers still place a town (a) to the region of Moab on the one hand, and to the vicinity of Mount Sinai on the other, Ex. 2, 15. 3, 1. 18, 1. Num. c. 31. Judg. c. 6-8. Bometimes the Midianites appear to be reckoned among the Ishmaelites. Gen.

37, 25 comp. 36. Judg. 7, 12 comp. 8
22. 24; elsewhere they are distinguist ecfron, them, Gen. 25, 2. 4. 12-18. This arose, prob. from their being nomadic in their habits; so that bands of them often moved from place to place.—Hence בַּרַבְיִּ the dromedaries of the Midianites Is. 60, 6. יוֹם מִינְיִנ the day of Midian Is. 9, 3, i. e. the victory gained over Midian, see Judg. c. 7. 8.—Gentile n. יוֹם מִּנְיִנ Midianite Num. 10, 29, plur. יוֹם הַּנִנְיִנ Gen. 27, 36; f. יוֹם חַבָּרַיִּנ Gen. 27, 36; f.

לְּהָיק (measures) Middin, pr. n. of a town in the desert of Judah, Josh. 15, 61. R. דָּבָי.

מְרֵינְה f (r. בְּידְ a word of the later Hebrew, see the Chaldee; pr. judgment, jurisdiction; hence

1. a province, district, under the jurisdiction of a prefect or viceroy, as the Persian provinces and satrapies, Esth. 1, 1.22. 3, 12.14. al. e. g. Elymais Dan. 8, 2. יוֹבְּעִירְנִינִי the viceroys, rulers of the provinces, Esth. 1, 3. 8, 9. 9, 3. יְבַּעִירְנִינִי the sons of the provinces, i. e Israelitish exiles dwelling in the Persian provinces, Ezra 2. 1. Neh. 7, 6.—

city. مَذِينَةٌ id. Arab. صَرِينَةٌ

2. In a wider sense, land, region, country, Dan. 11, 24. Lam. 1, 1. Ez. 19 8. Ecc. 2, 8 (comp. Ezra 4, 13). 5, 7.

בדיקה Chald. f. (r. ידין) a province district, Dan. 3, 2. 3. So of the province of Babylon, בֹּיֻבֶּב י, not the empire, Ezra 4, 15. 7, 16. Dan. 2, 48. 49. 3. 1. 12. 30; so of Media, Ezra 6, 2; of Judea, Ezra 5, 8.

קדְּכָּה f. (r. קּדֹּיֶה) a mortar, Num. 11,8 Chald. מְרִיּבָּא id.

וְבֶּיְבֶּי (dunghill, r. נְיֵבֶי) *Madmen*, pr. n. of a town in the borders of Moab, Jer. 48, 2.

לְּבֶּעֶּרְ, f. (r. קָּבֶּרְ, 1. i. q. קֹּבֶּרְ, a dunghill, Is. 25, 10.

2. Madmenah, pr. n. of a town in the tribe of Benjamin, not far from Jerusalem, Is. 10, 31.

קיבֶּין (dunghill, r. הָבֵּין) Madmunnah, pr. n. of a town in the south of Judah Josh. 15, 31.

m. (r. ידן) 1. contention, strife, snly in plur. פְּיִנִים Prov. 6, 14. 19. 10, 12.

2. Medan, pr. n. of a son of Abraham and Keturah, the brother of Midian, Gen. 25, 2.

חלולים Midianites, see in פְּרָבֶן no. 2 fin.

שריק m. also אין 2 Chr. 1, 10, a word of the later Hebrew. R. יְדֶר, the being represented by Daghesh forte, as in verbe is.

- 1. knowledge, intelligence, 2 Chr. 1, 10. 11. 12. Dan. 1, 4. 17.
- 2. consciousness, thought; Ecc. 10, 20 curse not the king even in thy thought. Sept. συνείδησις. Chald. Σξία, Syr.

מורע see בורע.

קרות f. plur. constr. (r. קקרות piercings, thrusts sc. of a sword, Prov. 12, 18.

קדר Chald. i. q. סדור, dwelling, Dan. 2, 11. R. אור.

קרה (r. קרה) a treading, i. e. space trodden upon, a foot-breadth. Deut. 2, 5. Comp. Deut. 11, 24. Josh. 1, 3.

מֹרָרִים m. (r. בּרָשׁק no. 5) a commentary, as often in Rabbinic. Arab. מְּרָבִים a commentary, book. 2 Chr. 24, 27 מַּבְּרִ הַשְּׁלָבִים a commentary on the book of the Kings, i. e. an historical commentary containing a supplement. 13, 22. Comp. Cæsar's Commentaries.

יה י מידיים (ר. מידים) pr. 'as treading out;' concr. trodden out, threshed. metaph. of a people trodden down and oppressed, Is. 21, 10.

with art. אָרְקָּאַה, Medatha, Hammedatha, Pers. pr. n. of the father of Haman, Esth. 3, 1. 8, 5.

- * הְבָּה, הֹם. יהוב. הֹבָה, יבַ, הָּה for the difference of which forms see note at the end of the article.
- A) As a Pronoun. 1. Pron. interrog. used of things, as 3 of persons, what? Gr. 11; Syr. 4, Arab. 4. In a direct

interrog. Gen. 4, 10 מית שלית mp what had thou done? In. 38, 15 אָרֶבֶּר מיש what shall Isay? Beth. 5, 6. 1 Sam. 4, 16. 2 K. 4, 13 al. saspies. In an indirect interrog. after verbe of asking, answering, speaking, seeing, and the like; 1 K. 14, 2 he shall tell thee מח־יְחְרָח לָנְעֵּר what shall be to the child. Ex. 2, 4. Neh. 2, 12. Job 34. 33. Num. 13. 18. al.—Put also in the gen. after a subst. Jer. 8, 9 בחַלָּ חק־הַבְּקָה the wisdom of what thing is in them? on vice versa before a subst. which is to be taken as a gen. as Ps. 30, 10 דאָבֶירים what of gain? Is. 40, 18 מחידמות what of likeness? where in Engl. we say what gain? what likeness? So with plur. Zech. 1, 9. Ellipt. Judg. 18, 8 ១គុង្គ កង្ what word bring ye?-Further:

- a) Where הייף refers to substantives, it often expresses inquiry after quality like Lat. qualis. Engl. what, what kind of? 1 Sam. 28, 14 באים בייים שלאלים אולים שלאלים ש
- b) τό τος what is to thee? i. e what will thou? Judg. 1, 14. So with το, what is to thee that thou doest so and so? i.e. what aileth thee that, etc. Gr. τι παθών τοῦτο ποιείς; Is. 22, 1; with το impl. Is. 3, 15. Comp. Arab.
- 2. Pron.indefinite. whatever, something, any thing; more fully המאמים for השים הם על היינים לעל הי

22 ירחר מח ארוצח whatever there is, let me run. Job 13, 13 וְרַצָבֹר צָלָר מָח and let come upon me whatever will. v. 14. Once put after the noun, as אַר כָּבר whatsoever thing Num. 23, 3.—Also שַרדים that which (Syr. عشر) Ecc. 1, 9. 3, 15. 22. 6, 10. 7. 24. 8, 7. 10, 14. Or with the relat. impl. like Engl. what; Judg. 9, א מה ראיתם פשיתי saw that I did. Sept. ο είδετε με ποιούντα. Arab. id guod.

B) Adv. of interrog. 1. why? wherefore? for the fuller | as Gr. 71, Lat. guid? Arab. נים באל Ex. 14, 15 בים מחדקצע אלר why criest thou to me? Ps. 42, 12. Job 7, 21. 2 K. 6, 33.

2. how, how much, in exclamations of admiration, as often Arab. Lo. Gen. 28, 17 מהינוֹרָא הַמְּקוֹם הַנָּח how dreadful is this place! Ps. 8, 2 how glorious is thy name! Num. 24. 5 מחדשבו אחליף how beautiful are thy tents! Cant. 7, 2. Ps. 119, 97 מָח אָחַבְתִּר חוֹרָתֵף how love I thy law! Ironically, Job 26, 2 מָח עַוַרָהָ how hast thou helped the weak! v. 3.

3. how? in what way? Gen. 44, 16 מחדצעהם how shall we justify ourselves?

4. when? Ps. 39, 5 let me know מחדתרל

יאָב when I shall cease to be.

C) Sometimes no of depreciation and reproach (see in A. 1. a) approaches very nearly to a negative power; comp. Lehrg. p. 834, and Lat. quid multa? for ne multa. So Job 16, 6 if I speak, my grief is not assuaged; and if I forbear. יחרקור יחלה what goeth from me? 1. e. even so nothing of my pain departs; Vulg. non recedit a me. Prov. 20, 24 מהייבין הַרְבּוֹ and man, how shall he know his own way? i. e. he knows it not; Chald. לא Job 31, 1 I have made a covenant with my eyes, מַת אָתִבּוֹנן צַל־ שלארם why should I look upon a maid? Sept. ov, Vulg. ne, Syr. 1. Cant. 8, 4 עליד מַתדַתְּבִירוּ וּמַח־תִּצוֹרְרוּ אַח־תַאַחַבְר why awake ye....my love? i. e. awake him not; comp. 2, 7. 3, 5, where stands in the same construction. Prov. 31.2.3.-Comp. below in בַּמָּח Is. 2, 22, הַמָּם Job 21, 17, and عربة lett. b. In Arabic, 🐱 has by degrees actually adopted this negative power, the origin of which we here clearly see in the Heb.

D) With various prepositions, v.z. 1. אַבָּק, הַשָּק, pr. in what? wherein! Ex. 22. 26; in what thing? whereby? Gen. 15, 8; with what? 1 Sam. 6. 2; by what? whereby? Judg. 16, 5 latter part. -Then according to the various uses of a, viz. at what price? see a B. 3. Is. 2, 22 מַנְיה נַחְשֵׁב חוּא at what price shail he be estimated? i. e. at an empty price. he is nothing. So too on what account? wherefore? 2 Chr. 7, 21; see 3 B. 5

2. מַמֵּח, מַמָּח, (for the art. after בּ see ng 2. c,) Arab. کَمَا ,کَمْ , pr. as what? i.e. with what shall it be compared? Spoa) Of space. how great, Zech. 2, 6 המה במה how great is the breadth of it? Also how long? Ps. 35, 17. Job 7, 19. b) Of number, how many? Gen. 47, 8 עד־כמה פנסים 16, 35. 1 K. 22, 16 עד־כמה פנסים how many times? how often? So in an exclamation, Zech. 7, 3 הת במה שנים this how many years! Also how often? Ps. 78, 40. Job 21, 17, where how oft is the question of one in doubt, for seldom.

-Mil לַמַּח also לַמָּח Milel (for לַמָּח also לַמָּח Milra, this latter form except in a few examples (2 Sam. 2, 22. 14. 31. Ps. 49, 6. Jer. 15, 18) being used before the letters א, ח, ד, and the name הַוֹּה (see Noldii Concord. Part. p. 904), thrice 1 Sam. 1, 8.

a) wherefore? why? for what cause? Gen. 4, 6. 12, 18. 44, 7. Ex. 5, 4. Ps. 49, 6. al. Emphat. לְּמַח־זָּה, see in הז no. 3. c. Gen. 18, 13. 25, 22 למחדיה אוכר why then am 1? why do I exist? the language of an impatient woman. Jer. 6, 20. Prov. 17, 16. So in an indirect interrog. after a verb of knowing, 1 Sam. 6.3. Dan. 10, 20.—Sometimes it expresses dehortation, warning, prohibition; as Prov. 5, 20 why wilt thou, my son, be ravished with a strange woman? i. e. be not thus ravished. Ps. 44, 24, 1 Sam. 19, 17 let me go, why should I kill thee? i. e. else I must kill thee. 2 Chr. 25, 16. Gen. 27, 45.—Hence

b) In later writers, where it is chiefly used by way of achortation or prohibition, it often passes over into a prohibitive or negative power of itself. lest. lest perhaps; like Syr. جُحُمُّا, Chald. יָּדֶר לְּמָא, לְמַא; Ecr. 5,5 הָאַלֹּחִים; בְּיָבָא

קל פל פל פל פל פל אין wherefore should God be angry at thy voice? for, lest God be angry; Sept. well, ïνα μή, Vulg. ne forte, Syr. בבליי. Ecc. 7, 16. 17. Neh. 6, 3. To the Syriac form בבליי. corresponds exactly מוֹלָיִי בְּיִי בְּיִ בְּיִבְ בְּיִ בְּיִבְ בְּיִ בְּיִבְ בְּיִ בְּיִבְ בְּיִ בְּיִבְ בְּיִ בְּיִבְ בְּיבְ בְּיבְּ בְּיבְּיבְ בְּיבְ בְּיבְּ בְּיבְ בְּיבְּי בְּיבְ בְּיבְ בְּיבְ בְּיבְּי בְּיבְ בְּיבְּי בְּיבְ בְּיבְּי בְּיבְּי בְּיבְי בְּיבְּי בְּיבְי בְּיבְ בְּיבְי בְּיבְי בְּיבְיבְי בְּיבְּי בְּיבְי בְּיבְיבְי בְּיבְי בְּיבְי בְּיבְי בְּיבְיבְי בְּיבְי בְיבְי בְּיבְי בְּיבְּי בְּיבְי בְּיבְּי בְּיבְּי בְּיבְּי בְּיבְּי בְּיבְּי בְּיבְּי בְּיבְּי בְּיבְּי בְּיבְּי בְּיבְיי בְּיבְּי בְּיבְי בְּיבְי בְּיבְיי בְּיבְיי בְּיבְּי בְיבְיי בְּיבְיי בְּיבְיי בְּיבְיי בְּיבְיי בְּיבְיי בְּיבְיי בְּבְיי בְּיבְיי בְּיבְיי בְיבְיי בְיבְיי בְּבְיבְיי בְּבָּי בְיבְיי בְּבְ

4. לְמָה on account of what, on this account that, i. e. because; from לְּחָה propter (see לְּחָה A. 10) and היי what? So once, 1 Chr. 15, 13 contr. לְמָהְרָאשׁנְה for הַנְּאָשׁנְה because that from the beginning, etc. Comp. לְמָהַרְּאַשׁנְה enough, 2 Chr. 30, 3.

5. רובְדֹים, Gr. &; tl II. 5. 465, till when? how long? Ps. 74, 9. 79, 5. 89, 47. But Num. 24, 22 how long till Asshur shall carry thee away captive? i. e. he will carry thee away shortly.

6. פַל־פָּה pr. upon what? Is. 1, 5. Job 38, 6; then, wherefore, why? Num. 22, 32. Jer. 9, 11. Job 13, 14. In an indirect interrog. Job 10, 2. Esth. 4, 5.

Note. On the use of the forms of this particle, the following may be noted: a) The primitive form no is found every where in pause, and also before & and , Makkeph being inserted or omitted, as קה רָאִיחָם Zech. 1, 9, מָח רָאִיהָם Judg. 9, 48. More rarely before 5 Josh. 4, 6. 21. Num. 13, 19. 20. Deut. 6, 20; 7 Josh. 22, 16. Judg. 8, 1; ¬ Gen. 21, 29; ¬ 1 K. 9, 13; also 2 K. 8, 13; 7 Gen. 31, b) The form my is particularly frequent before letters not guttural, with Dag. forte conjunctive, as קַּהַ־לָּהָ Judg. 1 14, מחדייהים Ex. 3, 13, חדייהים 1 K. 14, 3. al. sæpiss. Also before the harder gutturals, e. g. 7 with Dag. forte impl. מחדהיא Num. 16, 11, מַחדהיא Num. מַחדהיא Num. 13 18. Ps. 39, 5. But before n it can also take Kamets; see above in a. Sometimes To with Dag. unites with the foll. word into one, as מַלְבַם for דחד for בבם Is. 3, 15, המָשָ Ex. 4, 2. המָלָאָה Mal. 1, 13, সুখনত q. v. So with a foll. guttural, בּחַב for בּחַ הֹם Ez. 8, 6; also the pr. names בְּכְנְדְבֵּר , מֵכְבֵּנֵים. d) The form is put before the letters ה, ד, ה with Kamets, according to the known canon. Heb. Gram. § 27. n. 2. b. Lehrg. § 47
1. הַּיִּבְיּלָּ, הְּיִּבְיּלָּ, אָפִּרְ בְּּשִׁרָּחָ
1. אָפִּרְ בְּּיִבְּילָּ, Ps. 39, 5. 89, 48
also מְּבְּילָּרְ 1 Sam. 20, 1. Very frequently also it stands before letters not guttural, chiefly at the heginning of sentences, שַּׁבְּיבְּילָ הְיִּבְּילֵי הַיְּבָּילַ בְּּרָבְּילַ בְּּבְּילִי בְּּבְּילִי בְּּבְּילִי בְּּבְּילִי בְּּבְּילִי בְּבְּילִי בְּבְילִי בְּבְּילִי בְּילִי בְּבְּילִי בְּבְּילִי בְּבְּילִי בְּבְּילִי בְּבְּילִי בְּבְּילִי בְּבְּילִי בְּבְּילִים בְּבְּילִי בְּילִי בְּבְּילִים בְּבְּילִים בְּבְּילִים בְּבְּילִים בְּבְּילִים בְּבְּילִים בְּבְּבְילִים בְּבְּילִים בְּבְּילִים בְּבְּילִים בְּבְּילִים בְּבְּילִים בְּבְּילִים בְּבְּילִים בְּבְילִים בְּילִים בְּבְּיבִּיל בְּילִים בְּילִים בְּילִים בְּבְיבִיבּיל בְּילִים בְּבְיבִּילִים בְּבְּילִים בְּילִים בְּבְּיבִיבּיל בְּילִים בְּבְּיבִיבּיל בְּבְּיבִיבּיל בּיבְּיבִיבּיל בּיבְּיבּיבּיל בּיבְיבּיבּיל בּיבְיבּיל בּיבְיבּיבּיל בּיבְיבּיבּיל בּיבּיבּיל בּיבּיביים בּיבּיביים בּיבּיבים בּיבּיבים בּיבּיבים בּיבּיבים בּיבּים בּיבּיבים בּיבּיבים בּיבּיבּים בּיבּיבּים בּיבּיבים בּיבּים בּיבּיבים בּיבּיבים בּיבּיבים בּיבּיבּים בּיבּיבים בּיבּיבים בּיבּיבּים בּיבּיבְיבּים בּיבּים בּיבְיבּים בּיבְיבּים בּיבּיבּים בּיבּים בּיבּים בּיבּים בּיבּיבים בּיבְיבּים בּיבּיבּים בּיבּיבּים בּיבּיבּים בּיבּיבּים בּיבּים בּיבּיבּים בּיבּים בּיבּים בּיבּים בּיבּיבּים בּיבּיים בּיבּיים בּיבּיבּיים בּיבְיבּיים בּיבְיבּיים בּיבּיבּיים בּיבּיבּים בּיבּיבּים בּיבּיבּיבּים בּיבּיבּיים בּיבּיבּיים בּיבּיביים בּיבּיבּיבּיים בּיבּיבּיים בּיבּיבּיבּיים בּיבּיבּייביים בּיבּיבּיבּייביים בּיבּיביים בּיבּיבּייביים בּיבּייביים בּיבּייביים

TO Chald. once xp q. v. 1. Interrog. what? Dan. 4, 32.

2. Indef. what, whatever, Dan. 2, 22. Ezra 6, 9. יו די whatever it is which, Dan. 2, 28. 29.

3. With pref. a) מְּמֶח how! how exceedingly! Dan. 3, 33. b) שׁלְּמָח wherefore? in dehortations, and hence i. q. lest, Ezra 4, 22. יוֹ הַי לְמָח id. 7, 23. Comp. Heb. שְׁלָּח הַ D. 3. b.

in Kal not used, prob. to deny, to refuse. Comp. in Arabic the particles גָּבּ, אָבּ, Syr. מֹבְּי, beware, desist; whence בּבָּי to forbid, to hinder; II, to abstain, to desist; comp.

and with the final He softened نَهْنَعَ , abegit, prohibuit interdixit; see on negative verbs under تعلق. Hence

Нітня. прпрпп рг. to refuse, to be reluctant; hence to delay, to linger, Gen. 19, 16. 43, 10. Ex. 12. 39. Judg. 3, 26. 19, 8. 2 Sam. 15, 28. Is. 29, 9. Hab. 2, 3.

הקיחים f. (ר. ביות) 1. confusion, consternation, Is. 22, 5. Deut. 7, 23. 28, 20 1 Sam. 5, 9. 11 הַבְּקרה a deadly consternation.

2. tumult. Ez. 22, 5 הְּהַּחְקְּ הְנֵּחְ full of tumult. Trop. of the unquiet and troubled life of the rich, Prov. 15, 16 Plur. רְּבָּהִי tumults Am. 3, 9. 2 Chr 15, 5.

קרוְּטָק (i. q. Syr. ביסישט faithful then eunuch, r. אָפֵין Mehuman, pr. of a eunuch in the court of Xerxes, Esth. 1, 10.

לְהַיִּיטְבְאֵל (whom God does good to Chald for פְרַטִיב אַל) *Mehetabeel*, pr. n. a) m. Neh. 6, 10. b) f. Gen. 36, 39.

שה (r. דְּיָם I. 2) quick, hence wrompt, apt, skilled in business, etc. Prov. 22 29. Is. 16, 5. Ps. 45, 2. Ezra 7, 6. Syr. أَوْمَ مُنْ أَنْ الْ

Heb. han (comp. under lett. 7), to cut off, to prune; trop. to adulterate, to spoil wine by mixing water with it, Is. 1. 22. The Arabs have the like trope with verbs of cutting, breaking, wounding, killing, which they use for diluted wine, etc. See Thesaur. p. 772. So too Martial foibids 'jugulare Falernum,' Ep. 1. 28. [In Engl. also one might speak of cutting down the wine, diluting it.—R.

ייי (ד. מְבַּלֶּהְ m. (r. מְבַּלֶּהְ) 1. way, journey, Neh. 2, 6. Jon. 3, 3. 4.

2. a walk, place for walking, Ez. 42, 4.—But מַחְלְבִּרִם Zech. 3, 7 is part. Hiph. of r. קֹלָה, way-fellows, companions.

Prov. 22, 21 as the crucible to silver so let a man be to the mouth of his praise, i. e. let him try closely the mouth which praises him.—Hence

pr. n. a) A patriarch descended from Seth, Gen. 5, 12. b) Neh. 11, 4.

למות f. plur. strokes, blows, Prov. 18, 6. 19, 29. R. הלם.

המות היבי f. plur. (r. מְהַבּר an. leyóµ. Ps. 140, 11, streams, whirlpools, abysses of waters. Comp. ביעלי many waters, whirlpools. The Rabbins, Symm. and Jerome understand pits of water.

לְּחַבְּּקְרָ f. (r. בַּּהָבֶּחְ) overthrow, destruction. Deut. 29, 22. Jer. 49, 18. Is. 1, 7. In the manner of verbals, constr. with the case of its verb, e. g. acc. Is. 13, 19 בְּבִּיהִם אֲלִיהִם אֲלִיהִם אֲלִיהִם אֲלִיהִם אֲלִיהִם אֲלִיהִם אַלִּיהִם אָלִיהִם אַנְיהִם אַנְיהִם אַנְיהִם אַנְיהִם אַנְיהָם אַנְיהָם אַנְיהָם אַנְיהָם אַנְיהָם אַנְיהָם אַנְיהָם אַנְיהָם אַנְיהָם אָנִיהְם אַנְיהָם אַנְיהָם אַנְיהָם אָנִיהְם אַנְיהָם אָנִיהְם אָנִיהְם אָנִיהְם אַנְיהָם אַנְיהָם אַנְיהָם אָנִיהְם אָנִיהְם אָנְיהָם אָנְיהָם אָנִיהְם אָנְיהְם אָנִיהְם אָנְיהְם אָנְיהְם אָנְיהָם אָנְיהְם אָנְיהְיהָם אָנְיהְיהָם אָנְיהָם אָנְיהְיהָם אָנְיהָם אָנְיהְיהָם אָנְיהְיהָם אָנְיהְיהָם אָנְיהְיהָם אָנְיהְיהָם אָנְיהְיהָם אָנְיהְיהָם אָּנְיהְיהָם אָנְיהְיהָם אָנְיהְיהָם אָבְיהְיהָם אָנְיהְיהָם אָנְיהְיהְיה אָנְיהְיהָּיה אָּנְיהְיהָּיה אָנְיהְיהָּיה אָנְיהְיהָיה אָנְיהְיהָיה אָנְיהְיהָיה אָנְיהְיהָּיה אָנְיהְיה אָנְיהְיה אָנְיהְיה אָנְיהְיה אָנְיהְיה אָנְיהְיה אָבְיה אָנְיה אָנְיהְיה אָנְיהְיה אָנְיהְיה אָנְיה אָנְיהְיה אָנְיהְיה אָנְיהְיה אָנְיהְיהְיה אָנְיהְיהָיה אָנְיהְיה אָנְיהְיה אָבְיּיה אָנְיהְיה אָבְיּיה אָנְיה אָנְיהְיה אָבְיּיה אָבְייה אָבְיּיה אָבְייה אָבְייה אָבְייה אָבְייה אָבְייה אָבְייה אָבְייה אָבְייה אָבְיי

וֹתְּשְּׁהְיּח f. (r. הְּבָּהְי) pr. torsion, distortion; hence a wrench, stocks, Lat. nervus, a wooden frame in which the feet, hands, and neck of a person were so fastened, that his body was held bent; Jer 20, 2. 3. 29, 26. 2 Chr. 16, 10 מְּיִבְּיִ the house of the stocks, the prison. Comp. בּיִר Comp. בּיר. Scheid in Diss. Lugd. p. 986. Bochart Hieroz. I. p. 694.

* I. לבור 1. to hasten intrane. in Kal once, Ps. 16, 4 אַחַר טְּחַרוּג they hasten after other gods.—The primary idea of haste lies in the syllable יח; comp. High Germ. hurjan to hasten, whence Germ. hurtig, Engl. to hurry.

2. to be quick, prompt, apt, skilled, in any art or business. Arab. solers, ingeniosus fuit; see Pi. no. 3 and p. 2.

Piel קמף fut. המשף 1. to hasten, to make haste, 1 Sam. 9, 12. Is. 49, 17. Jer. 48, 16. With by of place whither Prov. 7, 23; with - loc. Gen. 18, 6; impl. Nah. 2. 6. Inf. absol. in the symbolic name, Is. 8, 1. 3 בו של הש בי Mahershalal-hash-baz, i. e. husting to the spoil he speeds to the prey; the subject is the king of Assyria; comp. in ? no. 3. g.-Often coupled with another verb, to do any thing quickly, where in the occi dental languages we use an adverb, hastily, quickly, etc. a) With a finite verb and copula; Gen. 45, 9 מַּחַרוּ וַעַלוּ haste ye and go up. i. e. go up quickly. v. 13. 24, 18. 20. 46. 1 Sam. 4, 14. 23, b) With a fin. verb without copu la, Judg. 9, 48. Esth. 6, 10. c) With ורמדור לעטות אהו Gen. 18, 7, ל inf. and and he hasted to dress it. 41, 32. Ex. 10, 16. 12, 33. Prov. 6, 18. d) With inf. simpl. Gen. 27, 20 בח־נַּח־מָהַרָהָּ לִמְצֹא how is it that thou hast found it so quickly? Ex. 2, 18. Ps. 106, 13.—Inf. מַחַר as adv. hastily, quickly. Ex. 32, 8. Deut. 4, 26. Judg. 2, 17. 23. Zeph. 1, 14. al.

2. Causat. to hasten, to let make haste, of persons Esth. 5. 5. 1 K. 22, 9; of things Gen. 18, 6. So of God, Is. 5, 19.

3. to be quick, prompt, apt. Is. 32, 4,

Niph. יבְּדֵי יִנְּמְלֵרֵם נְמְרָרֵם יִנְּמְרֵרֵם יִנְּמְרֵרֵם יִנְּמְרֵרֵם יִנְּמְרֵרֵם יִנְמְרֵרֵם is headlong, i. e. hastily executed and therefore fruitless.—Part. יבְּיִרְר hurried, hasty, i. e. a) rash, headlong, is. 32, 4. b) impetuous, rushing on in haste, Hab. 1, 6. c) With בֹיְ, timid, pr. hasting to flee, is. 35. 4.

Deriv. מְחַרָּר, pr. n. מְחַרָּר, pr. n. מָחַרָּר.

* ווֹרְ בְּיֵלְ to buy, espec. a wife for a price (מְתֵּי) paid to her parents, Ex. 22. 15.—Kindred are שנר q. v. and with m hardened, מָרֵר, בָּיִרָר. Hence

m price, paid for a bride to her parents, Gen. 34, 12. Ex. 22, 16. 1 Sam. 18, 25.—Different from the Arab. gif., dowry, promised by a bridegroom to his future wife; also from Lat. dos, Engl. dowry, given by a father to his daughter on her marriage.

קהרה f. (r. קהר I) haste, speed; hence בְּהָרָה Ecc. 4, 12, קהרה Ps. 147, 15, and מְחֵרָה adv. quickly, speedily. Num. 17, 11. Deut. 11, 17. Josh. 8, 19. al.

תבור שָׁלֶל דָוֹשׁ בַּד, the symbolical name of one of Isaiah's sons, Is. 8, 1. 3; see in מַחַר I. Pi. no. 1.

לְּחָתֵל f. plur. (r. הְחָל) delusions, Is. 30, 10.

* I. 12 pr. i. q. ng what, Arab. 6, often annexed pleonastically to the preposi ions =, =, , so as to form the separate words במי , במי; as in Arab. for بَمَا , see De Sacy Gramm. Arabe, edit. 2. Tom. I. § 1037, 1047, 1048. II. § 117. These separate forms belong almost exclusively to poetry; except that before suffixes פַּמּי and imp are almost always used for D. —Hence סבר poet. i. q. ב a) in, Ps. 11, 2. Is. 25, 10 Keri. 43, 2. 44, 16. 19. b) into, Job 37, 8. c) by, with, i. q. 3 of instrument, Job 16, 4. 5.—For ins and see in their order.

* אוֹם obsol. root, prop. to be fluid, to flow; whence in for air water, and ימָי (נַּבְּא for נַבְּיא) plur. קרָה wa-

ter.—From the r. אום Arah. الله comes Arab. على, هاف, water; and in the verb is found sto to have water, sc. a well; II, to pour out water. These roots are softened forms from the harder אים, אים, בול mid. Ye, to flow, to be liquid also אים, אָבּהְ, אָבָּהְ, אָבָּהָ, all which contain the idea of being fluid, flowing.

Kindred are also Arab. Le aqua perfudit, and nra q. v. Compare in the Indo-European languages, Sanscr. mih to pour out, to void, Gr. ôµxēir, Lat. mingere, mejere, and others; see Pott. Etymol. Forsch. I. p. 283.

בּוֹאָב (semen patris, see in to II) Moab. pr. n. a) The founder of the Moabitic people, born of incest, Gen. 19. 37. See vv. 30-38. Also b) The Moabites, descended from Moab. masc. Num. 22, 3. 2 K. 1, 1. Jer. 48, 11. 13; fem. Judg. 3. 30. 2 Sam. 8, 2. Put also for their country, fem. Jer. 48, 4. The proper territory of the Moabites, more fully שִׁדָה מוֹאָב the field of Moab Ruth 1, 1. 2. 6. 2, 6. 4, 3. lay on the east of the Dead Sea and Jordan, strictly on the south of the torrent Arnon. Num. 21, 13. 26. Judg. 11, 18; but in a wider sense it included also the region anciently occupied by the Amorites over against Jericho. called usually בַּרְבוֹת מוֹאָב the plains (desert) of Moab, Num. 22, 1. 26, 3. 31, 12. 33, 49. 50. 35, 1. Deut. 34, 1; or elsewhere simply אֵרֶץ מוֹאָב Deut. 1, 5. 28, 69. 32, 49. 34, 5; which latter region was afterwards assigned to the Reubenites, but during the captivity was again occupied by the Moabites, see Is. c. 15. 16. Jer. c. 48. This region is now called the district of Kerak, from the city of that name ; see קרר מואב. Bibl. Res. in Palest. II. p. 569.—Gentile n. מוֹצֶבר Moabite Deut. 23, 4. Neh. 13, 1. Fem. מוֹאָבִיח Moabitess 2 Chr. 24, 26; מוֹאָבִיה id. Ruth 1, 22. 2, 2. 6. 4. 5. 10; plur. מוֹאֲכִיּוֹת Ruth 1, 4. 1 K. 11, 1.

אלם i. q. לוֹמ, q. v. over aguinst. Neh. 12, 38 Cheth.

מבוא m. for קבוא (r. אים) in-coming entrance, Ez. 43, 11. 2 Sam. 3, 25 Keri a word formed contrary to grammatica

rule in order to correspond to the accompanying word ***in; comp. Lehrg. p. 374. n. See also in prin.

1. to melt, to flow down, see Pil. and Hithp. It corresponds to Arab. inid. Ye.—Trop. to melt, to be dissolved, with fear and terror, comp. 502; Ez. 21, 20. Ps. 46, 7. Am. 9. 5.

2. Trans. to cause to melt; trop. to cause to melt away and perish, Is. 64, 6.

NIPH. to melt away, of a host 1 Sam. 14, 16. Trop. to melt with fear and terror, Ex. 15, 15. Josh. 2, 9. 24. Ps. 75, 4. Is. 14, 31. Jer. 49, 23. Nah. 2, 7 בְּחִיכִּל the palace melts with terror, i. e. the king and his courtiers; or perhaps better: the palace is dissolved, is broken down, sinks into ruin.

PIL. פונג trans. to cause to flow, to soften, e. g. the dry earth with showers, Ps. 65, 11 הְּבַּיְבִים הְּפֹנְגָיִן הַשִּׁהְּם —Metaph. Job 30, 22 Keri, הְפֹנְגִיִּר הְשִׁהְּם thou causest my health to melt away; Cheth. הְפֹנְגִיִּר hou causest me to melt, thou terrifiest me.

HITHPAL. to flow down, to melt; Am. 9, 13 hyperbol. all the hills shall flow down, as if into wine and oil.—Trop. to melt with fear and terror, Nal. 1, 5. Ps. 107, 26.

* סלור obsol. root. I. i. q. מְרַד to stretch, to measure. Hence

II. Perh. i. q. Arab. של mid. Ye, to be moved, to be agitated, to shake, e g. of an earthquake; kindr. מַּבְּר , נַבְּר , נַבְר , נַבְּר , נַבְּר , נַבְר , נַבְר , נַבְר , נְבְר , בַּר , נַבְּר , בַבְּר , בַבְּבְר , בַבְּר , בְ

מרֹדָש m. Ruth 2, 1 Keri, סרֹדָע Prov. 7, 4, acquaintance; concr. an acquaintance, friend. R. בַּדָב.

לודעת f. id. Ruth 3, 2. R. יָרַב.

* DID fut. DID; to waver, to totter, to move or be moved; Chald. et Syr. id. Arab. Le mid. Ye. to swerve from the right, Ethiop. PM to incline; comp. Syr. Le to vacillate. Kindr. are DI, DIS.—Spoken of mountains, Ps. 46. 3. Is. 54. 10; of a land or kingdom Ps. 46, 7. 60, 4; of persons whose affairs are not prosperous who fail and are ruined.

Prov. 25, 26. Ps. 66, 9; in which sense also we find בּלָל פּל מי the foot wavers, slides, Deut. 32, 35. Ps. 38, 17. So Lev. 25, 35 if thy brother becomes poor הַּבְּלּ בְּּמִר בְּבָּוֹי בְּתוֹ מִשְׁרָ and his hand wavers with thee, i. e. if he is threatened with ruin.

NIPH. מוֹם, fut. יַמוֹם, i. q. Kal. but more freq. to be moved, shaken, i. e. to shake, to waver, e. g. of the foundations of the earth Ps. 82, 5; also of men, comp. in Kal, Ps. 13, 5.-With a negat. no.: 12 waver, not to be moved, is said: a) Of persons or things that stand firm, secure; as things Is. 40, 20, 41, 7. Ps. 93, 1. 96, 10; the earth 1 Chr. 16, 30; persons Ps. 112, 6. Prov. 10, 30. 12, 3. b) Of those who are of firm mind, intrepid. fearing nothing, Ps. 21, 8. Job 41, 14.let not בַל נִמוֹטה פַּנְמָר 17, 5 אוווי let not my footsteps waver, slip, sc. from the paths of virtue.

HIPH. to make totter over any one. by impl. to cause to fall upon, to bring down upon, Ps. 55, 4. 140, 11 Cheth.

HITHP. i. q. Kul and Niph. spoken of the earth Is. 24, 19.

Deriv. the two following.

m. 1. a wavering, a being moved, of the foot Ps. 66, 9. 121, 3.

2. a staff, pole, bar, for bearing on the shoulder, so called from its unsteady motion, Num. 13, 23. Also, a frame for bearing, Num. 4, 10. 12.—Hence

3. a yoke, Nah. 1, 12. See กบุรต no. 2

תוֹטְה f. (r. מוֹם) 1. i. q. מוֹם no. 2, a pole, staff, bar, for bearing. 1 Chr. 15. אַרָּיִן רְיִעל the bars of the yoke. i. e. the ox-bows of the same form as now, Lev. 26, 13. Ez. 34, 27.

a yoke, Jer. 27, 2. 28, 10. 12. Ez. 30,
 18.—Metaph. Is. 58, 6. 9.

i. q. קבּה to pine away. trop. to wax poor, be reduced to poverty, Lev. 25, 25, 35, 39, 47. Syr. and Chald. id.—Some absurdly refer to this root the pr. names מִיכְיָהוּ, מִיכְיָה, which see in their places.

* בְּלֵבְל fut. conv. בְּעָבְּל, to cut off, spec. the prepuce, to circumcise, הוּנְעִינּיגּי. Kindred are בְּעַבְּל בְּעָבָּל וּעָבָּל וּעָבָּל בְּעַבָּל בְּעַבְּל בְּעַבְּל בְּעַבְּל בְּעַבְּל בְּעַבְּל בְּעַבְּל בּעַבְּל בּעַבְּל בּעַבְּל בּעַבְּל בּעבּיל בּעביל בּעביל בּעביל בעבּעל בעבּעל בעביל ב

Niph. לובי by Chaldaism for לובי Heb. Gramm. § 71. note 9; fut. ליד, inf. ליד, part. plur. בייליב; to be circumcised, to circumcise oneself, Gen. 17, 10. 13. 34, 15. 17. 22. Ex. 12, 48. Lev. 12, 3. Josh. 5, 8; usually of the person, once of the genitals Lev. I. c.—Trop. Jer. 4, 4 הווים ליד ביירים circumcise yourselves unto Jehovah, i. e. putting away all impurity from your hearts, consecrate yourselves to Jehovah.

Pil. מוֹלֵל to cut down; impers. Ps. 90, 6 לְּנֶרֶב רְמוֹלֵל וְיְבֶשׁ in the evening one cutteth it down and it withereth, i. e. grass as the emblem of man.

Hiph. to cut off a people, to destroy, Ps. 118, 10. 11. 12.

HITHPAL. דְּמְמוֹלֵל to be cut off, sc. the points of arrows, to be blunted; Ps. 58, 8 יְדְרֹךְ וְאָבוּ כְּמוֹ רְהִמְלֵלֵנ when he fitteth his arrows, let them be as if cut off, blunted; comp. in דְּדָּח no. 1. b.

Deriv. מולה and

מול once מואל, Deut. 1, 1, מול Neh. 12, 38 Cheth. c. suff. קלי Num. 22, 5; pr. subst. the forepart, front, used always as a preposition, before, in front of, etc. The etymology is doubtful. In a former edition I suggested that perhaps in the verb מול to cut off, there lies the notion of the forepart, i. q. 54%; and then the & in מוֹאל might be inserted in order to lengthen the syllable, as at the end of נקרא for נקרא, comp. Germ. hohl, Huhn, Eng. foal, seal. But I would prefer with Redslob, to regard the form מוֹאל as by transpos. for פאול (comp. מאול and אוֹה) from r. אול; and this is better than the etymology proposed by Ewald (Krit. Gramm. p. 612), who derives מיאל from r. יאל. as if for מיאל. See more in Thesaur. p. 777.—Hence

- 1. before in the presence of. sc. a person. Ex. 18. 19 מול האלחים before God. Deut. 2, 19.
 - 2. over against, opposite, e. g. a place 45*

or city, Deut. 1, 1. 3. 29. 4, 46. 11, 30. Josh. 19, 46; the desert Josh. 18, 18.— The force of a subst. seems to be retained in 1 K. 7, 5 מַּחָיָה אָל־מָהְיִה the face of a window to a window, i. e. window over against window.

3. Preceded by various prepositions:

- b) למוֹאל as adv. over against, Neh 12. 38.
- בי מודיל (בי מודיל מודיל (בי מודיל מודיל (בי מודיל (בי

(birth, lineage. r. קלה) Moladah. pr. n. of a town in the southern part of the tribe of Judah. afterwards yielded to the tribe of Simeon. Josh. 15. 26. 19, 2. 1 Chr. 4, 28. Neh. 11. 26. Gr. Malá-9a, Joseph. Ant. 18. 7. 2. [Perhaps the mod. Milh, nine hours south of Hebron; see Bibl. Res. in Palest. II. p. 621.—R.

1. birth. nativity, Esth. 2. 10. 20. Plur. מולְרוֹת natales, nativity, Ez. 16. 3. 4. So אָרֵץ מוֹלֶרֶת native country. patria. Gen. 11. 28. 24, 7; simpl. מוֹלֶרֶת id. Gen. 12, 1. 24. 4. al.

- 2. Concr. offspring, progeny, children, Gen. 48, 6; so of one child, Lev. 10, β. 11.
- 3. kindred. family. Gen. 31, 3. 43, 7; race, countrymen, Esth. 8, 6.

הלה f. circumcision, Ex. 4, 26. R.

מוליד (genitor. r. יָלָר) Molid, pr. n. m. 1 Chr. 2. 29.

m. (for τοκς), r. τοκς) a spot, blemish; Syr. Δοδο id. Arab. τος macula, spec. of the small-pox, Gr. μῶμος.
—Spoken: a) Physically of any corporeal blemish, Lev. 21, 17 sq. 22, 20. 24, 19. 20. al. It was essential to personal beauty to be without blemish, 2 Sam. 14, 25. Cant. 4, 7. b) Morally Deut. 32, 5. Joh 11, 15. 31, 7. Prov. 9, 7.

Ye, to tell lies; Ethiop. ToPi to be wily, cunning; Heb. prob. to wear an appearance, to pretend. Hence מְּבֶּרְ species, חְמַבּנְהָ.

ברסם m. (r. סָבָב) circuit, sc. around an edifice. Ez. 41, 7.

מוֹסָד m. (r. יְסֵר) only in plur. מוֹסָדוֹת Jer. 51, 26, constr מוֹסָדוֹת, מוֹסָדוֹת.

- 1. foundations, e. g. of a building, Jer. 51, 26; of the earth, Prov. 8, 29. Is. 24, 18. Mic. 6, 2; of the world, 2 Sam. 22, 16. Ps. 18, 16; of heaven, i. e. lofty mountains on which the sky seems to rest, 2 Sam. 22, 8; of the mountains, i. e. subterranean rocks, Ps. 18, 8. Deut. 32, 22.—Is. 40, 21 have ye not marked the foundations of the earth? i. e. how they are laid, etc.
- 2. ruins, i. e. buildings of which only the foundations remain, Is. 58, 12.

מיסְד m. i. q. מיסְד, a foundation; Is. 28, 16 מיסָד מּהְסָד a foundation well founded, i. e. firm, lasting. Comp. r. יסָד Hoph.

זרְּטְרָה f. (ר. יְסֵר 1. foundation, plur. Ez. 41, 8 Keri, where Chethibh פיסדות.

2. appointment, decree, sc. of God; Is. 30, 32 מַּמֶּח מּפְּטָּח the rod appointed of God, sent by him; comp. יָסֵר Kal and Pi. no. 2.

איס m. (r. קּבְּבָּ) a corered walk, portico, 2 K. 16, 18 Keri, where Cheth. פֵּיבָה.

מוֹטֵר m. for מֹאָטָר (r. אָסָר) only in olur. מוֹסֵרים and מוֹסֵרים.

- 1. bands, bonds, spec. of a yoke, often r.etaph. Ps. 2, 3. 107, 14. 116, 16. Is. ∠8, \$2. 52, 2. Jer. 5, 5. 27, 2. Job 39, 5.
- 2. As pr. n. Sing. c. ה loc. מילים Moperak Dout. 10, d a'so Plur. Moseroth

Num. 33, 30; a station of the Israelites in the desert.

2. discipline, i. e. warning, admonition, reproof, such as parents give to children, God to men, etc. Ps. 50, 17. Jer. 2, 30. Prov. 1, 8. 4, 1. 5, 12. 8, 33. So of the reproof of other men, Job 20, 3—Hence example, by which others are warned, Ez. 5, 15; comp. the verb 23, 48.

3. instruction, learning, joined usually with דְּבָם, הְּבָּכְהָ, Prov. 1, 2. 4, 13. 23, 23.

תיקר m. (r. ידָד) assembly, poet. for troop, host, of soldiers, Is. 14, 31; comp. מוצר Lam. 1, 15.

מוצד ה. ביד Deut. 31, 10 (r. בְּדָּר) כ. suff. מְצָר הׁ בְּדְר בּה Lam. 2, 6; plur. מְצָר הֹי בְּרָה בּתְּרָה בּתְרָה בּתְרְהְהָה בּתְרָה בּתְרְהְהָה בּתְרָה בּתְרְהְהָה בּתְרָה בּתְרָה בּתְרְהְהְיּה בּתְרָה בּתְרָה בּתְרְהְהְיּבְיה בּת

1. appointment, of time; 2 Sam. 24. 15 קח מוצר the time of appointment, i. e. appointed time. 1 Sam. 13, 11 מוצר הימים the appointment of days i. e. time appoint ed; comp. יוֹם מוֹצֶר in lett. b.—Hence, a settime, appointed season; spoken: a) Of a point of time, set moment, 1 Sam. למוכר הוה 13,8. 2 Sam. 20,5. Gen. 17,21 משקח האחרת about this set time another year. 18, 14. 21, 2. 2 K. 4, 16. 17. Jer. 8, 7 the stork רֶּרְבָּח מּוֹצְרֶיהְ knoweth her seasons, sc. of migration. Hab. 2, 3 חוון the vision has respect to a set time, sc. more remote. Dan. 8, 19. 11, 27. 35. Ps. 75, 3. b) Spec. festival day, festival, Lam. 1, 4. 2. 6; more fully יום פוצר Hos. 9, 5. 12. 10. חוברי החום the festivals of Jehovah Lev. 23, 2.4.37. Hence meton. spoken of the victims, festive offeringe, 2 Chr. 30, 22; comp. זה no 2. c) Spoken of a space of time, appointed and definite, i. q. 757, Gen. 1, 14. Poet

n the prophetic style for a year, Dan. 12, 7; comp. Chald. 13.9 Dan. 7, 25.

2. a coming together, sc. at a time and place appointed, an assembly, congregation; comp. r. אָבָי Niph.

a) Genr. Job 30, 23 בַּרת מוֹצֵד לְכַל־חַר the place of assembly for all the living. where all convene, i. e. Sheol. Is. 33, 20. Num. 16, 2 קראר מועד those called to the assembly, elsewhere קראר הזָדָה. Zeph. 3, 18. Lam. 1, 15. אחל מוצר the tent or tabernacle of the congregation, spoken of the sacred tent of the Hebrews, also called the tabernacle of the covenant, Ex. 27, 21, 28, 43, 30, 16, 18, 40, 6 sq. Lev. 1, 1. 3. Josh. 18, 1. 1 Sam. 2, 22. 1 K. 8, 4. al. sæp. It is so called either because God there met Moses, Ex. 25, 22. Num. 17.19; or because the assemblies of the people were held before it. Sept. σκηνή τοῦ μαρτυρίου, Vulg. tabernaculum testimonii, both taking מוֹעֵד as equivalent to ה i. ε. μαρτύριον, testimony, it being elsewhere also called אָהֶל חָקָרוּח Num. 9, 15. 17, 22. 23 [7. 8]. 18. 2.—The place mentioned in the words of the king of Babylon Is. 14, 13, דר־מוֹצד the mountain of assembly (of the gods), is prob. the

Persian mountain البرر, البرج, وا

Burf, el-Burz. (comp. Gr. πύψγος, Germ. Burg.) called by the Hindoos Meru, supposed to be situated in the extreme north, and, like the Greek Olympus, regarded by the Orientals as the seat of the gods; see Asiat. Researches VI. p. 448. VIII. p. 350 sq. Hyde de Relig. Persar. p. 102. Also Comm. on Is. II. p. 316 sq.

b) Meton. place of assembly, sc. as appointed, Josh. 8, 14. 1 Sam. 20, 35. מוצר the place of God's assembly, the temple. Lam. 2. 6; but Ps. 74, 8 בּבְּרִי־אֵל הַאָּרִיץ all the sacred places of assembly in the land, i. e. other places in a certain sense sacred, as Ramah. Bethel, Gilgal, etc. distinguished as seats of the prophets and as high places, היום; see דום חוס. 3.

3. an appointed sign, signal, Judg. 20, 38.

קרָת f. (r. בְּעָרָת) an appointed place where fugitives assemble. i. e. an asylum. refuge; Josh. 20. 9 בְּעָר cities of

refuge. Syr. أَحْراً portus; هُمُو مُحْراً asylum, perfugium.

מַצִּרְיָה pr. n. see מֹצַרְיָה.

מועדת see r. מצר.

קרָם m. (verbal Hoph. r. קיף) darkness, Is. 8, 23.

הוציא f. (ר. פין דין) i. q. האבי, only i: plur. היבצה counsels, which one takes or follows, Ps. 5, 11. 81, 13. Jer. 7, 24. Mic. 6, 16. Prov. 1, 31 יביים בין בייים ועל ווייים ווייים ווייים בייים ווייים ווויים ווייים וויים ווייים וויים ווייים ווייים ווייים ווייים ווייים ווייים ווייים ווייים וויים ווייים ווייים ווייים ווייים ווייים ווייים ווייים ווייים ווייים

הקקם f. (verbal Hoph. r. און הפקס heavy burden, Ps. 66, 11.

שוֹפַעָת Jer. 48, 21 Cheth. see מּיפַעָת.

Ex.4,21,a miracle, prodigy. The etymology was long uncertain, but there is little doubt that it belongs to the root אָרָהְיָהְ, and means a great and splendid deed, for הַּשָּׁהִי ; although, the etymology being neglected the Tsere of the syllable הַּנֹים is dropped in the plur. Another derivation see in Thesaur. p. 143.

2. a sign, token. proof, since prodigies were accounted as tokens of divine authority; e. g. of the divine protection, Ps. 71, 7; of the divine justice in punishing the wicked, Deut. 28, 46. Spoken often of a sign given by a prophet in confirmation of his prediction or promise. i. q. rix no. 5; 1 K. 13, 3. 5. 2 Chr. 32, 24. 31. Deut. 13, 2. 3; see in rix no. 5. Hence

3. a sign of something future, a portent, omen. i. q. רוֹא חס. 4. Is. 8. 18 lo I and the children whom Jehovah hath given me בייות וללוים מאום are for signs and portents to Israel, i. e. our significant names shadow forth future things; see in רוֹא הס. 4. Is. 20, 3. Zech. 3. 8 רבוים אומים men of omen, who themselves shadow forth future things. Ez. 12, 6. 11 24, 24. 27.

יין 1. to press; hence Part. אָם 1. to press אַרָּפּאַרי Is. 16, 4. Kindred is אָבֶי to press out. Syr. 🕹 to suck out.—Deriv. מרץ.

2. Prob. in general, to separate out,

like Arab. أَوَّ mid. Ye.—Hence m. chaff. separated from the grain by winnowing; Chald. זוֹם, מּוֹזָא, מּוֹזָא. So. Is. 17, 13. 41, 15. Ps. 35, 5 יחרה כמץ they are as chaff before the wind, driven, dissipated by the wind; and so Ps. 1, 4. Job 21, 18. Is. 17, 13. al.

אַצָּוֹם m. once אַבָּים Job 38, 27 (r. בַּצָא) Kamets impure, plur. constr. מוֹצָאֵר, c. euff. מוצאיהם.

1. a going out or forth, exit, 2 Sam. 3, 25; plur. Num. 33. 2. Ez. 12, 4. מוצא the going forth of an oracle Dan. 9. 25, comp. v. 23. So for the rising of the sun Ps. 19, 7, comp. Hos. 6, 3; the exportation (bringing up) of horses from Egypt 1 K. 10, 28, comp. v. 29.

2. place of going forth; e. g. אינות fountain of waters, i. e. spring-head, source of a stream, 2 K. 2, 21. Is. 41. 18. 58, 11. Ps. 107, 33; comp. 2 Chr. 32, 30. בסק vein, mine of silver, Job 28, 1. מיצא רַשׁא a place springing up in grass Job 38, 27.—Absol. for the east, whence the sun goes forth, Ps. 75, 7; and by zeugma. Ps. 65, 9 מוצאר בקר ונרב הרנין the outgoings of the morning and of the evening thou causest to rejoice, i. e. the east and the west. Comp. surgit uox Ovid. Met. IV. 92; surgunt tenebræ Senec.—Also a way out, a gate, Ez. **42**, 11. 43, 11.

3. that which goes forth, as מוצא שפחים 'whatever issues from the lips,' i. e. words. language, Num. 30. 13. Deut. 23, 24; promises, Jer. 17, 16. Ps. 89, 35; a divine command, Deut. 8, 3.

4. *Moza*, pr. n. m. a) 1 Chr. 8, 36. 9, 42. b) 2, 46.

নিষ্ট্রাত f. of the preced. only plur. מוצאות . c. suff. מוצאות.

1. outgoings, i. e. origin, descent, Mic. 5. 1.

2. cloacæ. latrina, sewer, by which filth is carried forth, 2 K. 10. 27 Keri. Comp. צוֹצָה, מיִאָּה. and Mark 7, 19 εἰς τον αφεδυώνα έκπουεύεται.

PFT m. (r. PF?) something fused, a melted mass; spoken of dust wet by the rain, which flows together and after wards becomes hard, Job 38, 38; of fuses metal, a casting, 1 K. 7, 37.

m. in pause מוֹצִקם (v :rhal Hopn r. PAN I) something narrow, straitness, opp. רחב מים במוצק Job 37, 10 רחב the breadth of the waters becomes narrow, is contracted; comp. 36, 16, whence it appears that Fran in this place cannot be referred to FY? to fuse.—Trop. straitness, distress, Is. 8, 23 מוּצָק without pause accent.

הבשקם f. (r. ביים) a tube, tunnel, for pouring. Zech. 4, 2.

חַבְּצִים f. (r. בְצִין) a fusion, casting, c. suff. 2 Chr. 4, 3.

* P72 in Kal not used. Arab. mid. Waw, to be light. foolish.

HIPH. הַּמִּיק pr. 'to make light of,' and so to mock, to deride, Ps. 73, 8 .-Aram. Pa. pag, مكتم, id. Comp. μωxος, μωκάω, -άομαι, μωκίζω, μωκεύω, Fr. se moquer, Engl. to mock.

m. (r. בוקד a burning, confla gration, Is. 33, 14. Meton. fuel, faggot Ps. 102, 4.

הוקדה f. (r. בוקדה) fuel. upon the alta Lev. 6, 2 [9].

מוֹקְשׁים m. (r. יָקשׁ plur. מוֹקשׁ סקשר , מקשר , constr. מקשרם, מקשרם, once פוקשות Ps. 141, 9.

1. a noose, snare, springe, by which beasts and birds are taken, Am. 3, 5; strictly here perhaps the stick or rod by which the springe was set, see fully in art. no no. 2.—Once of a ring or hook in the nostrils of a beast, Joh 40, 24; comp. תיח, חתַ.

2. Metaph. שיה מקשים ל to lay snares for any one, i. e. to plot against him, Ps. 140, 6. 141, 9. מוֹקשׁר מָוֹת the snares of death, fatal dangers, Ps. 18, 6; so of sins as causing destruction Prov. 13, 14. 14, 27. Also of a person or thing as a cause of ruin, destruction to any one 1 Sam. 18, 21. Ex. 10, 7. 23, 33. 34, 12 Deut. 7, 16. Prov. 18, 7. Job 34, 30. al.

מר see מור.

אוֹם in Kal not used, to change, to siter, intrans. i. q. קמר. The Syrians include in this root the idea of buying; the Arabs in the form של mid. Ye, that of selling; both from the practice of barter.—The firm מון is softened from אוֹם II, q. v.

HIPH. There is to change for something else, to exchange, c. acc. Lev. 27, 33. Ez. 48, 14. Mic. 2, 4. With p of the thing for which exchange is made, Ps. 106, 20. Jer. 2, 11 Lev. 27, 10; also of that into which any thing is changed, Hos. 4, 7.

2. Absol. to change, intrans. Ps. 15, 4 he swears רְלֹא יְמִדּר and changes not sc. his mind. i. e. does not violate his eath. 46.3 אָרָץ בְּהָמִיר אָרָץ we will not fear though the earth should change, i. e. perish, comp. 102. 27.

Niph. נְמֵר (as if from a root מָבֶר) to be changed, Jer. 48, 11.

Deriv. חמורה.

מֹרָא m. once מֹרָא Deut. 26, 8. R.

1. fear, Gen. 9, 2 טּוֹרְאָכֶם the fear of you. Deut. 11, 25. Also reverence, Mal. 1 6.

2. object of fear or reverence, spec. of God, comp. and, Is. 8, 12. 13. Ps. 76, 12.

3. Meton. a fearful and wonderful deed, a miracle, Deut. 26. 8. 34, 12. Jer. 32, 21. Ps. 9, 21 Keri: מְּרָם מִּרְאָּ set forth, Jehovah, terrible deeds among them; Cheth. מוֹרָח Deut. 4, 34.

מרְרֵב m. (ר. בְרֵב Is. 41, 15, plur. פּרְרָב 2 Sam. 24, 22, and with the syllable prolonged in the later manner (comp. Lehrg. p. 145) מוריגים 1 Chr. 21, 23, a threshing-sledge, Lat tribulum.

Span trillo, Ital. trebbio, Arab. وَوْرَج ,

a rustic instrument for rubbing or beating out grain upon the threshing-floor. It is of two kinds. The one is a sledge of thick planks, having the bottom fixed full of sharp stones or irons, and dragged about by oxen over the grain; see Bibl. Res. in Palest. III. p. 143. The other consists of three or four rollers of wood iron, or stone, made rough, and sinea together in the form of a sledge

or dray, drawn in like manner by oxer over the grain; see Varro de R. R. 1. 52. Niebuhr's Reisebeschr. T. I. p. 151 Of these the former is pr. the Hebrew ; the latter is called ; the

מורְדְּ m. (r. יְרֵדְ) 1. a descent, declivity, Josh. 7, 5. 10, 11. Jer. 48, 5. Mic. 1, 4.

2. 1 K. 7, 29 מְּבֶשֵׁח מוֹרֶד hangingwork, festoons.

m. pr. part. Hiph. of r. יָרָה

1. an archer, see יָרָה Hiph. no. 1.

2. the early rain, see יָרָה Hiph. no. 2 also in מַלְקוֹשׁ .

4. Moreh, pr. n. a) A Canaanite, like Mamre, whence אַלּוֹן מוֹרָם Gen. 12, 6, and אַלוֹנְ מוֹרָם Deut. 11, 30, the oaks of Moreh, not far from Shechem, so called from their former owner. b) the hill of Moreh (teacher's hill) in the valley of Jezreel, Judg. 7, 1.

I. מוֹרָה m. (r. מֶּרָה) a razor, Judg. 13, 5. 16, 17. 1 Sam. 1, 11.

II. מֹרְהּה Ps. 9, 21 Cheth. i. q. מֹרָה fear, terror, which stands in Keri by way of gloss. See in מֹרָא מוֹרָא no. 3.

מריח see מוריה.

מוֹרְשׁ m. (r. לֵּרִשׁ) Kamets impure, possession, Is. 14, 23. Obad. 17. Trop. Job 17, 11 לְבָבִי לְבָבִי the possessions of my heart, i. e. my delights, my pleasing hopes, possessed and cherished in my heart.

הרְשָׁה f. (r. יְרֵשׁ possession, Ex. 6, 8. Deut. 33, 4. Ez. 11, 15. 25, 4. 10. al.

תוֹרְשָׁת (possession of Gath, r. שׁרָהָ) Moresheth-Gath, pr. n. of a town near Eleutheropolis, the birth-place of Micah the prophet, Mic. 1, 14. See Biol. Res. in Palest. II. p. 423.—Gentile n. מַצְּיִבְּיִיבְיִּתְּ Mic. 1, 1. Jer. 26, 18.

* I. עלאם 1. to give way, to recede, to depart; absol. Is. 22, 25. 54, 10; with acc. of place whither, Zech. 14, 4; אָס f place whence, Num. 14, 44. Judg. 6, 18. Josh. 1, 8. Is. 59, 21; ראָם id. Is. 54, 10; באָלְיבָי of pers. Jer. 31, 36.—Not found in the kindred dialects.

2. Causat. to put away, to remove, Zech. 3, 9.

HIPH. 1. Trans. to let remove, to let go. e. g. prey, Nah. 3, 1; to withdraw frm, c. 72, Mic. 2, 3 from which ye shall not withdraw your necks. v. 4.

2. More frequently i. q. Kal, to give way, to withdraw, to depart, absol. Ex. 13, 22. Job 23, 12; with און סו pof place, Ex. 33, 11. Prov. 17, 13 Cheth. Ps. 55, 12; און כי ביש בעשות פרי קרי קריש בעשות פרי קרים מונה doth not withdraw (cease) from yielding fruit.

* II. เมื่อ i. q. ชัยชุ and ชัยวุ, to feel, to touch, to try by the touch, Gen. 27, 21. Hiph. id. Ps. 115, 7. Judg. 16, 26 Keri.

Deriv. pr. n. מושר.

מוֹשֶׁב m. (r. בְּשֵׁר, constr. בּמַבְּיס, c. suff. מּישָׁבּר; plur. constr. מּישָׁבּר, once מּישָׁבּר בּג 34, 13.

1. a seat, 1 Sam. 20, 18. 25. Job 29, 7. Of things, as a city, seat, i. e. site, situation, 2 K. 2, 19.

2. a sitting, session, an assembly of persons sitting together, Ps. 1, 1. 107, 32.

3. seat, dwelling, Gen. 27, 39. Num. 24, 21. 1 K. 10, 5. Ps. 132, 13. ביר־מוֹשָׁב a dwelling-house, Lev. 25, 19. מיר מוֹשָׁם a city of dwelling, to dwell in, Ps. 107, 4. 7. Meton. a time of abode, Ex. 12, 40. מל-מוֹשׁב בירו מיבא 2. במל-מוֹשׁב בירו ציבא 5.

מרשי (prob. for מישים felt out by Jehovah, r. מיש II) Mushi, pr. n. m. Ex. 6, 19. Num. 3, 20; defect. מרשיר 1 Chr. 6, 4.

—Patronym. also מרשיר for מרשיר Num. 3, 33. 26, 58.

poet. for cords, bands, with which one is sound, Job 38, 31. Comp. Arab. בּשׁהָּ a fetter, from שנה firmiter tenuit.

רישׁעוֹת f. p ur. (r. יָטַיל) deliverances, Ps. 68, 21

מָתוּ , plur. מְתִּי , plur. מְתִּי ; inf. abs. מוֹת , constr. מִּתְינּ; imper קמִר , נְמִּרָת , gpers, מְמִרּת , conv. מְמִרָּת , fut. מְתִּינִי , gpers. מְמִרִּת , conv. מִּמִּרִת ,

1. to die, and so in all the Semitic languages; Arab. wid. Waw, Syr. The middle radical 1, however, seems to be softened down from the liquid ר, comp. שַׁרָשׁ; so that the primary root is probably mrt, comp. Sanscr. mri to die, mrita dead, mrityu death, also math, muth, mith, mêth, mid, mêd, to kill; Malay mita to kill and to die; Zend. mreté, mereté, Pehlv. murdéh, mard, mortal, man; Pers. مودن to die, Gr. μοφτός i. q. βροτός, Lat. mors. mortis, Morta in Liv. Andr. Germ. Mord, in old Germ. used not only of killing but also for death, Engl. murder.—Spoken of the death of men or animals, Ex. 11, 5. Ecc. 9, 4; both natural Gen. 5, 8. 11. 14. 17. 20. 27. 31. al. sæpiss. and violent Ex. 21, 12. 15. Deut. 13, 10. 19, 11. 12. 21, 21. Joh 1, 19. al. The instrument or cause of death is put usually with 3, Num. 35, 17. 18.23; as בַּחַרֵב Jer. 34, 4. 42, 17. Am. 9, 10; also Jer. 11, 21. 22. 21, 6. 2 Chr. 21, 19. al. Josh. 10, 11 more died בַּצְבָנֵר חַבָּרֶד of the hail-stones than, etc. Judg. 15, 18 אָמָגּה בּאָבָא I die of thirst. Ez. 5, 12; also מְּמֵיֵּה Jer. 38, 9.—Freq. is the phrase מוח ימוח dying he shall die, i. e. he shall surely die, Gen. 2, 17. 3, 4. 20, 7. 1 Sam. 14, 39. 44. 2 Sam. 12, 14. al. Slightly different is the phrase מות רופת with fut. Hoph. he shall surely be put to death, used in the Mosaic law to denote punishment, Ex. 21, 12. 15 sq. 22, 18. Lev. 20, 2. 9 sq. 27, 29. Num. 15, 35. al. Also נמות למות to be sick unto death, 2 K. 20 1. 2 Chr. 32, 24; and hyperbol. Judg. 16, 16 אברה נפשו למיח his soul was vexed unto death, impatient.—Trop. the heart of any one is said to die, i. e. to faint, to fail. 1 Sam. 25, 37; comp. opp. חַרָּה Gen. 45, 27. Judg. 15, 19. So the trunk of a tree Job 14, 8, comp. הרב ; or land untilled, Gen. 47, 19 why should we die, we and our land, which is afterwards explained by בְּשָׁבֵ לֹא הַנְשָׁב. Comp. Arab. مات inculta, sterilis, deserta fuit terra. Kor. 2. 159. ib. 25. 51. .b. 29. 63.—Spoken ironically Job 12, ב בשבם הבְּהָה הִיכְּהָ wisdom will die with you. --

Part. רְּםְ a dead person, i. e. one about to die, Gen. 20; 3; or actually dead, Num. 19, 11. 13. 16; without distinction of gender, like Germ. ein Todter. ein Kranker, Gen. 23, 4; comp. Heb. Gr. § 105. 1. n.—Plur. בין the dead, spoken of idols as opp. to the living God, רְּבָּל בִּיִר Ps. 106, 28; of men Is. 8, 19. Lam. 3, 6.

2. to perish, to be destroyed, of a state or people, Am. 2, 2. Hos. 13, 1. See

Pil. Pil. to kill, to slay, Ps. 34, 22. Judg. 9, 54. 1 Sam. 14, 13. 2 Sam. 1, 9 sq.

Hiph. הַּמְּרֵה, 2 pers. הָּתָּה, 1 pers. c. suff. יְמָרָה 1 Sam. 17, 35, הְיִבְּיה Hos. 2, 5; fut. הָמָרִה, conv. יְמָרָה ; to put to death, to kill, to slay, Judg. 16, 30. 2 Sam. 3, 30. 21, 1. Often of death through diseases, famine, etc. sent from God, Is. 65, 15. Hos. 2, 5. Ex. 16, 3. 17, 3. Num. 14, 15. 16, 13; and thus opp. to יְהָרָת which implies a violent death by the hand of man, comp. Is. 14, 30.—Part. ביִּהְיִה destroyers, perh. angels of death, Job 33, 22.

Horn. הצְּמָה to be put to death, to be slain, Deut. 21, 22. 1 Sam. 19, 11.—For the phrase מוח דּנְּמָח see in Kal no. 1.

Deriv. חַמְּמוֹם, הַמְּמוּה, and

קּרָת m. constr. מֹמָה, with ה parag. הַּמְּהָת Ps. 116, 15; plur. constr. מֹתָה Ps. 28, 10; c. suff. מֹתָרוֹת Is. 53, 9.

1. death, Arab. مُوت , Syr. أَحُدهُ. Spoken of both natural and violent death; so בַּלֵּר מְיֵה deadly weapons Ps. 7, 14; מַנְת נְשׁוֹן מַנָת to sleep the sleep of death Ps. 13, 4; בּן־פֶנֵח 1 Sam. 20, 31. 26, 16, and ארש־פור, one worthy of death, condemned, 1 K. 2, 26. 2 Sam. 19, 29. ការ្ទុ បង្គ្រាំក្ sentence of death, q.d. capital crime, Deut. 19, 6. 21, 22. קבר פנח the dust of death, the sepulchre, Ps. 22, 16. מקשר פנח, חבלי פנח, snares of death, with which death lies in wait for mortals, Ps. 18, 5. 6. Prov. 13, 14; comp. the personification of death Ps. 49, 15. Cant. 8,6 Also Jon. 4, 9 חַרָח לִּר צֵד מָנַת, comp. Ecclus. 27, 2. Matt. 26, 38.—Poet. the dead, Is. 38, 18.

2. place of the dead, Sheol, Hades, the grave, Job 28, 22. Hence לְּבִּרְבְּיִנְּיִם the gates of death, i. e. of Sheol, of the grave, Ps. 9, 14; חַרְבִּרִבְיִנְיִם the chambers of the grave Prov. 7, 27.

3. deadly disease, plugue pestilence Jer. 15, 2. 18, 21. 43, 11. Job 27, 15. Comp. Surates Rev. 6, 8. 16, 8. Chald write, Syr. Lizze, Arab. (id. also Germ. schwarzer Tod, the black death, a pestilence which raged in the middle ages.

4. destruction, ruin, opp. prosper ity, happiness; Prov. 11, 19, 12, 29. Is. 25, 8. Ex. 10, 17.

rin Chald. death, Ezra 7, 26.

m. (r. יְחֵר) pr. 'what is over and above;' hence

1. gain, profit, Prov. 14, 13. 21, 5. 2. excellence, pre-eminence, Ecc. 3, 19.

קיבת m. (ר. תְּבֶּחָ constr. מְּזְבֶּחְ ה. (קּבְּחָ זְּבָּחָ זְ נִינְבְּחָרְ 1 K. 8, 31, plur. מִוְבָּחָרְ an altar, Lev. 1, 9. 13. 15. 2 Chr. 29, 22. al. Sept. & שׁמַנְמִּמִיתְּנְסִיּר,

To build مَذْ بَعْرُ Arab. مَذْ بَعْرُ , Syr. מות מ' Gen. 8, 20. 12, 7; בנה מ' Gen. 8, 20 35, 1. 3. 2 Chr. 28, 24; 'מקים מ' 1 K. 16, 32. 2 K. 21, 3. Often followed by a genia) Of the materials, as מַצְקָבָה 'בּ tive: Ex. 20, 24; מ' אַבְנִים 20, 25. Josh. 8, 31. b) Of the divinity to which the altar is dedicated, as פובח בר Lev. 17, 6. Num. 12, 27. Deut. 26, 4. al. מ' הַבַּבֶּל Judg. 6 25. 28. 30. c) Of the species of sacrifice offered upon it; according to which the altars in the sanctuary both of the tabernacle and temple were: α) Έ הצובה the allar of burnt-offering Ex. 30, 28; or חמחזה 'ם the brazen altar Ex. 39, 39; this stood in the vestibule. מ' הקטרה the altar of incense Ex. 30, 27. 31. 8; or מ' חוות 'a the golden altar 39, 38. 40, 5. 26. 1 K. 7, 48; in the outer sanctuary of the temple (בַּהֵיכָל).-Plur of. ten of idol-altars, Is. 17, 8, 27, 9, 2 K, 21, 3. 4. 2 Chr. 14, 2. 33, 3. 34, 4. al.

* ΣΤΌ obsol. root, i. q. τος q. v. to mingle, spec. to mix wine, to prepare it with spices; see Thesaur. p. 808, and comp. Gr. κεφάννυμι. Chald. ΤΩ id. Syr. Τω Pe. and Pa. to mingle; Pa. also for Gr. καπηλεύω 2 Cor. 2, 17. Arab. to mingle, spec. wine with water Abult Ann. IV. 468. Kor. 76. 17.—Hence

m. wine sc. as mixed, i. e. prepared with spices, spiced wine, Cant. 7, 3. Pliny mentions (H.N. XIV. 13 v. 15, 19) a 'vinum aromatites,' made with myrrh and fragrant cane; and this seems to be the kind of wine implied in \$\frac{3}{3}\tilde{\gamma}\$, and also in \$\frac{3}{3}\tilde{\gamma}\$, \$\frac{3}{3}\tilde{\gamma}\$, q. v.—Others, from the use of the verb \$\frac{3}{3}\tilde{\gamma}\$ in the kindr. dialects, understand wine tempered with water. See in Thesaur. p. 808.

* ที่ วี obsol. root i. q. กรุกุ, หรุกุ, q. v. Arab. 🐱 , to suck. Hence

רְּהָּה (fear, r. יָּפְיָּנוֹ) Mizzah, pr. n. m. Gen. 36, 13. 17.

קוֹנִים (for מְוֹנָה r. חָנָה) plur. מְוֹנָה cells, garners, Ps. 144, 13. Sept. זמְנָהּם

קרידה f. (r. דרידה no. 2) a door-post, on which the door moves on its hinges, Ex. 21, 6. 1 Sam. 1, 9. Is. 57, 8. Ez. 41, 21. al. Plur. קידור Deut. 6, 9. 1 K. 6, 31. Prov. 8, 34; also שְׁתֵּר בּצֹּג 12, 7. 22. 23.

יוֹרְן m. (r. דּוֹן) food, Gen. 45, 23. 2 Chr. 11, 23.

7179 Chald. food, Dan. 4, 9. 18.

I. לְּדְוֹרְ m. (r. זוּר וֹ זוֹר) compression, binding up, of a wound; trop. of remedies applied to the wounds of a state, Ier. 30, 13. Meton. a wound, sore, sc. to be pressed and bound up, Hos. 5, 13.

II. קְּדְוֹלְה m. (r. אוֹ II. 1) falsehood; then treachery, plot, Ob. 7. So Sept. Vulg. Chald. Syr. well.—Others, a net, snare, from Aram. קוַר to spread out.

* זְבַּקְ obsol. root i. q. סְּטָּק, Chald. מְּחֲבְּיִה to flow down, to melt with fear. Hence pr. n. הַּיָּה.

ידין obsol. root, perh. to gird; whence are usually derived שוֹים and שִּיִּים girdle. This sense of these words is indeed certain, espec. from Ps. 109, 19; but the etymology is doubtful. Thus חַוַבָּ and חַיִּים may come from r. חַוֹבָ (after the forms חַבַּיַ, דְּיִדִּים); and also from חַיִּדָ, הַאוֹי, in which case חַיַבַ would be

part. Hiph. of חָדָה, and מָיִרִים or הַדִּיק part. Hiph. of 1797. But none of these roots, neither min nor min nor min, is found in the Semitic languages with the requisite signification. Still, we may with probability ascribe to the monosyll. root דו, דן, דק, and transp. זה, the signif. to bind, to strengthen; comp. pin, رتيم بيات , to bind, etc. جزى ,حزك etc. and there in ازق, خزق nothing to hinder us from assigning the same power to the biliterals nm, nm and to the triliteral ng. Simonis, Jahn, Hitzig, and others, follow the etymology from הַּדֶּם; the other from הַדָּדָ, accords better with the common analogy

חות m. a girdle Ps. 109, 19. Trop of the bonds of a subject people, Is. 23, 10. See in r. תוְם.

קּוִיתָּ m. constr. מְּזִיתָּ, a girdle, Job 12, 21. See in r. מַזָּה

f. plur. (see note) constellations, spec. the twelve signs of the zodiac, 2 K. 23, 5. Sept. μαζουρώθ, as if reading מזרות as in Job 38, 32. Vulg duodecim signa. Targ. מַּנְלָחָא, Syr. The same word is frequent. مُحُوزُكُمُا in later Hebrew writers, and also in a form slightly changed in Aramæan; e g. the constellations of hearen Targ. Is. 47, 13; הַרְיָסָר מָזְלָיָא the twelve signs Targ. Esth. 3, 7. al. The sense signs of the zodiac, therefore, is sup ported not only by the context, but also by the Aramæan usage, as well as by the almost constant tradition of ancient interpreters. See Thesaur. p. 869.

Note. More difficult is it to determine the origin and true signification of the forms nize and nize, which are justly regarded as identical r and l being in terchanged (see in); although it is uncertain which form is the primary one. Taking first the softer, nize, these constellations are held to be so called from their influx or influence upon the destinies of men, from r. into flow (comp. Lat. influxus stellarum Firmic.); or from their going, revolving, from r. in q. v. or again the signs of the zodiac were regarded as the stations or loagings of the

sun in his course; comp. مَنْزِلُ station

to descend, نبل to descend, dismount; as the Arabs in like manner the circle فلك البروج the circle of palaces. More correctly, however, the harder מַּזְרוֹת Job 38, 32, is assumed by others as the earlier and primary form, though they have not succeeded in pointing out its true origin; for the are not crowns, as if kindred with diadem; nor zones, belts, from r. אור. as implying either the belt of Orion or the zone of the zodiac; but, in accordance with the certain usage of the Hebrew and Arabic, the word signifies premonitions, forewarnings, concr. forewarners presagers, (comp. præsaga Stat. Theb. 8. 145,) i. e. constellations having a foreknowledge of future events and foretokening them to mortals, according to ancient and popular belief; see in r. לוד Hiph. no. 1, for the Arabic

שְׁלֵבֶּל m. (r. יַלַּגָּן) a fork, flesh-hook, with which flesh was drawn out of the pot, 1 Sam. 2, 13. 14.

תְּלְטָּדְ f. (r. נְיַלָּגָּה) a fork, flesh-hook, enumerated among the utensils of the altar, Ex. 27, 3. 38, 3. Num. 4, 14. al.

קּוְמֶּהָ f. (r. קֿנָפֶם) with דּ parag. מְּיִמֶּם, קּוְמֶּה Jer. 11, 15; plur. הַיִּמוֹת.

1. meditation, cogitation, thought; Ps. 10, 4 ארן מלחים כלים ושוקיר there is no God! such are all his thoughts.—Spec. counsel, purpose; Job 42, 2 no purpose is withholden from thee, i. e. thou dost accomplish all thy counsels. Ps. 37, 7 חיבוים שלים שלים בילים וו e. who prospers in his plans. Oftener in a bad sense, evil counsel, wicked purpose, Ps. 10, 2. 21, 12. Job 21, 27. Jer. 51, 11; ישלים בילים בילי

2. machination, device, plot, Prov. 12, 2. 14, 17. 24, 8.—Also mischief, wickedness, i. q. 731, Ps. 139, 20.

3. i.q. קימו (Prov. 8, 12), counsel, prudence, sagacity, Prov. 1, 4. 3, 21; plur. 5, 2.

Rept. ψαλμός, found only in the inscriptions of the Psalms, e. g. Ps. 3. 4. 5. 6. 8. 9 etc. 24. 47. 48. 68. 98. etc.

קיברית f. (r. זְיֵבר l) a pruning-knift, pruning-hook, only plur. קיברות, Is. 2, 4. 18, 5. Mic. 4, 3; c. suff. Joel 4, 10.

קְּמְבֶּרְוֹת (r. יְמֵרְ 1) only plur. מְזְמְרוֹת forceps, snuffers, 1 K. 7, 50. 2 K. 12, 14 Jer. 52, 18. 2 Chr. 4, 22.

קינֶר m. (r. יְנֶדֶר) smallness, fewness; Is. 16, 14. 24, 6 אַנְיֵר מְוְנֶר few men. Of time, בּוְיֵר מְנִיר emphat. a very little time, Is. 10, 25. 29, 17.

either i. q. מֹנֵילֵ to be corrupt, foul, whence מֹנִילֵ rotten, as an egg, and filthy, polluted, of a man; or else i. q. מֹנִילִ (מ and being interchanged) to despise, to contemn, pr. i. q. יוֹנָי to separate out, to expel; and Syr. מֹנִילֵ to contemn. Hence

ה בּיְרְרֹחְ f. plur. מֹתמּגֹּ גּנְיְטָה. Job 38, 32, i.q. קְּלְּוֹח, the twelve signs of the zodiac. See fully in בְּיֵלִים, and note. R. בַּיֵרָ.

ing fork or shovel, Is. 30, 24. Jer. 15, 7. Arab. مِثْرَى, Syr. مِثْرَى, id. See Bibl. Res. in Palest. II. pp. 277. 371.

בורים see בְּוֹרָה.

תוְרָח m. (r. בּיוְרָח) the sun-rising, only by meton. for the orient, the east, Ps. 103, 12. Dan. 8, 9. Am. 8, 12. al. Zech. 8,7 אָרֶץ פִוֹרָם the land of the east, east country. Neh. 3, 29. 2 Chr. 29, 4. With genit. מורח יריחו on the east of Jericho Josh. 4. 19. 1 Chr. 4, 39. 6, 63; c. לְ id. 2 Chr. 5, 12. 1 Chr. 5, 10 לָּ id. 2 Chr. 5, 12. בל־מַל־ ים בי ביורח לילבד on all the eastern quarter of Gilead.—With Prep. לפורת (ה towards the east Neh. 3, 26. 1 Chr. 12, 15; once לַּמְוֹרָהָת 2 Chr. 31, 14. ממורח from the east (s. 41, 2. 43, 5. 46, 11. Dan. 11, 44. Ps. 107, 3; also at or on the east (see in 79 no. 3 h) Josh. 11, 3. 17, 10. More fully בַּבָּוֹרַה בָּבָּוֹ from the east Judg. 11, 18. Is. 41, 25. Is. 50, 1; also on the east Num. 21, 12. Judg. 20, 43.—Further: c) Accus. מַוְרָח towards the east, eastward, 1 Chr. 9, 24. Neh. 12, 37; and מַזְרַח Deut. 4, 47 Josh. 1, 15. 13, 5. al. d) With 7- loca

קרְרָחִי towards the east, eastward, Ex. 27, 13. 38, 13. Num. 2, 3. 3, 38; מְּרָחָה id. Deut. 4, 41. Josh. 12, 1. Judg. 21, 19.

m. plur. (pr. part. Pι. קּזְרָה, r. poet. for the north winds, which scatter the clouds and bring severe cold, Job 37, 9; Vulg. Arcturus, Sept. ἀχρωτήρια, perhaps to be read ἀρχτῷα οr ἀρχτοῦρος. Comp. and מוֹנֵים dispergentes, of winds, Kor. 51. 1.—Others make it the same with πίτρι Job 38, 31.

קרֶע m. (r. יְרֶבְע constr. מְזְרֶע place cown, a field; Is. 19 7 מְזְרֶע the fields of the Nile, 1. e. watered by the Nile. Arab. عُرْبُعُةُ id.

קרָקים m. (r. יוֹרָקים constr. בְּיוֹרְקִים; also מְּיְרָקִים, c. suff. בְּיוֹרְקִים; a vase, vessel, from which was sprinkled the blood of victims, a sacrificial bowl, basin, Num. 4. 14. 7, 13. 19. 25 sq. Ex. 38, 3. al. Also of a wine-bowl Am. 6, 6.

ת adj. (ר. הקים) 1. fat, marrowy, spec. of fat sheep, plur. בְּיִהִים, Ps. 66, 15; in some copies בַּיִּהִים. Arab. בֹּיִבּיּ

2. Trop. rich, noble, comp. بيّن , Is. 5,

חַוֹם m. (r. חַחַםְּ) marrow, Job 21, 24.— Arab. אָבּה מוֹן and אָבּה, Aram. מַבּה מוֹן אָנָי מִּיִּ

* אֹדְלֶּׁסְ i. q. Aram. אִדְּיִסְ, נְּיבּבּ, to strike, to smile, in Heb. poet. for the common דְּשָׁה; comp. דְּיִסְ חָּה 2. With אַבּ וֹי נִיכְּה נִיכְּה (2 K. 11, 12) to clap the hands. Ps. 98, אַבּ וֹיִנְיִר וֹיִר יְבְיַוֹּארֹיְכָה let the floods clap their hands, in exultation. Is. 55, 12.

Prel id. inf. c. suff. רָר הָּדְאָדְ רָב, Ez. 25, 6.

אָרְיְּבְ Chald. to strike, to smite, Dan. 2, 34. 35, and often in the Targums. Comp. Gr. μάχομαι, μάχη, Heb. אַרְיָּב, הַיָּבָּ, —Some refer hither אַרְיַבָּ, בּיִרָּ, Dan. 5, 19; but this is part. Aph. from אַרָּדָ, 'saving alive.'

Pa. אַרַיַ id. with בָּרַד to smite upon sne's hand, i. e. to stay his hand, to restrain. Dan. 4, 32 [35] none can stay his (God's) hand, and say unto him,

What doest thou? This phrase is more common in the Targums (comp. Ecc. 8 3) and Talmud, for to restrain, to hinder; and in the same sense the Arabahave the formula على يده. Ca moos.

ITHPE. to be affixed, to be fastened up on, sc. by nails, Ezra 6, 11.

אבְתְּבָא m. (r. אָבָהָ) a hiding-place, Is. 32, 2.

m. plur. (r. קֿבָא hiding places, 1 Sam. 23, 23.

הַתְּבֶּרְהוֹ f. (ר. תְּבָרִי c. suff. הַתְּבְּרָהְ, junction, juncture, i. e. the place where one thing is joined upon another, e. g. of curtains, Ex. 26, 4.5; of the parts of the ephod, Ex. 28, 27. 39, 20.

ברוֹתְ f. plur. (pr. Part. Pi. r. רַבְּדְ, conjoiners, couplers, i. e. a) beams braces of wood, for joining and fastening a building, 2 Chr. 34, 11. b) cramps, hooks, of iron for joining, etc. 1 Chr 22, 3.

ក្មា្ត្ត f. Ez. 4, 3 (r. ក្មា្ក) contr. for ក្មា្ត្ត្ត a pan. frying-pan, Lev. 2, 5. 6 14. 7, 9. 1 Chr. 23, 29. Ez. 4, 3.

קוֹנְרָח f. (r. מְדֵּלֶה) a girdle, belt, cincture, Is. 3, 24.

* הַּמְּחָל, pr. to stroke, to rub over, to wipe. Hence

1. to wipe off. to wipe away. Genr. e. g. a dish 2 K. 21, 13 see below; teurs Is. 25, 8; the mouth Prov. 30, 20. So of letters, writing, to blot out, Ex. 32, 32. 33. Num. 5, 23. Trop. to blot out sins, to forgive them, Ps. 51, 3. 11. Is. 43, 25. 44, 22. b) So to blot out, i. q. to destroy, as men from the face of the earth Gen. 6, 7. 7, 4; the name and memory of any one Ex. 17, 14. Deut. 9. 14. 25, 19. Ps. 9, 6. 2 K. 14, 27. So 2 K. 21, 13, where the native power is preserved: I will wipe (destroy) Jerusalem as one wipeth a dish, he wipeth and turneth it upside down.

2. to stroke, i. e. emph. to strike, to smite, i. q. אַקָּד, hence קַּדְּיִי stroke.—
Trop. c. כָּדִי to strike upon, in a geographical sense i. q. to reach unto, to extend to, as a boundary Num. 34, 11.

3. to rub over with a fat substance

hence intrans. to be fat, marrowy, i. q. กกุกุ q. v. see below in Pual.

Note. From the primary signif. of stroking, rubbing over, which is also the usual one in this root, have arisen the other wo; and these are more common in the kindred forms κτιρ and πτιρ q. v. Chald. κτιρ to wipe off, to strike; Arab. to wipe or wash off, to blot out, to destroy. In the Indo-European tongues corresponding in signif. are μάσσω μέμαχα, μύσσω, απά with a sibilant σμάω, σμύω, σμήχω, σμήχω, σμώχω.

PIEL privat. emedullavit, q. d. to un-

marrow, i. q. Arab. Conj. II; see Kal no. 3. Hence

Pual pass. emedulatus est; Is. 25, 6 מְּמִנִים מְּמָנִים מְּמְנִים מְמָנִים מְמָנִים מְמָנִים מְמִנִים מִמְנִים מּמִנִים drawn out from marrow-bones and therefore the most delicate. The form is from a sing. מְמָרִים, for the common מְמָכְים, and corresponds to the form בּזְמָכְים in the other clause.

HIPH. fut. apoc. דיים אור Neh. 13, 14, also איים אור האיים אור האיים אור אור

Niph. מְמְחָה, fut. חַתְּשָׁה, apoc. מְמָה for Ps. 109, 13. Gen. 7, 23.

1. Pass. of Kal no. 1. a, to be wiped away, to be blotted out, e. g. from the book of life, Ps. 69, 29. So of reproach, Prov. 6, 33; of sin Ps. 109, 14. Neh. 3, 37; comp. Ez. 6, 6.

2. Pass. of Kal no. 1. b, to be destroyed, as men Gen. 7, 23; a tribe from Israel Judg. 21, 17; the name of any one Deut. 26, 6. Ps. 109, 13.

adj. fem. הָתָה, see in r. הָתָה Hiph.

ה היה f. (r. ביה) a compass, compass, s, for drawing circles, Is. 44, 13.

Till m. (r. 1311) pr. a refuge; hence s haven harbour, Ps. 107, 30. So Chald. Byr. Vulg.

תְּהָרָת (r. תְּהָה) Mahavites, a gentile name 1 Chr. 11, 46, where we should expect the sing. בְּחַרָּה. Elsewhere unknown.

ים ברולל m. (r. אידו) constr. ברוולל.

1. a dance, dancing, sc. in a circle, Ps. 30, 12. 149, 3. 150, 4. Jer. 31, 4. 13. Lam. 5, 15.

2. Mahol, pr. n. m. 1 K. 5, 11 [4, 31]. מְחִילָה or מְחִילָה (r. מְחִילָה) a dance, i. q. מְחִילָה no. 1, Cant. 7, 1; Plur. מְּחִילִה Ex. 32, 19. Judg. 11, 34. 21, 21. al.

תְּחָהָ m. (r. חָּוָה) a vision, Gen. 15 1. Num. 24, 4. 16. Ez. 13, 7.

הַנְיְתְיָה (r. הַּיְהָ) a window, 1 K. 7, 4. 5. הַיְהְיָרְאֵרוֹם (visions) Mahazioth, pr. ב. m. 1 Chr. 25, 4. 30. R. הַיָּהָ.

Arab. להחוץ obsol. root, i. q. החוף no. 3, Arab. לה IV, to be marrowy, of a bone; to be fat, of a sheep; whence שום marrowy, שום marrowy.—The primary notion lies in rubbing over, besmearing, with a fatty substance, comp. החוף note. Kindr. are מוף and השף.

m. (r. הַהְיָם no. 2) a stroke, percussion. Ez. 26, 9 הַהֶּל the stroke of what is over against it, i. e. battering-rams or the like. See in בְּלִּם .

בְּיִבּי (perh. junction, r. חוּר Pa. חַיִּדִילָ to join) pr. n. m. *Mehida*, Ezra 2, 52 Neh. 7, 54.

1. preservation of life, Gen. 45, 5. 2 Chr. 14, 12. Ezra 9, 8. 9. Meton. means of life, living, sustenance, Judg. 6, 4. 17, 10.

2. Prob. something live, the quick, a raw spot on the body; hence a spot, the quick; Lev. 13, 10 בְּחֵית בְּעָר תִּי בְּעָּר תִי בְּעָּר תִּי בְּעָּר תִי בְּעָּר תִי בְּעָּר תִי בְּעָּר תִי בְּעָר תִי בְּעָר תִי בְּעָר תִי בְּעָר תִי בְּעָר תִי בְּעָר תִּי בְּעָר תִי בְּעָר תְּי בְּעָר תְי בְּעָר תְי בְּעָר תְי בְּעָר תְי בְּעָר תְי בְּעָר תְי בְּעָר תִי בְּעָר תְי בְּעָר תְי בְּעָר תְי בְּעָר תְי בְּער תְי בְּער תִי בְּער תְי בְּער תְי בְּער תְי בְּער תְי בְּער תְי בְּער תְּי בְּער תְי בְּער בְּער תְי בְּבְי בְּער תְי בְּער תְי בְּער תְי בְּער תְי בְּער תְי בְּער תְי ב

חדרה m. (r. קחדר n. (r. קחדר price, for which a thing is bought or sold, Prov. 17, 16. 27, 26. מבורר at a price, for money, 2

Bam. 24, 24. לא בְּמְחֵיר not for price, gratis, i. q. חָדָיָה, Is. 45, 13. 55, 1. al.

2. hire, wages, Mic. 3, 11. Deut. 23, 19. Dan. 11, 39. Plur. Ps. 44, 13. 3. Mehir, pr. n. m. 1 Chr. 4, 11.

תְּלֶה m. (r. הַּלְּה no. 3,) constr. הַּלֶּה, nickness, disease, Prov. 18, 14. 2 Chr. 21, 15.

מְתְּלָה (disease, r. תְּלָה) *Mahlah*, pr. a. a) Fem. Num. 26, 33. 27, 1. Josh. 17, 3. b) 1 Chr. 7, 18, where the sex succrtain.

לְּחָלֶה f. i. q. מְּחָלֶה, disease, Ex. 15, e6. 23, 25. 1 K. 8, 37. 2 Chr. 6, 28.

רַּחַלְּה (r. אָבָה) a cave, cavern, plur. is. 2, 19.

י מְחוֹלָה f. see קְּחֹלָה.

נוֹכְאוֹ (sickly, from the form מְּחָלוֹן) pr. n. m. *Mahlon*, Ruth 1, 2. 4, 9. 10.

מְחְלֵּר (sickly, r. מְחָלָה) *Mahli*, pr. n. m. a) Ex. 6, 19. Num. 3, 20. b) 1 Chr. 23, 23. 24, 30.

m. plur. (r. הָלָּהִים no. 3) diseases, 2 Chr. 24, 25.

א מְתְלֵּהָ m. (r. בְּלֵהָ) a slaughter-knife, with which the victims were killed for sacrifice, so called as gliding or passing through the flesh; once in Plur. מַתְלָּהָר a, Rabb. בְּילִבּר a, 9. Syr. בַּבֹר, Rabb. בְּילִבּר io shave the hair, comp. הַבְּבֵר מוֹרָה.

קרול f. plur. (r. קלה) braids, plaits, of hair, Judg. 16, 13. 19; so all the ancient versions. The idea of braiding differs little from that of changing, interchanging, see the root in Pi. and Hiph. no. 1; and a trace of it is found also in 4 twisted, convolute.

הולים f. plur. (ד. רְבַּיק) costly or festive garments, holiday clothes, which are put off at home, Is. 3, 22. Zech. 3, 4. Comp. Arab. ביב exuit vestem, veste solemni donavit; בוֹבּיב a costly garment.

י סֹבְילִמִּי (r. סִבְּלִם) כּי פּחנּן: מַבֹּרְלֵשׁי 'g' מַבְּלְשׁי 'g' מַבְּלְשׁי 'g' מַבְּלְשׁי 'g'

1. smoothness hence a slipping away,

escape, comp. the root Hiph. no. 2. צע in pr. n. הַּיְבְּיִלְיִנְ הַיִּבְּיִלְ the rock of escapes, 1 Sam. 23, 28.

2. division, class, course; spec. of the 24 classes of the Levites and priests δφημερίαι, κλῆροι, 1 Chr. 24. 1. 28, 13. 2 Chr. 8, 14. 31, 2. 35, 4. al. Also of the people of Israel, Josh. 11, 23. 12, 7. 18, 10. Ez. 48, 29; of an army 1 Chr. 27, 1 sq.

בְּחְלְקָה Chald. id. only plur. בַּחְלְקָה courses of the Levites, Ezra 6, 18.

no. 1) 1. A stringed instrument, κιθάφα, cithara, i. e. a lyre, guitar, accompanied by the voice, Ps. 53, 1. 88, 1. Comp. Eth. ማኅሊት song, also κιθάφα, see Vers. Æthiop. Gen. 4, 21.

2. Mahalath, pr. n. f. a) The daughter of Ishmael, the wife of Esau, Gen. 28, 9. b) The wife of Rehoboam, 2 Chr. 11, 18.

קְּחִלְּחִר *Meholathite*, gent. n. from אָבֵל מְחוֹלָת II. d. 2 Sam. 21, 8. אָבֵל מְחוֹלָת

אבריך Ps. 55, 22, commonly taken as a noun derived from האָבָּהְ curdled milk, q. d. milky words, but against the context.—Better, if we take האבּהָה as for האַבָּהְים (as Cod. R. 368), Hirek or Tsere being changed to Patah on account of the foll. Hateph-Patah; comp. יְּחֵבֶּהְיָר Ps. 51, 7, and the like; and then we may render, smoother than curds of milk is his mouth. Chald. and Symm. also take the Mem here for זָּבְי, and this accords too with the parallelism. So Kimchi.

יַתַּבָּר m. constr. מַקְבָּר; plur. מַקְבָּרּ בּחֲמַדִּרם R. מַקְבָּר

1. desire; then thing desired, a delight, e. g. לְּחָמֵר בֵּרנֶיף the desire, delight, of thine eyes, 1 K. 20, 6. Ez. 24, 16. Is. 64, 10. Hos. 9, 16 the delights of their womb, i. e. their dearest offspring.

2. loveliness, Cant. 5, 16.

3. something precious, costly, plur. Joel 4, 5. 2 Chr. 36, 19. Is. 64, 10. Lam. 1, 10.

אבירם m. plur. (r. מְחַמְּדִּים sometting precious, costly, Lam. 1, 7; also fully written מַחַמּדּרים v. 11 Cheth.

אַרָּטְבָּע m. (r. לַחָטָר, constr. אָרָשְׁהַ, pr. sbject of pity, sympathy; then of love and affection, a delight; Ez. 24, 21 בּשְׁשָׁב the delight of your soul. The prophet employs the word in an unusual signification, for the sake of parnomasia in the nouns דְּהָשָׁ and בְּשִׁישׁב comp. בּשְׁשָּׁב v. 25 in the same context.

לַבְּעָתְ f. see r. הַתְּעָבָּת Hiph.

שניקים (r. יחָיָה) usually masc. but fem. Gen. 32, 9. Ps. 27, 3; constr. בְּיִבְּיָהְ ; sing. c. suff. בְּיִבְיָהְ Deut. 23, 15. 29, 10; Deut. 23, 15. 29, 10; Num. 5, 3. Josh. 10, 5. 11, 4. Judg. 8, 10; perh. also I Sam. 17, 1. 53. 28, 1. 29, 1 (comp. Heb. Gr. § 91. 9. n), which last passages the ancient interpreters and Kimchi take as in the plural; see in בַּיְבָּיִבְּי. For the plur. see after no. 2.

1. an encampment, camp, either of troops Josh. 6, 11. Judg. 7, 10 sq. 8, 11. 12. 1 Sam. 4, 3. 14, 15. 19; or of nomades Gen. 32, 21. Ex. 14, 19; and so of the encampment of the Israelites in the desert Ex. 32, 19. 26. Lev. 14, 18. Num. 4.5. 15. 5, 2. 10, 34. 11, 9. 30. 31. al. sep.—Hence

PLUR. with a threefold form: a) מַחַנִים camps, Num. 13, 19. But c. suff. מְחֵנֵיק, מְהֵיהָם, are in the sing. see above. b) מְחֵנוּת m. whence 'שׁנֵּר מ two camps or bands Gen. 32. S. 11. Num. 2, 17. 32. 1 Sam. 17. 4. Ez. 4. 2. Zech. 14, 15; but הוח בחנית the camps i. e. courts of Jehobah, where the priests as it were encamped, 2 Chr. 31, 2. as, מַחָניָם (c from a sing. בַּחֲנֵר ; comp. בְּחָרָם in הָהָנָי in הָהָת Pual. Cant. 7, 1 הַשְּׁחָלֵים the heavenly hosts, as in Gen. 32, 3 i. e. angels (בְּצִבְּאֵי), to whom the poet here ascribes dances, as elsewhere song, Job 38, 7; comp. the pr. n. סְּחֵנֵים, which some very ineptly apply in Cant. I. c.

Dan, pr. n. of a place near Kirjath-jearim in the tribe of Judah, Judg. 18, 12.

camps, see range Plur. lett. c, according to Gen. 32, 3 'camps or hosts of angels,') Mahanaim, pr. n. of a town beyond Jordan on the confines of the tribes of Gad and Manasseh, afterwards assigned to the Levites, Josh. 13, 26. 30. 21, 38. 2 Sam. 2, 8. 12. 29. 17, 24. 27. 1 K. 2, 8. 4, 14. [In the same region are still the ruins of a place called aims Mahneh; Bibl. Res. in Palest. III. App. p. 166.—R.

קָּיִתְּ m. (r. מְיִתְּם, a strangling, para.l. בְּיִתְּ, Job 7, 15.

תְּחָחָ Ps. 46, 2, elsewhere הַּחָחְ m. (r. הַחָהְ) constr. הַחַהְב, c. suff. יחָהַ Ps. 62, 8 and יחָהָ 71, 7; a refuge, shelter; Is. 25, 4 בַּהְטָה בְּיָּרָם a refuge from the storm. Job 24, 8. Ps. 104, 18. Is. 4, 6. 28, 15. 17. Often of God, in various constructions, Prov. 14, 26. Joel 4, 16. Ps. 46, 2. 71, 7. 73, 28. 91, 9. 142, 6.

מַלְּכֹּח m. (r. מְּבָּטָם) a muzzle, fastening for the mouth, Ps. 39, 2.

תַּסְר.R. מַקְסֹר and מַקְסֹר.

1. want, deficiency, sc. of any particular thing; צֵּרְ מַּחְסוֹר כָּל־רָּבֶר there is no want of any thing Judg. 18, 10. 19, 19. 20; comp. Deut. 15, 8.

2. want, need, poverty, Prov. 6, 11. 11, 24. 14,23. 21,5.17 איט מַחְסוֹר a poor man. 22, 16. Plue Prov. 24, 34, comp. 6, 11.

מְחְסֵרָה (his refuge is Jehovah, r. חָסְה) *Mahseiah*, pr. n. m. Jer. 32, 12. 51, 59.

* YTT fut. YTTO 1. to smile through and through sc. with a shock, to dash in pieces, to crush, e. g. the head of any one Ps. 68, 22, 110, 6. Hab. 3, 13; the loins Deut. 33, 11; the temples Judg. 5, 26; enemies Ps. 18, 39, 2 Sam. 22, 39; absol. Deut. 32, 39, Job 5, 18. Trop. Job 26, 12 by his wisdom he smiteth through (crusheth) the pride sc. of the sea, i. e. restrains its proud waves.—Arab.

2. to shake, i. e. to move to and fro, to stir, as the foot in blood, dipping it in blood, Ps. 68, 24 רָבָה רָבָּה So prob. Num. 24, 8 (Israel as victor

doth eat up the nations his enemies, he doth craunch their bones, וְחַצֵּיוֹ רָבְחַץ (בַּדְב) and shake (stir, dip) his arrows in their blood; comp. Ps. l. c. Some ancient interpreters take אשרו as instrument: and with his arrows he doth crush sc. his enemies; Sept. zai rais βολίσιν αὐτοῦ κατατοξεύσει έχθρόν. Vulg. et perforabunt sagittis. Others: his (the enemy's) weapons doth Israel crush. –Arab. مخفض to shake, to agitate, e. g. a bucket in the water, milk in a skin for butter; see Schultens de Defect. Ling. Heb. p. 75. Origg. Heb. I. p. 100. ad Job I. 153, 722.—Hence

m. a contusion, wound, Is. 30, 26. בְּיֵלֵשׁ m. (r. בְּיֵב מַרְשָׁב hewn stones, perh. a quarry; בְּיִלְבַב מַרְשָׁב hewn stones, quarried stones, 2 K. 12, 13. 22, 6. 2 Chr. 34, 11.

לְּחַלְּיָה f. (r. הְּצָהְ) the half, Num. 31, 36. 43.

ל בחצים f. (r. הְצָה) 1. the half, Ex. 0, 13. Num. 31, 30. 42, 47. al.

2. the middle, sc. of a day, Neh. 8, 3.

* מוֹלְ to smite through, to crush, once Judg. 5, 26.—Arab. בשל delevit, Conj. II, perdidit. Kindred are אַהָּטָ, אַהָּטָּ, אַהָטָּ, יִיָּהָאָ,

קרְקָּ m. (r. קרִק) 'what is known by searching,' the inmost depth, the recesses, i. q. קר, no. 2, Ps. 95, 4.

* אַבְּי obsol. root, i. q. קבּר to buy, to sell; see in מְבַר II.—Hence קבֿר price.

אנים, subst. and adv. 1. to-morrow, the morrow, Syr. ביים, Samar.id. Judg. 20, 28. 1 Sam. 20, 5. Is. 22, 13. al. איים, id. Is. 56, 12. Prov. 27, 1. איים, for the morrow Num. 11, 18. Esth. 5, 12; also to-morrow Ex. 8, 6. 19, comp. בּ מעונים. איים ליבים to-morrow about this time, sec in רַבַ חַבָּ to-morrow about this time, sec in רַב חַבָּ הַ וֹיִבְּי בְּיִבְּי בְּיִר הַשְּׁלִישִׁים Josh. 11, 6. בּצֵי בְּיִר הַשְּׁלִישִׁים about this time to-morrow or the third day. 1 Sam. 20, 12, as Vulg. Chald. well; others here join together היים היים לוביים הוות tertium, the day after to-morrow, but less well; so Syr.

2. in time to come, hereafter, Ex. 13, 14. Josh. 4, 6. 21. קקר id. Gen. 37, 33. Comp. מָחָרָת

Note. The word seems not to come from r. מְּחַר, but is rather connected closely with r. אָחַר. Not indeed for אָמָר as if from Pi. אָמָר, but it comes more prob. from הִוֹם אָחָר, and הַחָר, and הַחָּר, מְחָר, מְחָר, contr. מְחָר, מְחָר, as in Targ. Jonath. often אָחָר, רְּנְמְחָר, see Buxtorf Lex. Chald. p. 941. In the p therefore we have a vestige of ביום אַרָר. See more in Thesaur. p. 784.

קרָאָר f. (r. קּרָאָר) cloaca, a sink privy, 2 K. 10, 27 Cheth.

And אַבְּחֶרְשָׁה f. (r. מַחֲרְשָׁה) ו Sam. 13, 20, two agricultural cutting instruments, one of which perhaps is the plough-share, and the other the coulter. The plur. of both is חַחֲרֵשִׁ v. 21.—For the form of oriental ploughs, see Paulsen Ackerbau d. Morgenlander p. 52. Niebuhr's Descr. of Arabia p. 155 Germ. On the Egyptian plough, see Descr. de l'Egypte I. Plates 70, 71.

רָתְּבֶּק, f. (see אַחְיִּם note) constr. בְּחַבְּק, c. suff. הַחְיִם, the morrow, to-morrow, once with יים הַשְּבָּק, the morrow, to-morrow, Num. 11, 32. Elsewhere בְּחַבְּיִבְּיִ (comp. אַרְבָּבְּיִ) Jon. 4, 7, בּחַבְּיִבְּי 1 Sam. 30, 17 (the suff. is pleon.) and more freq. בּחַבְּיִבְּי חָ on the morrow, the next day, Gen. 19, 34. Ex. 9, 6. Num. 17, 6. 23. Josh. 5, 12. Judg. 6, 38. al. בּחַבְיִבְי even unto the morrow Lev. 23, 16. With genit. בּחַבְּיִבְּי נְּשִׁבְּי וּלְבִי וּלִבְּי וּלִבְּי וּלִבְּי וּלִבְּי וּלִבְּי וּלִבְּי וּלִבְּי וּלִבְּי וּלִבְּי וּלִבְי וּלִבְּי וּלִבְי וּלִבְּי וּלְבִי וּלִבְּי וּלִבְּי וּלִבְּי וּלִבְּי וּלְבִי וּלְבִי וּלְבִי וּלְבִי וּלְבִי וּלְבִי וּלְבִי וּלִבְי וּלִבְי וּלְבִי וּלְבִי וּלִבְּי וּלִבְּי וּלִבְּי וּלִבְּי וּלְבִי וּלִבְּי וּלְבִי וּלְבִי וּלִבְּי וּלְבִי וּלִבְּי וּלִבְּי וּלִבְי וּלְבִי וּלְבִי וּלְבִי וּלִבְּי וּלְבִי וּלְבְּי וּלְבִי וּלְבְּי וּלְבִי וּלְי וּלְבִי וּלְבְי וּלְבִי וּלְבִי וּלְבִי וּלְבִי וּלְי וּלְבְיי וּלְבְי וּלְבְיים וּלְבִי וּלְבִי וּבְּיים וּלְבְּיים וּלְי וּבְּבְיים וּלְבִי וּבּיים וּלְבִיים וּלְי וּבְּבְּים וּבְיים בְּבְּיִים וּלִי וּבְּיבְים וּלְבִי בְּיוּל בְּיוּבְי בְּיבְי בְּיבְּים וּבְּיים בְּיבְּים בְּיִים בְּיִים בְּיבְּים בְּיִים בְּיִים בְּיִילְ בְּיִי בְּיִים בְּיִים בְּבְּיוֹ בְּיוּ בְּבְּיִים בְּיוֹי בְּייִי בְּיוּבְי וּלְי בְּיבְי בְּיִבְּי וְבְיי בְייִי בְּיוּבְּי בְּיִים בְּיוֹי בְּיוֹבְי בְּיִבְּי בְּיִים בְּיי

קשׁתְּשׁ m. (r. קשׁתָּה) a peeling, decortication, adverbially Gen. 30, 37.

រក្សាក្ស and ភាគ្គប្តីក្នុ (Ex. 35, 33, 2 Chr. 2, 13; constr. ភាគ្គប្តីក្នុ c. suff. ភេគ្គប្តីក្នុ plur. ភាគគ្គក្នុក្ន (constr. ភាគគ្គក្នុក្នុ R. គម្គក្នុក្នុ

work of art or skill, see the root no.
 Ex. 31, 4. 35, 32, 33, 35, 2 Chr. 26, 15.

2. counsel, purpose. plan, what one meditates or has devised, 2 Sam. 14, 14. Job 5, 12. Ps. 33, 10. 11. Prov. 15, 22. al. So of God's counsels, Ps. 40, 6. 92, 6. Jer. 29, 11. Mic. 4, 12.—Gen. 6, 5 every imagination in the purposes of the purposes of his heart, which his heart has meditated; comp. 1 Chr. 23, 9. 29, 18.—Spec.

of wicked counsels, devices, machinations, as אָלָיָ יְ Prov. 6, 18. Is. 59, 7. Jer. 4, 14; אָלָי יִ Ez. 38, 10. Esth. 9. 25; simpl. Esth. 8, 3. 5. For the phrase בין בערן see in בערן no. 3. c.

תְּחָת (apoc. for הַהְּתִּ taking, grasping, r. הַהָּת) *Mahath*, pr. n. m. 1 Chr. 6, 20. 2 Chr. 29, 12. 31, 13. See אַרִּימוֹת מַּ

fire-pan, fire-shovel, censer, in which coals were taken up and incense kindled, Lev. 16, 12. Ex. 27, 3. 38, 3. Num. 16, 6. eq. 1 K. 7, 50. al.

2. Plur. snuff-dishes, trays, Ex. 25, 38. 37, 23; Sept. vno3iµava, Vulg. vasa, ubi quæ emuncta sunt, exstinguantur. This accords with the context, which treats of the lamps.

חָהָתְיּף f. (r. הַהָּתָי) pr. a breaking in pieces; hence

destruction, ruin, Prov. 10, 14. 13,
 18, 7. Ps. 89, 41.

2. consternation, terror, Prov. 10, 15. 29. 21, 15. Is. 54, 14. Jer. 17, 17; comp. 48, 39.

הַתְּתְּתָּה f. (r. תְּחָה) a breaking in, sc. of a thief by night, Ex. 22, 1. Jer. 2, 34.

שׁבַ m. (for הַשָּׁבְ, r. הַבָּי; as אַבָּע for הַלְּבָּת) inclination, depression, a low place; only with He local הַשָּׁב, which see below.

מום see מם.

* NOT Chald. Dan. 4, 25, TOP 7, .3. 22; comp. Heb. xxp, in which however the usus loquendi differs. Freq. in the Targe.

1. to come to any place or person, c. > Dan. 6, 24. 25; על 7, 13.

2. to reach to, c. > Dan. 4, 8. 17. 19.

3. to come, to come on, as time Dan. 7, 22; with 2 to come upon any one, to kappen to him, Dan. 4, 21. 25.

אָטָאָ m. a broom, besom, Is. 14, 23; see אַטָאט under art יים p. 365.

ਸ਼੍ਰੇਸ਼੍ਰੇਸ਼ m. (r. ਸਤੂਹ) slaughter, Is. 14, 21

កិច្ចិក្ក m. but f. Mic. 6, 9, prob. Hab 3, 9; constr. កច្ចក្ , c. suff. កក្កក្ , កុចុក្ខ , plur. ការាក្ខ Num. 1, 16. Josh. 14, 1. 2; once c. suff. ការុក្ខ Hab. 3, 14. R. កក្ខ .

1. a branch, bough, shoot, Ex. 19, 11 sq. So called from its stretching or extending itself, comp. מְּבֶּיבׁיִ from בַּבָּיבּי.

2. a rod, staff, for walking, supporting oneself, Gen. 38, 35 (comp. H lat. 1, 195). Ex. 4, 2, 4, 17, 7, 15 sq. Num. 17, 21 sq. 1 Sam. 14, 43; with which grain is beaten out Is. 28, 27; espec. for chastisement, Is. 10, 5. 15. 24. 9, 3 าธาตุ การตุ the rod of his back, with which he is heaten. 14, 5. 30, 32. Ez. 7, 11 בּוֹדְוֹמֶס בשׁב לְמַבֶּח רָשׁב the violence (of the enemy) is risen up for a rod of wickedness, i. e. to chastise it. v. 10 אין אין וופין איז the rod hath blossomed, sc. for your chastisement. Hab. 3, 9 מַנוֹת מְטֵוֹת sworn are the rods of his word, i. e. the promised chastisements, he hath sworn the overthrow of his enemies; but more in accordance with the parallelism the Syr. reads שבדות i. e. sated are the spears sc. with blood, a song! Mic. 6, 9 ਸਰਬ nun hear ye the rod, the chastisement, punishment.—Trop. ליבר מצח לחם to break the staff of bread, i. e. to cause a dearth of bread, which the Hebrews call also 'the strengthener of the heart' (see in סְצַר). pr. therefore i. q. to break the staff of life, which bread is, Lev. 26, 26. Ps. 105, 16. Ez. 4, 16. 5, 16. 14, 13. a) a sceptre of a king Ps. —Spec. for 110, 2; hence as an emblem of power, empire, Jer. 48, 17. b) a spear, lance, 1 Sam. 14. 27. Hab. 3, 14.

3. a tribe of Israel, (pr. a branch, no. 1.) i. q. בַּבָּים, Num. 34, 11. 15. 36. 3. 4. בַּבָּי Num. 1, 49; יְחַבְּיִח בִּי Num. 13, 2 sq. Josh. 20, 8 sq. 21, 4; also בְּבֵי הָוֹ, הָשֵּׁח בְּבִי שִׁמְיוֹן, Num. 34 20. 22. 24 sq. Josh. 13, 29. 18, 11. al. רְשִׁיֵּי הַּשִּׁיִן, the heads of the tribes 1 K. 8, 1; הַשִּיוֹת הַשְּׁשִׁי the heads of the fathers (families) of the tribes, Josh. 14, 1. 21, 1.

רושׁים (Milel) adv. from מַּפְ q. v. with n loc. down, downwards, beneath. Deut. 28, 43. Prov. 15, 24. Opp. מְּבָּיה upwards, above. With Prefixes:

a) מְשְׁמָה (a) down, downward, Deut.

28, 13. Ez. 1, 27. 8, 2. Ecc. 3, 21. 3) below, beneath. 2 K. 19, 30. Jer. 31, 37. 1 Chr. 27, 23 twenty years old הַשְּבֶּיבָׁ and under With בְּבָיבָי below our guilt, less than our sins deserve.

b) שְׁבְּשְׁהוּ from below, underneath, (opp. בְּלְבִּילָה from above, above,) Ex. 26, 24. 27, 5. 28, 27. 36, 29. 38, 4. 39, 20.

הְשָׁה f. (r. מְשָׁה) constr. הַשָּה, plur. הֹשָׁה; comp. Gr. צלויח from צלויש.

1. a bed. genr. Gen. 47, 31. 48, 2. 49, 33. Ex. 7, 28. al.—So for reclining at table, Esth. 1, 6. Ez. 23, 41; for ease and quiet, a couch, divan, Am. 3, 12. 6, 4. 1 Sam. 28, 23. Esth. 1, 6. 7. 8. Prov. 26, 14.

2. a litter, palanquin, Cant. 3, 7.

3. a bier, for dead bodies, 2 Sam. 3, 31.

ה (pr. part. Hoph. r. יפור m. (pr. part. Hoph. r. יפור m.) 1. a spreading out, expansion, plur. און ביפור l. a spreading out, expansion, plur. ונפור m. g. 8, 8.

2. a stretching, bending, wresting of right, i. e. wrong, iniquity, sing. Ez. 9, 9.

מוניה see מיניה.

הַטְּטְהַ m. (r. הַיָּהָ) a spinning, i. e. thing spun, Ex. 35, 25.

קיביל m. a hammered bar, as of iron, once Job 40, 18. R. בָּיבָּט.

to draw out, to make long, kindr. with عن ; hence to forge, to hammer sc. iron. Arab. part. مبطول hammered iron.

קים m. (r. מָטָטְ) plur. מָטְמוֹרָ מַ, constr. מַטְטְמוֹרָ Is. 45, 3.

1. Place where any thing is hidden under ground, espec. a subterranean cell, storehouse for grain, Jer. 41, 8. Such subterranean storehouses for grain are still common in Palestine; see Bibl. Res. in Palest. II. p. 354, 385.

2. hidden stores, hid treasure, sc. under ground. Prov. 2, 4. Job 3. 21. Is. 45, 3. So genr. treasure, Gen. 43, 23.

שְׁשְׁיֵ m. (r. שְּשָׁיִ) constr. שְשְׁיִ ; plur. constr. בַשְּיִם Mic. 1, 6; a planting, plantation. Ez. 17, 7, 34, 29. Is. 61, 3, 60, 21 Keri: בַּעָר שִׁיִּ the branch of my planting, planted by me.

אם בּיְּבֶּמִים m. plur. (r. בְּיַבָּט) Gen. 27 4, and בְּיִבְּעִם f. plur. Prov. 23, 3. 6 dainties, savoury dishes. A. Scheltens ad Prov. l. c. remarks that the Arab. is used espec. of dishes from the flesh of animals taken in hunting, which the nomades esteem a great delicacy. This accords well with Gen. l. c. Comp. his Epist. 2 ad Menk. p. 78.

הְחַבְּיִי f. (r. הַבְּיִי) Ruth 3, 15, plur הַּחְבָּיִה Is. 3, 22, a wide upper garment of a woman, a mantle, cloak. See Schroeder de Vestitu mulier. Heb. c. 16.

in Kal not used, to rain, as Chald Syr. Arab. مطر.

NIPH. to be rained upon, Am. 4, 7. Deriv. pr. n. מַבְרָד and

נְטָרֵד (propelling, r. נְטָרֵד *Matred*, pr. n. f. Gen. 36, 39.

יבי;. Lam. 3, ו2 R בְּשֶׁיָם (, also אֶישֶׁבָּ Lam. 3, ו2 R

place of guard, i. e. a prison, jail
 Neh. 3, 25. 12, 39. Jer. 32, 2. 8. 33, 1. al
 scope, aim, hence mark to shoot at

(see the root no. 3; like Gr. σχοπός from σχέπτομαι,) 1 Sam. 20, 20. Job 16, 12. Lam. 3, 12.

קְּמְרָיָת (for מְּכְרִיָּח, rain of Jehovah) pr. n. m. *Matri*, 1 Sam. 10, 21.

יבי for אֹיבְי (r. איב where see) a sing. not in use, water. The only vestige of it is in the pr. n. אֲדוּבְיב (brother of water), Eth. אַב, Zab. בי Norb. Lex. ed. 119.—Hence

PLUR. מֵים, constr. מֵים and rarely פרבר, (comp. on such reduplicated forms Ewald's Krit. Gram. p. 508. n.) c. suff. מִימֶר, מֵימֶר, מֵיכֶרוּ, מֵימֶר, with ה local הַּמַיִּמָה Ex. 7, 15. 8, 16; waters, water, comp. Chald. מָבֹיא, Syr. מֹבוֹ, בה Sometimes the absol. בים is found where we should expect the construct, מים לחץ או 1 K. 22, 27. Is. 30, 20; also מֵיִם בְּרַבֵּיִם waters to the knees Ez. 47, 4, comp. מר מחנים waters to the loins, which immediately follows; see Heb. Gr. § 114. n. β .—Joined with plur. adjectives: מֵרֶם חַנְּרִם living water Gen. 26. 19. Lev. 14, 5. 50. בים קרשים consecrated water Num. 5, 17. פים רבים Ps. 18, 17. With verbs plural, Gen. 7, 19. 8. 5. Ez. 47, 1. So also with verbs sing. not only where the verb precedes, Gen. 9, 15. Num. 20, 2. 24, 7. 33, 14. 2 K. 3, 9; but sometimes where it follows, Num. 19, 13. 20. Coupled also with a suff. sing. fem. Job 14, 19; see Heb. Gr. § 143. 3.—Spoken of the waters of the ocean Ps. 18, 6, comp. 2 Sam. 22, 16; of the waters above the firmament Gen. 1, 7. Ps. 29, 3. 104. 3. 148, 4; of water held in the clouds Job 26, 8. Ps. 18, 12; of rain Job 5. 10, etc.—Joined with the name of a place, it denotes waters situated near that place, a fountain, stream, torrent, lake, marsh, etc. So מר מגהו Judg. 5, 19, either the river Kishon or a stream flowing into it; so of למר נפרים, Jer. 48, 34, מר בפרים, קירנפחות, שבין בין Josh. 15, 7; of a brook, מֵר דִימוֹן Josh. 16. 1 מֵר יִרִיחוֹ Is. 15, 9. מֵר מֵרוֹם (q. v.) of a lake or marsh; comp. מֵימֵי מְצְרֵיִם the waters of Egypt Ex. 7, 19. 8. 2. בל־פַרפֵר יִשְׁרָאֵל צ K. 5, 12. מר נח the waters of Noah, the deluge, Is. 54, 9.

Trop. a) מר ראש water of poppies,

i.e. the juice, Jer. 8, 14. b) שִיבֵּיר רַגְלַרִם water of the feet Is. 36, 12 Keri, by euphemism for wrine, like Syr. בُكُّة بِرُقْهِا

Talmud. פרמר רגלים; Pers. פרמר רגלים; Engl. to make water. c) the water of a man is put for the semen virile, i. q. אָדָי, comp. Arab. א וֹי id. Kor. 86. 5. Pers. ייִבּיים aqua dorsi. Is. 48, 1 who have come forth from the waters of Judah, are his offspring, Num. 24, 7. Ps. 68, 27. But not improb. for the word should here be read מְּבִייִּ should here be read מְבִּייִ should here be read.

In poetry, water is an emblem: α) Of multitude, abundance. Ps. 79, 3. 88, 18. Is. 11, 9. Hab. 2, 14. β) Of great and overwhelming dangers, Ps. 18, 17 he drew me out of many waters. 32, 6. 69, 2. 3. 16. Job 27, 20. Comp. also many examples from the Arabian and Greek poets, in Dissertatt. Ludg. p. 960 sq. γ) Of terror, Josh. 7, 5 the heart of the people melted ברוד לברם and became as water.

Comp. Arab. water-hearted, timorous. Opp. is a heart like stone, Job 41, 16. d) Of weakness, debility, Ps. 22, 15 I am poured out like water. s) Of lust, as likened to boiling water, Gen. 49, 4.

Further, as found in proper names:

aa) מר וויב (water i. e. lustre of gold, comp. Arab. \$ סף pr. n. m. Me-zahab, Gen. 36, 39.

bb) פֵּר חַיּרָן (waters of yellowness)

Me-jarkon, a town of the Danites, prob.
so called from a fountain or stream in the vicinity, Josh. 19, 46.

cc) מרינקחור Waters of Nephtoah (opening), a fountain in the tribe of Judah, south-west of Jerusalem, Josh 15, 9.

18, 15. See Bibl. Res. in Pal. II. p. 334.

In other pr. names, אין with its gen.

In other pr. names, מָד with its gen. coalesces into one word, as מֵידְבָא q. v.

a primitive personal pronoun.

1. Interrog. τις; who? pr. of persons as רוב of things. For the correlatives בי אין, דיר, דיר אָדי, but in the sense of what? spoken of things; Aram. בי אָדי, בי, Arab.

things; Aram. פָּל, פָּל, Aram. בּיּל, פָּל, Aram. בּיּל, קּלּל, Aram. בּיל, קּלוּת שׁנְיִם who is this man? Ruth 3, 9 פִּר אַת who art thou!

מָר אַנֹכֵר וּמָר חָיֵּר 1 Sam. 18, 18 מִר שִׁכָּר.

,מָר פָּטֵשׁ דַנְעַקֹב... וּמִר בָמוֹת יְחוּדָה Mic. 1,5

i. e. who is (the author of) the transgres-

sion of Jacob ... who (the authors of) the

high places of Judah? Specially to be noted are the following uses: a) Put in the gen. מז מר מר the daughter of whom? whose daughter? Gen. 24. 23. 47. 1 Sam. 12, 3. 17, 55. Jer. 44, 28. With prefixes marking the other cases: לָמִר cui? to whom? Gen. 32, 18. 38, 25; for plur. Ex. 32, 24; on account of whom? Jon. 1, 3. אַר־מִי whom? 1 Sam. 12, 3. 28, 11; ביני Ez. 32, 19; מָל־מִד ז K. 20, 14; על־מָד, etc. b) For the Lat. quis corum? Engl. who of or among them? is put בָּרָם Is. 48, 14; or מָן, Judg. 21, 8 מָר מָשְׁרָטֵר רשראל what one among the tribes of Israel? c) Put also in an indirect interrogation, after a verb of knowing, Gen. 43, 22. Ps. 39, 7; of seeing 1 Sam. 14, 17; of pointing out, 1 K. 1, 20. made intensive, in the phrases מָר נָה, מר חוא וה, פר חוא e) Often where the question implies a negative answer, so that the interrogative form assumes almost a negative power. Num. 23, אָרֶץ הָאָרֶץ יִּמְנָה עָפַר הָאָרֶץ who can count 'he dust of the earth? i. e. no one. Is. 53, 1 פר האסרן who hath believed? i. e. no one, few. 51, 19. Also with fut. Job 9, אַמָר אַמַר who will say? who would say? (comp. viç av with Opt.) for, no one will say. Prov. 20, 9. Ecc. 8, 4. 2 Sam. 16. 10. With part. in the formula מר רוֹדֶע who knoweth? for no one knoweth, Ps. 90, 11. Ecc. 2, 19, (opp. מֵר לֹא רָדַע Job 19, 9,) in the sense of the Lat. nescio an, e. perhaps, see דר no. 5. aa.; also un-

expectedly, suddenly, see ibi l. no. 1. a Put also with a following noun by way of disparagement and contempt; Judg 9, 28 מר אַבִּימֶלָה who is Abimelech, that we should serve him? Ex. 3, 11 מר אַנכִר שלה אלה אל who am I, that I should go unto Pharach? for, I am not the proper man to go to him. f) With fut. it often expresses wish, longing. 2 Sam. 15, 4 מר רְשַׂמֵנר שׁמֵט who will make me judge? i. e. Oh that I were made judge! Is. 27, 4 מר החננר who will give to me? i. e. Oh that I might have! Judg. 9, 20. Ps. 53, 7. 55, 7. Job 29, 2. Hence מר רתן is a usual formula in wishing, see נחן no. 1. i.

Proper names beginning with מָּרְבָּאַל, as מִיכְאַל, etc. see below in their places.

(waters of quiet, r. κΞ϶) Me deba, pr. n. of a city of the Reubenites, situated on a plain of the same name, Num. 21, 30. Josh. 13, 9. 16. 1 Chr. 19 7. It was afterwards reckoned to Moab, Is. 15, 2. Gr. Μηδαβά, Μηδάβη, Μήσδανα, see 1 Macc. 9, 36. Jos. Ant. 13. 1. 4, 9. ib. § 1. Euseb. h. v. Reland Palæstina p. 893. At the present day ruins, called Madeba, are found in tha region; Burckhardt's Trav. in Syris etc. p. 365 sq.

בינד (love, r. יְרֵב) pr. r. m. Medad, Num. 11, 26. 27.

see in חם.

בּירָם m. (r. בַּיבָי) the good, and with genit. the best of any thing, the best part. 1 Sam. 15, 9. 15 אַבּוֹת בַּיבָּי the best of the flocks. Ex. 22, 4 בַּיבָּי the best of the sown field, and the best of his own vineyard. Gen. 47, 6 בְּיבִי בַּיִּבְי in the best part of the land. v. 11. Sept. ἐν τῆ βελτίστη γῆ, Vulg. in optimo loco.

lett. b. מִיכִיה see בִּילָא

תרכאל (who like God?) Michael, pr. n. m. a) One of the seven archangels, the advocate of Israel with God, Dan. 10, 13. 21. 12, 1. Gr. Μιχαηί Rev. 12, 7. b) 1 Chr. 27, 18. c) 2 Chr. 21, 2. d) Others, Num. 13, 13. 1 Chr. 5, 13. 14. 6, 25. 7, 3. 8, 16. 12, 20. Ezra 8, 8.

אונים (for אָרְבֶּרָהָם, who like Jehovah?) Micah, Sept. Mizalas, pr. n. m. a) The sixth among the twelve minor prophets, surnamed מַבְּבָּיִם q. v. Mic. 1, 1. Jer. 26, 18 Keri, where Cheth. has מִבְּבָיִם בָּ Chr. 34, 20, for which in 2 K. 22, 12 מִבְּבָיִם a, b. e) and f) see אָרָבָיִם a, b.

see in מִּרְכֵּוֹהוּ lett. b.

קרייה (who like Jehovah?) Micaiah, pr. n. m. a) See מִיכָּח a, b. b) Neh. 12, 35, i. q. מִיכָּא 11, 17. 22. c) Neh. 12, 41.

A commander under Jehoshaphat, 2 Chron. 17, 7. b) The wife of Rehoboam, daughter of Uriel, 2 Chr. 13, 2; but comp. 2 Chr. 11, 21. 22. 1 K. 15, 2, where the same wife of Rehoboam and mother of Abijah is called Maachah, אונים, the daughter of Absalom.

(id.) Micaiah, pr. n. a) A Levite who set up idol-worship in the tribe of Dan, Judg. 17, 1. 4 Also more shortly called מִיבֶּי, v. 5. 8. 9. 10. al. b) A prophet in the age of Jehoshaphat and Aliab the son of Imlah, 1 K. 22, 8. 2 Chr. 18, 7; called also מִיבְישׁ v. 24, and מִיבְישׁ v. 8 Cheth. c) Jer. 36, 11. 13.

I. בְּיבֶל m. (r. בְּיבֶל a broo's; 2 Saiu ז', 20 מִיבֵל the brook of water rivulet. Sept. μίκρον τοῦ ἴδατος.

II. מִיכָּאַל, q. י אָרְבֶּל, q. י אָ Michal, pr. n. of the daughter of Sat, the wife of David, 1 Sam. 14, 49. 19, 11 sq. 2 Sam. 6, 16 sq.

בי constr. בי waters, see under בים.

קְּיְבְּירָ, (a dextra, unless it is rather for בְּיִבְירָ,) Mijamin, pr. n. m. a) 1 Chr. 24, 9. b) Ezra 10, 25. Neh. 10, 8. 12, 5; also מִנְיִמִין Minjamin 12, 17. 41.

ת (ר. מדּהְ) Lat. species, i. e. form, but also kind, sort, Engl. species, comp. Gr. וֹסֹהֹם, which also denotes form and kind. Only with suffixes: בְּבִּיהָהְ לְּבִירִה, לְבִּירִה, לְבִּירָה Gen. 1, 11. 12. 21. 25. Lev. 11. 15. 16. בְּבִירָה Gen. 1, 24. 25. Plur. once בְּבִירָה family, tribe.

תיקקת *nurse*, Part. Hiph. r. יָב q. v. קּבָּק 2 K. 16, 18 Cheth. a very doubtful orthography for קָבָּק q. v.

Josh. 21, 37. Jer. 48, 21, also בּיפַער Josh. 12, 18, (splendour, r. בּבָּדָי, or perh. lofty place, hill,) Mephaath, pr. n. of a Levitical city in the tribe of Rcuben, afterwards belonging to Moab, Jer l. c. where Cheth. הַבְּבָּיִם.

ק"ץ m. (r. מוץ) pressure, Prov. 30 33 ter.

בּישָׁא (retreat, r. בּישָׁא (mesha, pr. n. m. 1 Chr. 8, 9.

(who is what God is? from מָּרְהָּאָל (who is what God is? from יִבְּי, יַבּי, יַבּי, יַבּי, comp. אָבּל, Dishael, pr n. m. a) Ex. 6, 22. Lev. 10, 4. b) One of the companions of Daniel, Dan. 1, 6. 2, 17, afterwards called הַּבָּיבָּר. c) Neh. 8, 14.

1. evenness; hence a level region, plain, 1 K. 20, 23. 25. Is. 40. 4. 42, 16. al. Trop. Ps. 26, 12. 27, 11. 143, 10.—With the art. מַבְּיִבָּיִה, אַמִּיבְּיִבְּיִּה, אַמֹּיִ נְּבָּיִא, the plain in the tribe of Reuben near the city מַבְּיִבְּיִא, Deut. 3, 10. 4, 43. Josh. 13, 9. 16. 17. 21. 20, 8. Jer. 48, 21; of the plain of Judah 2 Chr. 26, 10. So Jerusalem is called מַבְּיִבְּיִּבְּיִי the rock of the plain Jer. 21, 13. Trop. peace. concord Mal. 2, 6. where

t s coupled with לוֹם; see in מֵילָשׁ; see in מֵילָשׁ מס. 1.

2. equity, righteousness, Ps. 45, 7. 67, 5. Is. 11, 4.

בּישׁוּבְ Chald. pr. n. *Meshach*, see בּישׁאַל lett. b. Dan. 1, 6. 2, 49. 3, 12. Pers. ميز شاة guest of the Shah.

ערשׁע (deliverance, r. רָטֵּד) Mesha, pr. n. of a king of Moab, 2 K. 3, 4.

בְּישֶׁר (id.) *Meshar*, pr. n. of a son of Caleb, 1 Chr. 2, 42.

מֵישֶׁר m. (r. בְּשָׁר) only in plur. מֵישֶׁר, פֵישֶׁר Prov. 1, 3.

1. evenness, smoothness, of a way Is. 26, 7, as in the other clause. Adv. בְּמִישִּׁרִים Prov. 23, 31, and בְּמִישִּׁרִים Cant 7, 10, in smoothness, smoothly. Trop. for peace, concord; Dan. 11, 6 בישִׁיה מִישָּׁיה to make peace, lit. to make things smooth.

2. equity, uprightness, Prov. 1, 3. Ps. 17, 2. 99, 4. בְּישָׁנֵע מֵישָׁנִינִע to judge uprightly, equitably, Ps. 58, 2. 75, 3; ישׁ id. Ps. 9, 9. 98, 9. Also uprightness, sincerity, in speaking or acting, Prov. 8, 6. Is. 33, 15. 45, 19. Cant. 1, 4. 1 Chr. 29, 17.—R. for the art. מרשור see

יה (ר. ביקר i. q. בְּיקר no. 1, only in plur. c. suff. מֵיחָרַב ; cords of a tent or tabernacle, Num. 3, 37. 4, 32. Jer. 10, 20. Is. 54, 2. al. strings of a bow Ps. 21, 13.

בּרְאָבּה and בּרְאָב m. (r. בְּאָב) plur. מְרְאִבּה c. suff. מַרְאֹבָּה Ex. 3, 7, also מַרְאֹבָּה Is. 53, 3; pain, Job 33, 19. Ps. 69, 27. 2 Chr. 6, 29. Metaph. pain of mind, sorrow, grief, arising from adversity, calamity, Ex. 3, 7. Lam. 1, 12. 18. Ps. 32, 10. 38, 18.

בּבָר abundance, see r. בָּבְרּר Hiph.

קבּנָה (pallium, r. קבּן) Machbenah, pr. n. of a place, 1 Chr. 2, 49; see בּנִבּוּ

ים (i. q. מְרַבְּנֵי (i. q. מְרְבָנֵי (i. q. מְרְבָּנֵי what like my sons?) *Machbanai*, pr. n. m. 1 Chr. 12, 13.

תְּבֶבּר m. (r. בְּבֶּר, coarse cloth, i. e. of a coarse texture, perh. hair-cloth, cilitium, 2 K. 8, 15.—The idea of א מּיִבּשׁר y-net, proposed by J. D. Michaelis, thes not seem adapted to the context.

מְרֶבֶּר m. (ר. קבּבר) constr. מְרֶבֶּר, net work, grate, of brass, Ex. 27, 4. 35, 16 38, 4. 5. 30. 39, 39.

י מַכּה f. (r. מָבָּה constr. מַבּּהֹת; plur מַבָּה, twice נָבָה 2 K. 8, 29. 9, 15.

1. a beating, smiting, the act; Is. 30 26 מַקְתְּעְ מָבָתוֹ the wound of his smiting. with which he is smitten. Esth. 9, 5 ther smote them בַבֶּח חֵבֵב with the smiting of the sword, i. e. with the sword. Jer. 30. 14. Is. 10, 26. 14, 6.—Spec. a) a beat. ing with rods Deut. 25, 3. b) a beating out of grain; so 2 Chr. 2, 9 הָּכָּרם מַבּוֹת (in appos.) wheat, the beatings out, i. e. wheat beaten out, threshed. But prob. it should read: חטים מַכֹּלָח לַגַבְרֵיף *wheat* as food for thy servants; as in 1 K. 5, 25 [11] הבלה לברחו ה So Sept. בני אניתו (11 ματα δέδωκα σίτον παισί σου, Vulg. servis tuis dabo in cibaria tritici, etc. Syr. id.

2. a stroke, blow, either as inflicted by a rod, Prov. 20, 30. Jer. 30, 17 (comp. Is. 14, 6); or by a sword or other iron instrument, a wound 1 K. 22, 35. Is. 1, 6. Jer. 6, 7. Mic. 1, 9. Nah. 3, 19. Zech. 13 6; where it is sometimes trop. for the wounds of the state, as Is. l. c. Spec. strokes, i. e. calamities inflicted of God, Lev. 26, 21. Deut. 28, 59. 61. 1 Sam. 4 8. Jer. 10, 19. 49, 17. al.

קֹרָהְה f. (r. בְּיָה) a burning, burnt spot on the body, Lev. 13, 24. 25. 28.

קברן m. (r. בין constr. מכון 1. a foundation, basis, Ps. 89, 15. 97, 2. Plur. Ps. 104, 5.

2. Genr. a place, e. g. the temple Is. 4, 5. Ezra 2, 68; espec. in the phrases קּהְבִּיֹן לִבְּיִבְּיִּתְ לִבְּיִבְיִּתְ לִבְּיִבְּיִּתְ לִבְּיִבְיִּתְ לִבְּיִבְּיִתְ לִבְּיבִיתְ לִבְּיבִיתְ לִבְּיבִיתְ for thee to dwell in. Ex. 15, 17. 1 K. 8, 13; קּבְּיִן שִּבְּחִיּךְ Ps. 33, 14; and בְּבִינִ being omitted in my dwelling-place Is. 18, 4

Dan. 8, 11. Arab. مَكَانَةٌ مَكَانَةٌ place Eth. هِكَانَةٌ place, spec. temple.

מילָה and מּלֹנָה f. (r. פּוּדְ c. suff מְלַנָּה Zech. 5, 11 (Heb. Gr. § 27. 1) plur. מְלֵנוֹת מְלֵנוֹת 1. a base, stand, for the lavers in the court of Solomon's temple, 1 K. 7, 27-40.

2. a place, Zech. 5, 11. Ezra 3, 3; comp. 2, 68.

3. Mekonah, pr. n. of a place in the tribe of Judah, Neh. 11, 28, situated between Jerusalem and Eleutheropolis according to Jerome, Onomast. art. Bethmacha. Reland Palest. p. 892.

מלריִרָה and מְלרּרָהְה f. (r. בוּדּר, מּלְרֹרָהְהְּ Ez. 29, 14; plur. מְלרֹתִיךְּ 16, 3, מְלרֹתִיךְּ 21, 35; nativity, birth, pr. a digging out, a mine, whence metals are dug. The metaphor is here drawn from metals (comp. Is. 51, 1), as the German Abstammung is drawn from plants; comp. also in Engl. 'a genealogical tree.'—Ez. 16, 3. 21, 35. 29, 14 מַבְּרָתְ מְכוּרְתָּם to the land of their birth.—The Hebrew interpreters take it as i. q. מַבְּרָתָם habitation.

קברר (sold, r. קברי (אַברי) Machir, pr. n. m. a) A son of Manasseh, and father of Gilead, Gen. 50, 23. Num. 27, 1; hence poet. for that portion of the tribe of Manasseh inhabiting Gilead beyond Jordan, Deut. 3, 15. Judg. 5, 14. Patronym. פְּבִירִר Machirite Num. 26, 29. b) 2 Sam. 9, 5. 17, 27.

NIPH. fut. 727 to tumble down, to fall in ruins, e. g. a frame, frame-work, Ecc. 10, 18.

Hoph. plur. בְּבְּבּה a Chaldaizing form for to be brought low, to perish, Job 24, 24.

spoken مَكِلَ spoken مَكِلَ spoken of a well, to have little water, to have muddy water; مَكُولُ , مَكِلُ , a well of this sort; مَكُولُ a pool with little water. Hence

וו מָכְלָאוֹת see in מְכְלְאוֹת

I. מְכְלָה f. (r. לְּבָּה) completion, per fection, once plur. 2 Chr. 4, 21 בְּלָהוֹת perfections of gold, i. e. the most perfect, purest gold.

II. מְלָא m. (for מְּבֶלָּא, r. מְבֶלָּא; like מּוֹרָת Ps. 9, 21 for מוֹרָא a fold, sheepfold, Hab. 3, 17. Plur. constr. מְבֶלְאוֹת Ps. 50, 9. 78, 70.

perfection, sc. in (r. בָּלֵבׁל m. (r. בָּלֵבְּל) perfection, sc. in beauty, splendour. Ez. 23, 12 and 38, 4 לְבָשׁר מִכְּלוֹל clothed in perfection, i. e. splendidly, gorgeously.

m. (r. בְּלֵל perfection, sc. of beauty, Ps. 50, 2.

m. plur. (r. בְּלֵלִים m. plur. (r. בְּלֵלִים m. perfections, beautiful things; hence costly merchandise, espec. splendid garments, Ez. 27, 24; comp. 23, 12. 38, 4.

הַ מַפּלָת f. food, once 1 K. 5, 25 [11], contr. for אָבלָת R. אָבל.

תְּכְתַּנְּיִם m. plur. treasures, once Dan. 11, 43. R. נָבֵין to hide.

בּבְיבִים בּבִים 2, 27. Neh. 7, 31, בּבְיבִים 1 Sam. 13, 2. 5. 14, 31. Is. 10, 28, בּבְיבִים 1 Sam. 13, 2. 5. 14, 31. Is. 10, 28, בּבְיבִים 1. 31, (something hidden, r. בּבְיבַים) Michmash, pr. n. of a city of Benjamin situated on the east of Bethaven, 1 Sam. 13, 2. 5. Gr. Μαχμάς 1 Μαςς. 9, 73; Μαχμά Jos. Ant. 13. 1. 6. Still called בּבְּיבִּים Μūkhmās, two miles N. E. of Geba, with a deep and difficult ravine between; see Bibl. Res. in Palest. II. p. 115 sq. Comp. 1 Sam. 14, 1. 5 sq.

whence plur. בּלְכְּמִר Ps. 141, 10. a net, hunter's net. Talmud. id. R. קבר II.

ול בני Is. 19, 8, c. suff. ימינג (as if from בְּבֶּרֶת) Hab. 1, 15. 16, a net, fishnet. R. מָבֶבֶּרְ II.

ימֹבֹמֹם end בֹלבֹמָשׁ, see מֹבֹמָשׁ.

Michmethath. pr. n. of a town on the confines of Ephraim and Manasseh. Josh. 16, 6. 17, 7.

(what like the liberal?) for בְּנְדְבֵּר (what like the liberal?) with Machnadebai, pr n. m. Ezra 10, 40.

Τρόρι m. (r. τρόρι) only in plur. or dual constr. τρόρι, drawers. Vulg. feminalia, worn by the Heb. priests in order to hide the parts of shame, Ex. 28, 42. 39, 28. Lev. 6, 3. 16, 4. Ez. 44. 18. Josephus describes them as follows, Ant. 3. 7. 1: διάζωμα πεψὶ τὰ αἰδοῖα ὑαπτὸν ἐκ βύσσου κλωστῆς εἰργνύμετον, ἐμβαινόντων εἰς αὐτὸ τῶν ποδῶν ὡς περεὶ ἀναξυμίδας · ἀποτέμνεται δὲ ὑπὲψ ἤμισυ, καὶ τελευτῆσαν ἄχρι τῆς λαγόνος περὶ αὐτὴν ἀποσφίγγεται. Comp. Braun de Vestitu Sacerdot. Hebr. lib. II. c. 1. p. 345 sq.

τις τέπ. of τος (r. τος) 1. number, as of persons Ex. 12, 4. Sept. ἀφισώς.

2. price of purchase, Lev. 27, 23.

תְּבְּיֵםְ m. (ר. תְּבְּיַם) constr. תְּבְיּם, a covering, cover, sc. of a tent, Ex. 26, 14. 36, 19. Num. 3, 25. al. of Noah's ark Gen. 8, 13.

תַּכַּפַּח m. (pr. part. Pi. r. בְּכָּפַּח constr. בְּכָפַּח

1. a covering, coverlet, stragula, Is. 14, 11; in a ship, perh. an awning Ez. 27, 8. Hence clothing Is. 23, 18.

הלְבְּבֵּי (portion, part, lot, r. בְּבָּי , like Eth. בּבּי (portion, part, lot, r. בְּבָּי , like Eth. בּבּי (portion, part, lot, r. בּבָּי , like Eth. בּבִי , like Eth. בּבי , like Eth. בּבִי , like Eth. בּבי , like Eth. בּבִי , like Eth. בּבי , like Eth. בַבי

לְּבֶּלֵּר, to sell, kindr. with הְבָּלֵר, II. perh Arab. אָן III, IV, to sell on interest. The primary root is rerh. the syllable בי, as in בּבָר I; San-

scr. kri:-Constr. with acc. of thing Gen 25, 31. 37, 28. 36. 47, 20. 22. Lev. 27, 30; with partit. Lev. 25, 25. With 3 added of pers. to whom, Lev. 25, 27, Joel 4, 6; or 3 of price Deut. 21, 14. Ps. 44 13. Joel 4, 3. Am. 2, 6; or acc. of place whither Gen. 45, 5. Joel 4, 7.--Spec. a) to sell a daughter, i. e. to give her in marriage for a price, שמה, Gen. 31, 15. Ex. 21, 7. to give in mar عدمية b) Of God, to sell a people. i. e. to give them over to the power of their enemies, Deut. 32, 30. Ps. 44, 15 thou sellest thy people הַכְּבֹר צָמָה בְלֹא הוֹן for nought. Judg. 2. 14 בימערם בוד and he sold them into the hand of their enemies. 3, 8. 4, 2.9. 10, 7. 1 Sanı. 12, 9. Ez. 30, 12. Comp. Judith 7, 25 πέπρακεν ήμας θεός είς τὰς χείρας αὐτῶν.-So of a nation. Nah. 3, 4 the beautiful harlot, the sorceress, הַשַּבֶרֶת גּיִּרָם בְּזְנוּנֵרָה that selleth the nations through her whoredoms, i. e. reduces them to slavery, makes slaves of them.

Niph. זְבְּפֶבְּי 1. to be sold Lev. 25, 34; with dat. of pers. Neh. 5, 8. Jer. 34, 14. to be sold for a servant, slave Ps. 105, 17. Esth. 7, 4. Trop. see Kal lett. b, Is. 50, 1. 52, 3.

2. to sell oneself for a slave, Lev. 25, 39. 47.

Нітнр. 1. to be sold, Deut. 28, 68.

2. Trop. to sell oneself to do evil, to become a slave to the doing of evil, 1 K. 21, 20. 25. 2 K. 17, 17.

Deriv. מְּפֶבֶּרָת, מְסְבָּר, מְכְרִיר, מְכָרִיר, and

קֶּבֶּר m. c. suff. מְבְרָל. 1. ware. any thing to be sold, Neh. 13, 16.

2. price, value, Num. 20, 19.

m. (r. בְּלֶּכֶּר) pr. acquaintance; concr. an acquaintance, friend, 2 K. 12, 6. 8.

מְכְּרֶה m. (r. מְּבֶּרָה I) a pit, Zeph. 2, 9 מִבְּרָה מֵלָה a salt-pit.

 (i. e. of Levi and Simeon) in the Greek longue.—Another view deserving attention is that of L. de Dieu in Critici Sacri ad h. l. and of Ludolf in Lex. Æth. p. 87, who translate machinations, wicked devices, comparing Arab. So machinatus est, and In L. consultavit. In this case would create no difficulty, comp. Lehrg. p. 595.

קרייה (for מְּכְרָיָה price of Jehovah) Michri, pr. n. m. 1 Chr. 9, 8.

קברָתוּ Mecherathite, gentile n. from בְּבָרִתּי, a place otherwise unknown 1 Chr. 11, 36.

בּרִשׁלְם m. also בְּרִשׁלְם Lev. 19, 14 (r. לְּשִׁבֹּים plur. בְּרִשִּׁלִם, a stumbling-block; Is. 8, 14 בְּרִבְּיִם בְּרִשׁלִם a stone of stumbling. 57, 14. Trop. a) a cause of falling, cause of ruin to any one, Ez. 3, 20 יוָהָחִי בְּרָשׁוֹל לְּפִירִי וּנִי I lay a stumbling-block before him, and he shall die. Ez. 18, 30. 44, 12. Jer. 6, 21. Ps. 119, 165. b) In a moral sense, cause of offence, enticement, incitement to sin, (comp. the root Mal. 2, 8,) Ez. 7, 19. 14, 3 בְּיִבְּיִבְּיִ their enticements to iniquity, i. e. idol-images. c) בֹי בִּי offence of mind, scruple of conscience, 1 Sam. 25, 31.

קבְשׁלָה f. (r. בָּשֶׁל, 1. ruin, i. e. a state in ruins, Is. 3. 6.

2. cause of offence, incitement to sin, i. q. מְּבְשֵׁלוֹק lett. b; plur. מְבְשֵׁלוֹק of idols, Zeph. 1, 3.

בּקבּה m. (r. בּחָבּ) 1. writing, Ex. 32, 16. 39, 30. Deut. 10, 4.

2. a writing, thing written; hence a) a rescript, edict, 2 Chr. 36, 22. Ezra 1, 1; a prescript, 2 Chr. 35, 4. b) a letter, epistle, 2 Chr. 21, 12. c) a poem, psalm, Is. 38, 9. Comp. בּחָבִים.

תְּחָבוּ (וֹ. (ד. בְּחָבּ) fracture, a breaking in pieces, Is. 30, 14.

בּקְבּים m. (r. בּקְבַּיּם Niph.) i. q. בּקְבָּים no. 2. c; and being often interchanged, comp. in lett. c; a writing, espec. a poem, psalm, song, found only in the inscriptions of Ps. 16 and Ps. 56-60, comp. Is. 38, 9.—Others translate בּקְבָּים as if from בּקָבּים gold, viz. golden psalm, i. e. precious, pre-eminent.

ים בְּלַתְּשׁ m. (r. מָּהָשׁ) 1. a mortar Prov. 27, 22.

- 2. Prob. socket of a tooth, Judg. 5, 19 Lat. mortariolum, Gr. δλμίσχος. See Bochart Hieroz. T. I. p. 202.
- 3. Maktesh, pr. n. of a valley near Jerusalem, prob. so called from its re semblance to a mortar, Zeph. 1, 11.

מול see קל

- * בְּלָא, once בְּלָא trans. Esth. 7,5; præt. 1 pers. קלא, rarely without Aleph פָלָא Job 32. 18, יקלא Ez. 28, 16; infin. בְּלָא Lev. 8, 33, מַלֹּאוֹת Job 20, 22 fut. קּלָא.
- 1. Trans. to fill, to make full. Arab. id. مُكلًا Syr. مَكُلُّ This root prevails widely also in the Indo-european languages, where however p is put for m, as Sanser. ple to fill, Gr. πλέω (πληρής, πίμπλημι), πλέος, perh. μάλα very, pr. fully, comp. מָלָא Jer. 12, 6; Lat. plere, whence implere, complere, plenus; Goth. fulljan, Germ. füllen, voll, Engl. full, to fill. Further, Polish pilny. Bohem. plny. The primary idea seems to be that of abundance, overflow, Germ. überfliessen, as we may infer from the kindred words nliω, nleiω to sail and also φλέω, φλύω, fleo, fluo, pluo.-Spec. a) to fill up or out an empty space with one's own bulk or abundance, with acc. of place, Gen. 1, 22 פִלְאוּ אָח־הַמֵּיִם בַּוְּמִּים fill the waters in the sea. v. 28. 9, 1. Ex. 40, 34 קבור כי the glory of Jehovah filled the tabernacle. 1 K. 8, 10. 11. Ez. 10, 3. Jer. 51, 11 מלאי השלטים fill out the shields sc. with your own bodies, put on your shields. b) to fill a place with any thing, with two acc. of place and of thing; Ez. 8, אין הָמָס דוי פֿלאה אַר־הָאָרֶץ הָמָס they fill the land with violence. 28, 16. 30, 11. Jer. 16, 18. 19, 4; rarely with 72 of thing, Ex. 16, 32. c) Often with the accus. of thing implied, Ex. 32, 29 בלאו קרבם ליהוח fill your hand unto Jehovah. sc. with offerings. Esth. 7, 5 who is he אַשֶּׁר מְלָאוֹ לָבּוֹ לַצְּשׁוֹח בּּן that hath filled his heart (sc. with boldness, audacity) to do this? i. e. who has dared, presumed, to do it? The suffix in פָּלָאוֹ is pleonastic, as in Job 29.3; comp. also Ecc. 8, 11. Acts 2, 5.—Job 36, 17 וּדִין רָשָׁב מָלָאָהָ

מלא

and fillest thou up the guilt of the wicked, '. e. the measure of a wicked man's sins; comp. Gen. 15. 16.

2. Intrans. to be fill, to be filled. Josh. 3, 15; with acc. of that with which any thing is filled, Gen. 6, 13 מַלְאַח תַאַרֵץ oun the earth is filled with violence. Judg. 16, 27 the house was full האנשים of men. Job 32, 18 I am full מלים of words. Ps. 10, 7. 26, 10. 33, 6. 48, 11. 65, 10. Is. 11, 9. al. With p Is. 2, 6.— Spec. a) מלאה נפשר my soul is filled, my desire is satisfied, e. g. with venb) Of a space of geance, Ex. 15, 9. time, to be fulfilled or completed; Gen. 25, 24 נִיִּמְלָאוּ יִמֵיחָ לָלֶדֶת and her days were fulfilled to bring forth, her time to be delivered was come. 50, 3 כן ימלאו פימי החומים so were completed the days of embalming, i. e. so many days did the time of embalming continue, comp. Esth. 2, 12. Also Gen. 29, 21. Lev. 8, 33. 12, 4. 6. Lam. 4, 18. Jer. 25, 34. Syr. كُوكِدُا often of time; comp. πληφοῦσθαι in N. T.

Niph. chiefly in the fut. אַבְּיִי, i. q. Kal no. 2, to be filled, to be full; with acc. of thing, Gen. 6, 11 סְּחָדְ אָרִאָּ חָאָרָץ and the earth was filled with violence. Ex. 1, 7 סְּחָרָ אַרְאָרָ אִיּחָם and the land was filled with them. 1 K. 7, 14. 2 K. 3. 17. Also with יְסְ of thing Ezra 32. 6. Ecc. 1, 8; 5 Hab. 2, 14.—Spoken of desire, to be filled, satisfied, Ecc. 6, 7; of a time completed Ex. 7, 25. Job 15. 32. So בְּיִנְיִשׁ בִּיִינְיִּלְּא בִּיִינְיִי to be filled with iron i. e. with armour, q. d. to be fenced with armour, to be armed, 2 Sam. 23, 7.

Piel אָשְׁמ, rarely אַלְּמְ Jer. 51. 34; inf. אַלְּמְ and יְּמָלָה fut. אַלָּמ, once יְּמָלָה Joh 8, 21; to fill, to make full, to fill up or out.

1. Constr. with acc. of the place or thing filled, i. q. Kal no. 1. c. Thus in phrases: a) to fill the hand of any one, i. e. give over the priesthood into his hand, Ex. 28. 41. 29, 9. Lev. 21, 10. al. b) to fill one's hand to Jehovah, sc. with abundant offerings, 1 Chr. 29. 5. 2 Chr. 13. 9. 29, 31. Comp. in Kal Ex. 32, 29. r) Trop. of time, to fulfil, to complete, romp. Kal no. 2. b. Gen. 29. 27 complete this work, finish it. v. 28. Job 39, 2 [5]. Dan. 9, 2 comp. 2 Chr. 36. 21. d) to fill up. to complete, sc. a number; Ex. 23. 26

I will complete the number of thy adva comp. Is. 65, 20. 1 Sam. 18, 27 David brought the foreskins לַמֶּלֶהְ and completed them to the king, i. e. gave them in full number. 1 K. 1, 14 בְּלֵצְתָר מת־הַּכַרְיָהְ and I will complete thy words, i.e. supply what may be wanting. fulfil, to satisfy, e. g. one's desire, hunger, etc. Jer. 31, 25. Job 38, 39. Prov. 6, 30; comp. under שַּלָּה subst. no. 4. The opp. is an empty. famished soul Is. 29,8; comp. Kal no. 2. a. f) to fulfil a promise 1 K. 8, 15; a petition Ps. 20, 6; a prophecy 1 K. 2, 27. g) Joined with another verb it has an adverbial force. fully, i. e. strongly, much, etc. Jer. 4. 5 קראוּ מַלָּאָב cry fully. aloud, fortiter, as Vulg. تهلا النظر الى Comp. Arab. تهلا النظر الى to look fully at any one, مُعَلَّلُ وَمَلاً to do fully. So in elliptical constructions, the other verb being suppressed, חשובה to fully bend the bow, for מַלֵּא לִּרְרְךְ חַקְּשֶׁת, Zech. 9, 13; comp املا ٱلنَّوْعَ fully أَمْلاً فِي ٱلْقَوْسِ Arab. غ القوس, Schult. Opp. Min. pp. 176, מַלָּא אַחֶרֶר דָר Also عَلَا مُعَمْرُا , מַלָּא אַחַרֶר בָר for מלא ללכת אחרר בי to follow God fully, to yield him full obedience. Num. 14, 24. 32. 11. 12. Deut. 1, 36. Josh. 14,

PUAL Part קּמְלְאֵרָם filled, set, with gems inserted, c. בְּ Cant. 5, 14. Comp. Pi. no. 2.

HITHP. pr. to fill out each other mutually, i. e. to stand by each other, and each fill out what others lack; hence with by to stand together against any one, to assail together, Job 16, 10.

Deriv. מָלָארם, מְלָּארם, מְלָּארם, and pr. names יְמָלָה, יְמֶלָה.

רְלָאָ Chald. to fill, Dan. 2, 35. ITHP. pass. Dan. 3, 19.

אָבֶּה m. מְלַבָּא fem. A) Adj. verbal:

1. Trans. filling, with acc. of place,
Is. 6, 1 שׁבְּלֵּדִר בְּבְּאַרִם kis train
was filling (filled) the temple. Jer. 23, 24.

Comp. the verb מַלֵּא Kal no. 1. a.

- B) Subst. fulness, Ps. 73, 10 מֵר מֶלֵא waters of fulness. i. e. full, abundant.
- C) Adv. fully. i. e. in full number, Nah. 1, 10. Jer. 12, 6. Comp. Thesaur. p. 788.

m. also מְלוֹדְ once מְלוֹדְ Ez. 41, פּלוֹג א.

1. fulness, i. e. that which fills, or with which any thing or space is filled. Is. 6, the fulness of the garage whole earth is his glory, i. e. the whole earth is full of his glory. 8, 8. So ומלאוֹי the sea and its fulness Ps. 96, 11. 98. 7. Is. 42, 10; הְּמֶלְאָ the earth and its fulness Ps. 24, 1. Is. 34, 1. Jer. 8, 16. Mic. 1, 2; הַבֶּל וּמְלֹאָה Ps. 50, 12. 89, 12; ערר וּמְלֹאָה Am. 6.8.—With a gen. of space or measure; often best expressed in English by the syllable full appended; מביבם as פילא דופניבם your hands (fists) full, handfuls. Ex. 9. 8. Lev. 16. 12; מֹ מְמָצוֹי his handful Lev. 5.12; מלא עפר an omerfull Ex. 16, 33; החתשת מלא a censerfull Lev. 16, 12. So too in measures of length, רְּשָׁהֵי וֹשְׁתְּ the fulness of a reed i. e. a full reed, Ez. 41. 8; אלה הַוּדְרָל אָלֹים מּלֹים מּלֹים מּלֹים מּלֹים מּלִים מּלִים מּלִים מִּלְים מִּלְים מִּלְים מִּלְים מִלְים מִלְים מִּלְים מִלְים מִּלְים מִלְים מִּלְים מִּלְים מִּלְים מִלְים מִּלְים מִלְים מִלְים מִלְים מִלְים מִלְים מִלְים מִלְים מִלְים מִּלְים מִלְים מִלְים מִלְים מִלְים מִלְים מִלְים מִלְים מִלְים מִּלְים מְּלְים מִּלְים מִּלְים מִּלְים מִּלְים מִּלְים מְּלְים מִּלְים מְּלְים מִּלְים מִּלְים מִּבְּים מִּלְים מִּבְּים מִּבְּים מִּבְּים מִּבְּים מִּבְּים מִּבְּים מִּבְּים מִּבְּים מְים מִּבְּים מְים מִּבְּים מִים מִּבְּים מְּים מִּבְּים מִּים מִּבְּים מִּבְּים מְיבְּים מְּים מִּבְּים מְּים מִּבְּים מְּבְּים מְבְּים מְּבְּים מְּבְּים מְּבְּים מְּבְּים מְּבְּים מְבְּים מְּבְּים מְּבְּים מְּבְּים מְּבְּים מְּבְּים מְבְּים מְּבְּים מְּבְּים מְּבְּים מְיבְּים מְּבְּים מְּבְּים מְּבְּים מְּים מְּבְּים מְּים מְּים מְּים מְּים מְּים מְּבְּים מְּים מְּים מְּבְּים מְּים מְּים מְּים מְּים מְּים מְים מְּים מְּים מְּים מְּים מְּים מְים מְים מְּים מְיבְּים מְים מְיבְּים מְּים מְיבְּים מְיבְּים מְיבְּים מְיבְּים מְ

2. a multitude, company. Gen. 48, 19 בי מולא דוגורים. Is. 31, 4.—Arab. 🏂 id.

กลุ่งก f. filling, i. e. setting of gems, Ex. 28. 17. Plur. กาลรุ่ก v. 20. 39, 13. See r. ลรุก no. 2.

תְּלָאִים m. plur. also מָלָאִים Lev. 7, 37. 1 Chr. 29, 2. R. מָלֵא.

1. consecration to the priest's office, pr. the delivering over of the office; Lev. 8. 33. Ex. 29, 22. 26. 27.—Meton. the sacrifice of consecration (comp. DAUDI sin and sacrifice for sin) Lev. 7, 37. 8, 28. 31.

2. i. q. nxtn a setting of gems, Ex. 25. 7. 35. 9. 1 Chr. 29, 2.

פֿנְאָכֵּר m. (r. يَوْلِאָכִרם, constr suff. ۋלְאָכִרם; plur. פֿלְאָכִר, constr פֿלָאָר, constr

1. one sent. a messenger. e. g. from private persons Job 1. 14. 1 Sam. 11, 3. 2 Sam. 11, 19 sq. 2 K. 5, 10; also from a king 1 Sam. 16. 19. 19, 11. 14. 20. 9 K. 19, 2. Prov. 17. 11. al.

2. Spec. a messenger of God, viz. a) an angel ; Syr. مُكْلُومًا, Arab. בַּלְאֵדָּ, Eth. ΦΔΑΝ, id. Fully הּבֹעני קחֹקת Gen. 16, 9. 10. 11. Ex. 3, 2. Judg. 2, 1. 4. al. more rarely מ' אַלהִים Gen. 21. 17. Ex. 14, 19. 2 Sam. 14, 7. al. but also צמז έξοχήν simply מַלְאָה an angel, הַשְּלָאה the angel, Gen. 48, 16. Ex. 23, 20. 33. 2. 1 K. 19. 5. 1 Chr. 21, 9. Hos. 12, 5. Zech. 1, 9. al. Job 33. 23 מ'מליץ, see in r. לוץ Hiph. מ' שחרת the angel destroying, sent from God to destroy, 2 Sam. 24, 16.—To angels there is attributed, when they appear on earth, a human form, Gen. 18, 2. Judg. 13, 15. 20; but more august and sublime, 2 Sam. 24, 16. Dan. 8. 15. 16. 10. 5. 6; without wings Gen. 28, 12 (on Dan. 9, 21 see in r. אָדָן); in habiliments like the sacerdotal costume. Dan. 10. 5. 12. 5. 6; and of the moral virtues there is ascribed to them superior wisdom 2 Sam. 14, 20, 19, 28; justice 2 Sam. 14, 17; clemency 1 Sam. 29.9; integrity, though not wholly free from imperfection, Job 4, 18. 15, 15. The office of angels is to assist God in the government of the world Job 2, 1 sq. chiefly as his messengers to execute his will and his decrees. By their agency are wrought the phenomena of nature, Ps. 104, 4; it is their office to protect the righteous from danger, and save them from destruction, Gen. 24, 7. 40. Ex. 23, 20. 33, 2. 1 K. 19, 5. Ps. 34, 8. 91, 12; to plead their cause with God, Job 5, 1. 33, 23. Dan. 10, 13, 21, 12, 1; to bear the divine commands and revelations to men, Judg. 13, 3 sq. Dan. 9, 21; and on the other hand to execute the divine judgments. and bring punishment upon the guilty, Is. 37, 36. 2 Sam. 14. 6. Ps. 35, 5. 6. 78. 49. See on the angelology of the O.T. von Coelln Bibl. Theol. I. p. 187 sq. Steudel Theol. des Alt. Test. p. 215 sq. Stuart Sketches of Angelol. in Biblioth. Sacra, 1843, p. 88 sq.—Sometimes the same divine appearance, which at one time is called מַלְאַהְ יָהוֹיִה, is afterwards called simply הְחִה, as Gen. 16.7 sq. comp. v. 13; 22. 11 comp. 12; 31, 11 somp. 16; Ex. 3. 2 comp. 4; Judg. 6, 14 comp. 22; 13. 18 comp 22. This is

to be so understood, that the angel of

God is here nothing else than the nvisible deity itself, which thus unreils it self to mortal eyes; see J. H. M chaelis de angelo Dei, Hal. 1702. Tholuck Comment. zum Ev. Johannis c. 1, 1, p. 52. Ed. 6. 1844. Hence oriental translators, as Saadias, Abusaides, and the Chaldee-Samaritan, wherever Jehovah himself is said to appear on earth, always put for the name of God the angel of God.

- b) a prophet, Hagg. 1, 13. Mal. 3, 1; perh. Judg. 2, 1.
 - c) a priest, Ecc. 5, 5. Mal. 2, 7.
- d) Once of the people of Israel, as the messenger of God and teacher of the nations, Is. 42, 19.

קֿאָבְּ Chald. an angel, c. suff. מַּלְאָבָת Dan. 3, 28. 6, 23.

ר (וי. קֿאָבֶּר, by Syriasm for הַבְּאָבֶּר, c. suff. הְבָּאָבֶר; קְנָאַבְּר, c. suff. אָבָאָבָר; plur. constr. בְּאָבָר 1 Chr. 28, 19.

1. ministry, service, pr. on which one is sent; then work, labour, business; Sept. žoyov, žoyaoia. Ex. 20, 10 x3 thou shalt not do any תַּבַשָּׁח כָל־מָלָאכָח work. 12, 16. 31, 14. 15. 35, 2. Lev. 16, 29. Num. 4, 3. Deut. 5, 14. al. More fully Lev. 23, 7 לא דבר עברת לא ye shall do no work of labour, no servile work; Sept. πῶν ἔφγον λατφευτόν οὐ ποιήσετε. v. 8. 21. 25. Num. 28, 18. 25 26. 29. 1. 12. So בּלַאבֶּם הַשָּׁבָּם work of the field, tillage, 1 Chr. 27, 26. Ps. 107, 23 לאָכָה בְמַיִם רַבְּים they that do busi ness on the great waters, i. e. sailors, merchants, who follow business on the a) work. labour of an arsea.—Spec. tisan, chiefly of an architect or others employed in building, Ex. 31, 3, 5, 14. Jer. 18. 3; שֹׁרָת 'ם work of the artificer Ex. 35. 35; חַמְּלֵאבָה the doers of the work, the workmen, Ex. 36, 8, 2 K. 12. 12. 15. 16. Ezra 3, 9. Neh. 11. 12; comp. Hagg. 1, 14, אַשָּׁר צַל חַמָּלַאכָה the overseer of the works 1 K. 5, 30 [16]. שרח בר שלאבה work upon the house of Jehovah 1 Chr. 23, 4. Ezra 3, 8. Neh. 10.34. b) business of the public, of the king. etc. מַלָּאכָה to do the king's business Dan. 8, 27; בְּשִׁה הַשָּׁה one doing the public business, espec. a quæstor procurator in fiscal matters. Esth. 3, 9 9, 3. Neh. 2. '6; Vulg. arcarius.

קלְּהֶ רְדְּלֶּהְ וֹלְהְיִ 1 Chr. 29, 6; comp. πράγμα τοῦ βασιλίως 2 Macc. 3, 8. Fesselii Adv. Sacra lib. I. c. 1. c) service, ministry. of the Levites, 1 Chr. 9, 13. 28, 13. 20. 2 Chr. 24, 12. d) work of God, e. z. in the creation, Gen. 2, 2; so of dizine judgments, like מַשְׁשֵׁח וִיִּרָּי אַסְּאָרָי אַרָּי אַרָּאָרָ אַרָּי אָרָי אָי אָרָי אָרָי אָרָי אָרָי אָי אָרָי אָרְיי אָי אָרָי אָרָי אָרָי אָרָי אָרָי אָרָי אָרָי אָרָי אָרָי אָרָי

2. work sc. as wrought, thing done or made, Ex. 13, 3. 5. מְלָאכֶה עוֹר a work of skin, made of skin, Lev. 13, 48.

3. That which is acquired by work, labour, business, as goods, substance, property, 2 Chr. 17, 13. Spec. household goods, stuff, Ex. 22, 7. 10; cattle, herds and flocks, Gen. 33, 14. 1 Sam. 15. 9; comp. הַּבְּיִם,

בּלְאָכוּת. f. constr. בּלְאָכוּת. a message, Hagg. 1, 13. From בּלְאָרָה.

מְלְאָכִי (apoc. for מַלְאָכִי messenger of Jehovah, comp. אָרִי for אָּרִי, Malachi, pr. n. of the latest prophet of the O. T. Mal. 1, 1. Sept. Malazlas, Vulg. Malachias.

רובור ביני (ר. אלים) fulness, sc. of waters; concr. full streams. Cant. 5, 12 his eyes as of doves by the rivers of waters, washed with milk, ראלים ליי בינית הולו הולות הולו

m. (r. בַּלְבַּרָּשׁ m. (r. בַּלְבַּרָּשׁ a garment, vestment, i. q. לְבוּדִּשׁ , 2 K. 10, 22. Ez. 16, 13. Zeph. 1, 8; collect. raiment Job 27, 16. Plur. בַּלְבַּרְשִׁרֵם 1 K. 10, 5. 2 Chr. 9, 4. Is. 63, 3.

קבּלְבָּן m. (denom. fr. מְלַבָּלוּ brick.) a brick-kiln. place where bricks are made, Jer. 43. 9. Nah. 3, 14. Erroneously written צָּלָבָן 2 Sam. 12, 31 Cheth.

הַלָּהִר f. (r. מָלֵל c. suff. מְלָּהְי; plur. מְלָּהְן , מְּלָּהְן , מְלִּהְן , מְלִּהְן

1. a word, i. q. דָּבֶּר, only poetic, 2 Sam. 23, 2. Ps. 139, 4. Chald. and Syr. בצים, Zab. מלילה, word, thing, cause. —Often in plur. מלילה and more freq. 2. sprech, discourse; in sing. Job 13, 17. 21, 2. 24, 25. 29, 22. Plur. discourses Job 32, 11.—Meton. object of discourse or of talk, q. d. by-word, proverb, Job 30 9 נְצְּחַר לַחָּם לְּמָלַה .

לְּלֵּה Chald. f. Dan. 2, 9; emphat. אָלְהָה, once הַּלְּהָה Dan. 2, 5; Plur. מָּלִּרְר, emphat. מָּלֵּרְה, i. q. Heb.

1. a word, Dan. 4, 28; spec. command Dan. 3, 28. Plur. Dan. 7, 11. 16. 25.

2. speech, discourse, Dan. 2, 9. 10.

3. a thing, matter, Dan. 2, 5. 8. 15. 17. Comp. Heb. קָּבָר.

יְמְלוֹא , פְּלוֹא , see מְלוֹא , בְּלוֹי.

מלואים see מלואים.

אָרָהָא m. (r. אָבָיהָ) a mound, rampart, so called as filled in with stones and earth; hence fortress, castle. Chald. —Spec.

a) A part of the citadel of Jerusalem, prob. the rampart, intrenchment, 2 Sam. 5, 9. 1 K. 9, 15. 24. 11, 27. 1 Chr. 11, 8. 2 Chr. 32, 5. Sept. thrice מֹצְּעָם. Targ. vallum. See Lightfoot Opp. II. p. 189. Hamelsveld Bibl. Geogr. II. 46 sq.—The same with איס, or a part of it, is prob. also אַבְּיה מִלֹיצּא Joash was killed, 2 K. 12, 21.

b) A fortress in Shechem; Judg. 9,6 בל-בֵּרת מִלּוֹא all the men of Shechem and all that dwelt in the castle; also v. 20 bis.

m. (denom. fr. הַבְּים salt,) Gr. מֹנְתְּים, atriplex halimus Linn. orach, sea-purslain, a marine plant, the buds and leaves of which were eaten by the poor both raw and boiled, Job 30, 4. Comp. Engl. Fr. Ital. Germ. salad salade, Salat, pr. salt-plant.—Athen. Deipnos. IV. 16. See Abenbitar in Bochart Hieroz. T. I. p. 873 sq. Thesaur. p.791.

קלה (reigning. r. מָלַהְ: or i. q. Syr בּבֹהְ counsellor,) *Malluch*, pr. n. m. a) 1 Chr. 6, 29 [44]. b) Neh. 10 8 12, 2. Called also מַלּיְּכִי Malluchi Neh. 12, 14 Cheth. where Keri קַלְּיכִּדְּ Melicu. c) Ezra 10, 29. d) Neh. 10, 28.

b. מַלּוּכָר see מַלּוּכָר

m. (r. אלון) pr. place where travellers lodge, either in the open air or under a roof, lodging-place, inn, caravanserai, Gen. 42, 27. 43, 21. Ex. 4, 24. Of an encampment of troops for the night, Is. 10, 29.

fem. of the preced. a lodge, hut, of the keeper of a garden or vineyard, Is. 1, 8. Also a hanging-bed, hammock, suspended from trees, in which travellers and also the keepers of gardens and vineyards sleep for fear of wild beasts, Is. 24, 20. Arab. and Aram. אברול, א

* ו. קבר prob. i. q. קבר (r being softened to l), to rub in pieces, to pulverize. Once in

II. קֹלֶם denom. from מְלֵם salt, to salt, to season with salt, בַּנְּלֵם Lev. 2, 13. Syr. Arab. Ethiop. id.

PUAL pass. Ex. 30, 35.

Hoph. กรุ่วกุ, inf. absol. กรุ่วกุ, to be salted, i. e. touched or sprinkled with sult, as a new-born infant, Ez. 16, 4. Jerome in h. l. "tenera infantium corpora... solent ab obstetricibus sale contingi, ut sicciora sint et restringantur." Galen de Sanit. I. 7.

* I. בַּלַת, in pause also בַּלָם Gen. 14, 3, salt; Chald. מְלֵה, Syr. ביבת, Arab. בָּלַם. If an etymology be sought, שָּלָּם. salt may be something rubbed small, pulverized, from r. מָלָם I; comp. Syr. to preserve in salt and spices, with -contrivit. - ورو contritum, and r. محة وما Job 6,6. Judg. 9,45. חמלה the Salt sea. i. e. the Dead sea, the waters of which are very strongly impregnated with salt. and deposit it in the low places along the shores, especially in the southern part (Ez. 47, 11. Zeph. 2, 9); Gen. 14, 3. Num. 34, 12. Deut. 3. 17. Josh. 3, 16. 18. 19. al. See Bibl. Res. in Palest. II. pp. 223-26. מֵלֵח the valley of salt, see art. פרר חמלת lett. d. דר חמלה the city of salt, see in ערר no. 1. aa.—Also בריח מלח a covenant of salt 2 Chr. 13, 5, i. e. a league for ever sacred and inviolable, whence בַּרִית מֵלֵח עוֹלָם Num. 18, 19. This formula arose from the circumstance, that salt as preserving from decay is a symbol of duration and perpetuity, see Philo Opp. II. p. 225; and hence the Arabs are said by some to eat bread and salt together in making a covenant; Steph. Schulz V. p. 246. At any rate they have the phrase uii there is salt between us, i. e. a covenant; whence lexicographers explain , by covenant, oath. But see also the conjecture of Lee in no. 1. Hence we may understand why the offerings of the Hebrews were to be seasoned with salt, as in Lev. 2, 13 וֹלָאָ עַהְּבִּיע פָלַח בְּנִית אֵלְנָוּיף פֹצַלְ פִּנְעַיְף nor shall thou let lack the salt of the covenant of thy God from thy offering, i. e. the offerings are to be seasoned with salt, because salt is the symbol of the perpetual covenant between God and Israel, which he thus daily renews and

ביסהודישה. With other nations, too, salt was a symbol of friendship, and was added to their sacrifices; see Syke's Essay on Sacrifices. Rosenm. Schol. ad Lev. 2, 13.—Further, Gen. 19, 26 אַרָּב בָּיבָּיב בְּיבִּיב בְּיבִיב בְּיבִיב בְּיבִיב בְּיבִיב בְיבִיב בְּיבִיב בְּיבִיב בְּיבִיב בְּיבִיב בְיבִיב בְיבִיב בּיבִיב בּיביב a pillar of salt, i. e. statue of cossil salt, bearing the appearance of a pillar or cippus; see, for the fossil salt at the south end of the Dead Sea, Bibl. Res. in Palest. II. pp. 482 sq. and for the legends of the Arabs respecting Lot's wife, see ibid. p. 589.

Deriv. מַלּיִם, מְלֶּהָה, מַלֶּה, II, מָלֶה, מְלֶּה.

II. קלְּהִים only in plur. בְּלָּהִים, old clothes, worn out garments, Jer. 38, 11. 12. R. הַלָּה I. q. v.

רלים Chald. salt, Ezra 4, 14.

Chald. (denom. fr. subst. רְּבְיֹם to eat salt; Ezra 4, 14 because we have eaten the salt of the palace, i. e. are the servants of the king. have our maintenance from him. Syr. לביל to take salt with one, to eat at his table. Arab. Le to eat with one. Comp. 'men of thy bread' Obad. 7. So with the Persians and Hindoos to eat one's salt is said of servants who are fed by their masters; see Rosenm. Morgenl. no. 688.

m. a seaman, mariner, Ez. 27, 9. 27. 29. Jon. 1. 5. Arab. كُلُّوْمَ , Syr. أَكُلُّوْمُ id.—It is a denom. of the form שُكِّوا, from שُكِّوا in the signif. sea, like Gr. שُمُ شَاءَ, Lat. sal, put poet. for the sea, whence هُلُونُوْمَ seaman; comp. Arab. خَالَاكُ عَالَى الْعَالَى الْعَلَى الْعَالَى الْعَالَى الْعَالَى الْعَالَى الْعَالَى الْعَالَى الْعَالَى الْعَلَى الْع

קלְבֶּלְהְ f. (denom. fr. הַבְּיבְי a land of salt, and therefore barren, a desert, Job 39, 6. Ps. 107, 34; fully הַּבְיבְ עְבָּיבְ Jer. 17, 6. Comp. Ecclus. 39, 30. So Virg. Georg. 2. 238 'Salsa tellus—frugibus infelix.' Plin. H. N. 31. 7.

לְּחָבֶּה f. once בּלְחָבֶּה 1 Sam. 13, 22. c. suff. בְּלְחָבָה ; plur. בּלְחָבָה, constr. בּלְחָבָה. R. בּלָחַבָּה no. 2.

in برج no. 1. a. Arab. مُحَمَّدُ hattle overthrow.

2. war : אט המחם מלחמה to make wat Prov. 20, 18; py with any one Deut. 20, 12. 20; אָק (אָקּ) id. Gen. 14, 2. דְּיָהָת 3'D there was war with 2 K. 21, 20; ברן וברן between-and, 1 K. 14. 30. 15. 6.7. וולה למ' .lett. b יצא לבלחסת see in דֶּלָהְ לָּמּי id. 1 K. 22, 4. מרש מ' see in ברש Piel no. 3.—Hence איש מלחמה plur. 'אנשר מ', גושר a man of war, warrior, Num. 31. 28. Is. 3, 2. Joel 2, 7. Jer. 38, 4. al. Poet. of Jehovah Ex. 15, 3; comp. 'D size of the same Ps. 24. 8. Also איש מלחמות id. 1 Chr. 28, 3. Is. 42, 13. So with genit, of the adversary, 2 Sam. 8, 10 איש מלחמות ברה מלחמתר הס Chr. 18, 10; so too ברה מלחמתר the house of my war, i. e. with which I wage war. 2 Chr. 35, 21. 'people of war, troops, Josh. 8, 11. 11, 7; מבא מ' id. Is. 13, 4. Also 'פַלֵּר שׁ weapons of war, see in בלי no. 5; and so poet. id. Ps. 76, 4.

* בְּלֵם in Kal not used, pr. to smooth, to smooth over, as in Arabic; then intrans. to be smooth, slippery; and hence trop. to slip away, to escape, i. q. מַלָּט. ملط to smooth over; Arab. عداد to smooth over a wall with mortar (whence يَرِعُون), to shave the head; مَلِط to be smooth, to be without hair; then Conj. I, IV, to cast (let slip) the fœtus. id. שלבש, to be smooth פַלַץ id. V, VII, to escape, ملس to be smooth, to escape, to smooth, t. soften: أَمْلُكُمْ, tender, soft, comp. Gr. µέλδω, Germ. and Engl. mild; also with the third radical a guttural or pato smooth, ملخ III to ca-

ress, to flatter, Gr. μαλαχός, ἀμόλγω, μόλι, Lat. mulgeo, mulceo. The mid. radical being hardened. we have Στο q. v.

Piel שלים Ecc. 9, 15, in pause שלים, fut. מַלְּב, to let slip away. i. e.

1. to let escape, to save from danger, to deliver, with acc. of pers. Job 22 30. 29, 12. Jer. 39, 18; acc. of thing 2 K. 23, 18. Ecc. 9, 15. Is. 46, 2. So in the tipe of any one 2 Sam. 19, 6. Ps 116. 4; interpretable id. 1 Sam. 19. 11. Jer 48, 6. Ez. 33, 5. Am. 2, 14. 15. Once with

ק of thing partitively (see אַ A. 2. b); Job 20, 20 בְּחָטֵּהוֹ לֹא רָטֵּעֵׁ he shall not save aught among his delights. Sometimes with בְּיִבְּיִּדְ from the hand or power of any one Job 6, 23. Ps. 89, 49; בּיַבָּע 2 Sam. 19, 10; בְיַבָּע Ps. 107, 20. Absol. Ps. 33, 17. Is. 46, 4.

2. to lay eggs, Is. 34, 15; comp. in Kal and Hiph. no. 2. Arab. مُعْلِيطُ fœtus.

HIPH. 1. i. q. Piel no. 1, to save, to deliver, Is. 31, 5.

2. to bring forth, as a woman, c. acc. is. 66, 7. Comp. Piel no. 2.

NIPH. 1. to be delivered from danger, to be saved, Ps. 22, 6. Job 22, 30. Prov. 11, 21. Ez. 17, 15. Oftener reflex. to deliver oneself, to escape; with מַּלְיָנָה 1 Kam. 27, 1. Jer. 34, 3. 38, 23; מַּלָנָה 1 K. 19, 17; דְּבָּ Ecc. 7, 26; also with מָּלְיִנָּ of place whence, 1 Sam. 23, 13. 2 Sam. 1, 3; acc. of place whither Is. 37, 38; with n loc. Gen. 19, 17. Judg. 3, 26. Absol. Ps. 124, 7. 1 Sam. 30, 17. Coupled with תַּלְבָּי to dee, 1 Sam. 19, 12. 18.

2. to hasten away, without the idea of escape or flight, 1 Sam. 20, 29.

Deriv. the two following.

m. mortar, cement, from smearing or smoothing over, Jer. 43, 9; see the Arabic usage in r. υξυ Kal.—Arab.

Syr. μάλθη, Lat. maltha, Ital. malta

קְלְטְיָהְ (whom Jehovah delivers) *Melatiah*, pr. n. m. Neh. 3, 7. R. פָלָט.

ופליכה see מְלִיכה lett. b.

קלילָה f. (r. מְלֵּל II) an ear of grain, pr. an ear cut off; once Deut. 23, 26. Comp. Job 24, 24.

הליבוה f. (r. אבל 1. Pr. interpretation; meton. what needs interpretation, an enigma, obscure maxim, aphorism, Prov. 1, 6. Sept. σχοτεινός λόγος.

2. a song of derision, taunt, Hab. 2, 6.

* אָבְב', fut. אַבְיב', inf. c. suff. יְמְלֹבוֹ 1. to reign, to be king. Eth. PAN id. Arab. to possess, to reign Syr. to consult; Chald. and Samar. to consult, to reign. So in other languages the words for consulting, judging, and reigning, are the same, comp. Lat. consul, and Germ. rathen, Anglosax. rædan and Swed. rada to command.-Constr. with על of persons and people Gen. 37, 8. 1 Sam. 8, 7. 1 K. 6, 1; or of a land 2 K. 11, 3; rarely with 3 1 K. 11, 37. 2 Sam. 3, 21. Oftener with a of the royal seat, or residence, where the king dwells, 2 Sam. 5, 5. Josh. 13, 12. 21. Judg. 4, 2. al. sæp. With an acc. of time how long, 1 K. 11, 42. 14, 20. 2 K. 10, 36. 12, 2. Absol. as בַּשָׁנֵה שָׁמַנָה לָמָלְכוֹ in the eighth year of his reign 2 K. 24, 12. 25, 1. Esth. I, 3. Jer. 1, 2. Ps. 93, 1. 96, 10. 97, 1. So of Jehovah, Ps. ll. cc. Ex. 15, 18. Mic. 4, 7. Of the rule of the wicked Job 34, 30.

2. to begin to reign, to be made king, 2 Sam. 15, 10. 16, 8. 1 K. 1, 11. 13. 22, 41. 2 K. 9, 13. 2 Sam. 2, 10 Ishbosheth was forty years old is when he began to reign, was made king. 1 K. 16, 15. 23. 29. 2 K. 3, 1.

NIPH. recipr. to consult, to take counsel, Neh. 5, 7. Comp. the Syriac and Chald. usage in Kal above.

HIPH. to make king, to constitute as king, e. g. as done by a people 1 Chr. 11, 10, or by a more powerful king 2 K. 23, 34. 24, 17. Jer. 37, 1, or by Jehovah 1 Sam. 15, 35. 1 K. 3, 7; constr. usually with the accus. rarely the dat. 'to give the kingdom to any one,' 1 Chr. 29, 22. Sometimes with aby pleonast. 1 Sam. 12, 1. Is. 7, 6; aby Judg. 9, 6. 1 Sam. 15, 11. With by of the people over whom 2 Sam. 2, 9. 1 Chr. 28, 4; by 2 Sam. 2, 9; b 1 Sam. 8, 22. Absol. Hos. 8, 4.

Horn. pass. of Hiph. Dan. 9, 1.

Deriv. מְלַנְּכָּהְ, מְמְלֶּכָה, מְמְלֶּכָה, and the nineteen here following (except בָּיִלָּבָה,

קלְבּר m. in pause also בְּלְבָּר, c. suff. פֵלֶּהְ plur. קלֶּבָר once בְּלָבִר Prov. 31, 3, and with as mater lectionis מָלָבִר 2 Sam. 11, 1, constr. פַלָּבר .

11, 1, constr. מְלֵכֵּי . 1. a king. Arab. مَالِكُ , مَلِكُ , rarely نَكُحُطْ ; Syr. مَالُكُ id. Ethiop. المَكْثُ moderator. Coupled often with a gen. of people or country, as מַלַה יָתוּרָת, , מֹ בַּבֵל . פ׳ אַשׁוּר , מ׳ מצָרָיִם , מ׳ ישֶׁרָאֵל But מלפר, מלפר, my or his king, i. e. Jehovah's king, the king of Israel constituted by Jehovah, Ps. 2. 6. 18. 51. Where the king of any people is spoken ni κατ' εξοχήν, the article is often prefixed יחר הַשְּלַהְ long live רְחַר הַשְּלַהְ bong live the king! 1 Sam. 10, 24; also in poetry Ps. 20, 10, 45, 6, 12, Cant. 1, 4, 3, 9; but not seldom the art. is omitted in such case in both prose and poetry, as 1 K. 21, 10, 13, 1s, 32, 1, Prov. 24, 21, Ps. 21, 2. 45, 2. 16. 61, 7. In Ps. 72, 1 בּוֹ־פֶּלֶהָּ the son of a king is said by way of honour for a king descended from kings, parall. with מֵלֶה in the preced. clause, opp. to one of ignoble birth or without royal ancestors; comp. βασιλεύς έπ βασιλέων Xen. Agesil. 1.2. Comp. also in the title of the modern kings of Persia the phrase the Sultan السلطان بن السلطان son of the Sultan .- As in the East inferior princes and likewise the vicerovs and satraps of powerful monarchs were often dignified with the title of kings, (comp. Is. 10. 8 are not my princes altogether kings?) so the great sovereigns of Asia took loftier titles, viz. מוֹבֶּק (מֹבְּרָ בַּוֹיִים אַנוֹבְיּרָ בַּיִּבְּרָ בַּיִּבְּרָ בַּיִּבְּרָ בַּיִּבְּרָ the great king, put אמז בּנְרוֹל the great king, put אמז בּנְרוֹל the king of Assyria, Is. 36, 4. So the king of Persia in the arrow-headed inscriptions, see Lassen die Altpers. Keilinschr. 4. 140, 146. 165, 174; and also among the Greeks, μέγας βασιλεύς, ὁ βασιλεύς ὁ μέγας, Aristoph. Plut. 170. Plat. Gorg. p. 470. E. Menex. p. 78. D. So too the emperor of Germany by Syrian writers of the middle ages, عدما أحدا β) מֵלֶהְ מְלָכִים king of Barhebr. 334. kings, so the king of Babylon Ez. 26, 7, and Chald. מֶלֶהְ מֵלְכִיא Dan. 2, 37; also the king of Persia, Ezra 7, 12 Chald. So too the king of Persia in the arrowheaded inscriptions, Syr. معكب مكتب Barhebr. Gr. βασιλεύς βασιλέων, see Brisson de regio Persarum princ. § 3. See also Lassen l. c. Thesaur. p. 794.-Plur. מלכרם kings is sometimes put for foreign and therefore hoscile kings. Ps. 2, 10, 68, 15 30, 110, 5; i. q. מַלְכֵּר גוֹיִם **[s. 14, 9, 18.**

Trop. the title of king is applied: a)

To Jehovah, as king both of the whole nation of Israel (בקבן 'n Is. 41, 21, 'ב ישראל 44, 6). and of each individual; Deut. 33, 5 נְיִתִּר בִּישְׁרוּן מֶלֶהְ and he was king in Jeshurun i. c. Israel. Ps. 5, 3, 10, 16, 29, 10, 44, 5, 98, 6, 145, I. Is. 33, 22. 43, 15. 1 Sam. 12, 12. al. So with art. קשלה the king Jer. 46, 18. 48 15. 51, 57. comp. Ie. 57, 9. With epithets, מלה רב Ps 48, 3; מלה רב 24. 7-10 ; הַאָּכֶהְ דִי צָבָאוֹת Is. 6. 5. So Eth. and Arab. of God. b) To idols, in the language of their worshippers, Is. 8.21. Am. 5. 26. Zeph. 1, 5. Comp. Gr. avaş, βασιλεύς, Hom. Il. y. 351. π. 233. To animals. e. g. the crocodile Job 41, 26 [34]; of locusts, Prov. 30, 27. Here it is put for chief, leader; since kings are often introduced as the chiefs and leaders of armies, Job 15, 24. 18, 14. 29,

2. Melech, pr. n. m. 1 Chr. 8, 35. 9, 41. Also with the art. קַּבֶּלְהָ Jer. 36. 26. 38, 6.

בלבין (Kaph without Dag.) Dan. 2, 21. 47. al. and by Hebraism בּלבים Ezra 4. 13, emphat. אינה Dan. 2, 44; a king, Ezra 5, 6, 7, 6, 3, 4, 23. Dan. 2, 46. 4, 15. For the king και έσχην, emphat. אינה Dan. 2, 5 sq. 3, 2 sq. Also בּלביי king of kings, spoken of the king of Babylon Dan. 2, 37, and of Persia Ezra 7, 12; see above in Heb. בּלְבִּי 1, β. Dan. 4, 34 [37] אינה the king of heaven i. e. Jehovah.—Dan. 7, 17 four kings, i. e. four kingdoms, as Theod. and Vulg. comp. v. 23. 24; so 8, 21 comp. v. 20. 22.

קבן Chald. m. c. suff. קבן, counsel, Dan. 4, 24.

א בּלְבֵּלֵהְ, הַשְׁבֵּלְהָ, Lev. 18. 21. 20, 2 sq. 1 K. 11, 7. 2 K. 23. 10. Jer. 32. 35, Molech, pr. n. of an idol of the Ammonites. Aqu. Symm. Theod. Μολόχ, Vulg. Moloch, Sept. appellat. ὁ ἄρχων, βασιλεύς; called also בּלְבֵּבָּלַה Milcom 1 K. 11. 5 (comp. v. 7). 33. 2 K. 23, 13; and בּלְבָּבָּל Malcam, Sept. Μελχόμ, Jer. 49, 1. 3. Syr. צֹבְּלָב comp. Zeph. 1, 5. To this idol the He brews from the time of Solomon sacrificed infants on דּיִּבָּה erected in the

valley of Hinnom; see מַּבֶּם no. 4. Acsording to the Rabbins, its statue was of brass, with the members of the human body, but the head of an ox; it was hollow within, was heated from below, and the children to be immolated were placed in its arms, while drums were beaten to drown their cries: see Jarchi ad Jer. 7, 3. Lund Jud. Heiligthümer p. 638. Carpzov. Antiq. 87, 404. Such a tradition is strongly confirmed by a passage in Diodorus Siculus, respecting human sacrifices offered by the Carthaginians to Koovos i. e. Saturn, Diod. Sic. 20. 14. Hence it has been commonly held, that the Molech of the Old Test. was also Saturn, and indeed the planet Saturn, which the ancients regarded as 2 xaxoonluw to be appeared with human sacrifices; see Comm. on Is. II. p. 343, and comp. in בְּּבּוּף p. 463.—But from the language of Jeremiah, e. g. 32, 35 and they built the high places of Baal which are in the valley of the son of Hinnom, to cause their sons and their daughters to vass through the fire to Molech, comp. 19.5 they have built also the high places of Baal, to burn their sons in the fire for burnt-offerings unto Baal, it would seem to follow that the idol Molech (חמלה) was no other than Baal (דְּעַבֶּל), to whom also in the region of Carthage and Numidia children were immolated; see three Punic inscriptions, Monumm. Phænic. pp. 448, 449, 453. It may be supposed that מֵלְכָּם, מְלָבָם, was an epithet of Baal in current use chiefly among the Ammonites, as מַלְקַרָת was an epithet of the same god among the Tyrians; see in בַּבָּל no. 5. Among the Phenicians also a customary epithet of Baal was מלך דלם king eternal, and also simply מלך king; see Monumm. Phæn. .c. The forms מַלְבַּם, מָלְבַם, may be compared with דְּגוֹן p. 214; i. e. the endings □- and □- may be regarded as diminutive forms of endearment affixed to the names of gods; although in these syllables there may also lurk a suffix, the force of which was by degrees lost, as in the names of the gods Adonic, אַדֹנִי ; Baaltle, בַּלֵּחָד , Monumm. Phænic. p. 400; see also art. אַרנָר p. 13 above.—For the apologetic comments of the Rubbins see in 735 Hiph. no. 4.

מְלְכָּא Chald. f. emphat מְלְכָּא, a queen, i. q. Heb. מָלִבָּא, Dun. 5. 10.

f. (r. לֶבֶר c. suff. מַלְבֶּרְתּוֹ, a noose, snare, springe, Job 18, 10.

i. e. the consort of a king Esth. 1, 9 sq. 7, 1 sq. or as reigning in her own right. e. g. the queen of Sheba 1 K. 10, 1. 4. 10. 13. Plur. פּרַלְּבִירִם of the wives of Solomon who were of royal birth, opp. to concubines (פּרַלְבִּירִם) Cant. 6, 8. 9.

קלְכֶּח (id. or Chald. counsel) Milcah, pr. n. of the daughter of Haran, the wife of Nahor. Gen. 11, 29. 22, 20.

. מְלוּבָח see הְלְבָּח

בּלְכנּיִא Chald. f. constr. מַלְכנּיִא, emphat. מַלְכנּיִא, i. q. Heb. מַלְכנּיִּז, a kingdom, i. e.

a) dominion. reign, the exercise of kingly power, Dan. 4, 28. 6, 2. 7, 14. al. In the genit. as adjunct for an adj. royal; as מַלְבּוּ בּרִים בְּלְבּוּ the royal residence. metropolis, Dan. 4, 27; בְּרִיבָּים the royal palace 4, 26. בְּרִיבָּים the reign of Darius Ezra 4, 24. 6, 15. Spoken of the kingdom or dominion of God Dan. 3, 33; and of the future reign of the saints 7, 18. 22. 27.

b) realm, a country under kingly rule, Dan. 2, 39. 44. 7, 23. Plur. emphat. אַרְבָּרָאָה Dan. 2, 44. 7, 23. Syr. פֿבּבּבּ, id.

קלְלְּהָי, a word of the later Hebrew, freq. in the books of Chron. Esth. and Daniel, but rare in the earlier books, as Num. 24, 7. 1 Sam. 20, 31. Ps. 45, 7. 103, 19. 145. 11 sq.

the royal throne 1 Chr. 22, 10. Esth. 1, 2. 5, 1, al. מׁבֶּט Ps. 45, 7; מׁב וֹ 1 Chr. 29, 25. Dan. 11, 21; also מֹרָכוּר בּין מי royal wine Esth. 1, 7.—Ellipt. Esth. 5, 1 מֹרְבִּים she put on royal apparel.

2. a kingdom, i. e. a realm, a people under kingly rule; e. g. מ' דודרה 'ם the kingdom of Judah 2 Chr. 11, 17; 'ם the kingdom of the Chaldeans Dan. 9 1; סים the kingdom of the kingdom of the Persians 2 Chr. 36, 20. Dan. 10, 13. etc. 'ם the half of the kingdom Esth. 5, 3. 6. 7. 2. Plur. מ' Dan. 8, 22.

לכראל (God's king. i. e. appointed by him, fr. לבי,) *Malchiel.* pr. n. m. Gen. 46, 17. Num. 26, 45. 1 Chr. 7, 31. —Patron. in — Num. 26, 45.

מְלְכֶּיֶה and מְלְכֵּיֶה (Jehovah's king) Malchiah, pr. n. m. a) 1 Chr. 9, 12. Neh. 11. 12. Jer. 38. 1. b) Ezra 10, 31. Neh. 3, 11. 14. 13. c) Neh. 8, 4. 10. 3. d) Jer. 38, 6. e) Ezra 10, 25.

תְּלְכְּיבְּיּנְיּ (king of righteousness) pr. n. Melchizedek. king of Salem (Jerusalem) and a priest of Jehovah, Gen. 14, 18. Ps. 110, 4. Comp. Heb. c. 7.

בְּלְכִּירָם (king of altitude) Malchiram, pr. n. m. 1 Chr. 3, 18.

בְּלְבִּישׁרַעְ pr. n. of a son of Saul, 1 Sam. 14. 49. 31, 2. Also written separately בֵּלְבִי־שׁרַע 1 Chr. 8, 33. 9, 39.

(their king) Malcam, pr. n. a) An idol of the Moabites and Ammonites, i. q. מַלְּכֵּם and מַלְּכֵּם, Jer. 49, 1. 3; see in מַלְּכֵּם b. But in Zeph. 1, 5 and Am. 1. 15 בּילְכָּם is their king. b) A man, 1 Chr. 8, 9.

קלְּכֶּם Milcom, i. q. Molech. an idol of the Ammonites, 1 K. 11, 5. 33. 2 K. 23, 13. See in אַלָּבָם

an error for בַּלְבֵּן q. v.

קלֶּבֶּח fem. of the Chald. form מְלֵבֶּח (as מְּבֶּבְּה fr. קֹבֶּבְּה) a queen, found only in Jer. 7, 18. 44, 17. 18. 19. 25; in which passages בְּבֶּבִּי הַשְּׁבִים the queen of leaven, which the Hebrew women worshipped, is either the moon, or Astarte (בְּשְׁבֹּבִי i. e. the planet Venus. So Sept. in c. 44. and Vulg. everywhere. But several Mss. read the word fully

written to row the service or worship of heaven, as also the Syr. renders it was cultus cali, i. e. abstr. for concr. the gods of heaven.

המלכה f. with art. מלכה (the queen) Moleketh, Hammoleketh, pr. n. 1 Chr 7. 18.

PIEL שָׁם, to speak, c. acc. Job 8, 2 how long wilt thou speak such things? 33, 3. Ps. 106, 6; with dat. of pers. and a direct clause following, as Gen. 21. 7 של לַאַבְרָחָם וּנִי ho would have said to Abraham, Sarah shall give children suck? Comp. דְּבָּר no. 1. c.

Deriv. מַלֵּלֵר word, pr. n. מָלֵלֶר.

* II. בְּלֵלֵ i. q. בְּשִׁתְּל, to cut off, or to be cut off, espec. of grass. herbage. ears of grain. Fut. in the Chald. form, by Job 14. 2. 18, 16. plur. in pause בְּשֵלְּבְּעָלְ אָבָּעִי בְּעַלְ בְּעַלְ אָבִירוֹ 1,0 14. 2. 18, 16. plur. in pause בּשֵלְּבְּעָלְ בְּעַלְ בְּעַלְ בְּעַלְ בְּעַלְ בְּעַלְ בְעַרְירוֹ 1. p. 80.—Job 14, 2 בְּעֵץ רְצֵא רְיַבְּעַלְ בְעַרְירוֹ 1. p. 80.—Job 14, 2 בְּעֵץ רְצֵא רְיַבְּעַלְ בְעַרִירוֹ 1, p. 80.—Job 14, 2 בְּעֵץ רְצֵא רְיַבְּעַלְ בְעַרִירוֹ 1, p. 80.—Job 14, 2 בְּעַץ רְצֵא רְעַבְּערוֹ 1, p. 80.—Job 14, 2 בְּעַרְירוֹ 1, p. 18, 16 beneath, his roots are dry. בְּעַלְ רְצֵּירוֹ בְעַבְּירוֹ 1, p. Others, as Kimchi and Simonis, derive these forms from בְּעַלְ הָשִׁלְּיִ נְעִלְּיִלְ 1, which seems to be supported by the noun ripu; but the preceding inour is better established.

ווף. to be circumcised. ו. ק. ס נְמוֹל or נְמֵלְ from r. יִמּל Præt. פְּמַלְקוֹם for בּתְּלָּחָם. Gen. 17, 11.

Po. מוֹלֵל, fut. רְמוֹלֵל, to cut off, Ps. 90, 6; see מוֹלַל Pil.

Deriv. מְלִילָח.

רְבְּלֵכְ Chald. Pa. לְבִּיל, to speak, Dan. 7. 8. 11. 20. 25; c. עום with any one Dan. 6. 22.

קלֵלֶּי (eloquent, r. קלֵל I) *Milalai*, pr. n. m. Neh. 12, 36.

ת יביל היד m. (r. מְלְבֶּד an oxgoad. a stout staff with an iron point at one end for urging on oxen; see Maun drell's Journ. Ap. 15. Gr. βουπλήξ Il. 6. 135, and βούπεντιγον. See Schöttgen de Stimulo boum, Francof. 1774.

* אָלֵיץ in Kal not used, to be smooth, i. q. יַּבְּעָׁ q. v.

Niph. Ps. 119, 103 how smooth (פְּלְבֶּלְּצִּיּ) to my palate are thy words, i. e. pleasant, sweet.

שליב with art. קיליב Dan. 1, 11. 16, a name of office in the Babylonian court, prob. Pers. שלים master of wine, chief butler; so Bohlen Symb. p. 22.

* Pביי to nip, to nip off, to crack, e. g. the neck of a fowl Lev. 1, 15. 5.8. Sept. מֿתסמיונש. Kindr. is פַּרָפָּ, the being softened into b, and b interchanged with b. Syr. and Chald. בּיִבָּי to pluck.

2. Dual מַלְקוֹדֵים the two jaws, with which food is taken, Ps. 22, 16.

ה מּלְקְישׁ m. (r. בֹּלְשׁיִשׁ) the latter rain, i. e. the vernal, the showers which fall n Palestine in the months of March and April before the harvest, Prov. 16, 15. Zech. 10, 1. Hos. 6, 3; often coupled with מֹינָה, the early or autumnal rain, Deut. 11, 14. Jer. 3, 3. 5, 24. Poet. of eloquent discourse, Job 29, 23.—On the rains of Palestine see Bibl. Res. in Palest. II. p. 97.

מְלְקְחַרִּם m. dual (r. מְלְקְחַרִּם) tongs for the fire, Is. 6, 6. So of small tongs or the like, snuffers, for lamps, etc. 1 K. 7, 49. 2 Chr. 4, 21. With suff. מַלְקְרַיִּר id. Ex. 25, 38. 37, 23. Num. 4, 9.

הַלְּתְּדֶּה f. (r. הַבְּלְּתְּדָה) a wardrobe, vestry, sc. of the king, 2 K. 10, 22. So the context demands, and so Vulg. Chald. Arab. Kimchi.

עלתי (perh. for מלאתי my fulness, r. gen) *Mallothi*, pr. n. m. 1 Chr. 25, 4, 26.

מַלְמָּעִית f. plur. (r. בַּהָּל) constr. מַלְמָעִרוּ Pr. 58, 7; also with the letters transp. Job 29, 17. Prov. 30, 14. Joel 6; the bilers, the grinders, poet. for the teeth. Comp. Ethiop. Atht the jaw, pr. that with which one bites Ludolf p. 19. There seems to be no reference to a particular class of teeth as the incisors, maxillary, etc.

קרות f. (Dagesh euphonic) plur בְּשְּבְרִּוּח Joel 1, 17, garners, storehouses places or buildings where grain is laid up, i. q. מְבְּבִּיּח . It is a denom. from מְבְּבְּרִים Hag. 2, 19, with p local prefixed; comp. מַרְבְּלִים, מְרַבְּלִים, and Lehrgeb. § 122. 1. no. 14. R. בּרִּר . 3.

קיבים m. plur. (r. קבר measures, sc. of the earth, Job 38, 5.

קמהקן Memucan, pr. n. of a prince or satrap in the court of Xerxes, Esth. 1 14. 16, 21. Also טומכן v. 16 Cheth.

קמוֹתים m. (r. מזּה) only in plur. ממּיִתִּים deaths. Jer. 16, 4. Ez. 28, 8.—In 2 K. 11, 2 Cheth. concr. the dead, the slain, where Keri מּבְּמָתִים.

m. (r. בְּבְוֹרֵ filthiness, concr. filthy, polluted; hence

1. one spurious, a bastard, Deut. 23.3. Sept. & nopris, Vulg. de scorto natus, and so the oriental intpp. as also the Rabbins, who use this word of a bastard.

2. Metaph. a stranger, foreigner, Zech. 9, 6. Sept. àlloyser, c. In like manner, foreign nations are often compared to harlots by the Hebrew poets, comp. Is. 23, 17. 18.

קּבֶּר m. (r. מְבֵּר) l eale, Lev. 25, 27, 29, 50.

2. Concr. thing sold; Lev. 25, 25 מְּחָרֵּר that sold by his brother. v. 28. 33. Ez. 7, 13. Plur. Deut. 18, 8.

3. something for sale, ware, etc. Lev 25, 14. Neh. 13. 20.

קּבֶּרֶת f. (r. קבֹר) sale, a selling, i. q. מִבֶּר no. 1, Lev. 25. 42.

קלְּכָּהְ f. (r. קּלְּטָהְ constr. רְטָּלְּכָּהְ constr. רְטָּלְכָּהְ constr. רְטָּלְכָּהְ ; plur. רְטִּלְכָּהְ constr רְטִּלְכִּהְ ; i. q. רְּטִּלְכִּהְ , but of an earlier age, though also found in the later books, as 2 Chr. 11, 1. 14, 4. 17. 5. al.

1. kingdom. i. e. the royal dignity, dominion, reign. 1 K. 11. 11. 14, 3. 1 Sam. 28, 17. In genit for the adj. royal as the royal city Josh. 10. 2.

1 Sam. 27, 5; ברח בית Am. 7, 13; also 2 Ch. 23, 20. 2 K. 11, 1. Abstr. for concr. 1 Sam. 10, 18 (בּל־חַמְּטַלְכוֹת i. e. all kings.

2. a kingdom, i.e. a realm, a people under kingly rule; Num. 32, 33. 1 Sam. 24, 21. Ex. 19, 6.

מְשְׁלְכוּה (r. בְּשְׁבְּי only constr. מּמְלְכוּה a kingdom, i. q. מְשְׁלְכוּה no. 2; Josh. 13, 12 sq. 1 Sam. 15, 28. 2 Sam. 16, 3. Jer. 26, 1.

קל see אָם and אָם init.

קּיְםְּיִם m. (r. קּיבֶים) mixed wine, spiced wine, i. q. קּיבֶים q. v. Prov. 23, 30. Is. 65, 11. See in אַיָּב.

 \mathbf{R} . \mathbf{grief} , \mathbf{sorrow} , $\mathbf{Prov.}$ 17, 25.— \mathbf{R} . \mathbf{R} . \mathbf{g} , \mathbf{g} ,

ארבא (pr. fattening, then concr. fat, r. מרא (מרא) Mamre, pr. n. of an Amorite who made a league with Abraham, Gen. 14, 13. 24. Hence אַלוֹנֵי מָסְרֵא the oaks of Mamre, Gen. 13, 18. 18, 1; and simpl. מברא Mamre 23, 17. 19. 35, 27; the name of a grove of oaks not far from Hebron. [Mamre is said to be Hebron, Gen. 23, 19. 35, 27. But the oaks or terebinths of Mamre are distinguished from Helmon or Mamre itself, Gen. 13, 18. 18, 1. They are placed by a tradition older than Josephus at some distance from Hebron towards Jerusalem; Jos. B. J. 4. 9. 7. See Bibl. Res. in Palest. II. p. 454. I. p. 318. Bibliotheca Sacra, 1843, p. 52.-R.

m. plur. (r. מְבַר, Dag. euphon.) bitternesses, calamities, Job 9, 18.

m. (r. הַשְּׁם) expansion; Ez. 28, 14 בְּרֵבְּב בְּרָבְּע מְּבְּיב בּרָב בּרָב בּרָב מַרְבָּע cherub of expansion, Vulg. cherub extentus, i. e. with expanded wings; comp. v. 16 and Ex. 25, 20.

ס מְּמְשֶׁל m. (r. מְמָשֶׁל dominion, rule, Dan. 11, 3. 5. Plur. מְמְשֶׁלִים concr. princes, lords, 1 Chr. 26, 6.

ק ה (ר. לְּיִשְׁלְּחִ Mic. 4, 8; constr. לְּיִשְׁלְּחִ Gen. 1, 16. Ps. 136, 8; c. suff. קּמְּשֶׁלְחִז Is. 22. 21; Plur. constr. קּמְשֶׁלְחִז Is. 22. 21; Plur. constr. קּמְשֶׁלְחִז Is. 36, 9, c. suff. קּמְשֶׁלְחִז Ps. 114, 2; dominion, rule. Mic. 4, 8. Dan. 11, 5; also 1 K. 9. 19. 2 Chr. 8, 6. Jer. 51. 25. 34. 1; of Jehovah's dominion Ps. 114. 3. 145. 13; also the office of a prince of

the court, Is. 22, 21. Trop. of the rule of the sun and moon, Gen. 1, 16. Ps. 136 8.—Hence concr. a) dominions, jurisdiction, realm, 2 K. 20, 13. Ps. 103, 22 b) rulers, princes, chief officers, 2 Chr 32, 9. Less well Sept. Vulg. power, army. Comp. 1 Chr. 26, 6.

Pשְׁקְשֵׁת m. (r. מְשָׁמָ) possession; once Zeph. 2, 9 קרבל the possession of the bramble, a place overgrown with brambles. Comp. Is. 14. 23.

sweet things, Cant. 5, 16. Neh. 8, 10.

70 m. (r. מָנָן) c. suff. מָנָה Neh. 9, 20 but in other Mss. without Dag. manna. which some regard as identical with the manna Arabica, a sweet resin similar to honey, which in Arabia and other oriental regions exudes chiefly in July and August, before sunrise, from the leaves of several species of trees and shrubs, but principally from the tamarisk genus. Ex. 16, 15-35. Num. 11, 6 sq. Deut. 8, 3, 16, Josh. 5, 12, Ps. 78, 21, Within the present century English naturalists first proved that a certain insect, similar to the coccus, is cooperative in producing the manna; see Hardwicke in Asiatic Researches XIV. p. 182 sq. Frederick in Transact. of the Lit. Soc. of Bombay, Lond. 1819. Vol. I. p. 251 sq. This has more recently been confirmed by Ehrenberg, who has shown that the manna flows out of the leaf in consequence of the punctures of this insect. The tree which produces it at Sinai is the Tamarix gallica mannife ra, Arab. طبف Tūrfa; and the insect is called coccus manniparus. See Ehrenb. Symbol. Phys. Berl. 1829. Bibl. Res. in Palest. I. pp. 170, 550. Comp. Niebuhr's Descr. of Arab. p. 145. Germ. J. E. Fabri Historia Mannæ in Fabri et Reiskii Opusc. med. Arab. p. 121.—Arab. id. pr. a portion. gift from heaven. fully من السما. But allusion is made to another derivation Ex. 16, 15. 31; comp. Chald. jo. [Of all the characteristics ascribed in Scripture to the mauna, not one belongs to the present manna; nor could there ever have been a supply of it sufficient for the consumption of r host like that of Israel, containing at least two millions of people; see Bibl. Res. in Palest. l. c.—R.

72 Chald. Pron. 1. Interrog. who? what? Ezra 5, 3. 9. Dan. 3, 15. Also in an indirect interrog. Ezra 5, 4.

2. Indef. מורהי whoso, whoever, Dan. 3, 6. 11. 4, 14.

m. (r. פָבֵן) 1. part, portion. The proper subst. force of this word does not indeed occur in common use in the O. T. since the form 4720 Ps. 68, 24, which Simonis explains by: the portion of him (them), i. e. of the dogs, is more readily solved another way, viz. by rendering it: that the tongue of thy dogs may lap (אְסָחַק) of it. But the primary subst. power is manifest in the forms קבור pr. a parte mea, Fr. de ma part, Engl. for or on my part, (comp. Ez. 3, 17 warn them כְּמֵּנִי on my part, from me.) and মানুত a parte ejus, on his part ; and hence the prep. זם is pr. originally nothing but the constr. state sing. of מני and מני Is. 30. 11 is its constr. plural.

2. Plur. מוֹרָם strings of an instrument, pr. slender threads, from their being divided, Ps. 150, 4. Syr. שׁנִיבׁ id. Prob. also we may refer hither Ps. 45, 9: out of ivory palaces קייב שׁבְּוֹיִיךְּ the strings (resounding music) have made thee glad. On the plural ending – for ביי, see Lehrg. p. 525, 526. Ewald's Gram. § 359.

🔁 and 🤼, before a guttural 📮, rarely מָרוֹהָ (as מִרְדֹהָ Gen. 14, 23, מִרְדֹהָ 2 Sam. 18, 16. and constantly in the forms מחדץ, שְׁהַרוֹח). poet. מָהַרוֹח with Yod paragog. as annexed to the constr. state Judg. 5, 14. Job 6, 16. Ps. 44, 10. 11. Is. 46, 3. al. once plur. constr. Is. 20, 11; c. suff. מָנָר and מָנָר and מָנָר and מָנָר and מָנָר and (by Syriasm); מָבֶּר in pause מָבֶּר, f. למבר; ממנה for ממנה from him, poet. מְמֵנְנֵהְ for מְמֵבֶּהָ, plur מְמֵבֶּה , בְּנָהוּ מְמֵבְּה וֹח מְמֵנְהוּ בְּבָּהוּ from us; מֶהֶן, f. מִנְהָם poet. מָהָן, f. מֶהֶן. Syr. ڪ; Arab. مِن , usually joined to the next word by dropping Nun, as with the art. من ال for المن De Sacy Gram. I. § 838. Strictly jp is constr. state of the noun בָּן, (as בַּן constr. בָּן,) pr. part of any thing, and hence a Preposition; see 79 no. 1.

1. Strictly as a Prep. partitive, (מַבְּרַהְּיִהְ Mem partitive as the Hebrews call it,) denoting a part taken from on out of a whole, which in Gr. and Lat. is expressed by the prepositions \$\varepsilon_{\varepsilon} \varepsilon_{\varepsilon} \varepsi

a) Put after numerals; Ruth 4, 2 ter men מַלְּכִי חָבָּיִר חַלְּבִי חָבִּיר חַלְּבִי חָבִּיר חַלְּבִי חָבִּיר חַלְּבִי חָבִּיר חַבְּיִר חַבְּיר חַבְּיר חַבְּיב חַבְּיר חַבְּיר חַבְּיר חַבְּיר חַבְּיר חַבְּיב חִבְּיר חַבְּי חַבְּיב חַבְּיב חַבְּיר חַבְּיב חַבְּבְיב חַבְּיב חַבְּבְיב חַבְּיב חַבְּבְיב חַבְּיב חַבְּבְיב חַבְּב חַבְּיב חַבְּבְיב חַבְּיב חַבְּב חַבְּבְיב חַבְּבְיב חַבְּבְיב חַבְּיב חַבְּיב חַבְּבְיב חַבְּבְיבְיב חַבְּבְיב חַבְּבְיב חַבְּבְיב חַבְּבְיב ח

שלונים לא Indefinitely, the noun being omitted. מ) As referring to number or multitude, it implies some out of a whole number; Ex. 17, 5 take with thee יַבְּיִאָּ מִין (some) of the elders of Israel. 16.27 בְּיִאָּ מִין וְּיִאָּרִ מִּין וְּיִאָּרִ מִּין וְיִאָּרִ מִין וְיִאָּרִי מִין וְיִאָּרִי מִין וְיִבְּיִרְ מִיִּרְיִם מִּיִּרְם מִּיִּבְּיִרְ מִיִּבְּיִבְּיִ מְּיִבְּיִי מְּיִבְּיִבְּיִ מְּיִבְּיִבְּיִים מִּיִּבְּיִים מִּיִבְּיִים מִּיִּבְּיִים מִּיִּבְּיִים מִּיִּבְּיִים מִּיִּבְּיִים מִּיִּבְּיִים מִּיִּבְּיִים מִּיִּבְּיִים מִּיִּבְּיִים מִּיִּבְּיִּבְּיִים מִּיִּבְּיִים מִּיִּבְּיִים מִּיִּבְּיִים מִּיִּבְּיִים מִּיִּבְּיִים מִּיִּבְּיִים מִּיִּבְּיִים מִּיִּבְּיִים מִּיִבְּיִים מִּיִּבְּיִים מִּיִּבְּיִים מִּיִּבְּיִים מִּיִּבְּיִים מִּיִּבְּיִים מִּיִּבְּיִים מִּיִּבְּיִים מִּיִּבְּיִים מִּיִּבְּיִּים מִּיִּבְּיִים מִּיִּבְּיִים מִּיִּים מִּיִּבְּיִים מִּים מִּיִּים מִּיִּים מִּיּים מִּיּים מִּיּים מִּיּים מִּיּים מִּים מִּיּים מִּיּים מִּיּים מִּיּים מִּיּים מִּיּים מִּיִּים מִּיִּים מִּיּים מִּיְּיִים מִּיִּים מִּיִּים מִּיִּים מִּיִּים מִּיּים מִּיִּים מִּיְיִים מִּיְּים מִּיְיִים מִּיּים מִּיִּים מִּיְים מִּיְּיִים מִּיּים מִּיְיִים מִּיְיִּים מִּיְיִים מִּיְיִים מִּיְיִים מְּיִים מְּיִים מְיּיִּים מְּיִים מְּיִּים מִּיְיִים מִּיִּים מִּיְיִים מִּיְּיִים מְּיִּים מְּיִּים מְּיִּים מְּיִּים מְּיִּים מְּיִּים מִּיְּיִים מְּיִּים מְּיִּים מִּיְּיִים מְּיִּים מְּיִּים מִּיּים מְּיִּים מְּיִּים מְּיִּים מְּיִּים מְּיִּים מְּיִּים מְּיִּים מְּיִּים מְיּיִּיּים מְיּיִים מְיּיִים מְיּיִּים מִּיּים מְּיִּים מִּיּים מְּיּים מְּיִים מְיִּיּים מְּיִים מְי

anciens, des baisers.- More rarely it marks one out of a number; Gen. 28, 11 and he took מַאָבנֵר חַמָּקוֹם one of the stones of the place, comp. v. 18. Ex. 6, 25 Eleazar took him one of the daughters of Putiel to wife. Jer. 1, 1. Dan. 11, 5 the king of the south ומן שריו and one of his princes, Sept. είς έχ τῶν δυναστῶν. So Arab. بعض, Syr. مثب, of one. referring to a whole, something, some of: as מָּדָם (some) of the blood, some blood, قح بفده Ex. 12, 7. 29, 21. Lev. 5, 9. (So عني بفده Barhebr. 529.) Job 11, 6 God will remit to thee מַבּוֹנה (something) of thy guilt. Ps. 137, 3. With a negat. part. nothing, חסחe at all; 1 K. 18, 5 ילוא נַבְרִיח מְן and that we destroy none of the beasts. 2 K. 10, 10. Deut. 16, 4. Nah. I. לא דור בשים עור 14 there shall be soun

nothing of thy name more, nothing which bears thy name. y) Hence is manifest the proper force of the Arab. • pleonastic,' treated of by Agrell, de Variet. gen. et num. in Lingg. Orient. p. 142 sq. and corresponding to which there are similar phrases in Hebrew. In these ما من الد الا الله Arabic formulas, ما من lit. nothing of God but God, i. e. there is no God but God, Kor. Sur. 3, 55. 5, 77. 38, 65 (comp. the same words without ما من (Sur. 3, 1. 11, 27. 20, 7) من nothing of one, not even one, Sur. -lit. no ما لهم من علم ; 98, 19, 98 thing to them of knowledge, i. e. they have no knowledge, Sur. 18, 4 (comp. without من 22, 70. 24, 14); in these and many other like instances, 79 is not pleonastic, but partitive: not a single part of God, i. q. no god; not a particle of one, not even one; not a particle of knowledge, etc. In Syriac the corresnonding form is مثل مثلاة and contr. nequaquam, Gal. 5, 16.— Hence in Heb. או פאחר (א lit. any part of one, i. e. even one, ullus. Deut. 15, 7 if there be a poor man among you פאחד מחיף any one of your brethren. Lev. 4, 2 and if he doeth מַבְּחַת מְחַנָּם any one of them; comp. Ez. 18, 10 where The seems to be spurious. Dan. 8, 9 see in מצעירח. □) In the negative phrases קאָק, וּפָאָק, Is. 40, 17. 41, 24, i. e. (something) from nothing, nihili quid, as if diminutive of nothing, q. d. less than nothing, though there is here no comparative force in 79. Is. 40, 17 all nations before him are מארן as nothing, and they are counted to him by less than nothing. 41, 24 אָחָם מַאָּדְן וּפַעלכם מַאָּם ye are from (less than) nothing, and your work, from (less than) nought; comp. v. 12.29. The rendering less than nothing is rather mathematical than poetical, though it correctly expresses the fact that the idea of nothing is diminished by prefixing this particle. Nor is this usage peculiar to Isaiah; to it indeed belongs the form מַאֵּרן not one, not even one, none, as Jer. 10, 6 מַאֵרן פָּמוֹך יִי not one is like to thee, Jehovah. v. 7. So too I would ex-ן lain the phrase מַאֵּרן יוֹשֶׁב i.q. יוֹשֶׁב i.q. יוֹשֶׁב יָיוֹשֶׁב, eee in אַרי no. 5. d. p. 43 —But to this

idiom do not belong several passag se in which interpreters have thought they discovered the אָים pleonastic; Storr Observatt. p. 450. Thus Gen. 7, 22 all in whose nostrils was the breath of life, שְּלֵילִ אָים of all that was on the dry land, died; i. e. all animated beings died. So in the anacoluthon Judg. 10, 11. 12.

e) After verbs of taking or receiving of or from any thing, i. e. a part from a whole; e. g. Gen. 2, 22 the rib which the Lord took פַאַרָם from the man. Ex 29, 22 thou shalt take of the ram the fat Job 23, 6. So after verbs of a simila. sense; as verbs of eating, אָכַל פָּן Gen 25, 20. Job 31, 17; of satiating, פֶּבֶע מָן; of choosing from a number Ex. 18. 25. 2 K. 10, 3. Vice versa also after verbs of giving Gen. 25, 30, 30, 14; so too after verbs of filling, as פַלָא מָן, מָלָא מָן; of leaving Ex. 10, 5. Lev. 6, 9; of teaching Is. 2, 3. Ps. 59, 13. In all these examples 19 denotes a part, portion, some; which the Greek, French, and German express also by the genitive, as indian καὶ πίνειν τινός, prenez du sang, nimm des Blutes.

2. From the above partitive signification comes the notion of proceeding out of any thing, i. e. out of, of, from, Gr. ex, Lat. ex, implying that a thing has been in another and made as it were part of it. So very freq. in the proper sense after verbs signifying to go out e. g. from a people, city, land, gate, and the like, see in **; to draw out sc. from the water, a pit, Ps. 18, 17. 40, 3; to draw water out of a well Is. 12, 3; to deliver or save from the power of any one; see the verbs מָטֶר, וָטָבר, יָמָבר; e. g. מַלַשְׁע Ps. 17, 13, מָמָיוָת 33, 19, בַּחַרֶב 22, 21; also to help (save) from Deut. 33, 7. Ps. 43, 1; to drive out from a land Ps. 10, 18; to cut off from a land Ez. 14, 17; to remove out of Deut. 26, 13. al. Further, to take or receive from, see קם ; to cry out from any place Jon. 2, 3. Hab. 2, 11. al. Trop. to pass from one state to another, e. g. to be turned from sorrow to joy, Esth. 9, 22 comp. Is. 17. 1. -Hence spoken:

a) Of the material out of which any thing as it were proceeds, is formed or made. Gen. 2, 19 and the Lord God formed מַּנְלְינָיִם בְּלִיבְינִים בְּלִיבְינִים בְּעָלִינִים בְּעָרָינִים בְּעָלִינִים בְּעָלִינִים בְּעָרָינִים בְּעָלִינִים בְּעָלִינִים בְעַלְינִים בְּעָלִינִים בְּעָלִינִים בְּעָלִינִים בְּעָלִינִים בְעַלְינִים בְּעָלִינִים בְּעָלִינִים בְּעָלִינִים בְּעָלִינִים בְעַלְינִים בְּעָלִינִים בְּעָלִינִים בְּעָלִינִים בּעָלִינִים בּעַלִינִים בּעַלְינִים בּעְלִינִים בּענִים בּענים בּע

the ground every beast of the field. v. 23. Cant. 3, 9 Solomon made a litter (palanquin) מַצַּצֵּר הַלְּבָנוֹן of the wood of Lebanon. Ps. 16, 4. 45. 14. Hos. 13, 2.

b) Of source or origin, e. g. a) Of parents, Gen. 17, 16 kings shall be מְמֵלָּה of her. 16, 2. 1 Sam. 2, 20 the Lord give thee seed of this woman. Judg. 11, 34 she was his only daughter, ארן לו ממנו he had no other of himself, of his own body. Gen. 35, 11. Lev. 21, 17. Job 14, 4 פר יָהֵן טָחוֹר מְטָבֵא who will show one pure born of the impure! see in [7] no. 1. i. Is. 58, 12 ממה those from thee, thy children, descendants. β) Of a people or native place; 1 Sam. 9, 1 מבנימין a man of Benjamin. Judg. 13, 2 איש משרקה a man of Zorah. 12, 8. 17, 7. 2 K. 21, 19. Am. 1, 1. Jer. 1, 1. Neh. 7, 6. So of beasts and things; Ps. 80, 14 חורר מיצר the boar of the forest. Jer. 5, 6. Ps. 80, 9 מַנְרָכָם a vine of Egypt. Comp. Ps. 72. 16. Trop. Neh. 6, 8 thou feignest them קלבן out of thine own heart.

c) Of the author or agent from or by whom any thing proceeds or is done; so Gr. ἀπό i. q. ὑπό Hdot. 2. 54. Thuc. 3. 36. E. g. הַרְהָח מָן to conceive by any one Gen. 19, 36. Hos. 7, 4 an oven בֹּצֶרָה nging heated by the baker. Ps. 9, 14 מנאר משנאר my sorrow from (caused by) them that hate me. 31, 12, 62, 2. Judg. 14, 4. Job 6, 25. Prov. 16. 1. 1 Chr. 13, 2. Hos. 8, 4. So with passive verbs, Ps. 37, 23. Ecc. 12, 11.—Often as marking the author of a judgment or estimate; Job 4, 17 shall mortal man be accounted just of God (מַצֵּלְחִים), a man pure of his maker? i. e. can he be just and pure in the judgment or sight of God? Num. 32, 22 נקיים מיהוה guiltless before Jehovah. Zech. 11, 13. Contra, Ps. 18, 22 xi5 רַשְׁבָּחִר בַּאֱלֹחָר I have not done wickedly before my God, he being judge; but others take it here as constr. prægn. I have not wickedly departed from my God. Jer. 51, 5. Deut. 32, 47.—To the same idiom may be referred Gen. 3. 14 הַבֶּרנֵי כַל־ .i. e. אַרוּר אָתַה מִכּל־הַבְּהַמְּח בְּהַמָּח, cursed art thou of all beasts, their curses follow thee; Sept. ἀπὸ πάντων των κτήνων, i. e. ἀπό for ὑπό, see above. Gen. 4, 11. So on the other hand בַּרְּבֶּה Deut. 33, 24. Judg. 5, 24; though

both these passages may be referred to no. 5 below.

f) Of the remote cause, the ground or motive on account of, because of, for which any thing is done. Joel 4, 19 [3, 19] מַחַמֶּס בְּנֵר רָהוּרָה for the violence to the children of Judah. Is. 53, 5 ספשערנו for (on account of) our transgressions. Prov. 20, 4. Deut. 7, 7. Josh. 22, 24. Cant. 3, 8. Zech. 8, 10. So to rejoice (חשש) or grieve on account of, at any thing, Ruth 1, 13. Ex. 2, 23. Mic. 7, 16. Also where the reason is assigned why something is not done, Lat. præ, Engl. it shali לא יפשר מרב 16, 10 לא יפשר not be numbered for multitude. Ex. 15, 23 they could not drink of the water for bitterness. 6. 9.—Hence מַצְשֵׁ because, see in אַשֶּׁר C. 3.

3. Very frequent, though not as is usually supposed the primary idea, is the notion of receding, departing, of motion from a place, e. g. from a place hither, from a place away, out from, off from, and the like, in any direction whatever, whether upwards or down wards; e. g. בּיִבְּשׁבְּי from heaven Is. 14

2. Ps. 14, 2. 33, 14; ירד פון to descend from a mountain; and vice versa עלח נקים פן ; א נים בון 1 Sam. 2,8. So also of the voice and the senses, as exerting themselves or called into exercise from any place or distance; comp. Judg. 5, 20 the stars fought from heaven. Thus of the voice Is. 24, 14. 16. 42, 10; of the hearing 2 Chr. 6, 21, 25, 30, 33, 7, 14; of the sight Cant. 2.9 comp. 5, 4. -As opposites we find: מן -- עד (מ מראשו ועד 13, 12, Lev. מן - וְצֵד and רגליו from his head even to his foot. Is. 1, 6, 1 K, 6, 24, 7, 9. The same formula is often used so as to comprehend every thing without distinction, from beginning to end, from head to foot, etc. Jon. 3, 5 פַּנְרוֹלָם וְצֵר קְכֵנִם from the greatest to the least, i. e. all. Esth. 3, 13. Ex. 11, 5. 12, 12. 1 Sam. 5, 9. So too for whether-or, i. q. both-and, Ex. 9, 25. 22. 3. Deut. 29, 10. 1 Sam. 30, 19. With a negative particle, neither-nor, Gen. 14, 23 אם מחום וצד שרוך־נצל neither thread nor shoe-lacket, i. e. nothing at β) אל — קד from—to, see ail. 31, 24. מזן אל־זן A. 1. p. 51; Ps. 144, 13 מזן אל־דן from kind to kind, i. e. of every kind. So לְּבֶּי id. Gen. 9, 10. מו −−ם (ג id. Ez. 25, 13 מְמֵיפֶן - וּדְדָנָח from Teman-even unto Dedan. For הזהו קשם and מפה נהלאח no. 2.—In is more com- לָּכֶּן is more common, for which see below.—Specially

a) After verbs of going away from a place, see יולה; of coming Gen. 16, 8; of returning, see ישלה; of sending. as מָשֶלָה; of fetching, as np. Jer. 13. 7. Also after verbs of departing, receding, so 745, and others of kindred meaning, as אבד מָּדְ, pr. to err from a חָכָא מְן , בָּנַר מְן , יָבָר מְן law Lev. 4. 2. Further, of removing, יהרחים, הקרום; of repulsing, השרב Ps. 44, 11; of driving out, בַּרָשׁ; of withholding, סְנֵק of restraining, קְשָהָן; of dehorting, . So too after verbs of desisting, , of ceasing, leaving off. Esth. 9, 28, and נוים Gen. 29, 35; of resting, נוים, אבת פן, also of forgetting. שָׁבָּח Ps. 102, 5. Here too may be referred 1 K. 12 28 רב לכם מעלות enough to you (i. e. Jesist) from going up. Joel 1 12 joy is withered away from the sons of men. Ps. נון, 35. Prov. 25, 17. So חָלָילָה מָצָשוֹח, יee in דוליל no. 2. a.

b) From the notion of departing, 10 ceding, comes the use of to after verbe of fleeing, man, of hiding oneself. יָפָתַר , יַרָא ; of fearing, בָּתַר , צָלַם , סָתַר ; of trembling (comp. in no. 2. d) Is. 6, 4. Nah. 1,5; of being aware, guarding, שמר א ; of defending, protecting, Ps. 43, 1. 107, 41. All these verbs take 12 of the person from whom we flee, hide, guard, defend, or of whom we are afraid, beware, etc. Comp. κρύπτω ἀπό, καλύπτω από, Matt. 11, 25. Luke 9, 45. 19, 42. Lat. 'custodire v. defendere ab,' 'tutus a periculo.'—Similar to these are : דַּמָשֶׁר מָן free from a master Joh 3, 19; פָּדוֹז מֵאוֹרָב a refuge from the enemy Nah. 3, 11; בל מחֹרַב a shadow from the heat, which protects from the heat, Is. 4, 6. 25, 4. Job 21, 9. So Esth. 5, 9 he stood not up ולא וד בשוני nor moved for him, i. e. for fear or reverence of him. Job 31, 23.

d) After verbs of rising or raising up from a place, בּחַלְּים, Judg. 3, 20. 2 Sam. 12, 17. So also after verbs of consoling, comforting; Gen. 5, 29 this one shall comfort us from (under) our work and the toil of our hands.

f) Put without a preceding verb, it implies distance or absence from any place or thing, far from, away from, comp. Gr. מֹת אֹפִינים far from Argos, φίλης ἀπὸ πατρίδος αἴης II. 2. 162. So Prov. 20, 3 שֵבֶּין מֵרִיב to sit away from strife. Num 15, 24 מַבְּיִנִי הִבְּרָים away from the eyes

of the congregation. Is. 14, 19. Hence
a) i. q. without; Job 11, 15 for then shalt
thou lift up thy face comp without spot.
Gen. 27, 39. Mic. 3, 6. Jer. 48, 45. β)
besides, præter, 2 Sam. 13, 16. 1 Chr.
29, 3.—Contra

g) It implies also a connection, a dependence of one thing from another, so as to seem to proceed from or out of it. Is. 40, 15 בְּרֵי מִבְּי מִבְּים מִבְּיבְים מִבְּיבְים מִבְּיבְים מִבְּיבְים מִבְּיבְים מִבְיבְּים מִבְּיבְים מִבְּיבְּים מִבְּיבְים מִּבְּיבְּים מִבְּיבְּים מִבְּיבְּים מִּבְּים מִּבְּיבְּם מִבְּיבְּים מִבְּיבְּים מִּבְּיבְּים מִבְּיבְּים מִּבְּיבְּבְּים מִבְּיבְים מִּבְּבְיבְּים מִּבְּיבְּבְּים מִבְיבְּבְּים מִבְּיבְבְּים מִבְּיבְּבְּים מִבְּיבְבְּים מִבְּיבְּבְים מִבְּיבְּים מִבְּיבְיבְּים מִבְּיבְּים מִּבְּיבְּים מִּבְּיבְים מִבְּיבְּים מִבְּים מִבְּיבְּים מִבְּיבְיבְים מִבְּיבְיבְּים מִבְּיבְּים מִבְּיבְיבְּים מִבְּיבְיבְּים מִבְּיבְיבְּים מְבְּיבְיבְיבְּים מְבְּיבְּבְּיבְּיבְּיבְּיבְיבְּים מְבְּיבְיבְּבְיבְּים מְבְּבְיבְּבְיבְּים מְבְּיבְּיבְּיבְיבְּים מְבּיבְיבְּבְּים מְבְּיבְּבְּיבְּים מְּבְּיבְּיבְּים מְּבְּבְּיבְּיבְּים מְּבְּבְּיבְּבְּים מְּבְּבְּבְּיבְּבְּים מְּבְּבְּבְּיבְּבְּיבְּבְּיבְּבְּים בְּבְּבְּבְיבְּבְיבְּבְיבְּבְיבְיבְּבְיבְּבְיבְּבְּבְיבְּבְיבְּבְיבְּבְּבְיבְּבְיבְּבְיבְּבְיבְיבְּבְיבְּבְיבְּבְּבְיבְּבְיבְי

h) Often p marks the place or region in or at which a thing is; as מַקְרָם from ine east, and from the west, where in Engl. we say on the east or eastward, on the west or westward. The mind of the oriental passes from the place specified to himself; we from ourselves to the place specified. So Gen. 2, 8 and the Lord God planted a garden in Eden מַמְרֵם eastward, i. e. in the eastern part of Eden. 12, 8 בית־אל מים ודוער מקדם Bethel on the west and Ai on the east, i. e. those coming from the west would pass by Bethel, and those from the east by Ai. So jibin on the north Judg. 7, 1. In like manner the following: מַבְּרָח on the inside, within; yann on the outside, without, as Gen. 6, 14; קשול from before, i. e. in front; מְחַחָּת from beneath, i. e. below. So Gr. πρὸς νότου, Lat. a fronte, a tergo: Fr. dessous, dessus, dedans, dehors, derrière for d'arrière.—When followed by a genitive or by b, the following forms arise: מָצֵּר at the side of any one; מימין ל at or on the right of any one, מַעל לִ ; on the left מְעַל לִ above, upon, i. q. מְחַחֵת לּ ; עֵל beneath, under, i. q. . פתוץ ל ; מֶחָת i. q. חוץ, etc. see in אָ A. 1. d. p. 502. Thesaur. p. 805.

i) Any thing at which we look, may also be said to look towards us, e. g. a place at some distance; hence in Lat. e regione, ex adverso, over against. So also in Hebrew, מַנְשׁׁׁיִ e regione, over against, Gen. 21, 16. Num. 2, 2; בַּיְחוֹים, e longinquo. afar off, 1 Sam. 26, 13. Conp. δστηπέναι μαπρόθεν.

k) Sometimes forms of this sor. at from the east for in the east, and pinip from afar for afar off, are ever put after verbs of motion to mark the terminus or place whither; so Is. 22, 3 אַרְבָּיִם they have fled afar off, far away. 23, 7 her own feet shall carry her pinip afar off to sojourn. Gen. 13, 11 בַּיִּבָּים and Lot journeyed eastward. Such phrases seem to be taken as in the accus. of place whither, q. d. pinip. אַל-מַוּחַיִּבּי.

4. Of time, as marking: a) The terminus a quo, a time from which onward; as פון חשת from that time forth Neh. 13,21; מַּאָם from times of old ; מַנָּהָוּ from now, henceforth; מנערים from childhood 1 Sam. 12, 2. 1 K. 18, 12; so too מָבֶּטֶן אִבִּי from my mother's womb, from my birth, Judg. 16, 17. Is. 46, 3.-When prefixed to a word implying a space or period of time, the reckoning is always from the beginning and not from the end, like the Gr. ἀφ' ἡμέρας, ἀπὸ νυκτός, Lat. de die, de nocte. Lev. 27, 17 ליבל עופר Vulg. well, statim ab initio incipientis jubilei, opp. אַחַר חַלּבֵל v. 18. Is. 38, 12 מִּיוֹם עַד לַיְלָח from morning till night, i. e. the whole day. מימיה since thy days, i. e. since the beginning of thy life, Job 38, 12. 1 Sam. 25, 28. from time on, from the beginning of time or of the world, Sept. ἀπ' ἀρχῆς, Is. 43, 13.

b) Of the time in or at which any thing takes place, comp. אָם חס. 3 h; Ps. 94, 13. 1 Sam. 25. 28. So מַבְּיִרָּה on the morrow Gen. 19, 34. Ex. 9, 6. מַבְּיִלָּם a long time ago, i. e. of old, Is. 42. 14. Prov. 8, 23. בְּבָּיִלְּשִׁרַה, בִּבְּיִלְשִׁרָה, Is. 46, 10.

c) Of the time which next follows another, immediately after, comp. in no. 3. g; so Gr. & after of the consulatu. Ps. 73. 20 פּרְתֹּלִים מְּרִלִּים מִּרְלִים מִּרְבִי אָרֶץ 3. 23 פְּרִבְי אָרֶץ immediately from (after) the beginnings of the earth; מִיבִּים after two days Hos. 6. 2; פְרֵבִי מִּרְלָּים מְּלָּרָם מִּרְבִּים מְלֵּים וֹרְבִּים וֹבְּים וֹרְבִּים וֹרְבִּים וֹרְבִים וֹרְבִים וֹרְבִּים וֹרָם beyond (after) the appointed time 2 Sam. 20, 5.

5. From the idea of proceeding from or out of (see no. 2), in which is included the notion of taking or choosing out of, comes the use of 75 as a comparative, to mark any thing as prominent or pre-eminent in any way above other things from or out of which it is taken. Comp. Lat. egregius, eximius; Gr. έκ πάντων μάλιστα Il. 4. 96; also έκ πασέων Il. 18. 431. Hebr. בחר מו Ps. 84, 11. The same usage is found in the Syriac and Arabic. -So Deut. 14, 2 a people מְּלֵּרְהַתְּעָּדִים out of all nations, q. d. chosen out, superior to them. 1 Sam. 9, 2 מַבֶּל־הָדֶם taller than any of the people, pr. in this respect eminent out of, above, all the people. 10, 23. לְבֹב מְבֹל deceitful above all things, i. e. the most deceitful of all, Jer. 17,9; comp. 1 Sam. 18, 30. 2 K. 10. 3. 2 Chr. 9, 22. Ez. 31, 5. Ps. 45, 8. al.—In other examples a thing is said to be in some way eminent, distinguished, above מוֹב מַבֶּלֶק .another, to surpass it, e.g. טוֹב מַבָּלֶק better than Balak, distinguished above him for goodness, Judg. 11, 25; מַחוֹם מַרְבָשׁ sweeter than honey 14, 18; חַכָּם שוביאל wiser than Daniel Ez. 28, 3. Also with a verb implying virtue or vice, Judg. 2, 19 מַאָבוֹתָם they did worse than their fathers. Gen. 19, 9. 29, 30. 38, 26. Jer. 5, 3. al. So too the phrases: מָל מָן to have less than another Ps. 8, 6; נְמֵל מִן to fall more than another, to yield, Job 12, 3; נְמֶל מָן to stand more than another, not to yield, Dan. 11, 8.—Not much different is the view of those who refer this comparative use of pack to the idea of receding; ree Thes. p. 806.—The following uses may also be noted: a) The tertium comparationis is sometimes omitted. but may be easily supplied: Is.10.10 פסיליהם מירוּשֵׁלבְ their idols surpass those of Jerusalem sc. in multitude and power. Mic. 7, 4. Ps. 62, 10. Job 11, 17. b) A thing is said to be above or greater than any one, when it surpasses his powers; as Deut. 14, 24 יְרָבֶּח מְשָּהְ חַדֵּרֶה the journey is greater than thou, i. e. exceeds thy powers, is too long for thee. Gen. 4, 13. 18, 14. Job 15, 11. 35, 5. Is. 49, 6. Num. 16, 9. Judg. 7, 2. See Lehrg. p. 690. t) There is a close connection between the comparative use of 72 and its negalive power (no. 6. b); e. g. Hos. 6, 6

יְסֶר חָפַּצְתִּר וְלֹא זָבָח וְדְעַח צֵּלְהִים מַלְּלֹוֹת I delight in goodness, and not sacrifice in the knowledge of God More than in burnt-offerings.

6. Before an infinitive, 39 signifies a) on this account that, because; comp no. 2. f. Deut. 7, 8 מַאַתַּבָּת דֵי אָחָכֵם be cause Jehovah loveth you. b) Most frequently, so as not, so that not, lest, with a negative sense, from the signification of receding (no. 3), after verbs which in any way imply restraint, hindrance, etc. e. g. verbs of restraining, בְּיָלָא Num. 32, 7; of guarding, of caution and care, Pa. 39, 2. Gen. 31, 29; of dehorting Is. 8, 11; of rejecting 1 Sam. 8, 7; of shutting up Is. 24, 10. Zech. 7, 12; (comp. Gen. 27, 1. Ps. 69, 24;) of dismissing Ex. 14, 5; of forgetting Ps. 102, 5. Is. 49, 15. Thus Num. 32, 7 wherefore turn ye the heart of the children of Israel מַשָּבֹר צֵּל־תַאָּרֶץ from going over, etc. i. e. so that they go not over. Gen. 27, 1 his eyes were dim אר so that he could not see. Is. 49, 15 can a woman forget her sucking child אורקם בּן־בִּטְנַהם so as not to have compassion, etc. So Is. 54, 9 I have sworn חלבה not to be wroth with thee, i. e. the oath restrains me from it.—In this sense, a noun is often found instead of the inf. and then 12 is for the fuller מחרוח; so 1 Sam. 15, 23 he hath rejected thee קַּמְלֵק, from being king, i. e so that thou art no longer king. Jer. 48, 2 we will destroy it מַנּוֹי so that it shall be no more a nation. Is. 52, 14 ២ មក្កា កក្កាញ់ disfigured so as to be no man, so as scarcely to have the appearance of a man. Also Is. 17, 1. 23, 1. 25, 2. Jer. 2, 25. 1 K. 15, 13. Job 34, 30. c) Of time, e. g. from which, since, see no. 4. a. Is. 44, 7 since I created the ancient people. Num. 24. 23. Job 20, 4. 1 Chr. 8, 8. 2 Chr. 31, 10. Also after, when, see no. 4. c. Ps. 73, 20.

7. Once אָם is found as a Conjunction before the future, i. q. Syr. ? בּבּׁ, Arab. בּבֹּּ, in the sense of lest, comp. no. 6. b. Deut. 33, 11 מְּבִּיְּבְּּרְבִּּרִּ אָּן, Sept. שִּגְּ מִׁמִמֹיִמָּסִיִּדְמִנִּ, Vulg. non consurgant. Comp. Lehrg. p. 636.

(מִלְמַנִים , מִלְמַנִּים , מִלְמַנִּים , מִלְמַנְּים , מִלְמַנְּים , מִלְמַנְּים , מִלְמַנְּים , מִלְמַנְּים מִלְמֵּדְלָח in certain forms, as מִלְמֵי , לְמַר , לְמַר , לְמַר , לְמָר , לְמָר , irely to the Lat. inde for de-in. It is put for 70 in the signif. no. 3. a-d, marking a terminus a quo, from; so of place, פְּמֵרָחוֹף from afar Job 26, 3. 39, 29; also of time 2 Sam. 7, 19. 2 K. 19, 25. לִמְבֶּן צַשִּׂרִים שֵׁנַה וּלְמַשָּה 23, Chr. 27, 23 from twenty years old and under. 1 Chr. 17, 10. Mal. 3, 7.-Most frequently followed by יְבֶר or יְבֶר, from-to, even to, Zech. 14, 10. Mic. 7, 12; of time, Judg. 19, 30. 2 Sam. 7, 6. Jer. 7, 7. Also i. q. שhether—or, 2 Chr. 15, 13 חשָּׁשִׁ ה whether man or woman. Esth. 1, 20; and so with a negative particle, neither -nor, Ex. 11, 7. 2 Sam. 13, 22.-Here however does not belong לִּמְבֵּרת Num. 18, 7, nor למחת ל 1 K. 7, 32, which are for מְּהַחֶּח לְּ, מְּהָּדְּח, including the idea of motion to a place; comp. אל־מחוץ.

i. q. בַּזְים, pr. from with, from near ty any person or thing, Syr. حقّ من عند، hence genr. from, of a terminus a quo, 1 K. 6, 33; espec. after verbs or nouns of departing or sending from any place, Gen. 8.8. 26. 31; also of receiving Job 2, 10; of buying Gen. 17, 27. 23, 20; of asking from any one 1 Sam. 1, 17; of performance from (by) any one, Ex. 29, 28 this shall be to Aaron a perpetual statute מאח בנר רש from the children of Israel, i. e. to be performed by them. Josh. 11, 20 מֵאֵק דָר הֲרְּהָה from Jehovah is this. Ps. 22, 26 מאחה החלים from thee is my song, i. e. I owe to thee my deliverance, the cause of my song. In Is. 54, 15 ים is for מאחר v. 17; see in א II.-In Is. 44, 24 Keri, מַאָּמִי is i. q. Gr. מֹאֹ έμαυτοῦ John 5, 30, of myself, by my own authority, Arab. هر. عندي, Syr. . Heb. بويات Hos. 8, 4. Comp صح ومحم on this idiom Gesen. Anecdota Orientt. I. p. 66.

2. from out of, pr. proceeding out of etc. Hence: a) Of the author, from whom as a source any thing proceeds after the passive, Ezra 4, 21. b) Of the moving cause, motive, on account of because of, Dan. 5, 19; פְּרָדִּר because Dan. 3, 22. c) Of a rule or law according to which any thing is done, Ezra 6, 14. 7, 23. Hence בב of a truth, in truth, truly, Dan. 2, 47; פון ראוים of a certainty, i. e. certainly, Dan. 2, 8 Comp. Gr. éx as used in periphrasis for adverbs, e. g. έξ έμφανοῦς i. q. έμφανῶς, & Toov.

3. from, with the notion of receding, departing, see Heb. 79 no. 3; hence to require pur. shment from any one. Ezra 7, 26; to be in fear of any one Dan. 5, 19. Of time, from a time onward, Dan. 4, 23 [26]. Ezra 5, 12.—Often followed by other prepositions, e. g. פָּן לְנָת i. q. Heb. מַצָם, מָצָת, see מָּלָת, פַּלָּת i. q. Heb. מִלְּזַנֵר, מִפְּנֵר. ים אדרן i. q. קאָן from then, from that time, see אַדְרָיָּ —Here too belongs the privative or negative signification, on which see in Heb. מָן no. 6. b. Dan. 4, 13 לבבה פן אַנְשׁא יִשׁנוֹן his heart shall be changed from a man's heart, i. e. so as to be no longer the heart of a man.

4. Comparat. above, more than, Dan. 2, 30.

מְנָא Chald. see מְּנָא

קלאות parts, plur. of קיָא q. v.

i. q. בְּרָכָּה no. 3, a song, espec. of derision, a satire, Lum. 3, 63.

הָּיָהָ Chald. f. tribute, i. q. Chald. מְלְנָה

בּקרַעָּ Chald. m. i. q. Heb. בְּקָבָּת, the Dag. being resolved in the Chaldee manner into ב. R. בְּיָב, fut. בִּיָבָי.

- 1. knowledge, Dan. 2, 21. 5, 12.
- 2. understanding, intellect, Dan. 4, 31. 33.
- † דְּיִטְיִּלְ fut. דְּיִבְיִה, pr. to divide out, to measure out; kindred are בְּיִים and דְיִבָּים. Comp. by transpos. Gr. צּיִנְשִּים.—In Kal
- to allot, to appoint, c. . Is. 65, 12.
 to number out, to count, e. g. money
 K. 12, 11; the stars Ps. 147, 4; the dust Gen. 13, 16. Num. 23, 10; s people

אין a census 2 Sam. 24, 1. 1 Chr. 21, 1. 17. 27, 24 (c. ב). 1 K. 20, 25 and number thee an army, etc. Part. רובים the numberer, counter, i. e. inspector of flocks, Jer. 33, 13.—Chald. and Syr. בולים id.

NIPH. pass. of Kal no. 2, to be numbered, Gen. 13, 16. 2 Chr. 5, 6. Ecc. 1, 15; to be numbered with, c. 73 Is. 53, 12.

Piel מְּנֵה, fut. apoc. יְרָפֵּן, imp. apoc. gr. Only in the later Heb.

1. to allot, to appoint, i. e. to divide out to any one, Dan. 1, 10; with \$\dagger\$ of person, Dan. 1, 5. Job 7, 3.

2. to appoint, i. e. to constitute, to prepare, spoken of God, Jon. 2, 1. 4, 6. 8. Followed by a finite verb מֹסְילֹּהָנְעָּהָ, Ps. 61, 8 מַּןְּ בְּנְצְרֶהְ appoint (cause that) they may preserve him. With בַּן, to appoint over, to set over, Dan. 1, 11.

PUAL pass. to be appointed, to be set over. 1 Chr. 9, 29.

Deriv. מְנָה, מְנָה, pr. n. מְנָה, and the four following.

Dan. 5, 26 God hath numbered thy kingdom, i. e. the years of thy reign. Part. pass. እንግ v. 25. 26.

PA. אָתֵי, to constitute, to appoint to an office, Dan. 2, 24. Ezra 7, 25; c. פֿל over Dan. 2, 49. 3, 12. Imper. קונ Ezra 7, 25. Deriv. קונן.

portion, number; spec. manch, mina, Gr. µva, (Syr. בנים, Arab. مُدَاف,) a weight of a hundred shekels, as we may gather from 1 K. 10, 17. 2 Chr. 9, 16.—Another and somewhat obscure specification is given Ez. 45. 12: twenty shekels, twenty-five shekels, fifteen shekels, shall be your mina; spoken either of a triple mina of 20, 25, and 15 shekels; or of a single mina of sixty shekels, distributed into three parts, 15+20+25. The latter is best.

, קינוֹית f. (r. קינוֹית) constr. קינוֹית, plur. קינוֹית, e. suff. Kamets impure קינוֹיתיק Esth. 2, 9.

1. a part, portion. Ex. 29, 26. Lev. 7, 13; mostly of food, 1 Sam. 1, 4. 5. 9, 23. ការដ្ឋា ១៦ដូ to send portions from a feast, Neh. 8, 10. 12. Esth. 9, 19 22.

2. a lot, i. q. בְּלָם, Jer. 13, 25. Arab.

סְלֶח only in plur. מֹנִים parts, i. e times, Gen. 31, 7. 41. R. מַנָּח.

אָרָּאָ m. the driving of a chariot, 2 K 9, 20. R. אָיָה.

to flow,) a fissure, cleft, in mountains or rocks, hollowed out by the water; such were used by the Israelites in times of distress as dens, recesses, retreats, once Judg. 6, 2.

m. (נד. מיד.) a nodding, shaking. Ps. 44, 15 מְנוֹר רֹאִטׁ a shaking of the head, i. e. concr. one at whom men shake the head, an object of derision.

קנוּחַיְכִּר m. (r. נוּחַ plur. c. suff. קנוּחַיְכִּר Ps. 116, 7.

1. a resting, a settling down in a fixed place; e. g. of the ark 1 Chr. 6, 16 [31]. See the root Kal and Hiph. no. 1.

2. rest, quiet; מְצָּטְ to find rest Gen. 8, 9. Is. 34, 14. Lam. 1, 3; comp. Deut. 28, 65. בְּעָל מִי מַבְּאָ to seek rest for a female, sc. in matrimony, Ruth 3, 1; comp. Liv. 3, 45.

3. Manoah, pr. n. of the father of Samson, Judg. 13, 2 sq.

היים f. also בְּלְהָים Gen. 49, 15 (ד. 13) c. suff. היהואים, והיהואים Is. 11, 10; plur. היהואים Is. 32, 18.

1. a resting, a settling down for rest (comp. rm. ho. 1); hence, 'place where any thing settles down;' Zech. 9, 1 the oracle of Jehovah is against the land of Hadrach, and Damascus is the resting thereof, i. e. Damascus is the place where it settles down, on which it rests; comp. Num. 11, 25. 26. Is. 11, 2.

3. place of rest. resting-place, Num. 10.33. Mic. 2, 10. Plur. Is. 32, 13. Spec of the temple, as the abode of Jehowah

חודים m. (r. פון a child. offspring. Once, Prov. 29, 21 when any one bringeth up his servant delicately from childhood, וְאַחַרְיחוֹ רְחְיֵּח בְּמִוֹן he will afterwards be as a child. So the Heb. intpp. and many early commentators. Others, abstr. condition of a child.

סְׁנְוֹסְ m. (r. כּוֹס c. suff. מְנִוּסְיּ 2 Sam. 22, 3; see Lehrg. p. 161.

1. flight, Jer. 46, 5.

2. refuge, i. e. place of flight or retreat, Ps. 142, 5. Job 11, 20. al. Of God as the refuge of man, 2 Sam. 22, 3. Jer. 16, 19.

לייסה fem. of the preceding, flight Lev. 26, 36. Is. 52, 12.

קנור m. (ניר. יבי) a yoke, jugum, pr. a ploughman's yoke; hence trop. מְנִיר אַרְנִים jugum textorium, a weaver's beam, 1 Sam. 17, 7. 2 Sam. 21, 19. Syr. id. Arab. نِينُ jugum aratorium, jugum textorium. But in this latter signif. Syr. and Arab. have more commonly مِنْوَالْ , نَوْلْ , نَوْلْ , نَوْلْ , with r softened.

and קליקה (r. אייב) a candlestick, candelabra; spoken of the great chandelier in the tabernacle, Ex. 25, 31 sq. 30, 27. 37, 17. 40, 4. 24. al. Plur. of the candelabras in the temple, 1 K. 7, 49. 1 Chr. 28, 15. Jer. 52, 19. Arab. (a)

m. plur. (r. נְיֵר , Dag. euphon.) princes, i. q. קוֹרָרם, Nah. 3, 17.

יש obsol. root, Arab. בּבְּים I, II, ש מֹשׁ I, II, ש give, to bestow, pr. to divide out, to d's tribute, kindr. with מָנָן, מָנָן Hence

לְּנְחָה f. constr. מְנְחָה, c. suff. מְנְחָה, plur. c. suff. מְנְחוֹחָה Gen. 32, 14.

1. a gift. present, Gen. 32, 14. 19. 21. 43, 11. 15. 25. 26. al. Espec. of presents offered to nobles and kings, Judg. 3, 15. 1 Sam. 10, 23. 2 Chr. 17, 5. 11. Ps. 45, 13. Is. 39, 1. 1 K. 10. 25.

2. tribute, which was extracted from a subject nation under the milder name of a present, see Diod. Sic. 1. 58. So 2 Sam. 8, 2. 6. 1 K. 5, 1 [4, 21]. 2 K. 17, 4. Ps. 72, 10.

3. an offering to God, a sacrifice, Is. 1, 13. 1 Chr. 16, 29. Spoken espec. of a bloodless offering, meat-offering, opp. to הבין a bloody sacrifice; it consisted of flour, meal, or cakes, with oil and frankincense, and was burned upon the altar either by itself or in connection with the bloody sacrifice; so Lev. 2, 1. 4. 5. 6. 6, 7 [14] sq. 7, 9. al. Hence הביים הביים להביים ל

רְּהְיָהְ Chald. i. q. Heb. no. 3, Dau 2, 46. Ezra 7, 17.

. מנוחה see מנחה

DDDP (consoler, r. DD) Menahem, pr. n. of a king of Israel, r. 772-761 B. C. 2 K. 15, 17-22. Sept. Μαναήμ, Vulg. Manahem.

קיבות (rest, r. יוים) Manahath, pr. n. a) Of a man Gen. 36, 23. b) Of a place otherwise unknown 1 Chr. 8, 6.

 in the Koran, Sur. 53. 19. 20. See on these points, Comm. on Is. l. c.

1. Τ΄ Jer. 51, 27, Minni, pr. n. of an Armenian province, coupled with ΤΕΡΕΝΕ. According to Bochart, Phaleg lib. I. c. 3. p. 19, 20, it is i. q. Μινυάς, a region of Armenia, Nicol. Damasc. ap. Jos. Ant. l. 3. 6; perh. the region of the Manavusai near the centre of Armenia, see St. Martin Mém. -sur l'Arménie I. p. 219.—For Ps. 45, 9, see in 12 no. 2.

II. מָּנִי poet. for מְנִיּל with Yod paragogic, Judg. 5, 14. Is. 46, 31; see יִם init. For the form מָנִי 18. 30, 11, see po. 1.

בניות see , מניות.

פון see , כונים.

פיפרן see , מליםין.

קרָלְ Chald. m. number, Ezra 6, 17. Syr. מَدَبُرُا R. תִּיִם,

קברת (r. בְּבֶּית) Minnith, pr. n. of a place in the territory of the Ammonites, Judg. 11. 33. Hence wheat was brought to the Tyrian market, Ez. 27, 17.

תונֶלָם m. (r. תְּלָבֶּה once in Job 15, 29 מִנְלָם c. suff. בּבְּלָם their possessions spread not abroad m the land, i. e. their flocks. Thus usually; but the root הֹבְּי is very doubtful, see in art. בּבְי —The reading בּבְי is also doubtful and we ought perhaps (with one Ms.) to restore בּבְּבּי from הַבְּבִי i. q. אַבָּי, their fold, poet for their flocks.

ישׁב obsol. root, Arab. הֹב to divide out, to allot. kindr. with מָּנְם and בְּנַנְת —Hence מָנָת, constr. מָנִית, and pr. n. מָנִית, מָנִית, and pr. n. מָנִית, מָנִית מָנִית.

* בְּבָנֵל fut. יְפְנֵנֵל, to keep back, to withhold, to restrain. Arab. oid. Chald. id. The primary syllable is 33, which has a negative power, see r. *1.—Construed: a) With acc. of thing and פרן of pers. to withhold from any one; Gen. לוס, 2 אָשֶׁר מָנֶד ממֶּךְ פַּרָי בָשֵׁן who hath withheld from thee the fruit of the womb. Job 22, 7 thou hast withholden (קַּמְנַלָּד) bread from the hungry. 2 Sam. 13, 13. 1 K. 20, 7. Prov. 3. 27. Neh. 9, 20. Am. 4, 7. al. Rarely with > of pers. Ps. 84, 12; absol. Ps. 21, 3. b) With acc. and 10 of thing, to restrain or withhold from מוניד קולה מבכי any thing. Jer. 31, 16 refrain thy voice from weeping. 48, 10 שלב חרבו מבם who keepeth back his sword from blood. Prov. 1, 15. So with 12 before an infin. 1 Sam. 25, 26. 34 מובני מחרע אחף; also concisely. Jer. 2, 25 מְיָחָף withhold thy foot from being unshed, see in 10 no. 6. b.-But to withhold a person from a thing is the same as to withhold any thing from him, as in lett. a. So Num. 24, 11 the Lord hath kept thee פנצה יי מפכוד back from honour, i. e. hath withheld honour from thee. Job 31, 16. Ecc. 2, 10. —Absol. Ez. 31, 15 אַמְנַג מַחַרוֹחֵים *I re*strained the floods thereof. Prov. 11, 26. Job 20, 13.

NIPH. to be withheld, restrained; e. g. the rain Jer. 3, 3; with 79 of pers. Job 38, 15; 79 c. infin. Num. 22, 16.

Deriv. pr. n. יְמְנֶג , יִמְנָג.

בּיְלְעֵּיל m. (r. נָצֵל) a bolt, bar, Cant. 5, 5. Neh. 3, 3. 6.

m. id. Deut. 33, 25.

m. plur. dainties, delicacies, Ps. 141, 4. R. בַּכָּם מּרָנְבַּיּרם

תְּבְּעֵיבְּעִים m. plur. (r. בּיִּבּי) Vulg. sistra, 2 Sam. 6, 5; a musical instrument or rattle, which gave a tinkling sound on being shaken; so Gr. σείστομ, from σείω. The sistrum was used in Egypt in the worship of Isis; see the description and figures of it in Wilkinson's Mann. and Cust. of the Anc. Egyptians II. p. 323 sq.

הנקידת f. (r. הף: q. v.) only in plur. בנקידת sacrificial dishes, bowls for libation. Ex. 25. 29. 37, 16. Num. 4, 7.—Syr.

ינל see בינאם for בנלאת, see בנלאת Hiph.

מנירה see מִלְרָה.

נו (who makes forget, r. ישָּׁיִם (see Gen. 41, 51,) pr. n. Manasseh, Gr. Maraσσῆς. a) The son of Joseph, adopted by Jacob, Gen. 48, 1 sq. For the territories of the tribe of Manasseh, which were partly beyond and partly on this side the Jordan, see Num. 35, 39 sq. 34, 14. 15. Josh. 13, 29–32. 17, 7 sq. Patronym. ישְׁיִּשׁ Manassite, Deut. 4, 43. b) A king of Judah, r. 699–644 B. C. son of Hezekiah, and notorious for his

idolatry superstition, and cruelty towards those who worshipped God, 2 K. 21, 1-18. 2 Chr. 33, 1-20. c) Judg. 18, 30 Cheth. d) Ezra 10, 30. e) v. 33.

בּיבְים f. (for אַבְּאָם, רְּבָּאָם, ר. הַּיָם) constr. בְּיִבְים; plur. הַּיִּאָם Neh. 12, 44, and בְּיבִּים 12, 47. 13, 10, (Kamets impure,) a part, portion, 2 Chr. 31, 4, comp. v. 3. Ps. 63, 11 בְּיבִּים the portion (prey) of foxes. Ps. 11, 6 a scorching wind is בּיָב the portion of their cup, i. e. is poured out to them. 16, 5. So of portions of food, Neh. l. c. Syr. בוֹב id.—For the form see Lehrg. p. 509, 606.

סְיָּם m. one pining, consumed, sc. under calamitics, one afflicted, Job 6, 14. R. פָּפָם, see Niph. lett. b.

m. plur. מַפִּרם, tribute; commonly derived from r. bon to pine away, because tribute is 'a consuming of strength,' confectio virium, which is hardly tolerable. Better to regard on as contr. from ben tribute, tax, from r. to number, like fem. הסס number. for moan. Instances of the letters ks or \$ at the end of words being softened by dropping the k, exist in multitude in Greek and Latin, as Ajax, Alas; pistrix, pistris, nloveis; öpris, Dor. öpris; mixtus, mistus; sestertius for sextertius; also of x and ss between two vowels, like Heb. micsa, missa; Ulixes, Ulysses; μαλάσσω, malaxo; further, maximus and Ital. massimo; Alexander and Alessandro.-Spoken mostly of tribute to be rendered in service, tribute-service, fully י מס עבר 'tribute of one serving' 1 K. 9, 21; and concr. of a levy of men as labourers; 1 K. 5, 27 [13] and king Solomon let come up a levy (DE) out of all Israel. and the levy (out) was thirty thousand men; comp. 9, 15. 2 Chr. 8, 8. Frequent in the phrases: חַרָה לְפַס Deut. 20, 11. Judg. 1, 30, 33, 35, Is, 31, 8, also לַמְס עֹבֵר Gen. 49, 15. Josh. 16, 10, to become subject to tribute-service. So לַמָּס Josh. 17, 13 פּאָם לַמָּס Judg. 1, 28, and אַס מַל Esth. 10, 1. to impose tribute-service upon any one. Also שַּׁשֵּׁר the prefect over the tributeservice,' tribute-master, 2 Sam. 20, 24. 1 K. 4, 6. 12, 18; plur. מַּבֶּר מָפָּרם service-masters task-masters, Ex. 1, 11.

מַסָב m. (r. סָבָב c. suff. יִּבְּסִבְּיִת plu מֵסָבּר, constr. מָסָבּוּת

1. Subst. consessus, triclinium, divas of the orientals, i. e. a company of persons seated round about a room, Cant. 1, 12. Comp. r. 220 1 Sam 16, 11.

2. Adv. round about, 1 K. 6, 29. Plus niapp id. Job 37. 12.

3. Plur. constr. as Prep. round about 2 K. 23, 5 מְּסֵבֶּר רְרּנְּשֶׁלֵם round about Je rusalem.

יסְבֶּר m. (r. סָבֶּר) pr. part. Hiph 'shutting up ;' hence

Of a person who shuts up, closes, etc. a locksmith, smith, artisan, 2 K. 24
 14. 16. Jer. 24, 1. 29, 2.

2. That which shuts up, a prison. Ps. 142, 8. Is. 24, 22. 42, 7.

מסגַּרָת f. (r. סָגַר c. suff. זְּמְבֶּנֶּרָת plur. מְסְגָּרִת.

1. close places, i. e. strong-holds, poet. of fortified cities, Ps. 18, 46. Mic. 7, 17.

2. a border, margin, so called as surrounding and enclosing any thing Ex. 25, 25 sq. 37, 14.

3. 1 K. 7, 28. 29. 31. 32. 35. 36. 2 K. 16, 17, ornaments on the brazen stands or pedestals of the lavers, which appear from v. 28. 29. 31, to have been square shields decorated with sculpture upon the four sides of the stand.

שְׁלֵּשׁת m. a foundation, sc. of a building 1 K. 7, 9. R. יָּכֵּר, in the manner of verbs שָׁלָּה.

קסְרְרּוֹן m. (ר. סְרַר m. (סְרַר a porch, portico, so called from the rows of columns which inclose it; comp. מָבֶּר, row. Once Judg. 3, 23, where it is the open gallery or balcony, from which there was access to the מְבִּירִם or private apartment.

* TÇÇ i. q. doğ and döğ, to melt, to flow down. Chald. xçç, Syr. Indedissolutus est, computruit; Eth. And to melt.

ימפּה (ר. מְּפָׁה) constr. הַפָּשׁ, plur.

1. temptation, trial, e. g. a) Of men from God, viz. the mighty works of God intended to excite and prove the faith of his people, Deut. 4, 34. 7, 19. 29, 2. So too when these consist of calamities sent upon them; hence calamity, evil. Job 9, 23; so πειφασμός in N. T. b) On the other hand, temptation of Jehovah is i. q. complaint, murmuring against him, Ps. 95, 8.—Hence

2. Massah, pr. n. of a place in the desert, Ex. 17, 7. Deut. 6, 16. 9, 22. 33, 8.

תְּלְתָּהְ m. (r. תְּלָהָה) a covering, veil, for the face, Ex. 34, 33. 34. 45. So all the versions and so the context seems to demand; and Jarchi remarks that מסרו is used also in the Gemara of a veil.

קים f. for קשוקם, a hedge, thornhedge, Mic. 7, 4. R. פוּה.

m. (r. נְּפָם) a keeping off, removing, sc. of people, a crowd, 2 K. 11, 6.

י מְסְקוֹר m. (r. סְתֵר, trade, traffic, 1 K. 10, 15.

דוֹה root is widely spread both in the Semitic and Indo-European languages, and also in the Slavic. See Arab. האבים, היים, הי

a perverse disposition.—Spec. to minimine, i. e. to prepare it with spices, Prov 9, 2.5. Is. 5, 22. So the Mishna, Maaser Sheni 2, 1; see fully in Thesaur. p. 808 Deriv. 1022, and

75, 9. Comp. in 23.

קּסְכָּה f. (r. סְכַּבְּ) a covering, that with which one is covered, Ez. 28, 13.

I. מַפְּבָּה f. (r. מְפָּבָן I) constr. בְּפָבָּה plur. c. suff. בְּפָבָּה; a pouring out, effusion.—Hence

1. fusion of metals; e. g. אַבְּלָ מַּסְרָה molten calf Ex. 32, 4. 8. הַּבְּלָ מַסְרָה molten gods Ex. 34, 17. Lev. 19, 4. Spec. a molten image, Deut. 9, 12. Judg. 17, 3. 4. al. sæp.

2. a truce, league, σπονδή, made with libations, Is. 30, 1.

II. מַּמַּכְה (r. נְסָהְ II) a covering, Is. 25, 7. 28, 20.

אייבילים m. (r. ביס no. 4) poor, needy, wretched, Ecc. 4, 13. 9, 15. 16. Chald. id. Syriac ביס היס, Arab. ביס היס, Eth. היס, Hence the new verbs היס, to make poor. Several modern languages have adopted this word prob. through the Arabic, as Ital. meschino meschinello, Portug. mesquinho, abstr. mesquinhez. Fr. mesquin, abstr. mesquinerie. Hence

הַלְּבֶּנְרָתְ f. poverty, misery, Deut. 8, 9 See the preced. art. רוֹסְבְּנִים f. plur. stores, magazines, by transp. for a form בְּיבְנִים from r. בַּיבָּט from r. בַּיבָט from r. בַיבָּט fr

וֹ מַכְּבָּת f. (r. נָסָהָ II) thread, the warp, in weaving, Judg. 16, 13. 14.

מְּסְכָּה f. (r. סְלֵבל constr. מְסְלָּה, plur. מְסִבּּׁה.

1. a raised way, causeway, highway, for public use, Judg. 20, 31. 32. 1 Sam. 6, 12. Is. 40, 3. 49, 11. Jer. 31, 21. al. Ps. 84, 6 בַּבְבָּה הוֹלָּבְה in whose hearts are the ways sc. to the sanctuary, comp. v. 7.8. Poet. of the paths of locusts Joel 2, 8; of the courses of the stars Judg. 5, 20. —Trop. way of life Prov. 16, 17.

a staircase, stairs, i. q. τορό, 2 Chr.
 11; Sept. ἀνάβασις. See Biblioth.
 Sac. 1846, p. 612.

ים מְּכְלּדְּל m. (r. לְּכָּל a raised way, highway, Is. 35. 8.

שַּׁמְבִּרִים m. (ר. מַסָּר) only in plur. בּסְבָּרִים Is. 41, 7, מַסְבִּרוֹם Jer. 10, 4, also מַסְבִּרִים 1 Chr. 22, 3, מַסְבִּרִים 2 Chr. 3, 9, nails; comp. Arab. בַּסְבָּרוֹם trop. Conce written with m, i. e. mails the words of the wise are... nails fastened, i. e. they sink deep into

* בְּיֵלְ to melt, to flow down; in Kal once trop. of a person wasting away by disease, Is. 10, 18.—Chald. באָם, Kindred are הַטְּבָּ, מַאָּבָ, also שׁלֹשׁ to dissolve, to macerate; comp. too r. אִזֹב, בּוּגֹּג

the heart.

Niph. מָמֵל and מָמַל and מָמָל and מָמָל; fut. קָּמָּס; inf. מְּמָּס 2 Sam. 17, 10; part. אם Nah. 2, 11; to melt, e. g. as manna Ex. 16, 21; wax Ps. 68, 3; hyperb. of mountains flowing with blood Is. 34, 3. Judg. 15, 14 the bands melted from his hands were loosened and fell from his hands. Of diseased or mangy cattle and flocks 1 Sam. 15, 9.—More freq. trop. to melt, to faint. a) For fear, 2 Sam. 17, 10. Mic. 1, 4. Ps. 97, 5; often of the heart, Deut. 20, 8. Josh. 2. 11. 5, . al. The primitive force of this construction is preserved in Josh. 7, 5: the heart of the people melted נַרָּחָר לָמֶרָם and became as water b) For grief, sorrow, Ps. 22, 15. 112, 110. Comp. Ovid ex Ponto 1. 2. 57: "sic mea perpetuis liquescunt pectora curis, Ignibus admotis ut nova cera solet."

Hiph. causat. of Niph. lett. a, to make faint-hearted, to discourage, Deut 1,28 Deriv. ออุ, ออุลู.

ອອຸຊີ m. (r. ອອຸງ) 1. a stone-que ຈາກ see the root Hiph. no. 3. 1 K. 6, 7 ງສຸ ອອຸຊີ ກອຸຊີຟ້ stones whole (not hewn) from the quarry; comp. Heb. Gr. § 112. 1. n Sept. ມີເປີຍເຊ ຂໍ້ຂຸດຄາດພວເຮ ຂໍດູ ຊຸດ ຄົຊ.

2. a dart, arrow, Job 41, 18. Aral عنزع id. from عنز attraxit s. tendit ar cum, Kor. 79. 1; the letters b and t be ing interchanged. See Thesaur. p. 892

תְּלְּעָד m. (r. סָבֵּר) a support, balustrade, 1 K. 10, 12; comp. 2 Chr. 9, 11.

בּיְםְּשָׁרָ m. (r. בְּיַבֶּי) constr. בְּיַבְּיִּבְ, c. suff. בְּיִבְּיִבְּי Ps. 30, 12, wailing, lamenta tion, Gen. 50, 10. Am. 5, 16. 17. al. Sep κοπετός.

እንኮንግ m. (r. አድር) fodder for cattle Gen. 24, 25. 32. 42, 27. 43, 24. Judg. 19, 19.

กกุษอุตุ f. i. q. กกุษอุ q. v. scurf, scab, an eruption not dangerous, Lev 13, 3. 7. 8. R. กษุตุ.

ΠΠΡΟΣ f. plur. (r. ΠΕΟ) cushions, quilts, mattrasses, so called from being sprend, Ez. 13, 18, 21. Symm. ὑπαυχένια, Vulg. cervicalia.

י מְסְפֶּרָם m. (r. מְסְפָּרָם; constr. מְסְפָּרָם, c suff. מְסְפָּרָה; plur. constr. מְסְפָּרָם.

1. a telling, narration, Judg. 7 15 comp. the root in Pi.

2. number, Num. 1, 2. 9, 20. al. seep

Freq. in acc. adverbially for: according נס פר נשמרכם to the number, Ex. 16, 16 בקפר נשמרכם according to the number of your persons. Job 1, 5. Elsewhere, like Gr. ἀριθμῷ, αριθμόν, used pleonast, with numerals, מצ 2 Sam. 21, 20 קטורים ואָרָבּע טְסָפָּר שרן בְּסְפַּר wenty-four in number.—Hence אֵרן בְּסְפַּר Gen. 41, 49. Cant. 6, 8, לָאֵין מְסָפֶּר 1 Chr. 22, 4, and בר־אֵרן מִסְפַּר Job 5, 9. 9, 10, without number, innumerable. Contra, אָנְשֵׁר מִסְפָּר, מְחָבּר מָסְפָּר, men of number, i. e. few, easily numbered, Gen. 34, 30. Deut. 4. 27. Ps. 105. 12. Jer. 44, 28. 1 Chr. 16, 19; and by apposit. יָמִים מִסְאַר days which are a number, which may be numbered, few, Num. 9, 20. In Deut. 33, ה מְחַרוּ מְחַבּר a negative particle is implied from the preceding clause, so as to translate: and let not his men be a number, i. e. let them be many, innumerable. Comp. Arab. ايام معدودات dies numerati, i. e. few, Kor. 2. 180.

3. Mispar, pr. n. m. Ezra 2, 2; for which מְּסְפֶּרֵת Neh. 7, 7.

מְּסְבֶּרָת *Mispereth*, pr. n. m. see in מָּסְבּ no. 3. R. מָפַר.

* רֹבְי a doubtful root, found only twice, Num. 31, 5. 16; prob. i. q. רֹבְי (or perh. יוֹם q. v.) to separate, to separate oneself. Hence in Kal, Num. 31, 16 רְבִי בַּרִיבְּעֵל בֵּרִיוֹם to fall away treacherously from Jehovah, i. q. אַבָּל בַּרִיבְעל בַּרִיוֹם which occurs in the parallel passages Num. 5, 6. 2 Chr. 36, 14. Ez. 4, 13; unless perhaps the same reading is to be restored in Num. l. c.—Others: to venture defection from Jehovah. comp. Syr.

Niph. Num. 31, 5 'מַבְּלְפֵר יִמְיֹלְפֵר יִמְיֹלְפֵּר יִמְיִלְפֵּר יִמְיִלְפֵּר יִמְיִלְפִּר יִמְיִלְפִּר יִמְיִלְפִּר יִמְיִּלְפִּר יִמְיִלְפִּר מְמִּלְפִּר מְמִילְפִּר מְמִילְפִּר and there were separated (set apart) out of the thousands of Israel, a thousand for every tribe, as Saadias well renders. More freely Onk. and Syr. electi sunt. Sept. פּבְּעִלְּרְּאַ מְחַמִּר, perh. from a reading יַבְּפֶּרְרּ יִבְּעָּלְרָּאַ יִיְּמָּתְרּ, or according to the Samaritan usage, in which מַבְּרַ Heb. בַּבְּעָּבְּיִּ

Note. In Talm. so is tradidit, prodidit; Syr. Ethp. accusatus est; neither of which is applicable to the passages in the O. T.

נוֹסְר i. q. מּנְסֶר, admonition, instruction, Job 33, 16. R. בָּסָר.

מיסרות Job 39, 5, see מיסרות.

קּסָׁרֶת f. contr. for מָּמֶרֶת (r. מָּאָ) a band, bond, Ez. 20, 37.

קיחור m. (r. סָחֵר) a hiding-place, refuge, Is. 4, 6.

קְּמְהָרָיוּ, m. (r. בְּמַהְרָיה, plur. c. suff. בְּמַהְרָיה, a hiding-place, lurking-place, Ps. 10. 9 Hab. 3, 14; elsewhere only plur. בְּמַהְרִים, Jer. 13. 17. 49, 10. 'a בְּמַהְרֵים hidden treasures Is. 45. 3. Spec. a place for lying in wait, Ps. 10, 8. 64, 5. Hab. 3, 14; of the dens of wild beasts Ps. 10, 9 17, 12. Lam. 3, 10.

see in r. סָתר Hiph. no. 1.

מעא Chald. see מעא

בְּלְבָּד Chald. m. (רַ. בְּלֵּבְר יִיּרְבְּי Chald. m. (רַ. בְּלֵּבְר יִיִּרְבְּר יִּתְּבְּר יִתְּבְּר יִתְּבְּר עִבְּר יִּתְּבְּר יִתְּבְּר יִבְּר יִתְּבְּר יִתְּבְּר יִתְּבְּר יִתְּבְּר יִתְּבְּר יִתְּבְּר יִתְבְּבְּר יִתְּבְּר יִתְּבְּר יִתְבְּבְּר יִתְבְּבְּרְיִתְּבְּבְּר יִתְבְּבְּר יִתְבְּבְּר יִּתְבְּבְּר יִתְבְּבְּבְּר יִתְבְּבְּר יִתְבְּבְּר יִתְבְּבְּר יִתְבְּבְּר יִּתְבְּבְּבְּר יִתְבְּבְּר יִתְבְּבְּר יִתְבְּבְּבְּר יִבְּבְּר יִבְּבְּר יִבְּבְּר יִבְּבְּר יִבְּבְּר יִּבְּבְּר יִבְּבְּר יִבְּיבְּר יִבְּבְּר יִבְּיִבְּר יִבְּבְּר יִבְּבְּר יִבְּר יִבְּיִבְּר יִבְּיבְּר יִבְּיבְּר יִבְּיבְּר יִבְּיבְּר יִבְּיבְּר יבְּבְּר יִבְּרְר יִבְּבְּר יִבְּרְייִבְּר יִבְּבְּר יבְּבְּר יבְּבְּר יבְּבְּר יבְּיבְּר יבְּבְּר יבְּבְּר יבְּבְּר יבְּבְּר יבְּבְּר יבְּרְיבְּיבְּר יבְּבְּר יבְּבְּר יבְּבְּר יבְּיבְּר יבְּבְּר יבְּיבְּר יבְּיבְּר יבְּיבְּר יבְּיבְּר יבְּבְּר יבְּרְיבְּרְיבְּרְיבְּרְיבְּרְיבְּרְיבְּבְּרְיבְּיבְּרְיבְּבְּרְרְבְּרְיבְּיר יבְּבְּרְיבְּרְרִיבְּיבְּרְיבְּרְיבְּרְיבְּרְיבְּרְי

m. (r. בְּצְבָה הָאָרָטָה) density, compactness. 1 K. 7, 46 בְּצָבָה הָאָרָטָה in the compact soil, prob. clayey.

תבר m. (ר. כבר 1. transit, then place of passing, viz. a) a ford of a stream. Gen. 32, 23. b) A narrow valley, pass, gorge, in mountains, 1 Sam. 13. 23.

2. a passing over, overwhelming; ls. 30, 32 בְּלְיבֶּבֶר מַטֵּח מּפּלְיבְּבָר מַטֵּח so often as the appointed staff shall pass over them, i. e. so often as punishment from God overwhelms them.

קלְבֶּרִה f. (r. קּלְבֶּרָה) plur. מְלְבָּרָה, also (from מְלַבְּרִה) as absol. Josh. 2, 7, and as constr. Judg. 3, 28; i. q. מַלְבָּרָה no. 1, viz. a) a passage, ford, Is. 16, 2. Jer. 51, 32. Judg. 3, 28. al. b) a mountain-pass, gorge, Is. 10, 29. 1 Sam. 14, 4.

ייי m. (r. בְּיבְּלֵהְ constr. מְצִבְּלֵהְ constr. בְּיבְּלֵהְ constr. בְּיבְּלֵהְ constr. בְיבִּלְּהַ Ps. 65, 12, oftener בְּיבָלִה Ps. 17. 5. al.

1. a track, rut, in which wheels roll Ps. 65, 12.—Hence, a way, path. Ps. 140, 6. Prov. 2, 18. al. Often metaph like אָרָה, way or path of life and conduct. Ps. 23, 3. Prov. 4, 11. Ps. 17 F Is. 59, 8. 2. Denom. from לְּבְּלֵים wagon, a wagon-rampart, a defence or bulwark formed of the wagons and other vehicles of an army, 1 Sam. 26, 5. 7. With ה loc. הלְבָּבָּי id. 1 Sam. 17, 20.

HIPH. to make waver, to cause to shake, e g. the loins Ps. 69, 24.

מעד see מעד.

עַרֵר (for מַצְרָרָת q. v.) Maadai, pr. n m. Ezra 10, 34.

ינְרְיָה ornament of Jehovah, r. קבּרְיָה Maadiah, pr. n. m. Neh. 12, 5; for which in v. 17 מוֹבְרְיָה (festival of Jehovah). The passages are consistent if we point the former as מַבְרִיָה.

I. מַבְּיִרִם m. (ר. פָּבָר; only in plur. בּבְיִרִּים, c. suff. מַצְרָיָרָ Jer. 51, 34, also מַצְרָנִּוֹים adv. 1 Sam. 15, 32.

1. delicacies. dainties, Gen. 49, 20. Jer. 51, 34. Lam. 4, 5.

2. delights, pleasures, Prov. 29, 17. Acc. מַבְּרֵבֶּיה as adv. with delight, cheerfully, 1 Sam. 15, 32.

II. מַצְנֵהֹיּת m. by transp. for מַצְרַנּוֹת (r. בַּיבָה) bands, ligatures; Job 38, 31 מַבְרָנּוֹת בִּיבָה the bands of the Pleiades; see in בַּיבָה

בּקבּר m. (r. בְּקַבּר) a weeding-hook, hoe, ls. 7, 25.

ike Arab. שלי V, to be soft, as the skin, soft, tender, as food, from r. מאנ, sindr. perh. are to flow, אים, and also so; see in r. מוא.—Hence

ה. only plur. מַעִּים, constr. מָעָּה, suff. מְצֵיהָ, also מֲצֵיהָ (for מְצֵיהָם) פֿצַירָם Is. 48, 19. See note.

1. the bowels. intestines, 2 Sam. 20, 10.

2 Chr. 21, 15. Jon. 2. 1. Chald. אַנָּאָ the belly, plur. מָבֶר, מָבֶר, Syr. ביב in امعاً .plur مِعَى مَعْعَى , مَعْعَى . testine. id. Eth. AQUT id.—Spec. put for: a) the stomach, the receptacle of the food, Num. 5, 22. Job 20, 14. Ez. 7, 19, comp. Jon. 2, 1. 2. b) the womb, Gen. 25, 23. Ruth 1, 11. Is. 49, 1. Ps. 71, 6. c) As the seat of generative power in the father; whence בצא ממבר ז to come forth out of the bowels of any one, i. q. to be begotten of him, Gen. 15, 4. 2 Sam. 7, 12. 16, 11. d) Trop. like the breast, heart, etc. for the inmost part, as the seat of grief, pity, affection. Job 30 27. Lam. 1, 20. 2, 11. Cant. 5, 4. Is. 16

63, 15; or of piety, Ps. 40, 9. etc.
 the belly, externally, Cant. 5, 14 comp. Dan. 2, 32.

Note. The plur. f. מְצוֹח occurs in the vexed passage Is. 48, 19, which I would explain thus: thy seed shall be as the and the off- וְצֵצֵּצִּגִי מַנֵּיךּ בִּיִּדוֹתָיוּ spring of thy bowels like the offspring of its bowels sc. the bowels of the sea (v. 18). for the fuller בְּצָאָצָאַר מְצוֹתָרי, i. e. like the fishes of the sea generated in its bowels. Plur. מֵצִים is i. q. מֶצִים but the fem. form implies a figurative use. בקילותיו The ancient versions render– incorrectly: as the stones thereof, sc. of the sand. This is hardly supported by referring to the Chald. פָּנָא nummulus, ماعية .obolus, perh. lapillus, and Arab minutim trita res.

י סְנָאָה or מְנָאָה Chald. only in plural i. q. Heb. מְנָאם no. 2, the belly, i. e. the exterior, c. suff. מְנִיהוֹי Dan. 2, 32.

אָבָּין m. (דְּגִּי, i. q. בְּבָּיִן a round of bread, bread-cake, 1 K. 17, 12, comp. v. 13. Hence Ps. 35, 16 בְּבַּיַרְ מָבִּיוֹן scurræ placentæ, cake-buffoons, i. e. parasiles; see adj. בַּבָּיַר Gr. ψωμοκόλακες, κνισσοκόλακες.

י מְעוֹן m. rarely מְצוֹיִן (r. יְצְוֹּיִן אַ Kamets impure, c. suff. מְצִּיִּנִי , מְצִּיִּנִי, plur. מְצִיּנִי , מְצִּיִּנִי , מְצִּיִּנִי , ponstr. מְצִיִּנִי , Dan. 11, 19, c. suff. מְצִיְּנִי , is. 23, 11 (like מִצְיִּנִי , for מְצִיְּנִי , see art. מְיִנִייָּן and Thesaur. p 340); a strong or fortified place, fortress, Judg. 6, 26. Dan. 11, 7. 10. al. fortified cities Is. 17, 9. 23. 4

דָּיִים the fortress of the sea, 1. e. Tyre. Ez. 30, 15. בְּיִבְּיִים the god of fortresses Dan. 11, 38. a deity of the Syrians obtruded upon the Jews, prob. Jupiter Capitolinus, for whom Antiochus built a temple at Antioch, Liv. 41. 20; others Jupiter Olympius, comp. 2 Macc. 6, 2. Liv. l. c. Trop. Ps. 60, 9 Ephraim is יוֹבְּיִי רֹאָשִׁי the fortress of my head i. e. my helmet. Prov. 10, 29 a fortress to the upright is the way of God, i. e. religion, piety. Often of Jehovah, as Ps. 27, 1 Jehovah is the fortress (bulwark) of my life. 31, 5. 37, 39. 43, 2. Is. 25, 4. Joel 4, 16. Nah. 1, 7.

קיבור (breast-band? r. קיבור (breast-band? r. קיבור (קיבור (קיבו

קעון m. (r. קעון) constr. מְעוֹן, c. suff. מְעוֹנוֹ מְעוֹנוֹ ; plur. מְעוֹנוֹ 1 Chr. 4, 41 Keri.

1. a habitation. dwelling, e. g. of God, the temple, Ps. 26, 8. 2 Chr. 36, 15; heaven Ps. 68, 6. Deut. 26, 15. al. Of men Zeph. 3. 7. Also of wild beasts, a den, lair, Nah. 2, 12. Jer. 9, 10. 10, 22. 51, 37.—Acc. in one's dwelling, at home, like תַּבְּיב, 1 Sam. 2, 29. 32.

2. a refuge, Ps. 71, 3. 90, 1. 91, 9.

3. Maon, pr. n. a) A town in the tribe of Judah. southeast of Hebron, Josh. 15, 55. 1 Sam. 25. 2; in its vicinity was the מְדַבֶּר־מְעוֹן 1 Sam. 23, 24. 25. Now Ma'in معين, see Bibl. Res. in Palest. II. p. 193 sq. b) An Arabian tribe coupled Judg. 10, 12 with the Amalekites, Sidonians, and Philistines, and 2 Chr. 26, 7 with the Arabians properly so called; Plur. מְצוֹנִים 2 Chr. I. c. and 1 Chr. 4, 41 Keri. At the present day there exists a town Ma'an, out, with a castle, in Arabia Petræa to the south of the Dead Sea; see Seetzen in Zach's Monatl. Corresp. XVIII. p. 382. Burckhardt's Travels in Syria, etc. p. 437 sq. Bibl. Res. in Palest. II. p. 572.—That the Minæi of Arabia are a different people, has long since been shown by Bochart. Phaleg. II. 23. c) A man, 1 Chr. 2 45.

בית בּנֵל מְעוֹן see מְדִּיל, in הַבָּת מַנֵל מְעוֹן, in no. 12. e. p. 129.

מעונה and קעונה (r. ערן) a habitation, dwelling, Jer. 21, 13; e. g. of Jeho-

vah, the temple, Ps. 76, 3. Also of wild beasts, *len*, *lair*, Ps. 104, 22. Am. 3, 4. Nah. 2. 12. Job 37, 8. al. Of an *asylum* refuge, Deut. 33, 27

קיבים *Meunim*, pr. n. a) See קיבין no. 3. b. b) Masc. Ezra 2, 50. Neh. 7, 52.

קעוֹנחֵי (my dwellings) Meonothai, pr. n. m. 1 Chr. 4, 14.

קעיק m. (r. גוקר) darkness, Is. 8, 22

קְעוֹר m. (r. עוּר II) only plur. קְעוֹרָם pudenda, Hab. 2, 15.

בעות see בעות.

מעד see מְעדוּ.

בְּעַדְיָרָה and בְּעַדְיָרָה (consolation of Jehovah, r. בְּעַדְיָה to console) Maaziah, pr. n. m. 1 Chr. 24, 18. Neh. 10, 9. Comp. in בְּעַרִּאֵל

* מַבְּׁבָּׁ fut. מַבְּבָי 1. i. q. Arab. בּׁבָּׁהּ to be smooth, naked; then, to be polished, to be sharp, see מַבְּים. Trans. בּׁבָּׁה pr. to scrape, to scrape off, (comp. מַבּּים fricuit, also מַבְים, since the letters and are kindred). whence מַבְּים pr. a scrap ing, scrap, and then a little. From this

2. to be little, few; Lev. 25, 16 קְּמֵר מוֹ מְשְׁנְּרִם מְמִים מִשְׁנִים מְשְׁנִים מְשְׁנִים מְשְׁנִים מְשְׁנִים מְשְׁנִים מְשְׁנִים מְשְׁנִים מְשְׁנִים מּצְּמָם בּא according to the fewness of years. Ex. 12, 4. Also to be made few, to be diminished, to vanish away, Ps. 107, 39. Is. 21, 17. Prov. 13, 11. al.

3. to be light, Neh. 9, 32.

comes the denom. signif.

PIEL מַשֵּׁים intrans. i. q. Kal, to becume few, Ecc. 12, 3.

Hiph. דְּמְלֵּים 1. to make small of few, to diminish, Lev. 25, 16. Num. 26 54. 33, 54. Jer. 10, 24 קרְתַּמְלֵינֵינְי lest thou make me (the people) few, bring me to nothing. Ez. 29, 15.

סְעֵם, in pause אָק Deut. 7, 22. al. plur. קינים, pr. a scraping, scrap, see r. מָשָׁם no. 1; hence a little, a few.

1. Subst. a) Absol. a little, not much. it מצט אַטֶּר חָרָה לָהְ 30, 30 מַנט אַטָּר הַרָה לָה was little that thou hadst. Ps. 37, 16. Prov. 16, 8. Hagg. 1, 9. Opp. to הַרֶּבֶּה much Ecc. 5, 11. Jer. 42, 2; 37 Num. 13, 18. Also few, Gen. 47, 9 few and evil have been the days. Josh. 7, 3. 1 Sam. 14, 6. Job. 10, 20. al. With the art. pref. Num. 26, 54. לָּמָשְׁמֵּט, c. לְּ pref. Num. 26, 54. b) With other nouns, e. g. be-33, 54. lore a genit. מעם מים a little water Gen. 18.4. 24, 17. אֶבֶל מֹבֶט a little food 43.2. Also put in the gen. after a noun, as men of fewness, sew men, מְהֵר מְנֵט Deut. 26, 5; עור מעט little help Dan. 11, 34. Joined also with nouns by apposition, Is. 10, 7 בּוֹרָם לֹאַ מְעָם nations not a few, i. e. by litot. many. Neh. 2, 12. Ecc. 9, 14.

3. Adj. rarely, small, few; plur. מְצָשִׁים few, Ps. 109, 8. Ecc. 5, 1.

4. With Prefixes: a) usus in a little, i. e. a) nearly, almost, little is wanting, Gen. 26, 10. Ps. 73, 2. 119, 87. Usus little that, shortly that, for scarcely, Cant. 3, 4. β) Of time, shortly, soon. Ps. 81, 15. 94, 17; quickly, suddenly, Ps. 2, 12. Job 32, 22. Comp. in art. 3 B. 3. fin. γ) i. q. was but intensive, σουν δλίγον, very little, see art. 3 B. 4. Prov. 10, 20. 1 Chr. 16, 19 a few men, yea, was very few. Ps. 105, 12; of space, a very little, 2 Sam. 19, 37. In apposit. Is. 1, 9. 26, 20. Ezra 9, 8.

b) לְּבְבּי (pr. 'according to the fewness,' comp. לְבָבּי) i. q. מְצָם, Hagg. 1, 9. 2 Chr. 29, 34.

adj. fem. מְרָם once Ez. 21, 20 smooth, bare, and hence polished, sharp of a sword, i. q. מְלָם v. 15. 16. R. בַּבָּע no. 1.

ים מַנְטָרה m. (r. קים, constr. מְנָטָה, a vestment, garment, Is. 61, 3.

f. (r. קַפַיֶּ) a cloak, mantle, s. 3, 22. Arab. عُطُفُ and عُطُكُ il. See Schræd. de Vest. mul. Heb. p. 235.

m. (for בְּנִיף, r. בְּנִיף, a heap of rubbish, ruins, i. q. אָר, Is. 17, 1. The prophet here employs an unusual form in allusion to the preceding בְּנִיף.

קּעֵּר (perh. σπλαγχνιζόμετος, comp. מַנֶּהְ (מַנֶּה) Maai, pr. n. m. Neh. 12, 36.

m. (r. מָצֵל) an upper garment, robe, spec. an exterior tunic, fuller and longer than the common one, but without sleeves; that of kings' daughters was with long sleeves. מדיל פסים 2 Sam 13, 18. It was worn by women, 2 Sam l. c. by men of birth and rank Job 1, 20. 2, 12; by kings and princes 1 Sam. 18. 4. 24, 5. 12; by priests 1 Sam. 15, 27. 28, 14. Ezra 9, 3. 5; and especially by the high-priest under the ephod, whence מְעִיל הָאָפוֹר Ex. 28, 31. 39, 22. Comp Ex. 28, 32 sq. Lev. 8, 7. See Braun de Vest. sacerd. II. p. 436 sq. Schræder de Vest. mulierum Heb. p. 267. Hartmann Hebraerin III. p. 312 sq.

מַנְים bowels, see מֵנְים.

1. a place of fountains, watered with springs, Ps. 84, 7; see more under art. እንኳ.

2. a fountain, i. q. 77, Gen. 7, 11. 8, 2. Ps. 74, 15. 114, 8. Joel 4, 18. 2 K. 3, 25. al. Syr. id.—Metaph. source of the highest delight, pleasure, bliss Ps. 87, 7; comp. Is. 12, 3.

1 Chr. 4, 41 Cheth. i. q מְעִינִים, see מָבוֹין no. 3. b.

לְּצַרְ to press, to compress, only Part. pass. 1 Sam. 26, 7 קניהו מְענּכְרה

אָדָּאָן his spear was pressed (i. e. fixed, stuck) into the ground. Hence קיבוּק spoken of an animal emasculated by compressing, bruising the testicles, Lev. 22, 24; Sept. ἐκτεθλιμμένος, Vulg. contritis testiculis.

Pual to be pressed, handled, e. g. the breasts of an immodest woman, Ez. 23, 3.

Deriv. pr. n. מָנוֹדָ, also

and סְצְׁכַם Josh. 13, 13 (oppression) Maachah, pr. n.

1. Of a city and region at the foot of Hermon, not far from Geshur a district of Syria (see אָלָה and אָלָה, 2 Sam. 10, 6. 8. 1 Chr. 19, 6. 7. Josh. 13, 13. Hence the adjacent portion of Syria is called אַרָה אָלָה מַנְּבָּה Syria of Maachah 1 Chr. 19, 6. [It prob. stretched from Mount Hermon eastwards on the south of the plain of Damascus.—R.]—The gentile noun is תַּבְּהָה Maachathite, put also for the people, Deut. 3, 14. Josh. 12, 5. 13, 11. 2 K. 25, 23.—Comp. תַּבְּהַה מֵבְּהַה מֵבְּהַה מֵבְּהַה מֵבְּהַה מֵבְּהַה מִבְּהַה מִבְּהָה מִבְּהַה מִבְּה מִבְּהַה מִבְּהַה מִבְּהַה מִבְּהַה מִבְּהַה מִבְּה מִבְּהַה מִבְּה מִּבְּה מִבְּה מִבְּה מִבְּה מִבְּה מִּבְּה מִבְּה מִּבְּה מִּבְּה מִבְּה מִבְּיּה מִּבְּה מִּבְּה מִבְּיּה מִבְּיּי מִבְּיּי מְבְּיּה מִּבְּיּי מִבְּיּה מִּבְּיּי מִּבְּי מִבְּיּי מִּבְּי מִּבְּי מִבְּי מִבְּי מִבְּי מִּבְּי מִּבְּי מִבְּי מִּבְּי מִבְּי מִבְּי מִבְּי מִבְּי מִבְּי מִבְּי מִבְּי מִבְּי מִבְּי מִבְי מִבְּי מִבְּי מִבְּי מִבְּי מִבְּי מִבְּי מִבְּי מִבְּי מִבְּי

2. Of several persons, male and female. a) A man 1 K. 2, 39. 1 Chr. 11, 43. 27, 16; also called מְּפֹוֹיָהְ q. v. b) Gen. 22, 24, where the sex is doubtful. c) The wife of Rehoboam, 1 K. 15, 2. 10. 13. 2 Chr. 11, 20. In 2 Chr. 13, 2 she is called מִּיבְּיָה. d) A wife of David, 2 Sam. 3, 3. e) Fem. 1 Chr. 2, 48. f) Fem. 1 Chr. 7, 15. 16.

* יְמְעֵּל , fut. יְמְעֵּל Prov. 16, 10, יְמְעֵּל Lev. 5, 15.

1. to cover, whence מעדל.

2. Trop. to act covertly, treacherously, to be faithiess, Prov. 16, 10. 2 Chr. 26, 18. 29, 6. Neh. 1, 8; more fully מַעל מָעַל Lev. 5, 15. 2 Chr. 36, 14. Ez. 14, 13. Spec. a) With p of pers. to deal treacherously, faithlessly, with any one, e. g. an adulterous woman against her husband, Num. 5, 12. 27; so too מַצַל בַּרחֹוָה to deal treacherously with Jehovah, to sin against him, Deut. 32, 51. 2 Chr. 12, 2. 30, 7. Neh. 13, 27. al. Often in the construction מַצֵל מַצַל בַּרחֹנָח 1 Chr. 10, 13. 2 Chr. 28, 19. Ez. 17, 20. b) With a of thing, to take by stealth, to steal any thing, Josh. 7, 1. 22, 20. 1 Chr. 2, 7.— Co np. under the verb בַּנָּד. Correspond-

ng are Arab. مَعَلَ to whisper, to back-

bite, مَعَالَة perfidy, fraud; also مَعَالَة to steal.

Deriv. פִנִיל and

I. מַצְלּה, tre tchery against God, transgression, sin, Job 21 34. 2 Chr. 29, 19. 33, 19. Ezra 9, 2; מֹי חַלְּהֹאוֹ Ezra 9, 4. 10, 6; מֹי בַּירוֹיִם בֹי Josh. 22, 22. Also in the formula מָּצֶל מַצֶל בָּ the examples in r. מַטָּר no. 2. For Num. 31, 16 see in מָסֶר.

II. מַבְּלָח m. (apoc. for רָּבָּלָח, r. the uppermost, upper part, and then as Adv. above, over. Found only with prefixes and affixes.

2. With n loc. nɔɔ̣ɔ̣ɔ upwards; opp. nʊ̞ɔ. Deut. 28, 43 nɔ̣ɔ̣ɔ upwards upwards, higher and higher. Judg. 1, 36. Of space, 1 Sam. 9,2 from his shoulder and upwards. 10, 23. 1 K. 7, 31.— Of time, upwards, above, over; Ex. 30, 14 from twenty years old and above. Num. 1, 3. 18. 20. 3, 15. 22. al. Also onward, forward; 1 Sam. 16, 13 from that day forward. 30, 25. Hagg. 2, 15. 18.

למעלה 3. a) upwards; opp. למשה. Ex. 25, 20. 37, 9. Is. 8, 21. Ps. 74, 5. With verbs 'נְשֵׁא לָם to lift upwards, on high, 1 Chr. 14, 2; 'פְלָה לָם to ascend upwards Ecc. 3, 21; 'הַל לָם to let grow upwards, to greatly magnify, 1 Chr. 29, 25. 2 Chr. 1, 1. Judg. 7, 13 and overthrew it (the tent) לְמַלָּה upwards, i. e. by tearing up the tent-pins, etc. Deut. 28, 13. לְמַדְלָה לְמַדְלָה Ez. 41, 7. time, upwards, above, over, 1 Chr. 23, 27. 2 Chr. 31, 17. b) With a subst. following, above, over; Ezra 9, 6 למ' ראש over our head. With p, above, over and above, 1 Chr. 29, 3. Also נדר לְמַעָלָה even to the highest point, to the utmost

Le. exceedingly, 2 Chr. 16, 12. 17, 12. 26. 8.

4. הַלְּמֵלֶּהְ a) from upwards, from above; Gen. 7, 20 fifteen cubits בּלְמֵלֶּהְ from above, i. e. measured from the surface of the waters downwards to the tops of the mountains. 6, 16. Josh. 3, 13. 16. So בְּלֵבְיְלֵּהְ בֹּלִ רִי מֵלְבִּילָּהְ to place upon any thing from above, q. d. above upon any thing, Ex. 25, 21. 26, 14. 40, 19; comp. 1 K. 7, 25. Ez. 1, 26. 10, 19. b) above, on high, i. q. פֿבְּיבָּהְ Jer. 31, 37.

לבל for פון בל, see in בעבל C. 2.

ליב"ל Chald. m. (r. בַּנְלֵּל to go in) the going down of the sun, plur. constr. בַּנְלֵי Dan. 6, 15.

מֹעֵל m. (apoc. for מֹעֵל, הַבֶּלֶּח, פּעֲלֶּח, רָּבִּי, הּ מָעֲלֶח, מֹעֵלָם, מֹעָלָח, a lifting up of the hands, Neh. 8, 6.

ה מַבְּלֵּח m. (r. מַבְּלֶּח, constr. מַבְּלֶּח, sing. c. suff. מַבְּלֶּח, Heb. Gr. § 91. 9. n; comp. וח מַבְּלֶח

1. ascent, place of ascent; Neh. 12, 37 מים לחים the ascent to the wall. With suff. בעליד sing. Ez. 40, 31 the ascent of (to) it had eight steps. v. 34. 37.

2. Spoken of any elevated place: a) a platform, suggestus, for speaking, Neh. 9, 4. b) an ascent, acclivity, cliff, Josh. 10. 10. Is. 15, 5. Jer. 48, 5. 1 Sam. 9, 11 מֹ תְּבֶּרֵר. Hence the pr. names of acclivities or hills:

α) מֵבֵלֵח הַזִּיחִים the ascent or mount of Olives 2 Sam. 15, 30.

β) בּיְבֶּים the hill of Adummim (the red), on the confines of Judah and Benjamin, Josh. 15, 7. 18, 17.

ץ) אויף the cliff of Ziz (blossoms), prob. the difficult pass of En-gedi, 2 Chr. 20, 16; see Bibl. Res. in Palest. II. p. 208, 215. Also 2 Chr. 32, 33. 2 K. 9, 27.

ל בְּקְרְבִּים (cliff of scorpions) Maa-leh-akrabbim, south of the Dead Sea, Num. 34, 4. Josh. 15, 3. Judg. 1, 36; see Bibl. Res. in Palest. II. p. 501, 611.

ε) ב' הְהֶרֶם (cliff of the sun) Judg. 8, 13.

1. a going up, ascent, to a higher region, e. g. from Babylon, Ezra 7, 9.—Metaph. Ez. 11, 5 בַּלֵּהוֹת רְנְּהַבֶּם the risings of your mind, i. e. the things, thoughts, that arise in your mind; comp. the phrese בַּלָּה עַלְּהַבָּב 38, 10.

2. a step, stair, by which one ascends plur. 1 K. 10, 19 מַלְּמִי מֵשְׁ six steps Ex. 20, 26. Neh. 3, 15. Ez. 40, 20 al.— Trop. plur. put for the degrees of a dial 2 K. 20, 9-11. Is. 38, 8; hence מַּבְּיִּבְּיִּמְ the degrees of Ahaz, for the dial of Ahaz, sc. as divided into degrees, 2 K. 20, 11. Is. l. c. Others here understand the steps of a staircase, but less well: so Sept. Syr. and Jos. Ant. 10. 11. 1.

3. Any elevated place, as an upper chamber, i. q. קלְּבֶּר, Am. 9, 6. Also in the difficult passage 1 Chr. 17, 17 and hast regarded me הַּבְּלָּה הַּשְּׁבְּלָּה in the manner of men on high, i. e. in heaven, from heaven; comp. the parall. 2 Sam. 7, 19 בְּלָּה חָלָּה מִוֹלָת מִלְּלָת מִוֹלָת מִוֹלְת מִוֹלָת מִוֹלְת מִילִּת מִילְת מִילְת מִילְת מִוֹלְת מִילְת מִוֹלְת מִילְת מִוֹלְת מִילְת מִיל מִילְת מִּיל מִילְת מִילְת מִילְת מִילְת מִילְת מִילְת מִּיל מִילְת מִילְת מִּיל מִילְת מִּיל מִילְת מִילְת מִילְת מִילְת מִילְת מִילְת מִּיל מִילְת מִילְת מִילְת מִילְת מִילְת מִילְת מִילְת מִּיל מִילְת מִילְת מִּיל מִיל מִּיל מִילְת מִּיל מִילְת מִילְת מִּיל מִילְת מִילְת מִּיל מִיל מִילְת מִילְת מִילְת מִּיל מִילְת מִּיל מִילְת מִילְת מִילְת מִיל מִילְת מִּיל מִילְת מִילְת מִּיל מִילְת מִּיל מִילְת מִילְת מִילְת מִילְת מִּיל מִילְת מִּיל מִילְת מִילְית מִילְּת מְילְת מִילְת מִּיל מִילְת מִּיל מִילְת מִּיל מִילְת מִילְת מְילְת מִּיל מִילְת מְיתְּית מְיתְּית מְיתְּית מְּית מִּיל מִּית מִּיל מִיתְית מְיתְּית מִּית מְיתְּית מְיתְּת מְּית מְּית מִּית מִילְית מְית

4. The phrase שיר חַמֶּבלוֹת, found in the inscription of fifteen Psalms (120-134), is of doubtful meaning. The interpretations proposed may be arranged under three classes. a) a song of degrees or steps, Sept. ώδαὶ τῶν ἀναβαθμῶν, Vulg. carmina graduum; referred by later Hebrew intpp. to the place where they were supposed to be sung, viz. the steps leading up from the outer to the inter court of the temple. b) Others with better reason refer this name to the argument of these Psalms, viz. a song of the ascents (comp. no. 1), Theod. ασμα τῶν αναβασέων, Symm. Aqu. ώδη είς τας αναβάσεις. These ascents or ascendings are explained in a twofold manner: referring to the return from the Babylonish exile under Zerubbabel and Ezra; comp. Ezra 7, 9 in no. 1. So Syr. This can mean only that these Psalms were composed at or about the time of the return, for the contents have no allusion to the return itself. β) As referring to the annual journeys of the Israelites up to Jerusalem (q. d. pilgrim songs), in respect to which עלהו is used Ex. 34, 24. 1 K. 12, 27, 28. Ps. 122, 4; and to which Ps. 122 evidently refers. So Herder, Eichhorn, and others. The contents of Ps. 124-128 suit well to these journeyings as undertaken after the exile; but some of the rest, as Ps. 120, 132, 134, dc not favour this hypothesis. c) Others again suppose them to be so called because of a certain number or rhythm which they exhibit. Thus Saadlae

Guon, Aben Ezra, and other Jewish intpp. regard them as having been sung with an elevated voice. But more prob. the name refers to that peculiar rhythm obvious in some of them, by which the sense advances by degrees or steps, some words of a preceding clause being repeated at the beginning of the succeeding one with additions and amplification, so that the sense as it were ascends. E. g. Ps. 121. 1 I will lift up mine eyes unto the hills from whence cometh MY HELP. 2. MY HELP cometh from the Lord 3. He will not suffer thy foot to be moved; THY KEEPER WILL NOT SLUMBER. 4. Lo, NOT SLUMBER nor sleep will the keeper of Israel. 5. Jehovah is THY KEEPER. Ps. 122, 2 our feet shall stand within thy gates, O JE-RUSALEM! 3. O JERUSALEM! builded ... 4. Whither the tribes go up, etc. See also Ps. 123, 3. 4. 124, 1-5. 126, 2. 3. 129, 1. 2. 130, 5-8. 131, 2. 133, 2. 3. To the same class belongs the song of Deborah, Judg. 5. 3. 5. 6. 9. 12. 19. 20. 21. 23. 24. 27. 30; comp. Is. 26, 5. 6. Similar in character was the *lluat or gradatio of the Greek and Roman rhetoricians, except that this was more artificial. That some of these Psalms do not exhibit this structure (e. g. Ps. 120), however it may invalidate the position, does not overthrow it; these fifteen Psalms appear to have formed a particular collection, and may have been so named from the peculiarity obvious in most of them.

אַסָּדְ m. (בְּיֵבֶּה, m. (בְּיִבֶּה, post, 1 K. 10, 5. Is. 22. 19. 1 Chr. 23, 28. 2 Chr. 9. 4.

m. (r. ξάρ) a standing-place, foundation, Ps. 69, 3. Sept. ὑπόστασις.

אָבֶן מַצְּמָסָה (r. יְצִיּמָטָ burden; Zech. 12. I will make Jerusalem אָבֶן מַצְמָסָח וּגו' n stone of burden to all nations. This is finely illustrated by Jerome ad h. l. "Mos est in urbibus Palæstinæret usque hodie per omnem Judæam vetus consuctudo servatur, ut in viculis. oppidis et castellis rotundi ponantur lapides gravissimi ponderis, ad quos juvenes exercere se soleant, et eos pro varietate virium sublevare, alii ad genua, alii usque ad umbilicum, alii ad humeros et caput, nonnulli super verticem, rectis junctisque manibus, magnitudinem virium demonstrantes pondus extollant."

m. plur. (r. בָּבֶּק deeps, depths, Is. 51, 10. Ps. 69, 3. 15. 130, 1. Ez. 27, 34.

שני (for לְּמַצִּינְכֶּם, לְּמַצִּינְכָּם, לְּמַצִּינְכָּם, לְּמַצִּינְכָּם, לְמַצִּינְכָּם, לְמַצִּינְרָם, לְמַצִּינְרָם, לְמַצִּינְרָם, לְמַצִּינְרָם, לְמַצִּינְרָם, לְמַצִּינְרָם, כ. suff. לְמַצִּינְרָם, לִמַצְינָר, c. suff. לְמַצִּינְרָם, מוּלַלְיבָּינְרָם, אוֹלְיבָינְרָם, and every where as a particle.

A) Prep. propter, on account of, because of, for the sake of, e. g.

1. Of the motive or moving cause, Ps. 48, 12 let mount Zion rejoice ... לְפַצַן שפטרה because of thy judgments. 97, 8. 122, 8. So God is often said to have done something לְּמַצֵּן דְּוָר עֲבְהוֹ because of (for the sake of) David his servant, i. e. because of his memory and the promises made to him, Is. 37, 35. Ps. 132, 10. 2 K. 8. 19. 19, 34; הַסְהוֹ for his mercy's sake, i. e. because of or according to his known mercy, Ps. 6, 5 25, 7. 44, 27. (See in the same sense לָמַצָּן (.Ps. 25, 7. 51, 3. 109, 26 בַּחְסַרָּהָ שמו for his name's sake, according to his name or character, i. e. what this authorizes us to expect (which, as Winer observes, is always goodness, mercy), Ps. 23, 3. 25, 11. 31, 4. This meaning of the phrase is apparent from the foll. passages : Ps. 109, 21 צַּשֵׁה אִהִּי לְמַצָּן לשמה בי שוב חסקה לי שוב הסקה לי שוב הסקה do thou with me according to thy name, FOR great is thy goodness. 143, 11 לְמַצֵּן שׁמָך רָר הְחַחַיַּרָנִר for thy name's sake. Jehovah, preserve me, according to thy righteousness or goodness, etc. Another use of this phrase see in no. 2.—יֹבְעַן צִּדְקוֹ (Jehovah) for the sake of, according to his righteousness. Is. 42, 21.

2. Of the purpose, object, end, at which one aims. on account of, for the sake of, e. g. לְּבַעְּנְבֶּם for your sake for your benefit and advantage, Is. 43, 14 comp

45, 4. 63, 17; לְּמַצְנָר for my own sake, i. e. in order to vindicate my name, Is. 43, 25. 48, 11. In this sense we find the fuller construction: (לְמֵצֶן שִׁמֶּר -- וּ (לְמֵצֶן) קהְלַחִי for my name's sake—and for my glory's sake Is. 48, 9; comp. לָמַדֶן שִׁמָה Ps. 79, 9, which is immediately explained: פַל הָבֵר מָבוֹר שָׁמָה for the glory of thy name, and 106, 8 לְמַצֵּן שָׁמוֹ לְהוֹדִיצִ אחרובורחו for his name's sake, that he might show his power. A different sense of this phrase occurs 1 K. 8, 41: the stranger who cometh from a distant land קמבן שמר for thy name's sake, i. e. to behold thy glory.—In the Psalms, God is often said or besought to do something because of his enemies Ps. 8, 3, or because of the psalmist's enemies Ps. 5, 9. 27, 11. 69, 19, i. e. in order that these may be put to shame, q. d. לְּמַצֶּן יָבשׁרּ.-With an infin. in order that, Am. 2, 7. Jer. 7. 10. 44, 8. Deut. 29, 18. al. In some passages interpreters have preferred to understand לְפַצָּן of the event or result. and render it so that, i. e. with such and such a result; which however is to destroy the force of language. The idea of purpose or aim is every where to be retained, e. g. Amos l. c. a man and his father go in unto the same maid (harlot) ים קדשר in order to profane my holy name, i. e. with such wantonness and atrocity of iniquity do they purposely provoke the divine punishment; or, to use a Heb. proverb, with such cords of sin do they draw down punishment, Is. 5, 18; comp. below in Yet the frequent and undeniable echatic use of wa and οπως in the N. T. not improbably arose from their supposed correspondence to Heb. פֿבַּקן etc. for which they are put in the Sept. To assert for לַבְּעָן in all cases a telic power is equally to destroy the force of language; e. g. Am l. c. Jer. 44, 8, etc.— R.

B) Conj. רְּשָׁלֵּי Gen. 18, 19. Lev. 17, 5. Num. 17, 5. Deut. 20, 18. 27, 3. Josh. 3. 4. 2 Sam. 13, 5. al. also simply בְּשֵׁלְ, to the end that, in order that, with a fut. Gen. 27, 25. Ex. 4, 5. Is. 41, 20. al. sep. and so in all the examples. בְּשֵׁלֵי hat not, lest, with fut. Ps. 125, 3.— We subjoin here some examples as to which interpreters have hesitated;

Gen. 18, 19 ני יָדַעָּתִּיו לָּמָעָן אֲשָׁר יָצָנָיה for I have chosen him (Abraham, in order) that he may command, etc. see 57" no. 1. b. Is. 66, 10. 11 rejoice ye with Jerusalem לְמַעַן הֵרנִקוּ וּשְׁבַעְהָחם that ye may suck, etc. i. e. declare your joyful sympathy with Jerusalem, in order that ye may partake of her repicing and abundance. Hos. 8, 4 they have made them idols לְמֵצְן יְבָרֵח that they may be cut off, i. e. they rush headlong as it were to their own destruction. Ps. 30, 12 thou hast turned my mourning into dancing ... 13 to the end that my heart may extol thee, sc. God. Is. 28, 13. 36, 12. 44, 9. Jer. 27. 15, where some understand לַפֶּעָן of the event; see at the close of A. 2. above. So also relixõe, Ps. 51, 6 against thee only have I sinned ... למען that thou mightest be just in thy sentence, i. e. to this end have I been left to sin, that thy justice might be manifest.

מַעַנֶּח m. (r. מַעַנָּח I. 3) constr. מַעַנָּח.

1. an answer, response, Prov. 15, 1
23. Hence a) answer of prayer, i. e. the hearing and granting of prayer, Prov. 16, 1. b) reply, refutation, Job 32, 3. 5.

2. counsel, purpose, whence apoc. פַצן. Prov. 16, 4. Comp. Arab. ביב intendit See r. קנף I. 4.

f. id. Ps. 129, 3 Keri.

הַ מִנְיִח f. dwelling, see מְעֹנָה.

* المَعِضُ obsol. root, i. q. مَعِضُ, to be angry, whence

בְּעֵקְ (anger) *Maaz*, pr. n. m. 1 Chr. 2, 27. Comp. אָדִיבְּעָץ.

קבָבָה f. (r. גַּצֶב, pain, sorrow, Is. 50, 11.

m. (r. الِحِدِّة) an axe, adz, Is. 44 12. Jer. 10, 3. Arab. عُفُكُ id.

ית בועצור m. (ר.דיג") restraint. hindrance Sam. 14, 6.

תַבָּי m. (r. אַבָּי) restraint, i. e. power of restraint, Prov. 25, 28.

תְּבֶּים m. (ר. הְבָּיִם) a ledge, parapet, around the flat roof of an oriental house to prevent persons from falling off, Deut. 22, 8.

ים בּקשׁים m. plur. (r. נֶּקשׁי crooked ways or places, opp. מָלְשׁיה, Is. 42, 16.

m. (for בְּבֶר, r. מָבֶר, nakedness, pudenda, i. q. בְּרָה, Nah. 3, 5.

2. naked space, empty room. 1 K. 7, 36 מַבְּבֶּר אִרטֹם according to the room of each border.

I. קַלֶּרֶב m. (r. קַלֶּרָב I) a mercantile word. found only in Ez. c. 27 in several senses: a) Pr. barter, and so trade, traffic, v. 9. 27. b) Place of barter, market, mart, v. 12. 13. 17. 19. c) gain, wealth, acquired by traffic, i. q. פַּיבוֹט no. 2; or perh. precious wares; v. 27. 34. Plur. v. 33.

II. בְּעֵּרֶב m. (רַב בּי II) the occident, the west, place where the sun goes down, Ps. 75, 7. 103, 12. 107, 3. Is. 43, 5. al. With n loc. בְּעָרֶב westward 1 Chr. 26, 30; with לְּ, on the west of, 2 Chr. 32, 30. 33, 14.

נְבֶּרֶבֶּה f. i. q. מַבֶּרֶב II, the occident, the west, Is. 45, 6. R. בְּבֶר II.

m. (r. הַבְּיָה) a naked place, i. e. a field or plain without trees and dwellings, Judg. 20, 33. Comp. Arab. פֿיפָרָה the environs of a city, pr. a naked tract around it.

קַּנְרָח f. (r. קַּנְרָח constr. מְּצֶרָח Gen. 23, 9. plur. קּנָרוֹח, a cave, cavern, Gen. 19, 30. 1 Sam. 24, 4. 8. 9. 1 Chr. 11, 15. Is. 32, 14. al. Arab. (מַבּוֹר – In Josh. 13. 4 some take it as a pr. name, Vulg. Maara, Engl. Mearah.

מערות f. plur. 1 Sam. 17, 23 Cheth. prob. an error for the Keri בּיַבְּרָבּא which is expressed by all the ancient interpreters.

m. (r. בְּבֶרְבָּר m. (r. בְּבֶרְבָּר disposition. Prov. 16, 1 בְּבֶרְבָר disposings of the mind, counsels.

לַנְרָבָּח f. (r. לֶּבָרָהְ) 1. arrangement, disposition, order, e. g. נֵירָה הַמְּצֶרְכָּח the

lamps set in order sc. upon the sacred candelabra, Ex. 39, 37.

2. Spec. a heap, pile, of wood arranged on an altar Judg. 6, 26; comp. the verb Gen. 22, 9.

3. array, i. e. an army in battle-array host, 1 Sam. 4, 2. 12. 16. 17, 22. 48. 1 Chr. 12, 38.

י בַּעַרְכָּת f. (r. בְּיַבֶּ) plur. מְעַרְכָּת מְעַרְכָּת מִעְרֶכָּת מִיבְּרָכָת censtr. מַעְּרֶכִּת מִיבּיר

1. a row, pile, arranged in order, as (f the shew-bread or loaves set out in rows before Jehovah in the temple, Lev. 24, 6 bis. Hence רַּבְּבֶּרָם הַשְּבֶּרָה הַשְּׁבֶּי in the later books, the skew-bread, pr. 'the bread of arrangement' Neh. 10, 34. 1 Chr. 9, 32. 23, 29, i. q. בְּבָּרָם הַּשְׁרֵבָּם in the earlier; also without בַּבְּרָבָם לַּרָם 13. 11. בַּבְּרָבֶם לַּרָם the table of the shew-bread, on which the loaves were arranged, 2 Chr. 29, 18.

2. Plur. ranks of an army, array, army in battle-array, host, 1 Sam. 17, 8. 10. 23, 26. 36. 45.

m. plur. (r. בְּלֶרְמִּים m. plur. (r. בְּלֶרְמִים nose, for concr. the naked, 2 Clir. 28, 15.

נְצְרָצָּה f. (ר. פְרֵץ) terror, sudden violence, Is. 10, 33.

pr. n. of a place in the mountains of Judah, Josh. 15, 59.

ת בְּעָשֶׁר m. (r. הַשָּשָׁ) constr. הַשְּשַׁה cosuff. בּטָּה ; Plur. בְּעָשִׁר Gen. 20, 9, c. suff. בְּעָשׁר Ecc. 2, 4. 11, which same form is also sing. Ps. 45, 2 (comp. in הַּיְשָׁה, and Heb. Gr. § 91, 9. n); קּינְשִׁר plur. Ps. 92, 6, also sing. Ex. 23. 12. Ps. 66, 3; בּעָשִׁר plur. Ps. 103, 22, sing. 1 Sam. 19, 4; בּעָשִׁר plur. also sing. Gen. 47, 3.

3. a work, i. e. something made, creata) Of God, מַנְשֵׂר יְדֵר יָר the works of his hands, (fingers Ps. 8, 4,) which he created, e. g. heaven, earth, all living things, Ps. 8, 7. 19, 2. 103, 22. In sing. the work of Jehovah, spec. of the judgments of God upon the wicked, Is. 5, 19. 10, 12. 28, 21. Ps. 64, 10; also יבר בר id. Is. 5, 12. 29, 23. Ps. 28, 5. Comp. פֿעל. b) Of men, מַצֵּשֵׂח רָדֶר אָרָם the work of men's hands, often said of idols, Deut. 4, 28. Ps. 115, 4. 135, 15. Spec. of works of art, as מַנְעֵיה חֹטֵב damask-work Ex. 26, 1. 31; ער שנשה ארג woven-work 28, 32; מַנְשֵׁח רָשֵׁח net-work 27, 4. Inverted, 2 Chr. 16, 14 מַנְקָחָה מַנְּמָה with spicery-work. Once of the work of a poet, ποίημα, Ps. 45, 2.—Metaph. of the fruit. effect, of any thing, Is. 32, 17 מַנְשֵׁח the work (fruit) of righteousness is peace. Hab. 3, 17.—Difficult is Job 37, 7 לָרַעֵּח בָּל־אַנְשֵׁר מַעָשֵׂחוּ *that all* men of his (God's) work may know him, i. e. that all men as his creatures may know him. But it is better with Reiske and A. Schultens to divide the words differently: לָדַצֶּת בָּל־אָנָשִׁים עֹשֵׂחוּ that all men may know their Maker.

4. work, i. e. the fruit of one's labour, goods, effects, property, i. q. מְלָאָכָה no. 3. Is. 26, 12 בְּלֵּבְעֵּיִרנּג all our goods. Jer. 48, 7. Spec. of fruits, produce, Ex. 23, 16; of cattle 1 Sam. 25, 2.

work of Jepovah) Maasai, pr. n. m. 1 Chr. 9, 12.

and בְּעֲשֵׁיָה (work of Jeho-dı) Maaseiah, pr. n. of several men,

Jer. 2. (comp. 37, 3). 29, 21, 35, 4 1 Chr. 15, 18, 20, 2 Chr. 23, 1.

ת (denom. from ישָשָּל ten) constr. ישָשֵּלֵי Num. 18, 24, also ישָשֵּלֵי Num. 18, 24, also ישָשֵּל Plur. ביע אווא פּיע ישִּל ישִל ישִּל ישִּל ישִל ישִּל ישִּל ישִּל ישִּל ישִּל ישִל ישִּל ישִּל ישִּל ישִּל ישִל ישִּל ישִּל ישִל ישִּל ישִּל ישִל ישִּל ישִל ישִּל ישִּיל ישִּל ישִּיל ישִּל ישִּיל ישִּיל ישִּל ישִּיל ישִּיליי ישִּיל ישִּיל ישִּיליים ישִּיל ישִּיל ישִּיל ישִּילי ישִּיל ישִּיל ישִּיל יש

רוב בישקות f plur. (r. בישקו oppressions, exactions, Prov. 28, 16.

Moph Hos. 9, 6 and Noph Is. 19, 13. Jer. 2, 16. Ez. 30, 13. 16, pr. n. Memphis, a very ancient and splendid city of Egypt, the royal seat of four dynasties, and from the time of Psammetichus the metropolis of all Egypt; surrounded with lofty mounds to guard against the inundations of the Nile and also against hostile assaults; and embellished with splendid edifices, among which was a celebrated temple of Vulcan or Phtah enlarged and decorated by many kings, Hdot. 2. 99, 136, 153. Diod. Sic. 1. 50, 51, 67. Not far distant are the pyramids; and the long ranges of tombs stretching far to the south of these were doubtless once the necropolis of the ancient city, which lay between them and the Nile. After the founding of Alexandria, Memphis fell into decay, and in Straho's time was partly in ruins, XVII. p. 807. In the thirteenth century there were still here extensive and splendid remains; see Abdallatif p. 184 ed. De Sacy. At present the site is marked by large mounds and a few slight architectural remains. It bears the name of the nearest village, Mitraheny, fully منية هينه Minyet Ruh!neh. See Jomard in Descr. de l'Egypte V. 1 sq. 531 sq. Champollion l'Egypte sous les Pharaons 1. 336 sq. Bibl. Res. in Palest. I. p. 40, 41.—The ancient hieroglyphic name is read MA

M-PHTAB, the place of Phtah or Vulcan; and later **Hanorg** Panour, the temple of the good god. From the ancient form Ma-m-phtah came the Coptic

Uesace, Uesaci, Gr. Μέμφις, Arab.

Δίο Menf, and prob. Heb. η΄ ; while
from Panouf came Heb. η ;. The true
signif. of the name was known to Plutarch, de Isid. et Osir. p. 369: τὴν μἐν
πόλιν Μέμφιν οἱ μἐν ὄφμον ἀγαθῶν
ἱφμηνεύουσιν, οἱ δἰ ὡς τάφον 'Οσίφιδος,
i. e. both these interpretations arose out
of the proper signif. the place of the good
god i. e. Osiris, or place (sepulchre) of
the good. Comp. Lepsius Lettre & Rosellini p. 52. See Thesaur. p. 812.

יִם בְּשָׁת pr. n. see in מְּמָבשָׁת.

שְּׁבְּעָ m. (r. מָנָע) attack, assault; concr. object of assault, mark, Job 7, 20.

ה (r. רובי) constr. Job 11, 20 שלים, mai, a breathing out, expiration of the soul, i. e. death. Comp. שלים רובי Jer. 15, 9. Job 31, 39.

תַּבְּי m. (r. תַּבְּי) the bellows of a forge, Jer. 6, 29. Arab. מֵנْשُלֹי id.

שמיקם see in שמים.

mallet, maul, war-club, Prov. 25, 18. Comp. אָשְׁיִם.

אַרְשָׁל m. (r. בַּשְׁל) 1. a falling, i. e. that which falls off or away, refuse. Am. 8. 6 מַשְּׁל בַּר the refuse of the grain, chaff, straw.

2. Any thing pendulous, a flap; Job 41. 15 בְּּמֶלֵּרְ בְּעֵּירִ the pendulous parts of his flesh, i. e. on the belly of the crocodile, the flabby parts, flaps.—So the Latin poets employ cadere of any thing pendulous, see Gronov. ad Stat S.lv. 38. Sil. Ital. Pun. 13. 333.

תְּלְאָהוֹ f. (r. פֿלָאָה) once plur. constr. היבוּלְאָה, miracles, wondrous works, Job 37, 16, i. q. יוֹפְלְאוֹה. The poet prob. chose this unusual form because of the like sounding מְּלֵבְיֹה in the other clause.

קּלַבְּּנְּהְ f. (r. פָּלַנְה a division, class 2 Chr. 35, 12.

הַשְּׁלֶּה f. Is. 17, 1, and בְּשַׁלָּה Is. 23, 13. 25, 2 (r. בָּשָׁלָה) fallen buildings, ruins. Syr. בַּבּבּעוֹ id.

ים לְּלָם m. (r. מָלָם) escape, Ps. 55, 9.

רְּמְלֶּבֶּׁת (r. יְפָלֶּעָ) pr. terror; then an idol, as inspiring terror, 1 K. 15, 13. 2 Chr. 15, 16.

ים מְּלְשׁ m. (r. שָׁלָשׁ i. q. מָפְלָשׁ) a poising, balancing of the clouds, Job 37, 16.

לַפָּלָת f. (r. לָפַל) c. suff. יֹמָפּלָת.

1. fall, ruin, of a man Prov. 29, 16; of a kingdom, Ez. 26, 15. 18. 27, 27. 31, 16.

2. a ruin, spoken of a fallen tree, Ez. 31, 13.

3. a carcass, as cadaver from cadere, πτῶμα from πίπτω, Judg. 14, 8.

תְּמְעֶלָה m. Prov. 8, 22, and בְּמְעֶלָה Ps. 46, 9. 66, 5, work, sc. of God. R. פֿצַל מיפער פּפּר.

m. (r. נְפַּץ) a smiting in pieces ; Ez. 9, 2 פְּלִר מַשְּׁץ i. e. a deadly weapon, i. q. בַּיִּשְׁץ v. 1. Comp. v. 5. 6.

רְבָּעְ m. (r. נְפָּץ) a mallet, maul, warclub, Jer. 51, 20. Comp. בַּבִּרץ.

תְּקְבֶּי m. (r. פָּקָר) 1. a review, num bering, census of a people, 2 Sam. 24, 9. 1 Chr. 21, 5.

2. an appointment, mandate, 2 Chi 31, 13.

3. an appointed place, Ez. 43, 21.

4. Miphkad, pr. n. of a gate of Jeru salem, Neh. 3, 31.

תְּבֶּרֶץ m. (r. מָבֶרָץ) haven, harbour, pr a rent, opening in the coast, Judg. 5, 17,

—Arab. غُونَ inlet from a river where water is drawn up, also an anchorage for ships.

קרָקְת f. (r. קבּק) the neck, pr. the joints or vertebræ of the neck, 1 Sam. 4, 18. Chald. פַּרְקים, id. Syr. בּיְרָקא vertebra.

מְפְרָשׁ m. (r. פֿרַשׁ) a spreading out expansion. Job 36, 29. Ez. 27, 7.

ה מְשְׁעָה f. (r. מְשְׁעָה) a step, stride, meton. for the upper part of the legs of the buttocks 1 Chr. 19, 4; by euphemism for היהוי in the parall. 2 Sam. 10. 4.

מומת see ממתים.

קְּתְּהְיָם m. (r. תְּהָשְׁ) a key, pr. the pener, Judg. 3, 25. Is. 22, 22. 1 Chr. 9, 27. Arab.

৪,6 the opening of my lips, what my lips utter.

ן אָרְאָרָ m. (r. אָרָאָ) the sill, threshold, 1 Sam. 5, 4. 5. Ez. 9, 3. 10, 4. 18. al.

מוץ see מק

* אַבְּיִר, 1 pers. אַבְּיָר, also אַבְּיִר, Num. 11, 11; fut. אַבְּיר, imp. אַבְּיר, inf. constr. אַבְיּר, c. suff. אַבְּיר, but בְּצִאָּכָּר (for בַּצְאָבְיּר) Gen. 32, 20; part. אַבָּר, once אַבָּיר like verbs לבּר 7, 26, fem. אַבָּיר, רַבָּאָבְיר 2 Sam. 18, 22. Cant. 8, 10.

- 1. to come to, i. e. to attain to, to arrive at, to reach any thing, c. אָבָּט Job 11,
 7. Chald. and Syr. אָבָט, בָּנָה. Eth. אָבָט, to go away, kindr. האָב to go.—Hence to acquire, to get, to receive; with acc. of thing, Gen. 26, 12 Isaac in this year received a hundred measures, i. e. he harvested a hundred measures, i. e. he harvested a hundred fold. 2 Sam. 20, 6 אַבָּיָר וְּבָּצְרִרוֹ בְּצִרְרוֹ בְּנָבְּרִרוֹ בְּצִרְרוֹ בְּנִבְּרְרוֹ בְּצִרְרוֹ בְּצִרְרוֹ בְּצִרְרוֹ בְיִבְּצְרוֹי בְּצִרוֹי בְּצִרוֹי בְּנִבְּרוֹ בְּנִבְּרוֹ בְּנִבְּרוֹ בְּנִבְּיִרְיִי בְּצִרוֹי בְּנִבְּרוֹ בְּנִבְּרוֹ בְּנִבְּיִרְיִי בְּיִבְּיִרְיִי בְּנִבְּיִרְיִי בְּנִבְּרִי בְּיִבְּיִרְיִי בְּיִבְּיִרְ בִּיִי בְּיִבְּיִרְ בִּיִרְיִי בְּיִבְּיִרְ בִּיִי בְּיִבְּיִרְ בִּיִר בְּיִבְּיִר בְּיִרְיִי בְּיִרְיִי בְּיִרְי בְּיִרְיּיִי בְּיִי בְּיִרְיִי בְּיִרְיּיִי בְּיִרְיּיִי בְּיִי בְּיִבְיּי בִּיִי בְּיִי בְּיִי בְּיִייִי בְּיִי בְּיִייִי בְּיִי בְּיִייִי בְּיִי בְּיִי בְּיִבְיִי בְּיִייִי בְּיִי בְּיִי בְּיִבְיּי בְּיִי בְּיִי בְּיִי בְּיִיי בְּיִי בְּיִבְיּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִייִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִייִי בְּיִייִי בְּיִייִי בְּיִייִי בְּיִייִי בְּיִייִי בְּיִייִייִייִי בְּיִייִייְיִייִי בְּיִייִייִייִייְיִייִייְיִייִייְי
- 2. to find, to find out, a person or thing, Sept. siyloxw, and this is the most freq. usage of the word; pr. to come upon, to fall in with. So of persons Gen. 38, 20. 23. Num. 35, 27. Deut. 22, 27. 1 Sam. 10, 2. al. Of things Gen. 36, 24. 2 K. 23, 24; espec. things lost Lev. 5, 22. 23. 1 Sam. 9, 4; either with search Gen. 31, 33 sq. Ex. 15, 22. 16, 27. al. or without Gen. 11, 2. 26, 32. Deut. 24, 1. al. 1 K. 13, 14 and found him sitting under an oak. 2 K. 19, 8.—Hence in various senses:
- a) to find, i. q. to attain unto, to get, to gain. comp. in no. 1; so in a good sense, (like Lat. 'invenire laudem, cognomen,') e. g. to find good, happiness, Prov. 8, 35. 18. 22; wisdom 3, 13. 8, 9; favour, see in דַּן no. 1; wealth Hos. 12, 9; a vision from God Lam. 2, 9, comp. Ez. 3, 1; the grave 1. e. death Job 3, 22; rest Jer. 6, 16. 45, 3. Lam. 1, 3. (But in Ruth 1, 9 to find rest is said of a woman in respect to marriage, i. q. מוֹנוֹ עֵּעְלֵּינִ Cant 4, 10.)

Job 33, 24 ΤΕΣ ΤΡΙΝΊΡ I have found a ransom, λύτρον, comp. Od. 19. 403 Φανώ του λύσιν εὐφοίμην, also Heb. 19, 12 Absol. 2 Sam. 18, 22 ΤΕΣ ΤΕΙ ΤΟ πο tidings finding sc. favour, i. e. no grateful message, none which will bring re ward to the bearer. Also in a bad sense (like Gr. εὐφίσκειν κακόν Od. 21. 304. ib. 24. 462,) e. g. to find evil, trouble, sorrow, i. e. to fa l into adversity, calamity, Ps. 116, 3. Prev. 6, 33. Hos. 12, 9.

- b) to find out sc. by thinking, mentally, e. g. an answer Job 32, 3. Neh. 5, 8. Ecc. 3, 11. 8, 17. (See Ecc. II. cc. in D. B.) So to find out a riddle, to solve it, Judg. 14, 12.
- c) The phrase יִדִי מַצְאָח דָבָר my hand findeth any thing, is found in a threefold a) to get for oneself, to acquire, i. q. to possess any thing. Lev. 25, 28 if he cannol אם לא מַצאַח יַדוֹ דֵי חַשִּׁיב לוֹ if get enough to restore it to him. 12, 8, comp. 25, 26. Job 31, 25; c. 3 Is. 10, 14 and my hand hath found (possessed), as a nest, לְחֵרל הָבְשֵּרם the riches of the nations. B) Spoken of what happens incidentally, what comes to hand; e. g. ו Sam. 10, 7 פַשַּׂח לָהְ אָשֵׁר חִמְּצָא רָדָה do what thy hand shall find, i. e. act as occasion shall serve. 25, 8. Judg. 9, 33. Similar is Ecc. 9, 10 whatsoever thy hand findeth to do, do it with thy might, i. e. whatever is incumbent upon thee. Of enemies, to find out, to get into one's power; 1 Sam. 23, 17 the hand of Saul shall not find thee out, i. e. shall not get thee into his power. With 3 of pers. Ps. 21, 9. Is. 10, 10.
- d) to find or discover a fault or wrong of which one is accused; c. בְּ of pers. 1 Sam. 29, 3 מַצְאַרִר בּוֹ מַאַרְרָר בּוֹ בְּעָרְרָר בּוֹ בְּעָרְרָר בּוֹ בּיִר בְּיִר בּוֹ בְּעָרְרָר בּוֹ בִּיר בְּיִר בּיִר בּיִר בּיִר בּיר בּייִר בּיר בּייִר בּייר בּייִר בּייִי בּייִר בּייִר בּייִר בּייִר בּייִי בּייִי בּייִי בּייי בּיייי בּייי בּיייי בּייי בּייי בּייי בּייי בּייי בּייי בּיייי בּייי בּיייי בּייייי בּיייי בּיייי בּייייי בּייייי בּייייי בּייייי בּייייי בּייייי בּייייי בּיייי בּייייי בּיייייי בּיייייי בּייייי בּיייייי בּייייי בּייייי בּייייייי בּייייי בּייייי בּיייי
- e) to find God, i. e. to find him propitious, ready to hear and answer prayer, Deut. 4, 29. Here belongs Ps. 32. 6 one shall pray unto thee אַנָּיִם הְיִּבֶּילְ in a time of finding thee, i. e. a time when thou art propitious; see Niph.
- f) אַבְּי to find one's heart, to take heart, to take courage, 2 Sam. 7 27; comp. Ps. 76. 6.

g) As in Engl. to try to find, to seek; 1 Sam. 20, 21 בְּהָ בְּּהִא אָתְהַחָבִּים go, find (seek) the arrows. v. 36. Job 33, 10. Ecc. 7, 27. So of pleasure, to find rut, to seek after, Is. 58, 3. 13.

3. to come upon any one, to befall, to happen to, with acc. of pers. (comp. Ring acc. no. 2. d.) Ex. 18, 8 all the travail in that had come upon (befallen) them in the way. Gen. 44, 34. Num. 20, 14. 32, 23. Josh. 2, 23. Judg. 6, 13. Ps. 116, 3. 119, 143. Comp. evolution Tob. 12, 7.

4. to suffice for any thing, c. dat. Num. 11, 22. Judg. 21, 14. Comp. Engl. to reach, Germ. hinreichen, hinlangen, hinlanglich seyn, Gr. iurούμενος, iuανός sufficient, from iuνέσμαι.

Niph. אַנְסָבָּא, 2 pers. יְבְּבָאָה; fut. אַנְּקָּי, part. אָנְיָבְּאָר, plur. בּיבָאָא 1 Sam. 13, 15, in pause בּיבָאָרם Ezra 8, 25.

1. Pr. a) Pass. of Hiph. or i.q. Kal no. 1, to come to any one, to be brought. Jer. 15, 16 בְּבֶּרֶהְ thy words were brought sc. to me. b) Pass. of Kal no. 1, to be acquired, with כְּבָּרִרְ סִנְּאַ מִּרֹ בְּנִירָ מִּנְאַ מִּרֹ בְּנִירָ מִּנְאַ מִּרְ בְּנִירִ מִּנְאַ מִּרְ בִּנְיִרְ מִנְאַ מִּרְ בְּנִירָ מִנְאַ מִּרְ בְּנִירָ מִנְאַ מִּרְ בִּנְיִרְ בִּנְאַ מִּרְ בִּנְיִרְ בִּנְאַ מִּרְ בִּנְיִרְ בִּנְאַ מִּרְ בִּנְיִרְ בִּנְאַ מִּרְ בִּנְיִרְ בִּנְיִרְ בַּנְיִרְ בִּנְיִרְ בִּנְיִרְ בְּנִירְ בִּנְיִרְ בְּנִירְ בִּיִּיְ בְּנִירְ בִּיִּיְ בְּיִּיִּ בְּיִי בְּיִּיִּ בְּיִי בְּיִייִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיי בְּייִי בְּיי בְּיי בְּיי בְּיי בְּיי בְּיי בְּייִי בְּייִי בְּייִי בְּייִי בְּיי בְּייִי בְּיִיי בְּיִיי בְּיי בְייִי בְּיִיי בְּייִיי בְּייִי בְּיִיי בְּייִי בְּייִי בְּיִיי בְייִי בְּייִי בְּייִייִי בְּיִייִיי בְּיִיי בְּייִיי בְּייִי בְּיי בְּייִיי בְּייִיי בְּייִייִייִי בְּייִייִייִיי בְּייִייי בְּיייי בְּייִיי בְּיייִייי בְּייי בְּייִייי בְּיייִייי בְּייי בְּיייי בְּייי בְּיייי בְּיייי בְּיייי בְּייי בְּייִיי בְּייי בְייי בְּייי בְּייי בְּייי בְּייי בְּייִיי בְּיייבְיי בְּייִיי בְּייבְּייי בְיייִייי בְּיייבְיייי בְּיייי בְּיייִיי בְּיייי בְּיייי

2. to be found, pass, of Kal. no. 2, 1 Sam. 10, 2, 16, 21. Gen. 41, 38. Ps. 37, 36. Josh. 10, 17. al. So of a thief, to be detected, caught, Ex. 22, 1. 6. 7. Deut. 24, 7. Jer. 2, 26. Often with an adjunct of place where, Gen. 18, 29 sq. 44, 16. 17. 2 K. 20, 13. Is. 39, 2. al.—Spec. With 12 to be found and selected out of a number, i. q. Engl. to be found among, b) Of good Dan. 1, 19. Ezra 10, 18. and evil; 1 K. 14, 13 נָמָצָא בוֹ דָבֶר פוֹב there is found in him some good thing. 1, 52 אם רַעָּח תְּשָּבָא בוֹ 1 Sam. 25, 28. Ez. 28. 15; also with בי 2 Chr. 19. 3; كور 36, 8; ك Deut. 22. 20. c) God is said to be found of men. when he is propitious, or hears and answers prayer c. 5 1 Chr. 28, 9. 2 Chr. 15, 2. 4, 15. Jer. 29, 14. Is. 55, 6. 65, 1. Comp. Rom. 10, 20 ευρέθην τοῖς έμε μη ζητούσιν.

3. to be found. i. e. to be, to exist, to be present in any place.

a) With an adjunct of place where; 1 Sam. 13, 19 הָּבֶּע בְּבֵּל יְשִׁרָאֵל there was no smith (found) in all Israel, i. e. none

HIPH. אַבְּרֵא 1. Causat. of Kal no. 1, to make come to; with נס to deliver up or over, 2 Sam. 3, 8. Zech. 11, 6. Also to bring to, to present, with בָּיִל Lev. 9, 12. 13. 18.

2. to let acquire, to let receive, i. e. to allot to any one, Job 34, 11. 37, 13.

מוצא פפפ מצום.

TYP m. (r. 333) constr. 333, a station, i. e. place where one stands, Josh. 4, 3.9; a military post, garrison, 1 Sam. 13, 23. 14, 1. 4. 2 Sam. 23. 14; office, post, Is. 22, 19.

היב"ב, constr. היב"ב, pr. 'something set upright.' Spec.

1. a pillar, cippus, of stone, Gen. 28, 18. 22. Ex. 24, 4. Is. 19. 19. Jer. 43, 13 שמבות ברת שמים the columns of Beth-shemesh, i. e. the obelisks of Heliopolis.

2. a statue, idol-image. e. g. רְּבָּצִּלְ לְּבָּלֵית the image of Baal 2 K. 3. 2. 10, 26. 27. 18, 4. 23, 14; genr. Mic. 5, 12. Hos. 10, 1. al.

קיבור *Mezobaiah*, pr. n. of a place otherwise unknown, 1 Chr. 11, 47.

תְּשֶׁבֶּית f. (r. מֵבֶּית) 1. i. q. מְבֶּבֶּי, c monument, cippus, Gen. 35, 14, 20, 2 Sam 18, 18. In this sense it is also found in Phenician inscriptions.

2. trunk, stump of a tree, Is. 6. 13.

m. (r. אַבְּרָיֹם m. (r. אַבְּרָיֹם m. (r. אַבְּרָיֹם m. (r. אַבְּרָיֹם m. (r. אַבְּרָּיִם m. (r. אַבְּרָּים m. (r. אַבְּרָּים mountain, so called as a place of lying in wait and watching. 1 Chr. 11, 7 and David dwell אַבְּים in the stronghold (castle, citadel); ... therefore it was called, the city of David. Plur. strongholds, fastnesses, 1 Sam. 23, 14. 19. 24, 1. Is. 33, 16 מַבְּיִבָּים pringo. Jer. 48, 41. 51, 30. Coupled with caverns Judg. 6, 2. Ez. 33, 27. Chald. אַבְּיִבְּים id. Arab. كُمُونُ mountain-top; comp.

מצירה, מצירה see מְצִרָה, מְצֹרָה.

Mασάδα the name of Herod's strong

castle Jos. B. J. 7. 8. 2.

* אַבְּיִי Judg. 6, 38. יַּבֶּין Judg. 6, 38.

1. Pr. i. q. ץ אָס, חְזָּט, to suck, then to suck out, to drink out greedily, to drain. Is. 51, 17 the inebriating cup thou hast drunk, thou hast sucked it out. i. e. hast drunk it greedily even to the dregs. Ps. 75, 9. Ex. 23, 34.—Syr. أيض id. أيض epotatio.

2. to press or squeeze out moisture, with pri from any thing, Judg. 6, 38. Chald. Syr. Pa. id.

Niph. 1. Pass. of Kal no. 1, Ps. 73, 10.

2. Pass. of Kal no. 2. Lev. 1, 15. 5, 9.

I. אָשָׁ הַ (r. מָצִיק) pr. sweetness, concr. sweet, i. e. not fermented, unleavened, αζιμον. Lev. 2, 5 π, πμα it shall be unleavened. Often in genit. הַלֶּים מָצָה an unleavened cake Lev. 8, 26. Num. 6, 19; בקרק מ' Num. l. c. In plur. הַלָּלִים nixp unleavened cakes Num. 6, 15 (for the double plur. see in רּוֹבֵל no. 1, note. Heb. Gr. § 106. 3); בקיקי מ' Lev. 2, 4. 7, 12; דעוח מצוח Ex. 12, 39. Here belongs also מַמֵם מַשׁוֹם unleavened bread Ex. 29, 2, and simpl. ning id. Gen. 19, 3; also often אָכָל מָשוֹת to eat unlearened bread Ex. 13, 6, 7, 23, 15, Lev. 6, 9, Deut. 16, 3. 8; comp. Lev. 10, 12. 1 Sam. 28. 24. So nizza in the festival of unleavened bread, the Passover, Ex. 23, 15. 2 Chr. 8, 13. 30, 13. 21; ellipt. Γίκτη id. Gr. τὰ ἄζυμα, Ex. 12, 17, comp. 23, 15.

II. 內菜豆 f. (r. 內菜) contention, quarrel, Prov. 13, 10. 17, 19. Is. 58, 4. תְּבָּשׁ (perh. for אַבְּיֹם founta n) Muzah, pr. n. of a place in the tribe of Ben jamin, Josh. 18, 26.

קבהלה f. (r. אָבָהלָה) a neighing, snorting, Jer. 8, 16. 13, 27.

ים בידר m. (r. איז) constr. מְצוּר, c. suft מָצוּרוֹ Job 19, 6; plur. מָצוּרוֹים.

1. capture, i. e. prey, gain, Prov. 12

2. a net, sc. of a hunter, Ecc. 7. 26.

Job 19, 6. Syr. مُصْمَيُكُ, Arab. مِصْمَيُكُ, net.

3. i. q. אָדְ, a fortress, bulwark. a besieging tower, Ecc. 9, 14. Two Mss. read מצורים, which accords better with the context; comp. Deut. 20, 20. Ez. 4, 2. Mic. 4, 14.

קצוֹרָה f. (r. צוּר) i. q. masc. מָצוֹרָה.

1. a net, sc. of a fisherman, Ecc. 9, 12.

2. a fortress, castle, on a hill or mountain, Is. 29, 7. Plur. בצרות Ez. 19, 9.

קאָרָה f. also בְּאַרָּה Ez. 13, 21 (r. בְּצִּיּרָה, c. suff. בְּצִיּרָה.

1. capture, prey, Ez. 13, 21.

2. a net, of a hunter, Ez. 12, 13. 17, 20. Ps. 66, 11.

3. i. q. אַדְי, מּזִּיֹנְדְם, a fortress, castle, stronghold, Job 39, 28. מיֹנְ זֹי the citadel of Zion 2 Sam. 5, 7. 9. 1 Chr. 11, 5; genr. 1 Sam. 22, 4. 5. 24, 23. So with art. בְּיַם of a fortress near the plain of Rephaim north of Bethlehem 2 Sam. 5, 17. 23, 14. 1 Chr. 11, 16.—Trop. God is said to be a fortress, i. e. a defender, protector, Ps. 18, 3. 31, 4. 71, 3. 91, 2. 144. 2; and so בְּיַם מְצִּבְּרִים בָּצִּבְּרִים בָּצָּבָּרִים בָּצָבָּרָם בָּצַבָּרָם בָּצָבָּרָם בַּצָבָּרָם בָּצָבָּרָם בָּצָבָּרָם בָּצָבָּרָם בָּצָבָּרָם בָּצָבָּרָם בַּצָבָּרָם בַּצָבָּרָם בַּצָבָּרָם בַּצָּבָּרָם בַּצְבָּרָם בַּצָבָּרָם בַּצְבָּרָם בַּצְבָּרָם בָּצָבָּרָם בַּצָבָּרָם בַּצְבָּרָם בָּצָבָּרָם בַּצְבָּרָם בָּצָבָּרָם בַּצְבָּרָם בַּצָבָּרָם בָּצָבָּרָם בַּצָּבָּרָם בַּצָּבָּרָם בַּצָּבָּרָם בַּעַבָּרָם בַּעַבָּרָם בּצָבָרָם בּצָבָּרָם בּצָבָרָם בּצָבָּרָם בּצָבָרָם בּצָבָרָם בּצָבָרָם בּצָבָרָם בּצָבָרָם בּצָבָרָם בּצָבָּרָם בּצָבָּרָם בּצָבְּרָם בּצָבְּיָבָּם בּצָבְּיָבָּם בּצָבָּים בּצָבְּיַבְּעָבָּעָבָּיִים בּצְבָּים בּצִבְּיבָּם בּצִבְּיִבְּעָבָּבְּיִבְּעָבָּיִבְּיִבְּעָבָּיִבְיּבְּעָבָּים בּצִבְיּבָבְיּבְּבָּבְיּבְּבָּבְיּבָבְיּבָּבְיּבְיּבָּבְיּבָּבְיּבָּבָבָּים בְּיבָבְיּבְיּבָּבָּבְיּבָּבְיּבָּבְיּבְיּבְיּבְיּבְיּבָּבְיּבְּבָּבְיּבְיּבָבְיּבָּבְיּבְיּבָּבְיּבְּבָּבְיּבְיּבְיּבְיּבָבְיּבָבְיּבְיּבְבָּבְיּבְיּבְבָּבְיּבְיּבְיּבְיּבְיּבְיּבְיּבְבָּבְיּבְיּבְבָּבְיּבְיּבְיּבְיּבְיּבְבָּבְיּבְיּבְבָּבְיּבְבָּבְיּבְּבָּבְיּבְיּבְיּבְבָּבְיּבְבָּבְיּבְיּבְבָּבְיּבְיּבְבָּבְיּבְבָּבְיּבְבָּבְיּבְּבָּבְיּבְבָּבְיּבְיּבְיּבָבְיּבָבְיּבְבָּבְיּבְיּבְּיִבְיּבְּבְיּבְּיִבְּבָּבְּבָּבְיבְּבָּבְיּבְיּבְיּבְיּבְבָּבְיּבְבָּבְיבְבָּבְיּבְבָּבְיבָּבְיבָּבְיבְיּבְבָבְבָּבָבְיב

רַבְּלָהוֹ f. (r. בָּיִבְּוֹה constr. מָצִנָּת c. suff. מָצְיוֹת noce מָצִיוֹת Neh. 9. 14, c. suff. מצוחר; a command, precept law. Sept. erroln. Spoken: a) Of human commands, מָצְנַת הַמֶּלֶךְ Is. 36, 21. Esth. 3, 3. 2 Chr. 8, 15. 30, 12; also Jer. 35, 18. Is. 29, 13. b) Of the divine commands, either singly or of the whole divine law, comp. מְשָׁפָּט, Lev. 4. 13 one of the commandments of Jehovah that are not to be done, i. e. a prohibitory command, interdict. Most freq. in plur. מצוח בי the commandments of Jehovah, often coupled with the synon עדות , משפטים , הורות , חקות , חקים Gen. 26, 5. Ex. 16, 28. Devt. 6, 2. 1 K

\$, 3. al. seep. Collect. the law, Deut. 5, 28. 6, 1. 8, 1. 17, 20. 27, 1. al. Meton. מצוח השלורים the commandment of the Leviles, i. e. what was commanded to be given to them, Neh. 13, 5.

קצוֹלָהְ f. Ex. 15, 5. Neh. 9, 11. Ps. 88, 7, also האבילה f. i. q. האביע a depth, deep place, e. g. of the sea, Jon. 2, 4. Mic. 7, 19; trop. Ps. 88, 7; of a river, Zech. 10, i1; of mire, Ps. 69, 3. R. אול קיבורים וויים אונים וויים וו

אר (ר. דיב I) straitness, distress, Ps. 119, 143. Jer. 19, 9. Deut. 28, 53. 55. 57. איש מי one in distress 1 Sam. 22, 2.

אינים, מינים, a pillar, column; Kimchi well, בְּבֵּבְּרְ אָרָץ. 1 Sam. 2, 8 מְצָבְּרְ אָרָץ. 1 Sam. 14, 9 בּבְּרִר אָרָץ. 1 Trop. of a rock or cliff isolated like a column; 1 Sam. 14, 5 the one crag מְצִבּיִּר מִי מִי מִי מִבּיִּר מִי מִי מִבּיִּר מִבְּיִּר מִבְּיִּר מִבְּיִר מִבְּיר מִבְּיִר מִבְּיר מִבְּיִר מִבְּיִר מִבְּיר מִבְּיי מִבְּיי מִבְּיי מְבְּיבְּיי מְבְּיי מִבְּיי מְבְּיי מְבְּיי מְבְּיי מְבְּיי מְבְּיי מְבְּיי מְבְייי מְבְּיי מְבְּיי מְבְּיבְּיי מְבְייי מְבְּיר מְייִיי מְבְּייי מְבְּיבְּיר מְיבְּיר מְייִבְּיי מְייִּבְּייי מְבְּיר

קיצים f. (r. ביים I) straitness, distress, Job 15, 24. Zeph. 1, 15. Plur. Ps. 25, 17. 107, 6. 13. 19. 28.

1. מְצוֹרָךְ m. constr. מְצוֹרְ , c. suff. מְצוֹרָ בְּ Ez. 4. 8. R. צור I.

1. straitness, distress, Deut. 28, 53 sq. Jer. 19, 9.

2. siege. Ez. 4, 2. 7. Zech. 12, 2. Min to be besieged, of a city, 2 K. 24, 10. 25, 2. al.

3. a mound, bulwark, of besiegers, Deut. 20, 20. Mic. 4, 14. Ez. 4, 2. Hence

4. a fortification, fortress, Hab. 2, 1. ברר פְּצוֹר a fortified city Ps. 31, 22. 60, 11; plur. 2 Chr. 8, 5. Mic. 7, 12.

II. אַבְּרָי pr. n. for Egypt, and apparently for Lower Egypt; thrice אַבִּיי the streams or canals of Egypt, the branches of the Nile, Is. 19, 6. 37, 25. 2 K. 19, 24.—Under the name אַבּי there seems to lurk the Egyptian LETOTPO kingdom, as in רְבִּיד the word ΦοΥΡΟ king. But the Hebrews doubtless ascribed to it a domestic origin, prob. as signifying a border, limit, (r. אַבָּי,) i. q. Arab.

the two Egypts, q. v. Ot era e. g. Bochart in Phaleg IV. 24, suppose Egypt to be so called as being strong and fortified, i. q. מְצוֹר I. 4; see Diod Sic. 1. 31.

קיצרֹרָה (r. צוּר I) plur. מְצרּרְה (r. בְּיּרְה I. a mound, bulwark, of besiegers, i. q. מצור no. 3, Is. 29, 3.

2. a fortress, fortified city, 2 Chr. 11,11; more fully בָּרֵי מְצוּרָה 14,5; עָּרֵי מְצוּרְה 11, 10. 11. 23. 12, 4. 21, 3.

זיברת f. (ר. הְצָּיִם) i. q. הְצָּים II, quarrel, strife. Is. 41, 12 אָנְשֵׁר מַצִּיבְּ thy ad versaries, enemies.

i. q. wi and comp. we to be cheerful, and by transp. we to shine Hence the two following:

היים m. (Is. 48, 4 proves nothing for the fem.) c. suff. אָיִים, plur. constr. רוֹחִים; the forehead, 1 Sam. 17, 49. 2 Chr. 26, 19. רוֹיִם וּיִנִּם the (shameless) brow of a harlot Jer. 3, 3. Ez. 3, 7 רוֹיַם of an impudent forehead. v. 8. 9. Is. 48, 4 רוֹיִם יִּבְים thy brow is brass, brazen. Plur. Ez. 9, 4.

רתְּבְיׁם f. a greave, greaves, armour for the legs, q. d. frontlets of the leg, constr. הַנְּאָם 1 Sam. 17, 6. R. תַּצָם.

קבלה f. (r. לְצַלֵּל I) only plur. היצָשָׁה, bells, upon horses and camels for ornament, Zech. 14, 20. See in בְּצָלָם.

הֹאָלָהְ f. (r. בְּלֵּגְ II) a shady place, shade, Zech. 1, 8.

קלְבֵּי f. (r. לְצַבְּׁעְ I) only in dual בּיבְּילָּבְּי cymbals, for accompanying music, 1 Chr. 13, 8. Ezra 3, 10. Neh. 12, 27. al. So in Greek, dual κυμβάλω, –οιν. See in בּיבִּילִים.

ከውን ችር (r. ኮጋዴ) turban, tiara, of the high priest Ex. 28. 4. 39. 29. 6. Lev. 8, 9. 16, 4; of a king Ez. 21, 31. For the form of it, see Braun de Vestitu sacerd. Heb. p. 624 sq. Jos. Antiq. 3. 7. 3. B. J. 5. 5. 7.

אַבָּט m. (r. אַבֶּיָ) a couch, bed, something spread down, Is. 28, 20.

קּבֶּרֵר m. (r. בְּצָלֵּד) plur. constr. מְבֶּצֶרָר step, walk, Ps. 37, 23. Prov. 20. 24 קּמְצְּנְדִיי in his steps, i. e. in his company, Dan. 11, 43. Comp. בְּרַנְּלָיוּ Judg. 4, 10.

י או בּצְּרֶרָה ((מְיָ הַ and מְיִ) pr. 'what is next to a little,' i. e. subparvum, parvulum, a little thing, 'מ בְּרֶרְ אַבְּרִרְ Dan. 8, 9; see Lehrg. § 123, also art. און חס. 3. g.—Better: even a little one, according to the idiom noted in און חס. 1. a. γ; see Thesaur. p. 805. g.

ימִבְּעָר m. (r. אַבֶּעָ) constr. מָבָעָר .

2. Mizar, pr. n. of a summit prob. in the ridge of Anti-Lebanon or Hermon, Ps. 42, 7.

הַבְּיִׁבְ m. (r. הַבְּיִג) constr. הַבְּיִנִה.

1. a watch-tower, Is. 21, 8. Also a lofty place, whence one can see far and wide around, whether furnished with a watch-tower or not, 2 Chr. 20, 24.

2. Mizpeh, pr. n. of several towns and cities, in elevated situations: a) In the plain of Judah, Josh. 15, 38. b) In Benjamin, Josh. 18, 26; see מַּבְּיִם חס. 2. c) In Moab, 1 Sam. 22, 3. d) In Gilead Judg. 11, 29, see אַבְּיִם חס. 1. This may be the same with מַבְּיִבְּים Josh. 13, 26. e) A valley in the high region of Lebanon Josh. 11, 8, comp. 11, 3.

רְּבָּלְיִתְ (watch-tower, lofty place, r. רְבָּאָ always with the art. רְבָּאָ אָחַר, with ר loc. רְבָּאָבְּית, Mizpah, pr. n.

1. A town or city of Gilead, Judg. 10, 17. 11, 11. 34. Hos. 5, 1. Some refer hither Judg. 11, 29 בּלְבָּר בְּלְבָּר p. but see in הַבְּבָּים no. 2. d. For the origin of this place, see Gen. 31, 49.

2. A city of Benjamin, where the people were wont to convene, Judg. 20, 1.
3. 1 Sam. 7,5-16. al. It was afterwards fortified by Asa to protect the border against the kingdom of Israel, 1 K. 15, 22.
2 Chr. 16, 6. Later it was the residence of the Chaldean governor, Jer. 40, 6 sq. comp. Neh. 3, 7. 15. 19. Once written round Josh. 18, 26. [Prob. the high point two hours north-west of Jerusalem, now called Neby Samwil; see Bib. Res. in Palest. II. p. 143, 144.—R.

m. plur. (r. בְּשָׁלָ hidden places Obad. 6.

out, i. q. πτο and πτο. Arab. Δο. Chald. γτο, Syr. Δο, id. all of which imitate the sound, as also Gr. μύζω, μυζάω, μάζος. Hence to draw out with relish, to taste, Is. 66, 11; comp. Σ. Things sweet and pleasant are wont to be sucked out, hence

2. to be sweet, whence nin sweet i. e. unleavened. Comp. pnn, which also has both significations.

PTO see in Paro.

obsol. root, which seems to have had the same power as the kindr. אָבָי, to shut in, to restrain; whence Chald. בְּבִי, Arab. فِصْ limit, border and Heb. אַבִּירִם II, מַצִּירָם.

ת (ד. דְּבָּד, as בְּבַ from בָּסָ strailness, distress, Ps. 118, 5. Plur. בְּצִרָים, constr. בְּצָרִים, Lam. 1, 3. Ps. 116, 3.

בֹּבְרָה, see in בְּבֶרָה.

dual pr. n. for Egypt, Gen. 46, 34. 50, 11; often more fully אֶרֶץ מצָרָיָם the land of Egypt, fem. Gen. 45, 20, 47, 6. 13. Also for the people, the Egyp tians, in prose, and mostly with plur Gen. 45. 2. 47, 15. 20. 50, 3. Ex. 1, 14 rarely with sing. masc. 14, 25. 31; poet with sing. masc. Is. 19, 16. 25. Jer. 46, 8, and fem. Hos. 9, 6. Joel 4, 19. With ה loc. מְצְרַרְמָה Gen. 26, 2. al. — Sing. בצור Lower Egypt q. v. Hence the dual מִצְרֵיִם seems to have originally denoted the two Egypts, i. e. Lower and l pper Egypt (the latter pr. סירוס) by zeugma, as we now say the two Sicilies, for Sicily and Naples; although this origin being afterwards left out of view. the dual פצרים is sometimes so employed as not to include Pathros or upper Egypt, Is. 11, 11. Jer. 44, 15. Others ineptly refer the dual form to the two parts of Egypt as divided by the Nile. The Arabs have the sing. مصر Misr, Egypt, pr. limit

border; Syr. has the Jual although rare

n this language, בּילָים.—The gentile noun is מְצְרֵיה an Egyptian Gen. 39, 1; זְּיִלְיִה Gen. 16, 1. Plur. m. מְצִרִיה Gen. 12, 12, 14; זֹיִר בְּיִרִּה Ex. 1, 19.—[Engl. Vers. as pr. n. of pers. Mizrain, Gen. 10, 6. 13. 1 Chr. 1, 8.—R.

קרָבְּי m. (r. בְּבֶּרָ a fining-pot, crucible, Prov. 17, 3, 27, 21.

PP m. (r. הַבְּיִם) rottenness, putridity. Is. 3, 24 הַהְיִם הַשְׁם הַשְּׁם instead of a sweet smell there shall be rottenness, i. e. the fætor of putrid ulcers. 5, 24 the root shall be as rottenness i. e. rotten wood.

קבי f. (r. באבי) a hammer, mallet, pr. the pointed hammer of the stone-cutter and smith, 1 K. 6, 7. Is. 44, 12. Jer. 10, 4.—Hence prob. the name Μακκαβαῖος, באָקבי, the hammerer; comp. the French name Charles Martel.

תְּלֶבֶת f. (r. נְקֵב 1. i. q. מְלֶבֶת, a hammer, Judg. 4, 21.

2. a mine, quarry, broken in the rock, Is. 51, 1.

תְּקְרָם (place of shepherds, r. יְבָיִי) Makkedah, pr. n. of a place in the plain of Judah, anciently a royal city of the Canaanites, Josh. 10, 10. 12, 16. 15, 41.

ש מקרש ה. (ר. מין) once מקרש Dag. euph. Ex. 15, 17; c. suff. פקרשר once irreg. מקרשר Num. 18, 29; plur. מְקרָשׁר, sonstr. ישקה.

1. any thing sacred, hallowed, Num. 18, 29.

3. an asylum, the temple and sacred places among the Hebrews having the privilege of an asylum, as also among the Greeks, Is. 8, 14. Ez. 11, 16; comp. 1 K. 1, 50. 2, 28. See 2 Macc. 4, 34. Pausan. Corinth. 13.

מַקְהַלִּים m. plur. Ps. 26, 12, and מָקָהַלִּות, plur. Ps. 68, 27. R. מָתָּלּות.

1. assemblies, chiefly of these praising God. choirs, Ps. Il. cc.

2. Makheloth, pr. n. of a station of the Israelites in the desert, Num. 33, 25.

תְּלֶנְת m. also 2 Chr. 1, 16 Cheth. once מְלְנֵת 1 K. 10, 28; constr. 2 Chr. 1, 16. R. מָלָנָת

1. expectation, hope, confidence, 1 Chr. 29, 15. Ezra 10, 2. Also one in whom confidence is placed, of God Jer. 14, 8. 17, 13. 50, 7.

2. a gathering together, collection, see r. חוף Niph. a) Of waters, Gen. 1, 10. Ex. 7, 19. Lev. 11, 36. b) a band, company, of men and animals, e. g. of horses, a caravan; so prob. in 1 K. 10, וסקנה סתור השלה יפחו מפנח במחיר 28 and a company of the king's merchants brought from Egypt a company of horses at a price; also 2 Chr. 1, 16. There is a play of words in the double use of the word מקנה for a band of merchants and a troop of horses. So Piscator and Vatablus; but interpreters have here very widely differed; see Bochart Hieroz. T. I. p. 171. 172. Michaelis Supplem. p. 1271. Mos. Recht III. p. 331.

קרָה f. (r. הַקְּהָ Niph.) gathering-place for waters, a pool, reservoir, Is. 22, 11.

בּיסְקְּים, also בּיִסְלָּים Ex. 29, 13 (r. בּיסְר) constr. בּיסְים, c. suff. בּיסְים, הַּיסְים Gen. 29, 3; plur. ביסיים, c. suff. בּיסִיים; comm. gend. rarely fem. Gen. 18, 24. Job 20, 9, in plur. 2 Sam. 17, 12 Cheth.

1. place, pr. station, from standing

etc. Arab. בּבּבּׁה, Eth. ����, id. Phen. משות place, town.—Gen. 1, 9. 13
3. 14. 22, 3. 28, 11. 17. Ecc. 3, 20. 6, 6. al. sæp. Gen. 24. 23 a place for us to lodge in. v. 25. 31. אַ מוֹדְם a narrow place Num. 22, 26; שוֹדְם a holy place Ex. 29, 31; אוֹדְם a clean place Lev. 4, 12. 6. 4; אַבָּיִם a nunclean place Lev. 14, 40. מוֹדְים בֹּיִם a nunclean place Lev. 14, 40. מוֹדְים בֹיִם in every place, every where, Num. 18, 31. Prov. 15, 3. בּיִבּים to assign a place to any one, e. g. for sitting 1 Sam. 9, 22, or dwelling Josh. 20, 4. 1 Sam. 27, 5; but also to give place to any one, i. e. to give way to yield, Judg. 20, 36.

point a place to any one, sc. as a refuge Ex. 21, 13, or for dwelling 2 Sam. 7, 10. 1 K. 8, 21. With genit. מְקוֹם הַנְשׁן the place of ashes Lev. 1, 16; מְקְנָה a place of (for) cattle Num. 32, 1; מ' בַּוָר David's place, seat, 1 Sam. 20, 25. 27.— Spec. the place of any one, i. e. a) a dwelling-place, habitation, home, Gon. 29, 26. 3C, 25. Num. 24, 11. Judg. 11, 19; also Ex. 3, 8. Ps. 44, 20. Is. 18, 7. Proverbially Job 7, 10 לא יַבְּרַרָנוּ עוֹד מִקוֹמוֹ his place shall know him no more, i. e. he shall be wholly forgotten. Ps. 103, 16; comp. Job 20, 9. Ps. 37, 10. Also Job 16, let there be no אל יְחִי מַקוֹם לְזַבֶּקְחִי 18 abiding-place for my cry, i. e. no delay, but let it ascend at once to God. place where any thing is found, findingplace, as מֹל לַנְּחָב Job 28, 1 (parall. מָצֵוֹא). v. 6. Comp. v. 12. 23.-The constr. state is often found before ਬਾਲੂ, espec. in the phrase בְּמְקוֹם אֲשֵׁר in the place where, Lev. 4, 24. 33. 6, 18. 2 Sam. 15, 21. 1 K. 21, 19. Jer. 22, 12; also שׁ בּל־מָקוֹם שׁ id. Ecc. 1, 7; and with m as relat. Ps. 104, Sometimes the absol. is retained, as שַּׁר אַשֵׁר Josh. 1, 3. Deut. 12, 13. Ex. 21, 13. al. In the later books Dipo מקום שי or יש ביקום, the place where, is sometimes used redundantly for where (שַשָּשֵׁר, שם יחוא mere the tree falleth there it shall be. Esth. 4, 3. 8, 17. Ez. 6, 13; so too Gen. 39, 20. 40, 3.—Adv. with genit. i. q. in place of, instead of, Is. 33, 21. Hos. 2, 1 [1, 10]. Ecc. 3, 16. Comp. Arab. مكان, Syr. مكان, locus et adv. loco.

2. a place, i. e. a town, village, Gen. 18, 24. 19, 12. 14. 29, 22. 23, 17. אַנְשֵׁי the men of the place, the inhabitants, Judg. 19, 16; שַׁבֶּר בְּּקוֹמֵי Ruth 4.10. Also a region, district, Judg. 18, 10. בְּיִלִי the region of Shechem Gen. 12, 6.

קרור (r. ארף) constr. ארף Lev. 12, 7; c. suff. ידיף הקיף Lev. 20, 17; a fountain, pr. opened by digging, Hos. 13, 15. Jer. 51, 36. Zech. 13, 1. ידיף a fountain of living waters Jer. 2, 13. 17, 13.—Trop. fountain of tears, i. e. the eye, Jer. 8, 23; fountain of blood. by euphemism for pudenda muliebris, Lev. 12, 7. 20, 18 (where ידיף is wmitted); fountain of life or happiness Ps. 36, 10. Prov. 10, 11. 13, 14. 14, 27.

16, 22; fountain of wisdom Prov. 18, 4 In a different sense, Ps. 68, 27 יְשְׁרָאֵל ye from the fountain of Israel i. e. who are the posterity of Israel comp. בַּיִּב Is. 48, 1.

마한 m. (r. 미호) a taking receiving of gifts 2 Chr. 19, 7.

הוֹקְתְּיוֹת (r. הַבֶּלְ no. 2) wares, merchandise, Neh. 10, 32, comp. v. 31. Talm. הַבְּי emtio.

קָּטָר m. (r. קָטָר I) incense, Ex. 30, 1.

קְּעֶּרֶת f. (r. קְּטֵרָ I) a censer, for burning incense, 2 Chr. 26, 19. Ez. 8, 11.

* DP obsol. root, prob. i. q. Ethiop.

ΩΦΛ and ΩΦΛ to germinate, to sprout, (I and I being interchanged,) whence ΩΦΛ a sprout, scion, twig. From this again comes the secondary verb ΤΩΦΛ to punish, pr. obviously, to smite with a rod, although Ludolf separates these roots in his Lex. p. 238. Comp. also Syr. Las. The Lat. baculus is not here to be drawn into comparison; for this comes from βάω, and is pr. a walking-stick, comp. βυπτήφιον.— Hence the two following:

שְׁמַלְּכֵּם m. constr. לְצַיְּמֶלְכֵּם Jer. 1, 11, and מַּמְלֵּבְם Gen. 30, 37, c. suff. וֹבְּיַרָּ חָבָּי, בַּיְמָלְכִּם, נַיְמָלְלִּבְּח Jer. 1, 11. Then, a staff (comp. תְּבֶּר Jer. 1, 11. Then, a staff (comp. מַבְּחֹלָּוֹת which one carries in his hand, Gen. 32, 11. Ex. 12, 11. 1 Sam. 17, 40 41; with which an animal is beaten Num. 22, 27; the crook of a shepherd Zech. 11, 7 sq. יְּבָּי מַלְּבָּי מַלְּבָּי מַלְּבָּי מַלְּבָּי מַלְּבָּי מַבְּלִּי בָּי מַלְּבָּי מַלְּבָּי מַלְּבָּי מַלְּבָּי מַלְּבָּי מַלְּבָּי מַבְּלִּי בְּי Chald. בּבְּילִ מְלֵּבְּי מַלְּבָּי מַלְּבִּי בְּי Spiculum, Castell.—Of a divining rod, ἐ̞αβδομαντεία, Hos. 4, 12.

בּקְלוֹת (perh. for בְּקְלוֹת staves) Mik-loth, pr. n. m. a) 1 Chr. 27, 4. b) 1 Chr. 8, 32. 9, 37. 38.

שנית f. (r. קלף II) sculpture, carved work, sc. in relief, 1 K. 6, 18. Plur קלְּעִוֹת, constr. הָּמְלְעִוֹת, 1 K. 6, 29. 32 7. 31.

ב מקום eee in ביקם.

קביף m. (r. יְּבֶּיף) once fem. Ex. 34, 19; constr. רְּבָּיְףְם, c. suff. רְּבָּיָף, אַרְבָּיָף, also sing. with rad. Yodh retained (see under רְּבָּיָּף, אַרְבָּיָף, Heb. Gr. § 91. 9. n), as יְבִיף my flock Num. 20, 19, דְּבָיָף thy flock Is. 30, 23; but plur. where the suff. is plur. and refers to more than one, as בְּבִירְם your flocks 2 K. 3, 17. Josh. 1, 14; בְּבָיִף their flocks Gen. 36, 7. 46, 6. 47, 17. Jer. 49, 32.

1. a purchase, i. e. things bought, Gen. 49, 32.

2. possessions, riches, wealth, but always of cattle, in which alone the wealth of nomadic tribes consists; comp. Gr. πτῆνος, pr. i. q. πτῆμα, possession; οις i. q. Lat. ovis and ops (whence opilio),

plur. opes; Arab. مَالٌ, Syr. قعصة, opes et oves; comp. also Germ. das Gut used in Holstein for cattle, see Voss on Virg. Ecl. 10. 19.—So Gen. 13, 2. 7. 29, 7. Ex. 9, 4. 6. Is. 30, 23. al. sæp. אַנָשׁר men of cattle, herdsmen, shepherds, Gen. 46, 32. 34. אָרֶץ מִקנָה a land for cattle, adapted for pasturage, Num. 32, 1. 4. The word פָּקנָה is strictly used only of sheep, goats, and neat cattle, (צאֹן וּבָקר) excluding beasts of burden; Gen. 26, 14 מָקנֵה צֹאֹן וּמְקנַה קב. 47, 17 and Joseph gave them בפוסים וּבִמְקנֵת תַצֹּאן וּבִמְקנֵת תַבָּקר bread בּחַמֹרִים. Ecc. 2, 7. 2 Chr. 32, 29. Gen. 36, 6. Num. 31, 9. More rarely asses and camels are also comprehended, e.g. Job 1, 3.

1. purchase Lev. 27. 22; מַמֶּר הַבְּקְנָה 1. purchase Lev. 27. 22; מַמֶּר הַבְּקְנָה 21 sq. Concr. thing purchased, as מַבֶּר בְּיִבְיִי בָּעָרָה purchase of money, a slave bought with money, Gen. 17, 12. 13. 23. Ex. 12. 44. Also price of purchase, Lev. 25, 16. 51.

2. a possession, Gen. 23, 18.

בְּקְנֵיְהוּ (possession of Jehovah) Mikreiah, pr. n. m. 1 Chr. 15, 18. 21.

DOPO m. (r. DOP.) divination, Ez. 12, 24. 13, 7.

לְּכַּהְ (end, r. צְּצַׁף, like קּסָה from קַבַּף) Makaz, pr. n. of a place in Dan or Judah 1 K. 4. 9.

קבר ה. also אַבְּרָיָה Ez. 46, 21 (רְּצִיקְיּה) plur. רְצִיקְיּה, constr. יְשִּׁיבְּיִהְיּה, c. suff. יְבִּיבְּיִהְיּה, מח angle, corner, Ex 26, 24. 36, 29. Neh. 3, 19. 20. 24. 25. Mostly an internal angle, Ez. 46, 21. 22. Neh. 3, 24.

ריב ה' (ר. אַבְּרָ) a chisel, carvingtool, with which wooden images were carved out; Plur. רְּבְּבֶּרָת Targ. בְּבָיִה a knife, cutter.

רַבְּיִר, see in דּאָבָי no. 2.

* PPZ in Kal not used, to melt, to pine away, comp. kindr. קבָב, קדב, q. v. Chald. id. Comp. among occidental roots maceo, macer.

Niph. אָטָי fut. אָדְאָי 1. to be melted, to melt. Is. 34, 4 נַּמְלָּי בְּלִּבְּבָּא בַּוֹיִם 1. Is. 34, 4 מַמְלּי בְּלִבְּבָּא בַּיִּא בְּיִם מוּלִּי מוּלִי מוּלְי מוּלי מוּי מוּלי מוּיי מוּלי מוּלי מוּלי מוּי מוּלי מוּלי מוּיי מוּלי מוּי מוּי מוּי מוּי מוּי

2. to pine away, to consume away, of the eyes and tongue, Zech. 14, 12; of men, Lev. 26, 39. Ez. 24, 23. 33, 10.

HIPH. ppn causat. to cause to pine away, Zech. 14, 12.

Deriv. pp.

פָּקור see in בָּקֹר.

1. a calling together, convocation, Num. 10, 2 לְּמֶלְהָא וְזְבֶּרָה for convocation, Num. 10, 2 לְּמֶלְהְא וְזְבֶּרָה for convoking the assembly. Hence a) a convocation, assembly, sc. of the people for worship and for the performance of the sacred rites, המיוֹץ יְטִנְיּנְ, Is. 1, 13. Often בּינִרְּבָּרָת Lev. 23, 3. 7. 8. 24. 27. Num. 28, 25. 26. b) place of convocation, plur. holy places, Is. 4, 5.

2. a reading, reading aloud. Neh. 8. 8 they gave attention to the reading.

בקרם m. (r. קרה) 1. hap, chance, accident, I Sam. 6, 9. 20, 26. Ruth 2, 3. 2. lot, fortune, event, which happens to any one. Ecc. 2. 14 בְּקְרָה אָּדֶר רְּקְרָה the same event happens to them all. v. 15. 3 19. 9, 2. 3.

קלְרָה (r. רְּקָהָ) pr. part. Pi. frame, frame-work of beams, joists, etc. Ecc. 10, 18.

קרָר, f. (r. קרָר) a cooling, refreshing, 'udg. 3, 20. 24.

מוקש see מקש.

הערים m. (r. השלף II) pr. turned work, opus tornatum, i. q. fem. השלף. Once, Is. 3, 24 השלף השלים turned work, lit. 'work of turned work,' ironically of the hair dressed in artificial curls. Other interpretations see in Thesaur. p. 1243.

I. השָרָיִים f. of the preced. turned work, opus tornatum, both of wood Ex. 25, 18, and of gold and silver Ex. 25, 31. So of the golden candelabra Ex. 25, 31. 36. 37, 17. 22. Num. 8, 4; of the silver trumpets, Num. 10, 2; of a column, Jer. 10, 5; of the cherubim, Ex. 25, 18 השְּבַּיה השִּיְהְיִם הַשְּׁיִבְּיה with turned work shalt thou make them, sc. the cherubs. These were of oleaster-wood covered with gold. as appears from 1 K. 6, 23, comp. v. 28; hence the signification of solid, beaten gold. assigned by some to השִּבְּיה, as if from r. השַבָּיה no. I, is false.

II. אַלְּאָרָא m. (for אַלֶּאָרָא, denom. from אַלֶּרְאָרָא, cucumber) a field of cucumbers, Is.
1. 8. Arab. בּבּבּריבּ

קבר m. (r. קבר) A) From the root no. 1, subst. a drop, Is. 40, 15.

B) From the root no. 2. 1. Adj. with fem. קָּבְ, bitter, Is. 5, 20. Prov. 27, 7; of brackish water, bitter, acrid, Ex. 15, 23.—Metaph. a) sad, sorrowful, Ez. 3, 14; often of the mind Job 21, 25; מַר bitter in spirit, sad at heart. 1 Sam. 1, 10. 22, 2. Job 3, 20. Prov. 31, 6. bitter, of a cry, of grief, etc. i. e. vehement; בְּכָּקָה נְרוֹלָה וּזְירָה a great and bitter cry Gen. 27, 34. Esth. 4, 1. Ez. 27, 31 מְסְפֵּר מֵר bitter lamentation i. e. vehement. Also of a hitter or cruel fate, Jer. 4, 18. Prov. 5, 4. Am. 8, 10. For fierce, vehement, raging, i. q. Arab. (whence also we see how נין, strong can stand in antithesis to sweet Judg. 14, 14,) Hab. 1, 6; מר נַמָּשׁ id. Judg. 18, 25. 2 Sam. 17, 8. d) deadly, destructive, Ps. 64, 4. Jer. 2, 19. Ecc. 7, %; comp. in no. 2. c.

2. Suhst. a) bitterness, as of death 1 Sam. 15, 32. b) שֵׁר נַפְּשָׁר the bitterness of my soul, sadness, Joh 7. 11. 10. 1. 15. 38, 15. c) bitter lot calamity, Is.

38, 17. Hence deadliness, destruction Num. 5, 24. 27; מֵי וֹשְׁרָים the deadly waters v. 18. 19. 24.

3. Adv. bitterly; so בי Is. 3,7. Zeph 1. 14; פָרָה Ez. 27, 30.

m. fully מור Cant. 4, 6. 5, 5, c. Makk. To Ex. 30, 23; myrrh, so called from its flowing, distilling, see r. בַּרַר no. 1, Arab. , Gr. μύψψα (as if from a fem. פקר, also σμύψνα; a substance which distils in tears from a tree growing in Arabia, resembling the Egyptian thorn according to Dioscor. I. 17. These tears then harden into a bitter aromatic gum, which was highly prized, and used in incense Ex. 30, 23; in perfumes Ps. 45. 9. Prov. 7. 17. Cant. 3. 6; in unguents Esth. 2, 12. Cant. 5, 5; and among the Greeks for strengthening wine, Mark 15, 23. 36. The best kind was called 75 בר Cant. 5, 5, and לבר Ex. 30, 23, as distilling of itself from the tree, and therefore most highly prized, σμύρνα στακτή, Sept. σμύρνα έκλεκτή. So צרוֹר Τ ם a bag of myrrh, worn for the sake of its perfume (as בַּרֹח נַפָּשׁ ls. 3. 20) suspended from the neck of a female, Cant. 1, 13. (Others understand here a bundle of the flowers or leaves of myrrh, against the common usage of the words.) Of the tree, however, which produces the myrrh, we have had until recently no accurate account. Ehrenberg discovered it in Arabia, and has fully de scribed it. The name is balsamodendron myrrha; see Nees v. Esenbeck Plant. Officin. Tab. 357. Comp. Dioccor. l. c. with Sprengel's commentary. Hierobot. T. I. p. 520.

* I. אָלֶרָא i. q. מְלָם, בּרָת 1. to lash, to whip, e. g. a horse into a more rapid course; see Hiph.

2. to be perverse, rebeilious. Part. fem. מוֹרָשׁ, i. q. מוֹרָשׁ, rebellious, Zeph. 3. 1.

Hiph. once of the ostrich rising from her nest, and by the flapping of her wings lashing herself up into her course. Job 39, 18 בַּבְּיבׁים מְבִּירִם עָּבְיּט yet now she lashes herself up on high. Comp שוש and שוש .—All the ancient intert to raise oneself up, to rise up, as if בְּבָּיִבּ עִינְיִי אַ אַרָּיִבּ yet now and בּוֹיִם .—All the ancient intert to raise oneself up, to rise up, as if בּוֹרָ בִּיִּבְיּ

קּבְרָא (ו. q. מְדָה sad) *Mara*, pr. n. f. Ruth 1, 20 Cheth. See in מָבָה II. 2. b.

بالا Chald. m. dominus, lord, Dan. 2, 47. 4, 16. 21. 5, 23. Syr. مُعْزِعْ , Arab.

, id. pr. man. R. מָּלָּצּ, id. pr. man. R. מָּלָ

מורא see מירא.

קרבה Merodach, see קראבה

תַּרְאֵּר, c. מַרְאֵּר, c. מַרְאֵר, בּ. בּרְאָר, c. suff. מַרְאֵר, בַּ. Cant. 2.5, מַרְאֵר, בַּ. 2, 14, מַרְאֵר, בַּעָר, בּעַרְאָר, בַּעַרְאָר, בַּעַרְאָר, בַּעַרְאָר, בּעַרְאָר, בַּעְרָאָר, בַּעַרְאָר, בַּעְרָאָר, בַּעַרְאָר, בַּעְרָאָר, בַּעְרָאָר, בַּעְרָאָר, בַּעְרָאָר, בַּעְרָאָר, בַּעְרָאָר, בַּעְרָאָר, בַּעְרָאָר, בַּעְרָאָר, בְּעַרְאָר, בַּעְרָאָר, בְּעָרְאָר, בְּעָרְאָר, בַּעְרָאָר, בּעַרְאָר, בּעַרְאָר, בּעַרְאָר, בַּעְרָאָר, בּעַרְאָר, בַּעְרָאָר, בּעְרָאָר, בּעְרָאָר, בּעְרָאָר, בּעְרָאָר, בּעְרָאָר, בּעְרָאָר, בּעַרְאָר, בּעַרְאָר, בּעַרְאָר, בּעַרְאָר, בּעַרְאָר, בּעְרָאָר, בּעַרְאָר, בּעְרָאָר, בּעַרְאָר, בּעְרָאָר, בְּעָרְאָר, בּעְרָאָר, בּערְאָר, בּעְרָאָר, בּעְרָאָר, בּעְרָאָר, בּעְרָאָר, בּעְרָאָר, בּערְאָר, בּערְאָב, בּערְאָב, בערְאָר, בּערְאָב, בערְאָרָה, בערייִבּער, בערייִבּ

2. appearance, form, Engl. looks, Ex. 24, 17. Ez. 1, 16. 28. Often in the gen. after an adj. מַרְאָח הַבְּי הַפְּח בַּרְאָח הַבְּי הַבְּר מַרְאָח הַבְּי הַבְּר מַרְאָח הַבְּי הַבְּר מַרְאָח הַבְּי מַרְאָח בּי הַבְּר מַרְאָח בּי בְּרָאָח בּי בַּר מְבַרְאַח בּי בַּר מְבַרְאַח בּי בַּר מְבַרְאַח בּי בּי בְּרַבְּר בְרַבְּר בְּרַבְּר בְּרַבְר בְּרַבְּר בְּרַבְּר בְּרַבְּר בְּרַבְּר בְּרַבְּר בְּרַבְּר בְּרַבְּר בְּרַבְּר בְּרִבְּר בְּרַבְּר בְּרַבְּר בְּרַבְּר בְּרַבְּר בְּרַבְּר בְּרַבְּר בְּרִבּר בְּרַבְּר בְּרִבּר בְּרַבְּר בּרְבְּר בּר בּבּר בְּבַר בְּבִּר בְּבּר בּרַבְּר בּר בּבּר בְּבַר בְּבּר בּרַבּר בּבּר בְבַר בְּבּר בּבּר בְּבַר בְבּבּר בּבּר בְבַר בְבּבּר בּבּר בּבּר בּבּבּר בּבּבּר בּבּר בּבּבּר בבּבּר בּבּבּר בבּבּר בבּבּבּר בבּבּבּר בבּבּר בּבּבּר בבּבּר בבּבּר בּבּבּ

3. sight, thing seen. vision, Ex. 3, 3 Ez. 8, 4. 11, 24. 43, 3. Dan. 8, 16.

12, 6. 1 Sam. 3, 15. Dan. 10, 7. 8. 16. בּיְלְּאָת חַלְּאָר חַלְּאָר חַרָּאָר חַלָּאָר חַבְּילִר חַלָּאָר חַבְּילִר חַבְּיל חַבְּילִר חַבְּילִר חַבְּילִר חַבְּילִר חַבְּילִים חַבְּילִר חַבְּיל חַבְּילִים חַבְּילִים חַבְּילִים חַבְּילִים חַבְּילִים חַבְּילִים חַבְּילִים חַבְּיל חַבְּילִים חַבְּיל חַבְּיל חַבְּיבּים חַבְּיבּים חַבְּיבּים חַבְּיבּים חַבְּיבּים חַבּים חַבְּיבּים חַבְּיבּים חַבְּיבּים חַבּים חַבְּיבּים חַבְּיבּים חַבְּיבְיבְּים חַבְּיבְּים חַבּים בּיבּים חַבּים בּיבּים חַבּים בּיבּים בּיבּיבּים בּיבּים בּיבּים בּיבּים בּיבּים בּיבּים בּיבּים בּיבּים בּי

2. a mirror, i. e. a polished plate of metal, i. q. רְאֵר, plur. Ex. 38, 8.—Arab فرقة id.

קרָאָּה f. (r. פֶּרָאָ no. II) the crop craw, of birds, Lev. 1, 16. Arab. פֿרָצָאָ

q. d. on the top of a hill, denom. fr. ψάτη, q. d. on the top of a hill, denom. fr. ψάτη contr. τύτη 1 Chr. 4, 21. 2 Chr. 11, 8. 14. 8. 9. Mic. 1, 15; Mareshah, pr. n. a) A fortified city in the plains of Judah, Josh. Chr. II. cc. Gr. Μαρησά Jos. Ant. 8. 10. 1; Μαρισσά-12. 8. 6. Euseb. and Jerome place its ruins "in secundo lapide Eleutheropoleos," Onomast. art. Μαρησά; and the remains of an ancient site are still visible on a hill about a Roman mile and a half southeast fro n Beit Jibrîn, the ancient Eleutheropolis see Bibl. Res. in Palest. II. p. 422, comp p. 397. b) A man, 1 Chr. 2, 42.

תְּלְּבֹּית f. (denom. fr. שֹׁבֹּית) pr. at the head, what is at the head, comp. מַרְגְּלִית at the feet. Plur. חוֹשָׁבְּע id. and poet. the head itself; Jer. 13, 18 רָבִּד הַּבְּעָרָת (from) your heads shall come down the crown of your glory; here יְבֵי is followed by the acc. of that from which, like בַּבָּלָה, רָבָּא Sept. Vulg. and Syr. seem to have read מַרְאָשׁתִיבֶּם from at your heads, with the same vowels as מַרְאָשׁתִיבְּם 1 Sam. 26, 12, which is also well. See the next art.

f. plur. (denom. fr. שֹׁלִרְאָשׁוֹרת i. q. מראט, pr. place at the head, as 1 Sam. 19, 16; opp. מֵרְגַּלוֹת. Put in the accus. as Adv. at the head of any one; c. suff. מרא מרא at his head 1 K. 19, 6. 1 Sam. 26, 7.11.16; also under the head of any one, 1 Sam. 19, 13. 16. Gen. 28, 11. 18. With a genit. 1 Sam. 26, 12 he took the spear ... מַרָאֵשׁחֵד שָׁאוּל from at the head of Saul, where z seems to imply removal, diff. from v. 11 אַמר אַטָּיר אַטָּיר 'n; and we must suppose, either that ים פּבּרָאֲשֹׁתֵר is here for בְּרַאֲשֹׁתֵר, one מ being dropped; or that הצשתי is here put for מְרַאֲשֹׁתֵר. For the double plur. comp. במוֹתֵר p. 139, note.

בֿרַב (increase, r. בַּבְ, as בַּפַב from בַּבָּ) *Merab*, pr. n. of a daughter of Saul, 1 Sam. 14, 49. 18, 17. 19.

m. plur. (ב without Dag.) coverings, coverlets, as spread upon beds, Prov. 7, 16. 31, 22. R. בָּרָ.

קבָּה m. (r. רָבָּה) 1. enlargement, increase, Is. 9, 6.

2. greatness, abundance. Is. 33, 23 שֵׁלֵל מַרְבָּה a great spoil.

לְרָבָּה f. (r. רָבָּה) largeness, amplitude, concr. ample, large, Ez. 23, 32.

1. greatness, multitude, 2 Chr. 9, 6. 30, 18. With suff. מְרְבִּיחִם the multitude of them, i. e. the greater part, 1 Chr. 12, 29.

2. increase of a family, offspring, 1 Sam. 2, 33.

3. increase on money, interest, usury. Lev. 25, 37. Comp. Gr. τόκος from τίκτω, Lat. fenus from feo i. e. fero. pario, whence fetus, fecundus; see Gellius

18. 13. Arab. رَبًا, fenus, رَبًا IV fenerarit. Syr.

דְּרְבֶּיְ m. (r. רְבָיְ) crouching-place lair, of anima's Zeph. 2, 15; of flocks, constr. בְּרְבֵּיְ Ez. 25, 5. See Lehrg. p. 578.

ף אַרְיָם m. (r. מָרָב m. (r. מָרָב m. (r. מָרָב m. 6, 4. 'בּרָל מ which cattle are tied, Am. 6, 4. 'מַלָּל מ a stalled calf, fatted, 1 Sam. 28, 24. Jer. 46, 21. Mal. 3, 20.

* عَرِّ obsol. root, prob. .. q. برد , Arab. quadril. بَيْرَ فَي , so far as can be gathered from the derivatives, viz.

1. to roll rapidly, to revolve, whence מּוֹרֵג threshing-roller or sledge; unless perhaps י in this noun is i. q. מָרַח, דְיַר, to rub, to rub in pieces.

2. to talk rapidly, pr. 'to roll out discourse,'as babblers, tale-bearers, whence פֿרָבָּן, בֿבּיבָ, a whisperer, tale-bearer.

יביניע m. (r. לְנֵע) rest, place of rest, Jer. 6, 16.

f. plur. (denom. fr. בְּרְבְּלוֹת at the feet of any one, opp. מְרַבְּלוֹת q. v Ruth 3, 4. 7. Dan. 10, 6. Acc. as adv. at the feet of any one, Ruth 3, 8. 14.

הַרְגַּמָה f. (r. רָגַם) a heap of stones;

Arab. בּצְרוֹר אֶבֶן a heap of stones to mark a grave, tumulus. Prov. 26, 8 בְּצַרוֹר אֶבָן as a bag of gems in a heap of stones, a proverbial expression similar to that in Matt. 7, 6.—Sept. a sling, as if from r. בְּבֵּי to throw stones; hence the version: ος ἀποδεσμείει λίθον έν σφενδόνη.

רַנְעָה f. (r. רָנֵד) rest, quiet, Is. 28, 12.

דְּמִרֹד fut. יְמִרֹד to be disobedient, perverse, to rebel, to fall away from cce's allegiance; absol. Gen 14, 4. Neh. 6, 6; with a of pers. against whom 2 K. 18, 7, 20. 24, 1. 20. Is. 36, 5. Jer. 52, 3; אַב Neh. 2, 19. 2 Chr. 13, 6; rarely with acc. (comp. מַבְי וּשְׁרָ וּשְׁרָ וּשְׁרָ וּשְׁרָ וּשְׁרָ וּשְׁרִ בְּירִשְׁרְ וּשְׁרָ וְשִׁרְ בִּירִי שְׁרָ וּשְׁרָ וּשְׁרָ וּשְׁרָ וּשְׁרָ וּשְׁרָ וּשְׁרִ בְּירִ שְׁרִ בְּירִ שְׁרִ בְּיִר שְׁרָ וּשְׁרִ בְּיִר שְׁרִ בְּיִר שְׁרָ בְּיִר שְׁרִ בְּיִר שְׁרָ בְּיִבְּי שִׁרְ בִּיר שְׁרָבְי שִׁרְ בְּיִבְּי שִׁרְ בִּיִבְּי שִׁרְ בַּיִר שְׁרָבְּי שִׁרְ בְּיִבְּי שִׁרְ בִּיר שְׁרָבְּי שִׁרְ בְּיִבְּי שִׁרְ בְּיִי שְׁרְ בְּיִבְּי שִׁרְ בְּיִבְּי שִׁרְ בְּיִבְּי שִׁרְ בְּיִבְּי שִׁרְ בִּיבְּי שִׁרְ בְּיִבְּי שִׁרְ בְּיִבְּי שִׁרְ בְּיִבְּי שִׁרְ בְּיִבְּי שִׁרְ בִּיבְּי שִׁרְ בְּיִבְּי שִׁרְ בְּיִי בְיִי בְּיִי בְּיִיי בְּיִי בְּיִיי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִיבְּיי בְּיִיי בְּיִיי בְּייִי בְּייִי בְּייִי בְּיִיי בְּיי בְּיִיי בְּייִיי בְּייִּיי בְּייִיי בְּייִיי בְּייִיי בְּייִיי בְּייִיי בְּייִייי בְּייִייי בְּיייִייי בְּיייִייי בְּיייִיי בְּיייִיי בְּייִייי בְּייִייי בְּיייִייי בְּיייִיי בְּייי בְּייִיי

Deriv. the four fc lowing, and pr. m. מרוד.

Chald. m. rebellion, i ן. Heb. בְּיֵרָ Ezra 4, 19.

רָרָל Chald. adj. rebellious. f. פֶּרֶרָא, emphat. בְּרַרָּק, Ezra 4, 12. 15.

קרָד m. (r. קיבי) 1. rebellion, defection, Josh. 22, 22.

2. Mered, pr. n. m. 1 Chr. 4, 17. 18.

קרורות f. (r. קרורות) rebelliousness, conlunacy, 1 Sam. 20, 30.

nidol of the Babylonians, prob. the planet *Mars*, to which, as the god of blood and slaughter, as well as to Saturn, the ancient Semitic nations offered human sacrifices; see on this worship among the ancient Arabs, Comm. on Is. II. p. 344 sq. The name which this divinity has among the Arabs and Zabians,

مريخ, seems to have come

from the Heb. or Aramæan (Mirrikh from Mirdich), and the origin of this latter comports well with the god of war and slaughter, viz. Merodach, from the general root Mord, Mort, which in old Germ. signifies both death and murder (see in מים no. 1), and the formative syllable ach, och, so frequent in Assyrian and Chaldean names, comp. אַרִיוֹךְ, בַּנְזַךְ, So too Mars, Mavors, mors, seem to have a kindred origin.—Others, as Hitzig, suppose Merodach to come from Pers. O, man, pr. little man, manikin, used in endearment; see in -- Of the worship of this idol by the Assyrians and Babylonians, hesides the passage of Jeremiah above cited, we have testimony in the proper names of the kings of Assyria and Babylonia, which are often compounded with this name, (see Comm. on Is. I. p. 281.) as קרארה בלארן and פרארה. q. v. also Mesessimordachus, Sisimordachus.

קרְרָכְּי (Pers. סְנְאָבָּי little man, mankin, or else, worshipper of Mars, fr. q. v.) Mordecai, pr. n. a) A Jew of the tribe of Benjamin, living in the metropolis of Persia, the foster-father of Esther, and afterwards chief minister of state, Esth. 2, 5 sq. Sept. Mageogaïos. b) It is uncertain, whether the Mordecai who returned with Ze-

rubbabel is the same person, Ezra 2, 2 Neh. 7, 7.

קּרָּדֶּלְ m. Is. 14, 6 (pr. part. Hoph. of r. רָרָהַן) subst. persecution. So, if the orthography is correct; but there is little doubt that with Doderlein we ought for מרום to replace מְרָהַם dominion, from r. רַרָה. See Comm. on Is. l. c.

לקלי, 1. pr. i. q. אָדָטְ I. Arab. מְלָט to stroke, to stripe, espec. with a whip, to lash, as פֶּרָא; or the skin with a razor, whence דּיִרָּיים razor, see Schultens ac Harir. Cons. I. p. 24. De defect. ling. Hebr. p. 117. Kindred is יְדָרַטְּ to rub, to rub over, etc.—Hence

2. to be perverse, refractory, to rebel; pr. to resist, to repel by striking and fighting with the hands and feet. Arab. to refuse one's duty, Conj. III to dispute.—Constr. with a of pers. against whom Ps. 5, 11. Hos. 14, 1. Also with acc. (pr. to repulse any one) Jer. 4, 17. Ps. 105, 28. Often in the formula מרה to rebel against (resist) the divine command, Num. 30, 24. 27, 14. 1 Sam. 12, 15. Possibly this may have been taken originally in its proper sense, 'to strike or smite upon the mouth of any one,' i. e. to refuse to hear his words, to treat him with contempt; comp. r. מְחָא Chald. Piel.—Absol. Deut 21, 18. 20 בן סובר ומובח a stubborn and rebellious son. Ps. 78. 8. Jer. 5, 23. Is. 1, 20. 50, 1. Lam. 3, 42. Metaph. 2 K. 14, 26 צַנִי יִשְׂרָאֵל פֹרֶח מְאֹד the affliction of Israel was very perverse, i. e. stubborn, incurable. The ancient versions render it bitter; either reading מָרָח (for מַרָה) as adj. or assigning this sense to the verb מַרַה.

HIPH. הְּמְרָה, fut. הְמְרָה, apoc. הְמְרָה, Ez. 5, 6, i. q. Kal no. 2, to resist, to oppose, to rebel. Job 17. 2 בְּיִבְּיִרְּהְיִם מְּלֹן pr. on their contradiction rests mine eye, i. e. they surround me with contradiction and reproach in their mouths.—Also freq. of those who rebel against God; constr. a) With against, Ps. 106, 43. Ez. 20, 8. 13. 21; once אַל־מִּבֶּר Ex. 23, 21 for בְּיִבְּיִר Ex. 23, 21 for בְּיִבְּיִר Deut. 9, 7. 24, /pr. to contend with any one. 37, 24. c) With accus. as in Kal. Ps. 78, 17. 40

50. 107, 11. Ez. 5, 6. Orien in the formula הְּמְרָה אָח־פּר יְהוּלָה for which see in Kal, Deut. 1, 26. 43. Josh. 1, 18; and in the same sense בוּ הַיִּרְה אָח־רוּה Ps. 106, 33, also יְבֵירְ יִי q. d. to provoke the eyes of Jehovah Is. 3, 8.

Deriv. מְרָה I, מְיְרָה ,מִרְה , and pr. n. מִרְה ,מִרְה ,מוּרְה ,מוּרְה

I. בּיָרָה f. (ר. סוון) only dual, Jer. 50, 21 מון land of double rebellion or contumacy, i. e. Babylonia, in which first the Assyrians and then the Babylonians detained and afflicted the people of God. Others Merathaim, as a symbolic pr. name.

II. קר. קר. 1. Adj. fem. of קר. hence as subst. bitterness, i. e. calamity, misfortune, 2 Sam. 2, 26. Adv. bitterly, Ez. 27, 30.

2. Marah, pr. n. a) A hitter or brackish fountain in the peninsula of Sinai, Ex. 15, 23. Num. 33, 8. Most probably, as Burckhardt supposes, the same which is now called symmetry and the 'Ayûn Mûsa', as Pococke and Niebuhr thought. See Burckh. Trav. in Syria, etc. p. 472. Bibl. Res. in Palest. I. p. 96 sq. b) A name assumed by Naomi, Ruth 1, 20 Keri.

קרה (mörrah) f. bitterness, grief, Prov. 14, 10. R. פרה.

לְרָה f. id. Gen. 26, 35 מְרָה grief of mind. R. מֶרֵר

קרדר, plur. מרגרי, pr. a wandering, the condition of a person driven from home and wandering about destitute and afflicted. Lam. 1, 7. 3, 19.—Concr. one wandering, having no home; Is. 58, 7 to deal thy bread to the hungry, and to bring home the needy wanderers. Sept. well "agistic, Vulg. vagi.

קרוֹד (prob. for בָּאֵרוֹז, Arab. בּלֹכָל, Arab. אָרָז (profuge, r. אָרָז) Meroz, pr. n. of a place in the northern part of Palestine, Judg. 5, 23.

קרוֹק m. (r. תְּבֶּים) pr. one bruised, trushed; Lev. 21, 20 מְבֶּים crushed as to his testicles, i. e. emasculated by trushing, Gr. θλαδίας, θλασίας. But Fent. μόνορχις. Vulg. herniosus.

מרוֹם m. (r. רוּם) conetr. מְרוֹם, plur מְרוֹם.

1. height, altitude, elevatum, e. g. of a mountain, hill, Is. 37. 24. Jer. 49, 16. Put in the gen. after nouns; אַרִים בּרִים נְיִים the high mount of Israel, i. e. Zion, Ez. 17, 23. 20, 40. 34, 14 בּיִּרִים נִייִּרִים נִייִּרִים נִייִּרִים in acc. id. Is. 37, 23 יְּרִים צַּרִיִּרִם and liftes: up thine eyes on high. Concr. the Most High, excelsus, of God Ps. 92, 9; and collect. the high, i. e. princes, Is. 24, 4. Poetically, height, a high thing, said of what is far above; Ps. 10, 5 יְּרִים נְּרָיִּרְ מַנְּרָּיִּרְ מַנְּרָּיִּרְ מַנְּרָּיִּרְ מַנְרָּיִּרְ מַנְרָּיִּרְ מַנְרָּיִּרְ מַנְרָּיִּרְ מַנְרָּיִּרְ מַנְרָּיִּרְ מַנְרָיִי אַנְרָיִי מִנְרִי מַנְרָי בְּיִרְ מַנְרָי בְּיִרְ מַנְרָי בְּיִּרְ מַנְרִי בְּיִרְ מַנְרִי בְּיִרְ מַנְרִי בְּיִרְ מַנְרִי בְּיִרְ בַּיִּרְ מַנְרִי בְּיִרְ בַּיִּרְ בַּיִּרְ בַּיִּרְ בַּיִּרְ בַּיִּרְ בַּיִּרְ בַּיִּרְ בַּיִּרְ בַּיִרְ בַּיִּרְ בַּיִּרְ בַּיִרְ בַּיִּרְ בַּיִרְ בַּיִרְ בַּיִּרְ בַּיִרְ בַּיִרְ בַּיִרְ בַּיִר בְּיִר בְּיִר בְּיִר בְּיִר בְּיִר בְּיִר בְּיִר בְּיִר בְּיִר בְיִר בְּיִר בְיִר בְּיִר בְּיִר בְּיִר בְּיִר בְּיִר בְּיִר בְּיִר בְּיִר בְּיר בְּיִר בְיִי בְּיִר בְּיִר בְּיִר בְּיִר בְּיִר בְּיִר בְּיִר בְּיִר בְּיִי בְּייִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיי בְּיי בְּייִי בְּייִי בְּיי בְּייִי בְּיי בְּיי בְּיי בְּיי בְּיי בְּיי בְייִי בְּיי בְיי בְּיי בְּי בְּיִי בְּי בְּיִי בְּיי בְּיי בְּיִי בְּיי בְּיי בְּי בְּי בְּי בְּיִי בְּיִי בְיִי בְּיִי בְּי בְּי בְיִי בְּיִי בְייִי בְּיי בְיִייִי בְייִי בְיִי בְּיִי

2. a high place, height, Hab. 2, 9; מֶּרֶת the high places of the city Prov. 9, 3. 14; שֶׁרֶת Judg. 5, 18. Acc. in a high place Is. 22, 16. Spec. of heaven, Ps. 18, 17. Is. 24, 18. 21. 40, 26. 57, 15. 58, 4. Jer. 25, 30; plur. מְרוֹמֶת id. Job 16, 19. Of the lofty seat of Jehovah in Zion, Ps. 7, 8; of an inaccessible fortress Is. 26, 5. Trop. Ps. 73, 8 they speak מְּבֶּרְתֹּת loftily; also of high condition Job 5, 11; plur. id. Ecc. 10, 6.

3. elation of mind, pride; as adv. proudly, Ps. 56, 3.

ליב (height, high place, r. בים the waters of Merom Josh. 1!, 5. 7, pr. n. of the upper or highest lake on the Jordan; Gr. בּנְּינִגְעָנִינִינְ Jos. Ant. 5. 5. 1. Arab. الحركة el-Huleh. See Bibl. Res. in Palest. III. p. 339 sq.

מרוץ m. (וויץ a race, running Ecc. 9, 11.

I. מְרוּצָה f. (r. רוּץ) i. q. מְרוּצָה, נּ running, 2 Sam. 18, 27. Jer. 8, 6. 23, 10.

II. מְרַבָּאָה f. (for מְרָבָּא, r. מְרָבָּא) oppression, Jer. 22, 17.

קרקים m. plur. (r. מָרָלְיִם purifications, Esth. 2, 12.

קרוֹת (bitterness, bitter fountains) Maroth, pr. n. of a place in the tribe of Judah, once Mic. 1, 12. R. קרָר.

בּרְיֵבְ Jer. 10, 5, constr. הַרְיִם comp. Lehrg. p. 578; an outcry, either for joy, shouting. Am. 6. 7; or also in sorrow waiting, Jer. l. c. Comp. לְּבָל and בַּיִּדְּ used both of joy and sorrow. R. הַיִּד

1: to rub, to bruise, to crush by rubbing, see מָּרוֹחַ. Kindred are מְּרָח, מָּרָח, and with softened מַּלָּח II. Arab. בּיֹר a tree from which fire is kindled by rubbing.

שרת (ר. בּרָתְי Hab. 1, 6. Often metaph. of freedom and deliverance, opp. to straitness straits, אַן see in r. בּיָב אָרָת רָּשׁב אָן he brought me out into a large place. delivered me out of straits. 31, 9. 118, 15. Once in a bad sense, Hos. 4, 16 בַּעָרָת as a lamb in a wide place, where it can easily wander from the flock.

קרְתִּקִים m. (ר. הָחָיִי) plur. פְּרְתִּקִּים and נְּרְתִּקִים Is. 33. 17. Jer. 8, 19; farness, remoteness, distant place, e. g. הָרְתִּקִים distant land Is. 13, 5. Plur. פַּרְתִּקִים Is. 33, 17. Jer. 8, 19, יְבָיִקִים Is. 8, 9. far countries, distant lands.—Also הְתִּיִם a) from afar Ps. 139, 6; after verbs of coming Is. 10, 3. 30, 27. b) afar off Jer. 31, 10; comp. וְם חֹס. 3. h. c) i. q. בְּתִּרִים מָח מֹל they shall flee from afar, i. e. while yet afar off.

ערְהָשֶּׁת f. (r. בּהָשֶׁת) a pot, kettle, for boiling, Lev. 2, 7, 7, 9.

* ບັງນຸ kindr. with ນຸ່ນ q. v. pr. to nake smooth; hence

1. to polish, to sharpen, e. g. a sword, Ez. 21, 14. 33.

2. to make smooth the head of any one, to make bald, i. e. to tear out the bair, to pluck; e. g. in chastisement Neh. 13, 25; in scorn Is. 50, 6 (where בּילִים are those who pluck the beard); in grief Ezra 9, 3.—Ez. 29, 18 בְּלִיבָּים every shoulder is made bald, i. e. by braring heavy burdens.

NIPH. to become bald, Lev. 13, 40. 41 PUAL 1. to be polished, of metal 1 K 7, 45.

2. to be sharpened, i. e. to be sharp, of a sword; Part. fem. הַשְּׁיִם for הַשְּׁיִם (Dag. euphon.) Ez. 21, 15. 16.

3. Is. 18, 2. 7 מְלְהַ הְּשְׁהָ וּכְּטְ (for בְּיִלְהַיִּם) a people drawn out and smooth, i. e. tall and naked, sc. the Ethiopians. Others sharp, fierce, as אודי Hab. 1, 8.

Præt. pass. to be plucked, e g. wings Dan. 7. 4.

אַרָּטָּד see in r. פָרָט Pu. no. 2.

קרָר m. (r. מֶרָה) in pause מֶרְהָ , c. suff מֶרְה Deut. 31, 27, מֶרָה Neh. 9, 17.

1. contradiction, outcry, as the expression of discontent and indignation, q. d. protest; Job 23. 2 יבור מרי שורי ביים מרי ביים מ

2. perverseness, rebelliousness, sc. against God. Deut. 31, 27. 1 Sam. 15, 23. So בּרֹת מְרֵבְּי מְרֵבְּי מִרָּבְּי מִרָּבְּי מִרָּבְּי מִרָּבְּי מִרָּבְּי מִרָּבְּי מִרָּבְּי מִרָּבְּי מִרָּבְי מִרִּבְּי מְרַבְּי מִרָּבְי מִרִּבְי מְרַבְּי מְרַבְּי מְרַבְּי מְרַבְּי מְרַבְּי מְרַבְּי מְרַבְי מְרַבְּי מְרַבְי מְרַבְּי מְרַבְי מְרַבְי מְרַבְי מְרַבְי מְרַבְי מְרַבְי מְרַבְּי מְרַבְּי מְרַבְי מְרַבְּי מְרַבְי מְרַבְי מְרַבְּי מְרַבְי מְרַבְי מְרַבְי מְרַבְי מְרַבְּי מְרַבְי מְרַבְי מְרַבְי מְרַבְי מְרַבְּי מְרַבְי מְרַבְי מְרַבְי מְרַבְי מְרַבְי מְרַבְי מְרַבְּי מְרַבְּי מְרַבְי מְרַבְי מְרַבְי מְרַבְי מְרַבְי מְרַבְי מְרַבְיּי מְבְיי מְבְיי מְבְּיי מְבְּי מְבְיּי מְבְּי מְבְיּי מְבְּי מְבְיּי מְבְּי מְבְיּי מְבְּיִי מְבְיּי מְבְיּבְיּי מְבְיּי מְבְיי מְבְיי מְבְיי מְבְיּי מְבְיּי מְבְיּי מְבְיי מְבְיּי מְבְיי מְבְייּי מְבְייּי מְבְיּי מְבְיּי מְבְיּי מְבְיּי מְבְיּי מְבְיּיי מְבְיּי מְבְיּיִי מְבְיּי מְבְיּיבְיּי

קרר בעל Meri-Baal, pr. n. of a son of Jonathan, 1 Chr. 9, 40; just before called קררב בעל Merib-Baal (contender against Baal), which seems to be the correct form.

קריא (פֶּרָא , fatted, Ez. 39, 18. Subst. a fatting, spec. a fatted calf, μόσκος σιτευτός; often coupled with the words מַרָרָא 2 Sam. 6, 13. 1 K. 1, 9. 19. 25. Is. 11, 6. Plur. מְרָרִאִרם Is. 1, 11. Am. 5, 22.

קריבָה f. (r. רִיב, 1. quarrel, strife. Gen. 13, 8. Ex 17, 7. Num. 27, 14.

2. Meribah, pr. n. a) A fountain flowing from a rock in the desert of Sin on the western gulf of the Red Sea. Ex. 17, 1-7. b) מֵר מְרִיבָּה waters of strife, another fountain of the same kind in the desert of Zin at Kadesh. Num 20, 15

24. Deut. 33, 8. Ps. 81, 8. 106, 32; fully מר מְרִבּוֹת מְנֵשׁ Num. 27, 14. Deut. 32, 51. Ez. 47, 19. Simpl. Ps. 95, 8. See Bibl. Res. in Palest. II. p. 581 sq.

. פִרָּר בַּעַל see next after

קְרָיָה (rebellion against Jehovah. r. פָּרָה) Meraiah, pr. n. m. Neh. 12, 12.

מריה Gen. 22, 2 and מריה 2 Chr. 3, 1, Moriah, pr. n. of one of the hills of Jerusalem, on which Solomon built the temple. It lay northeast of Zion. from which it was separated by the valley Tyropæon, Jos. Ant. 8. 3. 9. B. J. 5. 5. 1. Most commonly the name Zion embraced also the temple on Moriah; and the latter name seldom occurs, not even 1 K. 6, 1. See genr. Bibl. Res. in Palest. I. pp. 393, 413, 416.—Gen. 22, 2 אַרֶע the land of Moriah, i. e. the region around that mount, its vicinity, q. d. the fields of Moriah, comp. אֵרֶץ חַצֶּד Josh. 8, 1.—As to the etymology of the word, the sacred writers themselves (Gen. 22, 8. 14. 2 Chr. l. c.) refer it to the root באה, and this is confirmed by regarding as for מְרָאִר־רָת the chosen of Jehovah, an appropriate name for a place of sacrifice or sanctuary. But so far as the form is concerned, מרבה may be part. fem. from r. מַרַה pr. the resisting, i. e. a fortress, castle.

קרוות (rebellions, r. מְרָהוּ (Meraioth, pr. n. m. a) 1 Chr. 5, 32. 6, 37. Ezra 7, 3. b) 1 Chr. 9, 11. Neh. 11, 11. c) Neh. 12, 15; but this is apparently for מְרַמוֹת in v. 3, the letters and a in the ancient character being similar.

קרְרָם (rebellion, i. q. מְרִבּי with the formative syll. בְּבְּ, as in מְּלָכִּי (אַּלָּטְ pr. n. f. Miriam, Gr. Maqıáµ, Maqla. a) The sister of Moses, a prophetess, Ex. 15, 20. Num. 12, 1 sq. Mic. 6, 4. b) 1 Chr. 4, 17.

קבירהת f. (r. מֶבֶר) bitterness, bitter grief, Ez. 21, 11 [6].

יקררי m. adj. (r. מֶרֵר) bitter, then poisonous, Deut. 32, 24. Comp. in מְרִרְרִם no. 2. בַּבְּרִרִים, see in בַּבְּרִרִים.

m. (r. בְּבָר, as בְּבֶּנ from בְּבָר, pr. softness, trop. timidity, fear. Lev. 26, 36; Sept. סנומר, Vulg. pavor.—The Rabbinic ממרך mollescere, is a secontary form. derived from this noun.

בְּרֶכֶּב m. (r. לָכַב) 1. a chariot, 1 K 5, 6.

2. a seat in a chariot or other vehicle Cant. 3, 10. Lev. 15, 9.

לְּבְּבֶּרָתְּ f. (ר. בֹּבֶי,) 2 Sam. 15, 1. 1 K 7, 33; cstr. בְּבָּבָּתְ Gen. 41, 43; c. sufl וּמְבָּבָּתְ Gen. 46, 29. 1 Sam. 8, 11; P.ur בּיִבְּבָּתְ Zech. 6, 1. Joel 2. 5; constr בִּיבְבָּתְרָבְּבוֹת Ex. 15, 4; c. suff. בְּיבְבּתְרָבְּבוֹת Ex. 15, 4; c. suff. בְּיבְבּתְרָבְּבוֹת Ex. 15, 4; c. suff. בּיִבְּבָּתְרָבְּבוֹת Ex. 14 25. Josh. 11, 6. 9. Judg. 4, 15. 1 K. 10 29; or as used by persons of high rank etc. Gen. 41, 43. 46. 29. 1 Sam. 8, 11. al Sing. collect. Hagg. 2, 22.

יַרְבּלֶּחְ f. (r. בֶּלְה) u market, mart, Ez 27. 24.

קרְבָּי (, ר הַהָּי, Pi.) 1. deceit, fraua Gen. 27, 35. 34, 13. Prov. 12. 5. 17. 20 14, 8. 24, 24. Ps. 36, 4. al. היש שרשה מ deceitful man Ps. 5. 7. היש מריים היש הייני מריים המוני מריים הייני מריים המוני מריים המונים המוני מריים מריים מריים מריים המוני מריים מרי

2. Mirmah, pr. n. m. 1 Chr. 8, 10.

קרבורת (heights, r. רוּם) *Meremoth*, pr. n. m. a) Ezra 8, 33. Neh. 3, 4. 21. 10, 6. 12, 3; for which קריות v. 15. b) Ezra 10, 36.

קרְּטָּס m. (r. סְּבֶּי,) a treading down, something trodden under foot, Is. 5, 5. 7, 25. 10, 6. Ez. 34, 19. al.

ת בּרְלֹתְר n. Meronothite, a gentile name elsewhere unknown 1 Chr. 27, 30. Neh. 3, 7.

בּירֶט Meres, pr. n. of a Persian prince, Esth. 1, 14. Comp. Sanscr. marsha dignus, from r. mrish, Zend. meresh; so Benfey p. 200.

בּרְסְנָא Marsena, pr. n. of a Persian prince, Esth. 1, 14. Comp. in סָבֶּי; Sanscr. marsha, with the ending na, Zend. nominat. nar, man; so Benfey l. c.

אַרַב m. (apoc. for הַבֶּה, r. הַבְּ no. 5, as צַרְ for הַבֶּה) pr. friendship, then concr. i. q. צַרְ a friend, companion; alway c. suff. בַּבָּה Judg. 15, 2. אַרָבָה 14, 20

15 6. Gen. 26, 26. al. Plur. מרֶערם Judg. 14. 11; c. saff. מֶרֶעֶיתוּ for מֶרֶעֶיתוּ Prov.

מרע

יברשה m. (r. רָנָת) c. suff. פרְעָתה Job 39. 8. מרערכם Ez. 34. 18 pasture, i. e. place of pasture Is. 32, 14; also pasture, feed for cattle, Joel 1, 18. Gen. 47, 4. 1 Chr. 4, 39 sq. מרְצָח טוב Ez. 34, 18. מים 'n v. 14. Of wild beasts, a feedingplace, haunt, Nah. 2, 12. Arab. مُرْعَى, .id , مَرْعَاةٌ

לַרְעִית f. (r. בַּרְעִית 1. a pasturing, feeding, Hos. 13, 6; צאן מַרְעִיחִר sheep of my pasturing, which I tend. Jer. 23, 1. Ps. 74, 1. 79, 13. 100, 3. יבם מַרְעִיתוֹ the people whom he (God) feeds Ps. 95, 7. 2. a flock, Is. 49, 9. Jer. 10, 21. 25, 36.

מרעלה (trembling, perh. earthquake, r. רֵצֶל) Maralah, pr. n. of a place in the tribe of Zebulun, Josh. 19, 11.

m. once בּרְקָּא m. Sp. 2 בּרְקָּא m. once שׁרְקָּא Jer. 8, 15. R. to heal.

1. healing, cure of diseases, 2 Chr. 21, 18. 36, 16. Jer. 14, 19; remedy, means of cure, Jer. 33, 6.—Hence a) refreshment, health. Prov. 4, 22. 12, 18. 13, 17. b) remedy, help, deliverance, 16, 24. sc. from calamity, Prov. 6, 15. 29, 1. Mal. 3, 20.

tranquillity, placidness of mind; see r. לַב מַרְפָא no. 3. Prov. 14, 30 לֵב מַרְפָא a placid mind. 15, 4 מַרְפָא לָשׁוֹן quietness of tongue, i. e. gentle and quiet speech. Ecc. 10, 4 for quietness hindereth many offences.

יַרְפָּשׁ m. (r. בָּמַשׁ, pr. a treading; concr. water made foul by treading, Ez. 34. 19.

* 777, in Kal not used, and of doubtful signification. Kimchi, to be strong, forcible, vehement, and this is not ill. Better, with Cocceius and Simonis, to be sharp, active, vehement; comp. Arab. to be acrid, sour.

HIPH. 'to make vehement,' i. e. to provoke, to irritate. Job 16, 3 פַח־יַפִּרִיצָה phat so provoketh thee?

NIPH. to be strong, vehement, sore. ל אמברירשר how forci-Ne are right words! 1 K. 2, 8 אָלָבָּף מְבֶּבֶּם a vehement curse. Mic. 2, 10 בְּבָּר נפרץ sore destruction.

m. (r. דְבֶּע) an awl, for boring piercing, Ex. 21, 6. Deut. 15, 17.

f. (r. קַּצְקַ) a pavement, paved floor, 2 K. 16, 17.

* בְּרַבְּי pr. to rub, comp. kindr. מֶּרָה, and Gr. αμίργω, ομοργνύω. Hence

1. to polish, to scour, as metal; 2 Chr. 4, 16 מרוּם polished brass. Imper. Jer. 46, 4 מַרְמָּחִים furbish the spears.

2. to cleanse, to purify, by washing, anointing, comp. פּרָּרְקִים. Syr. בּיִמָּרוּקִים. abstersit.

PUAL בְּלֵק pass. of no. 1, to be scoured, Lev. 6, 21.

Deriv. פְּנְרִים, מְמָרוּם, מְירוּקִים, חַבְּירִים.

m. broth, soup, Judg. 6, 19. 26. id. مَرَقَةٌ and مَرَقَةُ id. أَمْرَقَةً -The native form of the word is PT q. v. from the root pan, the letters b and being interchanged.

תַּרְקַח m. (r. קרָק plur. aromatic herbe, Cant. 5, 13.

תרְקַחָת f. (r. הקים) 1. a spicing, seasoning, Ez. 24, 10.

2. unguent-kettle, for preparing ointment, Job 41, 23.

לוְקְקַתות f. (r. בְקַח 1. ointment, unguent, 1 Chr. 9, 30.

2. unguent-kettle, i. q. מַרְקָּחָה no. 2, Ex. 30, 25. 2 Chr. 16, 14; comp. Job 41, 23. Or, it may be unguent-shop, but less well.

* מָרָם præt. מָרָם, 3 fem. מָרָם; fut. ובר Is. 24, 9, see Heb. Gr. 66. n. 3.

1. to flow, to distil, whence מַב a drop, מר myrrh, and prob. מֶּבֶרָה bile. Arab. to make flow, قَرْمَرُة frequent rain, مَوْمَرُ a canal. The trilit. مَرْمَة has the sense of going, passing away, which in many roots is connected with that of flowing; see חַלָּה no. 4, יַבַל no. 4, to run, to flow, Aram. ברט to run whence רְחַפִים canals.

2. to be bitter. Arab. fut. A, id and so in all the kindred languages

Niph. מור, see r. מור.

2. to imbitter any one, i. e. to irritate, to provoke, comp. Hithp. Gen. 49,

2. Intrans. to be in bitterness, to grieve, to mourn, c. by Zech. 12, 10.

Note. The form הַשְּׁתְּי Ex. 23, 21, although apparently a fut. Chald. of הַשָּׁי, does not belong to this root, but to r. הַשְּׁי to disobey, to rebel; Sept. μη ἀπείδει αὐτῷ. The ancient intpp. all read it as belonging to הַשָּׁי, prob. for הַשָּׁי, see in r. הַשָּׁי Hiph. a.

HITHPALP. לאל חומר נסי to be imbittered, exasperated, with אל of pers. Dan. 8, 7; absol. Dan. 11, 11.—Syr.

bavit, lacessivit, Arab. מָלָס iratus fuit.

Deriv. בְּרָת, בְּרָ, בְּרָ, וּלָ, וּלָ, וּלָ, בְּרָרִיף, בְּרִירִיף, and the four which here follow.

קרֵרְה f. (r. קרֵרְה) bile, gall, so called from flowing or as bitter, Job 16, 13.

Arab. (مَرْدُو , مِرْدُةُ , مِرْدُةُ , مِرْدُةً , مُرْدُةً , مُرْدُةً , مِرْدُةً , مُرْدُةً , مِرْدُةً , مُرْدُةً , مُرْدُةً

קְּלֹרֶה f. (r. בְּיֵרָם) constr. מְירוֹת ; plur. בִירוֹת מְירוֹת , בְּירוֹת .

1. bitterness, acridness; Deut. 32, 32 מרוח בררות בררות clusters of bitterness, i. e. bitter clusters. Metaph. bitter things, severe punishments, Job 13, 26 בְּרִבְּתְרִבְּׁלִ that thou writest (layest) bit-

ter things upon me, inflictest such heavy punishment.

2. bile, gall, Job 20, 25. Also קַּירָים the gall of vipers v. 14, for the poison of vipers, which the ancients supposed to lie in the gall (Plin. H. N. 11. 37 or 62); although in other forms also of this root the notion of bitterness is connected with that of venom; see מַרְרָיִר, Syr. (בֹּיְבָי, Zab, מִרְרִיר, venom; מִנְלָנָת תוֹצְעָוֹנֵה Heb. 12, 15, i. e. poisonous Comp. מְלֵנְה חִינִּים חִינִים חִינִּים חִינִּים חִינִּים חִינִּים חִינִּים חִינִים חִינְים חִינְים חִינִים חִינְים חִינְים חִינְים חִינְים חִינְים חִינְים חִינְים חִינִים חִינִים חִינִים חִינִים חִינְים חִינְים חִינְים חִינִים חִינְיים חִינִים חִינְיים חִינִים חִינְים חִינִים חִינְיים חִינִים חִינִים חִינִיים חִינִ

m. plur. bitter herbs, Ex. 12, 8. Num. 9, 11; Sept. תובעולה, Vulg. lactucæ agrestes.—Trop. bitter lot, Lam. 3, 15, where in the other member is שַׁלָּצָיָה wormwood. R. אַרָּר.

קְּרֶרָיִ (bitter, unhappy, r. קֶּרֶרָיּ) Merari, pr. n. of a son of Levi Gen. 46, 11. Ex. 6, 16. Also as patron. Num. 26, 57.

בּבֵאשָׁה, see הַבְּשָׁה.

ר הַיְלְשְׁרֵח f. (r. אַלַיִי) wickedness; concr. a wicked woman, as scelus for scelesta. 2 Chr. 24. 7.

מורָשָׁת בָּת see in מֹרַשָּׁתִּר.

אַשְׁיַּטְ m. pr. infin. of r. אָטָיָ, after the Chald. manner; c. suff. יֹאָשָׁיַ.

1. a lifting up, elevating, from the signif. to lift up, see the root no. 1, viz.

b) Far more freq. effatum, an uttering, something uttered; e.g. a saying, proverb, Prov. 30, 1; collect. 31, 1 שַׁמַא אַטָּר ישרהו אמו the sayings which his mother taught him.—Spec. effatum divinum, an oracle, prophecy, a divine declaration, 2 K. 9, 25. Is. 14, 28 in the year that king Ahaz died חַיָּה הַמָּשֵׁא הַיָּה was this oracle. Hab. 1, 1 'תְּחָת הְשָּׁא אֲשֶׁר הָנִה the oracle revealed to Habakkuk. Fully " 'a Jer. 23, 33. 34. 38; בר רָר Tech. 9. 1. 12,1. Mal. 1.1. Sometimes followed by a gen. of the object, as בָבֶל *the oracle* i. e. prophecy, declaration, against Babylon Is. 13, 1; אוֹם 23, 1; also 15, 1. 17, 1. 19, 1. 30, 6. Nah. 1, 1. al. With בַל ; of object Zech. 9, 1. Is. 21 13 Żech. 12, 1; אַל Mal. 1, 1. As מַּשָׂיא is

often found in the inscriptions of threatening oracles or denunciations, Jerome, Luther, the Engl. Version, and others, have rendered it, even in the above cases, burden (see no. 2. c), meaning a prophecy which is burdensome or threatening; see Jerome Prol. ad Habac. et ad Jes. 13, 1. But it is used also in reference to good, Zech. 12, 1. Mal. 1, 1. Allusion is made to both the significations, burden and oracle, in Jer. 23, 33 sq. Ez. 12, 10.

c) আনু শাদ্দ the lifting up of the soul, i. e. that which the soul desires, longs for, Ez. 24, 25; see r. শাদ্দ no. 1. g.

2. From the signif. to bear, r. אַשָּׁיִּאַ no.
4. a) Inf. to bear; Num. 4, 24 בַּלְבָּלֵּהְ to serve and to bear, for serving and for bearing sc. burdens, as porters.
2 Chr. 20, 25; comp. 35, 3. b) Subst. a bearing, the act or service of bearing burdens, porterage, Num. 4, 19. 27. 31.
32. 47. c) What is borne, a burden, load, 2 K. 5, 17. Neh. 13, 15. 19. Is. 22, 25. Jer. 17, 21 sq. 2 K. 8, 9. אַבָּיִהְ בְּיִבָּיִה to be a burden to any one, 2 Sam. 15, 33. Job 7, 20; with אַב 2 Sam. 19, 36. Metaph. of heavy care, Num. 11, 11.

3. a gift, see נָשָׂא Pi. no. 2, 3; hence tribute, i. q. מְנָחָה no. 2. 2 Chr. 17, 11.

4. Massa, pr. n. of a son of Ishmael, Gen. 25, 14. 1 Chr. 1, 30.

(pron. masso) m. 2 Chr. 19, 7 בשא פורם (pron. masso) m. 2 Chr. 19, 7 בשא פורם respect of persons, partiality; see r. משא no. 3. b.

קשָּׁאָר f. (r. נְשָׁאָ) a burning, conflagration, so called from the rising of the smoke, Is. 30, 27. Comp. מְשָׁאַח no. 1. b.

הוֹא בּשְׁאוֹת f. plur. Ps. 74, 3 in some editions; sec מְשׁיאוֹם.

ר אַ מַשְׁאַ f. (for מָשֶּׁאָם, r. אָטָשָׁ) constr. אָמָשָׁאַ Gen. 43. 34; plur. אָנָשָאָה.

1. a lifting up, e. g. a) Of the hands Ps. 141, 2. b) a rising, ascending, as of smoke in burning, Judg. 20, 38. 40; comp. האשם. c) Concr. a sign, signal, which is elevated, i. q. סב, Jer. 6, 1. Perh. a signal given by fire; comp. also the Talmudic משראום of signals by fire given at the time of the new moon; see M shn. Rosh hashana 2. § 2. d) i. q. אשם no. 1. b, effatum, oracle, Lam. 2, 14.

of reproach, concr. for 'those on whom reproach is lifted up or cast,' i. e. the objects of reproach.

2. a gift, present, i. q. κόρο no. 3 Esth. 2, 18. Jer. 40, 5. Am. 5, 11. Spec. a portion of food presented to a guest (Hom. γέφας) Gen. 43, 34. 2 Sam. 11, 8. Also tribute, 2 Chr. 24, 6. 9. Ez. 20, 40.

Note. אינים Ez. 17,9 is infin. Aram. of Kal. for אשׁם, ending irregularly in זוֹ like inf. Pi. אַלְּאוֹת for אַבָּב; see in אַנָּבָּ Kal no. 2.

בְּשְׁנְבֵּב m. (r. מְשְׁנָב constr. מְשְׁנָב , c. suff. מְשְׁנָב ה

1. height, altitude, as of walls, Is. 25, 12.
2. a height, rock, crag, affording security and refuge, and hence absol. a refuge, Is. 33, 16; often of God, Ps. 9, 10.
18. 3. 48. 4. 59, 10. 18. 94, 22. al.

3. With the art. Misgab, pr. n. of a town (on a height) in Moab, Jer. 48, 1.

קשׁרְּכָּה f. (r. שֹּׁרְּהָ) Prov. 15, 19, also וּבְּעִּדְּרָּבְּּה Is. 5, 5 in some editions, a hedge thorn-hedge. The latter form would be from r. בְּעֵבְּיִּרְּ

י משור m. a saw, Is. 10, 15. R. מָשוֹר תּשוֹר.

קשׁרְּרָה f. measure, sc. of liquids, Lev. 19, 35. Ez. 4, 11. 16. 1 Chr. 23, 9. R. בְּיֵלֵיה.

ישנים, joy, rejoicing, Is. 24, 8. 32, 13. 66, 10. Meton. the object and ground of joy, Ps. 48, 3. Is. 60, 15. al. Also Job 8, 19 שומים the joy of his way, i. e. his joyful lot.—Poetically Is. 8, 6, subst. for the finite verb.

אָרָיָשְׁ m. (r. אַיַשָּׁ) derision, meton. the object of it, Hab. 1, 10.

າວັນຕັ້ງ f. (r. ເວັນຕຸ້) 1. a snare, trap, for the feet, prob. of iron, parall. ກອ, Hos. 9, 8. Hence

2. destruction, Hos. 9,7; comp. בוֹקָטֹ

subst. a poem, song, Ps. 47, 8; and so in the titles of Psalms 32. 42. 44. 45. 52. 53. 54. 55. 74. 78. 88. 89. 142. Here מְשֵׁבֶּרל prob. implies a poem or song enforcing intelligence, wisdom, piety, (see the root Hiph. no. 3, 5,) which is true of all these Psalms; not excepting Ps. 45, in which every thing is referred to the goodness of God, v. 3. 7. 8.

2. imagination, conceit, Prov. 8, 11. Plur. Ps. 73, 7.

בְּשְׁכְּרָת f. (r. שֶׁכֵּר) wages, Gen. 29, 15. 31, 7. 41; reward Ruth 2, 12.

קּמְיּמְרוֹת f. plur. nails, Ecc. 12, 11. See מַסְמֵי. R. מָסָמִי i. q. מָסָמָר.

সমূত্য m. a shedding of blood, blood-shed, Is. 5, 7. R. সমূত্য i. q. সমূত্

* רְשַׁיִּבְ obsol. root, of doubtful signif. perhaps i. q. Arab. בَشَرَ II, to divide. Hence תְּשׁוּרָח

קּשְׂרָה f. dominion, empire, Is. 9, 5. 6. R. קּשְׂרָה no. 2.

בְּשֶׂרְפּוֹת (r. קישְׁרָבּוֹת) only plur. constr. בְּשֶׁרְפּוֹת

1. burnings, e. g. of spices at funerals Jer. 34, 5, see in r. กุรษตุ no. 1. b; of lime in a kiln Is. 33, 12.

2. מְשְׁרְפּוֹח מֵּרִם Misrephoth-maim, pr. n. of a place or district near Sidon, Josh. 11, 8. 13, 6.—The name signifies pr. 'burnings of water,' which Kimchi understands of warm baths. More prob. it means 'burnings by the water,' either lime-kilns or smelting-furnaces situated near water.

שׁבְקּה (vineyard of noble vines, see בְּשִׁבְּקָה Masrekah, pr. n. of a place apparently in Idumea, Gen. 36, 36. 1 Chr. 1.47.

בּשְׁבֵת a frying-pan 2 Sam. 13, 9. Chald. בְּשְׁבִּת, מָּסְבִיתָּא, מַּסְבִיתָּא, id. The etymology is uncertain, and it is even doubtful whether ה is radical or servile. But prob. it is servile, and then the root may be שִּבְיה or שִּבְיה i. q. שִּבְיה to shine, to glitter; whence then מְשִׁרְיוֹן, and בִשְׁבַי, and metal pan, so called from being kept bright. See r. שֶׁרָה.

Mash, pr. n. of a people (and region) sprung from Aram, and therefore to be sought in Syria or Mesopotamia, Gen. 10, 23. Most interpreters, following Bochart (Phaleg II. 11), understand the inhabitants of Mount Masius, Arab. (50), which lies north of Nesibis, and forms part of the chain of Taurus separating Mesopotamia from Media, Josephus confounds this name with REP, Ant. 1. 6. 4.

ສະຫຼັງ m. (r. ສະຫຼຸ່ງ II) 1. usury, Neh. 5, 7. 10.

2. debt, loan, money borrowed, i. q. אָבָּיבְיבָּיב Neh. 10, 32 יבְּיבְיב the debt of every hand, i. e. every debt, perh. so called either because the debtor promised to pay by giving his right hand, or because the hand is the instrument and emblem of deposit, trust. Some editions read here אשָׁב burden, which is less well.

እሮር Mesha, pr. n. of a place mentioned in describing that part of Arabia inhabited by the descendants of Joktan; Gen 10, 30 their dwelling was אַנָּבָּיָא from Mesha even בּאַכָּח סָפָּרָח חַר הַקּּדֵם unto Sephar (and beyond even unto) the mountains of Arabia. Here Mesha might be taken as Μοῦσα or Μοῦζα, a celebrated city and harbour on the western coast of Arabia, not far from Mocha, where now lies موزع Muza'c, or perhaps موسم Mûsij, Niebuhr Arabien p. 223, 224, 225. Mesha would then constitute the western limit of the Joktanidæ. Sephar is the city, ظفار the chief place of the district Shehr in the province of Hadramaut; see in art. The mountains of Arabia are prob. the chain running across the middle of Arabia, from the vicinity of Mecca and Medina to the Persian gulf, called

at the present day Nejd, highlands; see Jomard Notice sur le Pays de Nedjd ou l'Arabie centrale, Paris 1823. 8vo.—But as the Arabic names above given. Mûsa'a, or Mûsij. cannot well be compared with Mesha, it may be better with J. D. Michaelis (Suppl. 1561. Spicileg. II. 214), to understand Mesena

Meisan, situated among the mouths of the Pasitigris, where this river empties into the Persian gulf. The sacred writer would then begin with the eastern limit of the Joktanidæ, and end with the western and northern; so that po must be sought between them. See

בּאָשֶׁר m. (r. אַשֶּׁט) only plur. נְשָׁאַבּר, troughs, watering-troughs, into which water is drawn for cattle, Judg. 5, 11.

ាងម៉ូល្លិ f. (r. ងឃុំរ II) debt, loan, money lent, i. q. ងឃុំរ no. 2, Deut. 24, 10. Prov. 22, 26.

్ జాల్లు m. deceit, dissimulation, Prov. 26, 26. R. జాల్లు I.

רא בישואות Ps. 74, 3, see היאושים.

pr. n. of a Levitical city in the tribe of Asher, Josh. 19, 26. 21, 30. Contr. አተኳ Mashal 1 Chr. 6, 59 [74], as if from አተኳኳ.

קּישְׁאֶלֶה f. (r. אָשֶׁלֶם) a petition, request, Ps. 20, 6. 37, 4.

הַהְאָּלֶיךְה f. (ר.מְּאָלֶי) a kneading-trough, in which also the dough is leavened and swells, Ex. 7, 28. 12, 34. Deut. 28, 5. 17.

י מְשִׁיבָת see מְשָׁבָת.

מוֹערֹשׁיִר f. plur. (r. רְשִׁישׁיִ) 1. textures, and with אַיְוֹיָ textures of gold, i. e. stuffs inwrought with gold, in which threads of gold are interwoven, brocade, Ps. 45, 14; see the root in Piel.

2. settings, bezels, in which gems are set, Ex. 28, 11. 13. 14. 25. 39, 13. 16. See the root in Pual.

בְּשְׁבֵּר m. Is. 37, 3. 2 K. 19, 3, constr. בְּשְׁבִּי Hos. 13, 13, pr. 'place of breaking forth,' spoken of the mouth of the womb, which the fætus breaks open at birth. R. בַּשָּׁר.

កង្គុឃុំក្នុ m. only in plur. c. suff. កុក្ខរួមគ្ destructions, calamities, Lam. 1,7. Comp r. កង្គុឃុំ Hiph. no. 4.

קּשְׁנָּח m. (r. קּשְׁנָּח an error, oversight Gen. 43, 12.

י בי ג'ין 1. to draw, to draw out, e. g. from the water, Ex. 2, 10. Syr. ביים id. Arab. مسى. Kindr. is

HIPH. i. q. Kal, 2 Sam. 22, 17. Ps. 18, 17.

Deriv. מָשִׁר, pr. n. חשָׁם, נִמְשִׁר.

* II. ెల్లేఫై obsol. root, Arab. ఆలం vesperi fecit, whence the subst. లోల్లే evening, yesternight, q. v.

pr. n. Moses, Sept. and Josephus Μωϊσῆς, the great leader, lawgiver, and prophet of the Hebrews, the son of Amram and Jochebed, of the tribe of Levi, Ex. 6, 20. The narrative of his life and actions occupies the four last books of the Pentateuch. A common appellation is, the servant of God, of Jehovah, Josh. 1, 1. 2. 15. 1 K. 8, 53. 56. 2 Chr. 1. 3. Dan. 9, 11; once in Pentat. Deut. 34, 5; also the man of God Ps. 90, 1. His law is called: חורת משח the law of Moses Ezra 3, 2. 7, 6. 2 Chr. 23, 18; חליבת משׁת הובת ב the book of the law of Moses Josh. 23, 6. 2 K. 14, 6. Neh. 8, 1; also simply סָמַר ਸਾਹੁੰਹ 2 Chr. 25, 4. Neh. 13, 1. (Chald. לוחות משח (Ezra 6, 18.) ספר משח the tables of the Mosaic law 1 K. 8, 9.—Is. 63, 11 he remembered the days of old משח עבו Moses, his people, i. e. Moses and his people.

As to the etymology, in Ex. 2, 10 the name ಗಳು is expressly derived from the idea of his being drawn out of the water. But the form of the name is active, drawing out; not pass. drawn out; and further, it is hardly probable that the daughter of Pharaoh would have given him a name derived from the Hebrew language. Hence the Alexandrine Jews assigned to the name Μωϋσῆς an Egyptian origin with a Greek flexion, viz water, and OTX J or MW. μũ, OTXCI, vons, saved, i. e. water-saved, saved from the water; so Joseph. Ant. 2. 9. 6. c. Apion. 1. 31. Philo T. II. p

63 Mang. Some such derivation may also lie in the Heb. form กซุ่ว. Other etymologies proposed, see in Thesaur. p. 824.

កិច្ចុំប្តី m. (r. កឃ្លុំ II) a debt, loan, Deut. 15, 2. See in ងឃ្លុំប្ត no. 2.

ראָשׁי f. (r. אַיּשׁ) i. q. ראָשׁי with which it is every where coupled, desolation, ruin, Zeph. 1, 15. Concr. desolate places, wastes, Job 30, 3. 38, 27.

ר. קונית f. plur. desolations, ruins, Ps. 73, 18. 74, 3. The etymology is doubtful, and hence the orthography varies; e. g. Ps. 74, 3 in the edition of Athias reads רוֹשִׁישׁ with Sin. Most prob. רְבִּירִ is merely a Chaldaizing or Rabbinic form for רְבִּירִ (see הַשִּׁישׁים, ר. בִּירִ for רְבִירִ for רָבִירִ for רַבְּירִ for רַבְּירִ for רַבְּירִ for רַבְּירִ for רַבְּירִ for רַבְּירִ for בַּיִּרי, and subst. בַּשְׁשׁׁים i. q. בַּיִּרִי Heb. Gr. § 71. note 9.—The form שִּשְׁשׁׁי (with Sin) would be from בָּיִר with Sin) would be from בּיִּר for to the sense to destroy, as Job 32, 22. Ez. 17, 9; see in בַּיִּשׁיִם no. 2.

קשׁוֹכְב (returned, r. שׁוֹכ (Meshobab, pr. n. m. 1 Chr. 4, 34.

רְשׁרְבָּח, רְשׁרְבָּח, f. (ר. באשׁ) c. suff. הְשְׁרָבָּח, a turning away, defection, apostasy. Prov. 1, 32 ייים ייים the turning away of fools from wisdom. Spec. defection from Jehovah, Jer. 8, 5. Hos. 11, 7 ישוּבְּחִים defection from me. Plur. רְשִׁיבִים Jer. 2, 19.—Concr. בְשִׁיבָּוֹת apostatizing Israel Jer. 3, 6. 8. 11. 12.

קשׁרּנְתי f. c. suff. מְשׁרּנְתי, error, once Job 19, 4. R. שׁרּג.

בישׁים Ez. 27, 29, and בישׁים ib. v. 6, an oar. For the Dagesh in בישׁים see in רים. R. בישׁים.

וּ בְּשׁׁרְסָּה Is. 42, 24 Cheth. for הַּטָּבְיק q. v. a spoiling, plundering.

יָשׁזַר, see r. שָׁלְּשׁזָר,

*חשַׁיִּק fut. חִימְשֵׁי, inf. absol. חִישְׁשָּ, constr. חַשֵּׁים, once חַחְשָׁים Ex. 29, 29, pr. to stroke, to draw the hand over any thing.

Arab. also to wipe off with the hand, to stroke the face, to strike with a sword. Chald. Syr. id. Monosyllabic toots are: whence wwn, and no

whence אָבָה, to stroke, to w pe off, to strike.—Hence

1. to spread over with any thing, to smear, e. g. with colours, to paint, c. 2 of colour, Jer. 22, 14. Spec. to rub over with oil, to oil, to oint, (Arab. Lev. 2, 4. 7, 12; so too a shield, to render the leather more tough and less penetrable by weapons, Is. 21, 5. 2 Sam. 1, 21.—Mostly to anoint, as a sacred rite, to consecrate by unction to any office or use, e. g. a priest Ex. 28, 41. 40. 15; a prophet 1 K. 19, 16. Is. 61, 1; a king 1 Sam. 10, 1. 15, 1. 1 K. 1, 34. Also a stone or column as consecrated to God Gen. 31, 13; an altar Ex. 29, 36. Lev. 8, 11; a sanctuary Ex. 30, 26, 40, 9. Dan. 9, 24; vases and utensils consecrated to God Num. 7, 1. The full construction is לָמֶלֶה to anoint (i. e. consecrate) any one as king, Judg. 9, 15. 1 Sam. 9, 16. 1 K. 19, 15. 2 K. 9, 3; with עַל, Judg. 9, 8. 2 Sam. 19, 11 Absalom אַשׁר מָשַׁחָנוּ נְלֵרנוּ whom we anointed (constituted king) over us. Is. 61, 1 because Jehovah hath anointed (i. e. consecrated, appointed) me לָבָשֵּׂר to announce. 2 Chr. 22, 7.- That with which one is anointed, as oil, ointment. etc. is Ps. 45, 8. Am. 6, 6.

2. to spread out, to expand, by rubbing or smoothing with the hand, see חשַׁבְּים. Hence also to measure. e. g. things long or broad, as cloth by moving the hand over it. Syr. ביבים, Chald. חשַבָּים, Arab. Hence החשַבָּים חחשַבָּים.

NIPH. Pass. of Kal no. 1, to be anointed, i. e. to be consecrated by unction, Lev. 6, 13. Num. 7, 10. 84. 88. 1 Chr. 14. 8.

Deriv. מְמְשֵׁה, and the three here following.

רְשִׁיִּי Chald. m oil, Ezra 6, 9. 7, 22. Often in the Targums. Syr. ביבוין

កក្រុម៉ាន f. (r. កម្ម៉ាង) 1. an anointing, unction; កក្រុម៉ាងក្រ ប្រុម្លាំ the anointing-oil Ex. 25, 6. 29, 7. 21. al. ២០២០ កក្មមាំង ប្រុម្ពុំ an oil of sacred unction, holy anointing-oil, Ex. 30, 25. 31; comp. Lev. 10, 7 21, 12.

2. a part, portion, as measured out, Lev. 7, 35; see the root no. 2.

ה לְשְׁלְהָה f. 1. Inf. of the root מְשְׁלְהוּה anoint; see above.

2. a part, portion, Ex. 40, 15. Num. 18, 8; see ningo no. 2.

pr. part. Hiph. (r. מְשְׁחִירם pr. part. Hiph. (r. מְשֶׁחִירם destroying, which destroys; hence Subst.

1. a lestroyer, desolater, Jer. 22, 7. Spec. in war collect. הַחַּיְּהַם the destroyers, troops in ambush rushing forth to destroy, 1 Sam. 13, 17. 14. 15.

2. destruction, Ex. 12, 13, 2 Chr. 20, 23. 22, 4. Dan. 10, 8. Ez. 5, 16. 25. 15. 21, 36 [31] חַרְשֵׁר מַשִּׁחִרת artificers of destruction, skilled to destroy. Spec. of arms and weapons for destroying, Is. 54, 16; also of snares, traps, Jer. 5. 26.—So משחרה משחרה a man of destruction, a destroyer. Prov. 28, 24. But מַלְלַ מָשׁ Prov. 18. 9 is one who brings destruction on himself, a waster, prodigal.—Also לשָׁתְי the mount of destruction; spoken of the mount of Olives or its southern part, on account of the idol-worship set up there by Solomon, 2 K. 23, 13, Vulg. mons offensionis. Also of Babylon for the like reason, Jer. 51, 25.

ת בְּשְּׁחֶר m. i. q. מַתר, the dawn, aurora, Ps. 110, 3; see in art. טַּל. R.־חַשָּׁ I.

ה בְּשְׁתְּחָה i. q. מְשְׁחָה no. 1, destruction, once Ez. 9, 1. R. מָּחָה.

កោយ៉ា m. (r. កាយ៉ា) constr. កាយ៉ា, destruction, defacement; for concr. destroyed, disfigured, once Is. 52, 14.

កេកុឃុំ m. (r. កក្មខំ) c. suff. ចកុកុឃុំ p, destruction, i. e. something destroyed or disfigured, i. q. defacement, blemish, Lev. 22, 25.

ការាយ៉ាង m. (r. ការាឃុំ) Ez. 47, 10, constr. ការាឃុំង Ez. 26, 5. 14, a spreading, i. e. place for spreading.

קמים m. c. suff. יוסְשָּׁם, dominion, empire, influence. Job 38 33 אַם הָשִׁים בּאָרָץ אָם dost thou assign the dominion (of the heavens) over the earth? R. ישַׁים.

 cording to Hesychius το βομβύπιτος ὕφασμα. Jerome, 'a garment so fine as to seem equal to the finest hair.' From the root (πτρ to draw) we can derive no other sense than 'something finely drawn,' e. g. a fine thread, stuff composed of fine threads.

ברישה see אָשׁר.

לְשִׁילְבְאֵל (delivered of God, r: תַּשָׁים (Dhald.) Meshezabeel, pr. n. m. Neh. 3, 4. 10, 22, 11, 24.

ית מְשִׁית m. (r. מְשַׁים) constr. קְּבְירָת c. suff. מְשִׁיתוּ

1. Adj. verbal pass. צְנִיסְיסֹי, ointed, anointed, of a shield 2 Sam. 1, 21; שְׁבְיּרִ the anointed prince i. e. Cyrus, Dan. 9, 25; הַבְּשִׁרְחַ the anointed priest, the high priest, Lev. 4, 3. 5. 16. 6, 15.

2. Subst. o Xquotos, the Messiah, the anointed, the prince consecrated by unction, Dan. 9, 26.--More fully מְשִׁרְחָ דִּר the anointed of Jehovah, Sept. & Xqiotos Kuplov, a name of honour given to the Jewish kings, as being consecrated by anointing, and therefore most sacred, 1 Sam. 2, 10, 35, 12, 3, 5, 16, 6, 24, 7, 11. 26, 9, 11, 23, 2 Sam. 1, 14, 16, 19, 22, 23, 1. Ps. 18, 51. 20, 7. 28, 8. al. Once of Cyrus king of Persia Is. 45, 1. Not used of the great Deliverer predicted by the prophets; although his usual name (אַדְישׁיִם o Meoolas) among the later Jews and in the N. T. is drawn from passages like Ps. 2, 2. Dan. 9, 26; comp. John 1, 42. 4, 25. Buxtorf. Lex. Chald. art. מְשִׁרְהָא [Yet Ps. 2, 2 is referred directly to the Saviour in Acts 4, 26 sq.—R.] Plur. the anointed of Jehovah, spoken of the patriarchs, Ps. 105 15. 1 Chr. 16, 22.

ិក្សុ fut. ក្មេង; imper. ក្មេង, plur. របស់ឆ្ Ex. 12, 21, and របស់ឆ្ Ez 22, 20.

1. to draw, to drag, Arab. id see Lette ad Cant. Deb. pag. 96; in Golius and Freytag this signification is wanting. Kindred is nwy.—With an acc. of pers. to draw any one to a person or place, with a or by of place, Judg. 4, 7. Ps. 10, 9; comp. Cant. 1, 4. Contra, to draw out of a pit, of the water, with Defen. 37, 28. Job 40, 25. Jer. 38, 13.

Absol. to draw to oneself, to draw down upon oneself, Is. 5, 18. Hos. 11, 4. So with 2 of manner, to draw in the yoke, Deut: 21, 3.—Spec.

- a) កឃុំគ្នា ក្លុយ៉ាង to draw the bow, 1 K. 22, 34. 2 Chr. 18, 33. Is.66, 19 កឃុំក្ល ក្លុយ៉ាង. Eth. のい id.
- b) נוֹשְׁהָ to draw out the seed, i. e. to scatter it regularly along the furrows, to sow, Am. 9, 13; comp. in מְשָׁהְ no. 1.
- d) Hos. 7, 5 מָשׁהְ רָדוֹ אָת־לֹצְצִים he draws out his hand with scorners, spoken contemptuously of intercourse with impious men; comp. in Engl. to give the hand, to join hands with.
- e) to draw out, i.e. to protract, to continue, to prolong, Ps. 36, 11 מְשׁרָּהְ חִסְּרָּהְ prolong thy loving-kindness unto them that know thee, thy worshippers. 85, 6. 109, 12. Jer. 31, 3 מְשׁרָהְיָהְ חָסָר I have prolonged loving-kindness towards thee. Ellipt. Neh. 9, 30. Comp. Syr. to draw, whence subst. בין long continuance.
- f) לְשְׁהֵּ בְּשֶׁהְ to prolong the body, i. e. to make it durable. robust, firm; to strengthen. Ecc.2.3 בְּיֵרוֹ אָח־בְּשִׁרִי נְּיִם בּיִרוֹ אָח־בְּשִׁרִי נִים בּירוֹ אָח־בּיִרוֹ אָח־בּיִרוֹ אָח־בּיִרוֹ אָחִים בּירוֹ אָחִים בּירוֹ אַחִים בּירוֹ אַריים. Syr. בּיבוּ מּיבוּרים מיבּרים מיבּרים מיבּרים מיבּרים מיבּרים בּיבּרים מיבּרים מיבּרים
- g) Intrans. like Engl. to draw on, to draw towards, i. e. to move, to march, to advance, Germ. ziehen. Judg. 4, 6 go and draw towards Mount Tabor; Sept. ἀπελεύση εἰς ὅρος Θαβώφ. 20, 37 the ambush drew out, advanced. Prob. also Job 21, 33. Ex. 12, 21.
- 2. to lay hold of, to take, to hold, c. به Judg. 5, 14. Arab. مسك به id.—Intens. to take away, i. e. to remove, to

destroy, Joh 24, 22. Ps. 28, 3. Ez. 32, 20.

NIPH. to be protracted, delayed, de ferred, Is. 13, 22. Ez. 12, 25. 28.

PUAL 1. i. q. Niph. spoken of hope deferred, Prov. 13, 12.

Deriv. מוֹשֶׁכוֹת and

າ ຜູ້ຊື່ m. (r. ຖຸຫຼ້ອຸ) 1. a drawing; Ps. 126, 6 ກຸກຸກຸກ ເຫຼືຫຼຸ້ອູ the drawing out of seed, i. e. the scattering it regularly along the furrows; see in ຖຸຫຼອຸ no. 1. b. Comp. Am. 9, 13.

- 2. possession, from the signification of holding, Job 28, 18; see the root no. 2.
- 3. Meshech, pr. n. prob. the Moschi, a barbarous people inhabiting the Moschian mountains between Iberia, Armenia, and Colchis, Ps. 120, 5. (Strabo XI. p. 344, 378,) usually coupled with the neighbouring Tibareni (בְּבֶל, בְּבָל) Gen. 10, 2. Ez. 27, 13. 32, 26. 38, 2. 3. 39, 1. So too Herodotus, 3. 94 and 7. 78, Móozos καὶ Τιβαφηνοί. The Sam. Cod. exhibits a pronunciation approaching nearer to the Greek form, מושך, אושר, Sept. Μοσόχ, Vulg. Mosoch.

בּיִשְׁמְבֵּר m. (r. בּישְׁמָב, constr. בְּשְׁמְבָּר, c. suff. בְּשְׁמְב, כְּיִ suff. בְּשְׁמָב, כִּי suff.

- 2. a couch, bed, Ex. 7, 28. Lev. 15, 4. 5. 6. Job 33, 15. 2 Sam. 17, 28.—For the dead, a coffin, bier, 2 Chr. 16, 14. Is. 57, 2.

בּישְׁבַב Chald. m. a couch, bed, i. q Heb. no. 2. Dan. 2, 28. 29. 4, 2. 7. 10 7, 1. R. בּיבָּט .

מוֹשָׁכוֹת see מֹשְׁכוֹת.

ק מְשׁׁבְּלֶּח f. (r. שׁבֹלּה) 1. Part. Piel, see the root, Pi. no. 2.

2. abortion, miscarriage, 2 K. 2, 21; see the root as above.

- 1. a habitation, dwelling, as of men Job 18, 21. Ps. 87, 2. Once of man's long home, the grave, sepulchre, Is. 22, 16; comp. 14, 18. Of animals, a haunt, lair, Job 39, 6. Plur. poet. of God, i. e. the temple, with its courts, Ps. 46, 5. 84, 2. 132, 5.
- 2. Spec. a tent, tabernacle, 2 Sam. 7, 6. Cant. 1, 8. Often of the sacred tabernacle of the Israelites, Ex. 25, 9 26, 1 sq. 40, 9 sq. Fully רְשִׁיִּשׁיִ וְשִׁיִּשׁיִ וְשִׁיִּשׁיִ וְשִׁיִּשׁיִ וְשִׁיִּשׁיִ וְשִׁיִּשׁיִ וְשִׁיִּשׁיִ וְשִׁיִּשׁיִ וְשִׁיִּשׁיִ וְשִׁיִּשׁיִ וּשִׁי בּוֹרָבּוּא 1, 50. 53. 10, 11. For the distinction in the descriptions of the tabernacle between בְּשִׁשִׁי and בּיִשְׁי אַפּיִּ וּשִׁיִּשׁיִ אַנְיִי בּיִשְּׁי בּיִשְּׁי בּיִשְּׁי בּיִשְׁי בּיִשְׁי בּיִשְּׁי בְּיִשְׁי בִּישִׁי בּיִשְּׁי בּיִשְּׁי בִּישִׁי בּיִשְׁי בּיִשְׁי בּיִשְׁי בּיִשְּׁי בְּיִשְׁי בּיִשְׁי בּיִּשְׁי בּיִשְׁי בּיִּשְׁי בּיִשְׁי בּיִישְׁי בּיִּשְׁי בּיִּבְּי בּיִישְׁי בּיִּבְּי בּיִבְּי בּיִישְׁי בּיִּבְּי בּיִיבְּי בּיִיבְּי בּיִּבְּי בּיִבְּי בּיִיבְּי בּיִיבְּי בּיִבְּי בּייִבְּי בּיִיבְּי בּיִיבְּי בְּיִבְּי בְּיִבְּי בְּיִבְּי בְּיִבְּי בְּיִבְּי בְּיִבְּי בְּיבְּי בְּיבְּיב בּייבְּי בּיבְּיי בּייבְּי בּיבְּיב בּיבְּיב בּייב בּייב בּייב בּייב בּייב בּיב בּיב

רְשִׁבְּלְ Chald. the dwelling of God, the temple, Ezra 7, 15. R. בְּשִׁלָּבָּוֹ

* יְפְשׁל fut. אָשָׁל I. to rule, to have dominion; not found in the other Semitic dialects, except Phenic. >prince, Monumm. Phæn. p. 448. Corresponding is Gr. βασιλ-εύς.—Constr. a) Absol. of a king Prov. 12, 24. 29, 2. Dan. 11, 3. 4. 5; of God Ps. 66, 7; with an adjunct of place where Zech. 6, 13. Josh. 12, 2; c. dat. comm. Is. 40, 10. b) With 2, to rule over any one, as a king over his people Deut. 15, 6. Judg. 8, 22. 23. 2 Sam. 23, 3. Is. 3, 4. 12; or over a land or kingdom Josh. 12, 5. 1 K. 5, 1. 2 Chr. 9, 26; also of a viceroy or prefect Gen. 45, 8. 26; a man over his wife Gen. 3, 16; a servant set over household affairs Gen. 24. 2. Ps. 105, 21; of a people over another people Judg. 14, 4. 15, 11; and of God who rules over all things Ps. 103, 19. 1 Chr. 29, 12. Ps. 89, 10. Spoken also of rule over incorporeal things, as one's own spirit Prov. 16, 32; sin Gen. 4, 7. Ascribed likewise to things, as to the sun and moon, Gen. 1, 18 לָמָשׁל בַּיּוֹם וּבְּלֵּרְלָּח; comp. Plin. 2. 4. Cic. Tuscul. Il. to liken, to make like; intrans. to be like; see Niph. Hiph. and the nouns ອ້ໝຸກ, ອ້ໝຸກ; Arab. ເພື່ອ to be like, to make like, ເພື່ອ likeness, simile, ເພື່ອ like. Ethiop. ອີກິ to deem, to seem to any one, ອີກິ likeness. Aram. ໂລ້ id.—The various senses of this verb in Kal are all drawn from the noun ອ້ໝຸກ, viz.

- 1. to propose a parable, with by to any one, Ez. 17, 2. 24, 3.
- 2. to use a proverb Ez. 18,2; with בל concerning any one Ez. 16, 44.
- 3. to use a by-word or song of derision, Ez. 12, 23; with 2 Joel 2, 17.
- 4. Part. plur. בּשְׁלֵּים poets, as using the diction of parables, proverbs, etc. Num. 21, 27.

Note. Various attempts have been made to show the point of connection between the two significations, to rule and to liken; see Schultens ad Prov. 1, 1. Michaelis ad Lowth de Sacr. Poesi p. 41. Simonis Lex. etc. Two conjectures formerly proposed by me, see in Thesaur. p. 828. But not improbably two roots of different origin have coalesced under this form; one, corresponding to the verbs (confict the other, in Arabic (confict the other, in Arabic (confict the signification of the strong, valiant, which is still found in (confict the strong) valiant, which is still found in (confict the strong) valiant, which is still found in (confict the strong) valiant, which is still found in (confict the strong) valiant, which is still found in (confict the strong) valiant, which is still found in (confict the strong) valiant, which is still found in (confict the strong) valiant, which is still found in (confict the strong) valiant, which is still found in (confict the strong) valiant, which is still found in (confict the strong) valiant, which is still found in (confict the strong) valiant, which is still found in (confict the strong) valiant, which is still found in (confict the strong) valiant, which is still found in (confict the strong) valiant, which is still found in (confict the strong) valiant valiant

Niph. pr. to be made like; hence to be like, to be similar to any thing, c. אָל Is 14, 10; אָ Ps. 26, 1 Ps. 26, 1 Ps. 26, 1 Ps. 26, 1

Piel i. q. Kal no. II. 1, to use parables Ez. 21, 5 [20, 49].

Hiph. I. to cause to rule, to give dominion to, with acc. of pers. and ਸ of thing, Ps. 8, 7. Dan. 11, 39. Inf. subst. bថ្លាញ dominion Job 25, 2.

II. to compare, c. dat. Is. 46, 5.

HITHP. i. q. Niph. to become like, c. p. Job 30, 19.

Deriv. מְמְשֶׁלֶח, מְמְשֶׁלֶ, and the three following

ג מְשֶׁלְ m. (r. מְשֶׁלָּ c. suff. קּשֶּׁלָ, plur. בְּשָׁלָר ,constr. הַשְּׁלֵר.—Arab. מָבֹלָּל, Chald. מַבְלָּא

a similitude, parable Ez. 17, 2. 24,
 —See too Judg. 9, 7 sq. 2 Sam. 12, 1 sq.
 K. 14, 9.

2. a sentence, γνώμη, a sententious saying, apothegm, such as consists in the ingenious comparison of two things, sentiments, etc. see in Prov. 25, 3. 11. 12. 13 sq. 26, 1. 2. 3. 6. 7. 8. 9. 11. 14. 17.— E. g. Prov. 1, 1. 6. 10, 1. 25, 1. 26, 7. 9. Ecc. 12, 9. Job 13, 12. 1 K. 5, 12.—As this sort of sayings often pass into proverbs (1 Sam. 24, 14), hence by a laso

3. a proverb, παφοιμία, e. g. 1 Sam. 10, 12. Ez. 12, 22. 18, 2. 3. Comp. παφα-βολή Luke 4, 23.

4. Genr. a poem, song, verse, the members of which, by the laws of parallelism, consisted of two hemistichs similar in form and sense. Spec. of prophecy Num. 23, 7. 18. 24, 3. 15. 20 sq. of a didactic discourse or poem Job 27, 1. 29, 1. Ps. 49, 5. 78, 2; often of a satirical poem, song of derision, Is. 14, 4. Mic. 2, 4. Hab. 2, 6. So אַרָּיִר הַּיִּי בְּעָּשׁל וְלְשֵׁנִינְה to become a song and a by-word, Deut. 28, 37. 1 K. 9, 7. Jer. 24, 9. Ps. 69, 12; also Ps. 44, 15. 2 Chr. 7, 20; comp. Ez. 14, 8.—Arab

8.—Arab. مَثَلُ parable, fable, sentence, plur. أَمْثَالُ fables, verses.

וו. בְּטְׁאָל pr. n. see בְּטָּאָל.

m. (r. פְּשֵׁל m. (r. מָשֵׁל I. rule, dominion, Zech. 9, 10.

II. likeness, similitude, for concr. like, Job 41, 25.

inf. as subst. i. q. אַטָּטְ no. 4, a song of derision, Job 17, 6.

מְשְׁלֶּח m. (r. הַשְׁלֶּח only in constr.

- 1. a sending forth, i. e. place น which any thing is sent. Is. 7, 25 การ์ซ ุ่ง i. e. a place to which cattle are driven.
- 2. With a or a free that to which the hand is put, business, Deut. 12, 7. 18. 15, 10. 23, 21. 28, 8. 20.

בּישׁלוֹת , m. (r. הַשְּׁלוֹת , m. (r. בּישְׁלוֹת , sending, Esth. 9, 19. 22.

2. With 77, 'that on which hand is laid,' prey, booty, Is. 11, 14.

fem. of the preceding.

1. a sending, i. e. a troop, host, of angels, Ps. 78, 49.

2. a sending away, discharge from war or captivity, Ecc. 8, 8.

no. 3) Meshullam, pr. n. of several persons, Ezra 8, 16. 10, 15. 29. Neh. 3, 4. 6. 30. al.

ק מְשְׁלֵּמוֹת (for הוֹשְׁשֵׁמְ retribuentes, r. בּשְׁלֵּמוֹת (for הוֹשְׁשָׁבְ retribuentes, r. בּשְׁלֵּמוֹת (for minbap, r. n. m. a) 2 Chr. 28, 12. b) Neh. 11, 13; for which בְּשְׁלֵמִית 1 Chr. 9, 12.

קְּשַׁלֶּמְיָה and בְּשֶׁלֶמְיָה (for קּשַׁלֶּמְיָה whom Jehovah repays, or whom Jehovah treats as a friend, r. שָׁלָם Pi.) Meshelemiah, pr. n. m. 1 Chr. 9, 21. 26, 1. 29; for which הַּשְּלֶמְיָה 26, 14.

. מִשְׁלֵמוֹת see in מְשִׁלֵּמִית

אַלְּטֶּיִם (friend sc. of God, r. שַּלָּם Pu.)

Meshullemeth, pr. n. of the wife of king

Manasseh, 2 K. 21, 19.

י מּלְמָּ for אַלְמָּלִים, see מַּלְמָּלִם.

ម្សាញ់ស្នំ f. (r. ៦១ឃុំ) plur. ការធានាំង .

1. astonishment, amazement, Ez. 5 15.

2. desolation, as កាង្គប់គ្នា កាងុង្គម៉ឺ Ez. 6 14. 33, 28. 35, 3. Plur. Is. 15, 6. Jer 48, 34.

קְּשְׁיִי m. (r. יְשְׁשֶׁי fatness; Is. 17, 4 יִשְׁיִי the fatness of his flesh, his body.—Plur. מְשְׁמֵי a) fat places fertile fields, Dan. 11, 24. b) Conc. fat ones, i. e. stout, robust warriors, בי מִּפְסֵל, Ps. 78, 31. Is. 10 16. Comp. יְשַׁשָּׁי Judg. 3, 29.

תְּשְׁבֵּיֶה (fatness, r. שָׁבֵּין) Mishman nah, pr. n. m. 1 Chr. 12, 10.

ה. plur. (r. יְשְׁלֵּוֹיִם m. plur. (r. יְשִׁלָּוֹיִם fatnesses, e. the fat pieces of flesh, delicacies, tidbits, Neh. 8, 10.

אַטְשְׁטְע m. (r. שְׁמָלֵין 1. a hearing, i. e. the thing heard, Is. 11, 3.

Mishma, pr. n. m. a) Gen. 25, 14.
 b) 1 Chr. 4, 25.

2. obedience, for concr. obedient, subject, Is. 11, 14.

יים m. (r. בְּשְׁמָר constr. בְּשְׁמֶר ; plur. c. suff. בְשׁמֶר יים ;

- 1. watch, guard, i. e. a) ward, prison, imprisonment, Gen. 40, 3 sq. 42, 17. Lev. 24, 12. Num. 15, 34. b) The station of a watch, post, Neh. 7, 3. Jer. 51, 12. Concr. the watch or guards themselves, Neh. 4, 3. 16. Job 7, 12. c) Meton. what is guarded, kept; Prov. 4, 23 keep thy heart מבל־משמר above all that is kept, above all things else.
- 2. observance, what is observed or kept, usage, rite, Neh. 13, 14. Concr. one who is observed, treated with reverence, spoken of a prince, Ez. 38, 7.

אַנְיהָית ; fem. of the preceding, c. suff. בְּשְׁמֶּרְתָּה ; plur. בְּשְׁמֶּרְתָּה , constr. הִיִּשְׁמֶּרָת

- 1. watch, guard, custody, i.e. a) The act of guarding, 2 K. 11, 5. 6. b) Place of a watch, station, post, Is. 21, 8. Hab. 2.1. Concr. of the watch, guards, themselves, Neh. 7, 3. 12, 9. 13, 30. c) Concr. an object kept, preserved in safety, 1 San. 22, 23.
- 2. a keeping, preservation, Ex. 12, 6. 16, 32. 33. 34.

- 3, 28. 32. 38, or right 'n Lev. 8, 35, to keep the charge of the tabernacle, etc i. e. to perform the service in the sacred tabernacle.
- 4. The object of observance, a charge, law, usage, rite, Gen. 26, 5. Lev. 18, 30. Josh. 22, 3. 1 K. 2, 3. Zech. 3, 7. Mal. 3, 14. al.
- 5. 'B מְדְּכְּהְ מְשְׁרָהְ זְשְׁשְּׁרָהְ to observe the observance of any one, i. e. to keep one's duty to him, to follow the party of any one. 1 Chr. 12, 29 מַרְבִּיהָם לְּשְׁמֶּרָה בֵּיה שָׁאוּל Vulg. magna pars eorum adhuc sequebatur domum Saul.

ក្សុឃុំជ m. (r. ករុឃុំ) constr. ករ្មប៉ុច, c suff. אוניקיים,

- 1. twofold, double, the double, Ex. 16, 22. Is. 61, 7. Job 42, 10. Zech. 9, 12. בּקָרָהְיִשְׁיִם the double in money, double money, Gen. 43, 15. But הַשְּׁיִם הְּסָבְּ v. 12 is a second money, i. q. מַבְּיֵר זוֹשִׁי בֹּי other money v. 22.
- 2. a duplicate, a copy, of an original, Deut. 17, 18. Josh. 8, 32.
- 3. second rank, second place, in order, dignity, honour, etc. Often in the gen. after a noun, as מַּחַן הַשְּׁשְׁנָה the second priest, who stands next to the high priest (מַּחַן הָרְהַשׁׁהָ) 2 K. 25, 18. Jer. 52, 24. Plur. מַּחְבָּי הַבְּי הַּשְׁנָה the priests of the second order, 2 K. 23, 4. So מִּחָן הַרְּבּעָה the second order Gen. 41, 43. הַּעָּיר מִשְּׁנָה the second part of the city Neh. 11, 9, and simpl. בּעָר מָשְׁנָה id. 2 K. 22, 14. Zeph. 1, 10.
- 4. Concr. the second, one who holds the second place, c. gen. of the person to whom he thus stands next, the next, e.g. משנח השלה the next to the king 2 Chr. 28, 7, comp. 1 Sam. 23, 17. Esth. 10, 3. Tob. 1, 22. Spec. the second or next brother, 2 Chr. 31, 12. Neh. 11, 17. 1 Sam. 8, 2; fully אָחִיהוּ מָשָׁנָה his second or next brother 2 Chr. 31, 12. Plur. their younger brethren, אַחֵרהַם הַמְּשָׁנִים opp. to the first-born 1 Chr. 15, 18.— Also במוֹרֵר כַסְף מְשׁוִרם silver cups of a second quality Ezra 1, 10. So 1 Sam. 15, 9 מְמְשׁנִים cattle of a second quality, (opp. מֵימָב,) or perhaps lambs of the second birth, i. e. autumnal lambs, and therefore weaker and less valua

רְּשָׁיִם f. (r. סְטָשׁ) plur. היששׁים, phunder, prey, booty; היים למים ליים Jer. 30, 16. 2 K. 21, 14. השָשׁים Is. 42, 24 Keri. Plur. Hab. 2, 7.

(comp. שְּׁשֵׁשׁ, Arab. בּׁשׁׁהַ abstersit,) to make clean, to cleanse, e. g. cotton by picking; then also to pour out clean, to milk clean, to eat off clean (from a plate); also to plunder clean, i. e. to desolate, comp. בְּשָׁבּי Is. 3, 26. Not found in the Heb. verb; but adduced by Abulwalid and many intpp. as the root of בְּשָׁהַי q. v. See Thesaur. p. 829.

לא רַחַצָּת απαξ λεγόμ. Εz. 16, 4 הַצָּתָ לא רַחַצָּת לא of a new-born infant. Here is referred by Abulwalid and many מְּשִׁבֶּי others to r. Ing q. v. as if a cleansing, q. d. nor wast thou washed to cleansing i. e. clean, the form שמער being taken for בְּשִׁבְּרַח. But no such form can be derived from sto; and I would therefore rather refer it to r. Hyd to look, i. e. i. q. מְשִׁבֶּה Yod radical being preserved, comp. מַחֵלְרִים 2 Chr. 24, 25; and then the sense would be: nor wast thou washed for looking upon, i. e. for presenting to thy parents and others, which is not done until after the infant is washed and swathed.

קילים (swift-going, r. קילים) Misham, pr. n. m. 1 Chr. 8, 12.

ម៉ូម៉ា m. (r. ម្ចាប់) constr. ម្ចាប់ក្ , a stay, support, prop, Is. 3, 1. Trop. Ps. 18, 19. 2 Sam. 22, 19.

תולבן בשלים m. id. Is. 3, ז הְיִבְּשִׁים stay and support, i. e. support of every kind, as immediately explained, e. g. food and drink v. 1, comp. יוּשָׁים; also the chief persons of the nation on whom the people lean, v. 2. 3, comp. יוֹשָּים. For this use of the masc. and fem. in connection to express universality, see Comm. on Is. l. c.

fem. of the preced. stay, support, Is. 3, 1; see in בַּשְׁבֵּנָה

לְּעָרֶ הַ f. 2 K. 4, 31, constr. ib. 18, 21, בּשְׁעָנְהִי הַ plur c. suff. בְּשְׁנָהִי ; plur c. suff. בְּשִׁנְהִיהָי

a staff, on which one leans, Judg. 6 21. Ez. 29, 6. Zech. 8, 4. Ps. 23, 4. R.

ការ៉ាម៉ូឃុំភ្នំ, f. (r. កត្តឃុំ) constr. ការាម្វាឃុំ c. suff. ការាមឃុំឆ្ម; plur. ការាមឃុំឆ្ម Ps. 107 44, constr. ការាមឃុំឆ្ម.

- 1. gens, i. e. a tribe, clan, Gen. 10, 18 20. 31. 32. 12, 3. Also of a whole people, nation, Ez. 20, 32. Jer. 8, 3. 25, 9 Mic. 2, 3.
- 2. In the subdivisions of the Hebrew people, spec. a family, several of which were comprehended in one tribe (שַשָּלַי, חשָשֵׁי), as on the other hand one family contained several households, fathers' houses, (חֹבָּי, אַבּרֹח, see חַבָּי חַס. 11,) Ex. 6, 14 sq. Num. 1, 20 sq. 26, 5 sq. Lev. 20, 10. 41. Josh. 21, 4. 20 sq. 1 Sam. 9, 21. 10, 21. 20, 29 יוֹבָי חִישָּׁים חִבוּי עִּפּ have a family (subdivision) sacrifice, comp. v. 6.—Used rarely and laxly for tribe, שֵבֶּשׁ, as Josh. 7, 17 יוֹבְּיִם, for חִיבִּים, in v. 16. Judg. 13, 2. 18, 2. 11.
- 3. genus, kind, of animals Gen. 8, 19; also of inanimate things Jer. 15, 3.

ກຸກຸກຸກຸກ m. (r. ນສູຫຸ້) constr. ນສຸຫຸກຸກຸ, c. suff. ານສຸຫຸກຸ ; plur. ວາກຸສຸຫຸກຸກຸ, constr.

a) The act of 1. judgment, i. e. judging, Lev. 19, 15 ye shall do no injustice ២០២៦ in judgment. Deut. 1, 17 לים הוא for to God belongeth judgment. Is. 28, 6 לים בל שַּׁמַשְׁמַשְ who sitteth in judgment. Ez. 21, 32 ערכו הַמְשָׁפָט until he shall come to whom judgment belongeth. The place of judgment, i.q. בקום הַנְּשָׁשַׁם Ecc. 3, 16. So בוא במשפט עם to go into judgment with, to summon before a judge, Job 9, 32. 22, 4. Ps. 143, 2; comp. Job 14, 3. Ecc. 11, 9. c) a cause, suit, before a judge, Num. 27, 5. vivo to order or set forth a cause, Job 13, 18. 23, 4. ່ານ ໝາຍຕຸດ (ພາຍູໜູ້) ກາໝູສູ to carry on (judge) the cause of any one, to be his patron, Deut. 10, 18. Ps. 9, 5. (Comp. דְבַר מִשׁמָּיִם (. רָיב and דִּיר and דָּבר מָשׁמָּיִם The to litigate or contend with any one, Jer. 12, 1. בַּצַל מְשַׁמָּטִי my opponent, adversary, pr. who has a suit with me, Is. 50, 8. d) the sentence of a judge, 1 K. 3, 28. 20, 40. Ps. 17, 2. Plur. בְּשָׁבֶּטֵי רָחוֹיִ the judgments of Jehovah Ps. 19, 10. 119

75. 137. Sometimes שַּשְׁשׁ is (God's) farourable sentence, kindness, Is. 59, 9. 14.
Oftener unfavourable, inflicting punishment, Is. 53, 8. Jer. 1, 16. 4, 12. 39, 5.
2 K. 25, 6. e) charge, guilt, crime, for
which one is judged, Jer. 51, 9. Ez. 7, 23
שִּשְׁשִׁ a capital crime. So שִּשְׁשִׁ
שְּׁשִׁ guilt worthy of death, capital, Deut.
19, 6. 21, 22. Jer. 26, 11. 16.

2. right, rectitude, justice, what is just, lawful, conformable to law, Is. 5, 7, 32, 1. 33, 5. Ps. 30, 5. 111, 7. Prov. 1, 3. So שְּׁשְׁתְּ חְשָׁתְ to wrest justice Deut. 16, 19. 27, 19. 1 Sam. 8, 3. משת משת הצדקה to do right and justice Jer. 22, 15, 23, 5, 33, 15. Deut. 32, 4 בַּל־הָרֶכָרוּ מְשִׁפָּט all his ways are rectitude i. e. right, just. מאונר DECO a just balance Prov. 16, 11. Also according to justice Jer. 30, 11; according to right, as is right, Jer. 46, 28; and so the opp. בלא מְשַׁפַּט without right Jer. 22, 13.—Spec. a) a law. statute, as a rule of judging, i. q. pin, Ex. 21, 1, 24, 3. Plur. often ביי of the divine laws, Lev. 18, 4. 5. 26. 19, 37. 20 sq. Deut. 4, 1. 7, 11. 12. So collect. the law, the body of laws, as we say: 'the Mosaic law,' 'the common law ;' e. g. ייָ שׁשַּׁפּ יַיּר Is. 51, 4. 58, 2, and simply 2902 42, 1. 3. 4, the divine law, (i. q. חוֹרָת) the b) That which religion of Jehovah. belongs to any one by law, a right, privilege, due, e. g. genr. as משפטר my right Ps. 17, 2. Is. 49. 4. Job 27, 2. 40. 8; נול מששט ם 'to take away one's right Is. 10, 2. In a stricter sense, השפט הנאלה the right of redemption Jer. 32, 7; 'o the right of primogeniture Deut. 21, 17. Collect. משפט המלה the royal privilege, i. e. the rights and prerogatives of the king, 1 Sam. 8, 9. 11. 10, 25. Spec. what one receives by right; Dado the priests' due from חַכּחַנִים מַאַח הַעַם the people Deut. 18, 3. 1 Sam. 2, 13. c) Since laws proceed not only from the will of the lawgiver, but often also from the manners and customs of a people, hence অমুষ্ঠ is also manner, custom, prescription; as 2 K. 11, 14 and lo! the king stood upon a stand unun according to custom. 17, 33. 34. 40. Gen. 40, ון מַשְּׁמִט חָרָאשׁוֹן in the former man-Comp. Arab. دين and Gr. δίκη. d) manner, i. e. fashion, sort, H once

מתחתים dual, folds, enclosures, open above. often made of hurdles, in which during the summer months the flocks are kept by night; Gen. 49, 14. Judg. 5 16; i. q. מַמְתִים no. 2, where see fully. R. הַּשָּׁיֵים.

* P ບັງ obsol. root, prob. i. q. ຖຸໝຸ້ນ ຄ hold, and then to possess, and p being interchanged; comp. ຖຸພຸຊຸ .—Hence ກຸພຸຊຸນ possession, and

PΨÇ απ. λεγόμ. possession, Gen. 15, 2 i. q. নুষ্ঠুত্ব. The interpretation of this vexed passage may then be thus presented: וּבַרְבַּטֶשׁק בּיתִי הוּא רַשָּשׁק אַלִּיצָוַר and the son of possession (i. e. the possessor) of my house or of my domestic property will be Eliezer of Damascus The sacred writer seems to have chosen this less frequent form prop, in order to form an assonance with the word pigg; a kind of play upon words not unknown even to the prose writers of the O. T. see in מקנה no. 2. For a like reason he puts simply pure for "12 a Damascene; comp. פּנָקי no. 3.--Others derive pop from the root ppt to run, (as מֶבֶר from בָּבֶר,) and translate: filius discursitationis, i. q. housesteward. But in this connection there would be little force in the words: 1 am childless and the steward of my house (or my head-servant) is Eliezer of Damascus. See more in Thesaur. p. 829.

Pម៉ឺប m. constr. pឃ្លុំប្ល, a running about Is. 33, 4. From r. ppហ្លុំ, formed in the Chaldee manner for pឃ្លុំ:

ה בְּשְׁלֵבי m. (r. הַבְּשָׁ) constr. הַבְּשׁבָר, csuff. אַ sing. 1 K. 10, 5, see Heb Gr. § 91, 9; plur. בְּשְׁבִיק ; pr. part Hiph.

1. a cup-bearer, butler, Gen. 40, 1. 2 5. 9. 41, 9. Chald. בְּשְׁיִם, also בְּשָׁים, Svr. בַּשׁׁים, Arab. (עִּשׁׁיַם, id. ב. drink, espec. wine, Gen. 40, 21. Lev. 11, 34. 1 K. 10, 21 הְּלֶב מַשְׁקָם מִילות drinking-vessels.

3. a well-watered region, Gen. 13, 10. Ez. 45, 15.

לְּיִּלְיִים m. (r. לְּיָבֶיּי) weight, Ez. 4, 10. בְּיִשְׁקוֹיף m. (r. בְּיִשְׁלִיף a lintel, the upper part of a door-way, Ex. 12, 7. 22. 23.

עְּשָׁקַל mi. (r. אָשָׁקַל) constr. אָשָּׁקַל

1. a weighing, act of weighing; 2 K. 25, 16 השהום הלא היה הלא היה אל there was no weighing of the brass, i. e. it could not be weighed for abundance. 1 Chr. 22, 3 הארן משה so that there was no weighing it. v. 14.

2. weight, definite weight, Gen. 24, 22. Josh. 7, 21. Judg. 8, 26. 1 K. 10, 14. Lev. 26, 26.

י ווּ וּצְּלֶּלְת. Is. 28, 17. and בּישִּׁלְלָת 2 K. 21, 13, f. a plumb-line, plummet, used in levelling; so called from its poising. R. בּישָּׁלְלָת

דְּשְׁיִם m. (r. דְּשָׁיִם) constr. דְּשָׁיִם, defecation, settling, of waters. Ez. 34, 18 השְׁיִם בְּיִבְים Vulg. aquam purissimam.

מֵישָׁר, see מֵישָׁר.

הישׁרָה f. (r. בְּישׁרָם l) maceration, sleeping. Num. 6, 3 בְּשֶׁרֵח-בְּינָבִים the steeping of grapes, i. e. a drink prepared from macerated grapes.

בְּיִּלְּתְלֹּאָ Chald. m. (r. בְּיִלְּתְלֹּאָ a pipe, syrinx, Dan. 3, 5. 7. 10. 15.

קשׁרְעִּי Mishraite, gentile n. from אָשׁרְעִּי Mishra, a town or district elsewhere unknown; collect. 1 Chr. 2, 53. The latter name might signify, 'slippery place,' i. q. Chald. בַּיֹשׁרִיּבּ

* שַּׁשְׁ fut. שֹׁיִי to touch, to feel, c. acc. Gen. 27, 12. 22; prob. also אָשָׁאָ v. 21 (Dagesh being dropped), which is commonly referred to r. שוּשׁה.—Chald.

שׁשֵׁשׁ, בּישִׁשְׁ, Zab. בֿבּׁה, Arab. בְּּשׁׁהַ, Ethiop. with הוואפרted. Φርቨስ id. Gr. μάσσω. Kindr. are אָשׁה II, שׁשֵּׁשׁ, q. v.

Piel ଅପ୍ত, to feel in the dark, to grope, Deut. 28, 29. Job 5, 14; c. acc. to feel out, to explore with the hand, Gen.

31, 34. 37. Job 12, 25 ਜੁਲ੍ਹੇਜ ਜਲੇ ਪ੍ਰਾਂ ਼ਾ ਼ੀਮੈਂਤ feel out the darkness.

HIPH. id. c. acc. Ex. 10, 21.

ה (r. הַהָּשֶׁ) constr. הַשְּׁמָּרי, כ suff. יקשְׁמִּרי, ב Dan. 1, 5.8; and יקשְׁמִּרי, כ ס מְשְׁמִּריָם v. 16; all in sing. Heb. Gr § 91. 9.

1. a drinking, Esth. 5, 4. 7, 2. Sc בייו בְּיַרְוּלְ בייו בְּשְׁחִי הַיַּרִין the chamber of drinking wine, the banqueting-hall, Esth. 7, 8; בין בְּשְׁחִיי the wine of his drinking. i. e. which the king drank, Dan. 1, 5. 8. 16.

2. drink, Dan. 1, 10. Ezra 3, 7.

a banquet, feast, συμπόσιον, Esth. 1,
 2, 18. 8, 17. Is. 5, 12. al.

בית בי Chald. m. emphat. איָדְשָּׁהַ, id. Dan. 5, 10 בית ב' the banqueting-hall; see in Heb. הַשְּׁהַר no. 1.

in sing. not used, a man, Lat. mas, commonly referred to the root חחם, pr. extended, grown up, adult, see Ewald's Gram. § 382; comp. אַרשׁ מַדָּה. Eth. 🕶 Try vir, spec. maritus; comp. Lat. mas. In the Hebrew itself there are traces of the singular number in the pr. names מָתוּ, מְתוּשֵׁלָח , מְתוּשָׁלֵם being a construct form, like אַב Chald. constr. in פַּנִים; שָׁמַוּאֵל whence שָׁמֵים; שֵׁבוּ in sing. constr. שני אופ , as also in Punic words e. g. Metuastartus מחו i. e. a man or worshipper of Astarte, Methymatnus הַחָּם זרס i. e. a gift-man, comp. Theodorus, Diodorus. See Thesaur. p. 830.

PLUR. פַּתִּרם m. twice defective Deut. 2. 34. 3, 6, men, i. e. males, opp. to women and children, Deut. 2, 34 בתח וְהַנְשִׁים וְהַשָּׁר the men and women and children. 3, 6. Job 11, 3. Is. 3, 25. Often c. genit. פְהֵר פְּסָפִר a few men Gen. 34, 30; מְחֵר שָׁוָא *men of falsehood* Ps. 26, 4; מחר אהלר my tent-companions Job 31, 31. etc.—In Is. 41, 14 the words are well rendered by Sept. סֿרָצֵּל γοστὸς Ἰσραήλ, Luther du armer Haufe Israel; though this notion of fewness and misery lies not in the word מָתָר, שלבת but comes from the preceding.—. For Judg. 20, 48 see in art. בהם; and for the phrase ציר מְחִים see in עיר I

my lead, part. of r. ma, where see

בוות m. (from subst. קבָרָ) collect. straw, heap of straw, Is. 25, 10.

* ፲፫፮ obsol. root, perh. either to stretch, to extend, comp. kindr. תַּשְׁ, יִּס else i. q. תְּשַׁבָּ, to draw, to drag.—Hence

אָרָתְּג m. c. suff. מְתְּגָּי, a bit, curb, 2 K. 19, 28. Is. 37, 29. Ps. 32, 9. Prov. 26, 3. Metaph. 2 Sam. 8, 1; see in אָבָּי, no. 3.

אָרָוֹקְה m. adj. (r. מְחַנְּקָה fem. מְחִנּקה, plur. מְחִנּקה, see Heb. Gr. § 27. n. 1; sweet, Judg. 14, 18. Ps. 19, 11. Prov. 24, 13. 27, 7. Cant. 2, 13. Neut. sweet,

sweetness, Ez. 3, 3. Judg. 14, 14.—Metaph. pleasant, Ecc. 5, 11. 11, 7.

תמות (man of the dart, see preceding art.) Methuselah, pr. n. of a patriarch before the flood, the son of Enoch and grandfather of Noah, who died at the age of 969 years, Gen. 5, 21 sq.

*Thy fut. nay, to stretch, to extend, as a tent, the heavens, Is. 40, 22.—Syr. Chald. id. Eth. PTA for OTA induit, velavit; whence derivatives signifying pallium. Kindred roots are nay, Sam. nay, to expand; also nay, are provectus fuit dies.

Deriv. אַנְיּמָתָת a sack.

pr. subst. extension, space of time; then as an interrogative adverb,

With prefixes: a) מְּחֵדּ i. q מְּחֵדּ (see \$ B. 2. a), at what time, when, without interrog. Ex. 8, 5 [9]. Sept. זֹסֹזּג.

b) עודיקית until when? i.e. how long? 1 Sam. 16, 1. Ex. 10, 3. 7. Ps. 80, 5. Jer 4, 14. 21. al. Poet. in aposiopesis: Ps. 6, 4 and thou Jehovah, יבייים how long? sc. wilt thou delay to help. 90, 13; comp. Is. 6, 11.

c) אַזְרֵי מְחַר after how long? i. e. when? Jer. 13. 27.

g q. v. פֿען פֿעַרָעם plur. of סָתַרָּם

מָת Mal. 1, 13 for מָתְלָאָת; see מַתְלָאָת pote, lett. c. p. 541.

קתְּלְּעֹרֹת f. plur. by transposition for מִילְהָּעָרֹת, biters, teeth, only constr. Job 29, 17. Joel 1, 6. See אַלְהָעֹרִים.

ערקלעים Nah. 2, 4, see in r. אָלִירם Pu.

m. (r. בְּבָּה) wholeness, soundness, e. g. of body, Ps. 38, 4. 8. Is. 1, 6.—
In Judg. 20, 48 instead of בּהְיִם is to be read בַּהְיִם men, as found in several Mss. See in בּבָּה.

* אָבְׁיָּס obsol. root, Arab. סֹבְיסׁ, to be strong, firm; comp. kindr. בְּחָנֵים, —Hence מָחְנֵיִם, אֶּמְפָנִי

יַּהְקָּוֹ, m. (r. נְהַלָּ) constr. אָשָׁ, Kamete impure, Prov. 18, 16.

1. a gift, Gen. 34, 12. Num. 18, 11. Prov. 18, 16. אֵים מָתָּן a liberal man Prov. 19, 6.

2. Mattan, pr. n. a) A priest of Baal 2 K. 11, 18. 2 Chr. 23, 17. b) Jer. 38, 1.

ជ្រុំប្តី Chald. f. 1. q. Hebr. ារុគុច, a gift, plur. អ្នកុច Dan. 2, 6. 48. 5, 17.

יַם מְּנִת (r. נְתֵּן) constr. אָ מַּהְנָת plur. מָהָנת (r. נְתֵּן) מְהָנָת

1. a gift, present, Esth. 9, 22. 2 Chr. 21, 3. Gen. 25, 6; spec. a bribe, i. q. 77tb, Ecc. 7, 7. Also a gift offered to God Ex. 28, 38. Lev. 23, 38. Num. 18 6. 7. 29. Ps. 68, 19; to idols Ez. 20, 31. 39.

2. Mattanah, pr. n. of a place between

the desert and the borders of Moab, Num. 21, 18. 19.

בּהְבָּיָת (apoc. for מַּהְנָּיָת) Mattenai, pr. n. m. a) Neh. 12, 19. b) Ezra 10, 33. c) Ezra 10, 37.

שְׁתְּנֵי Mithnite, a gentile name elsewhere unknown, 1 Chr. 11, 43.

מְתְּלְיָה and מְתְּלְיָה (gift of Jehovah, r. קָה) Mattaniah, pr. n. of several men, 2 K. 24, 17. 1 Chr. 9, 15. 25, 4. 16. 2 Chr. 20, 14. 29, 13. Ezra 10, 26. 27. 30. 37. Neh. 11, 17. 12, 8. 25. 13, 13.

m. dual, (r. מֶתֶן) the loins, the lower part of the back, so called as the seat of strength, Gr. ὀσφύς, to be distinguished from לבה the thigh, see in ברה no. 1.-1 K. 12, 10. מר מחנרם waters to the loins, reaching thus far, Ez. 47, 4. Spec. the loins are that part of the body around which the girdle is worn 2 K. 1, 8. 9, 1. Is. 11, 5. Jer. 1, 17. Gen. 37, 34; on which burdens are sustained Ps. 66, 11; in which is the seat of the pains of travail Is. 21, 3. Nah. 2, 11. Also the seat of strength, (see above and comp. Lat. elumbis, delumbare for debilitare,) whence 'מָתֵץ מָתֹנֵי do shatter the loins of any one, i. e. to crush him wholly, Deut. 33, 11, comp. Ez. 21, 11; to cause the loins to waver, shake, of one verging to ruin, Ps. 69, 24. Ez. 29, 7. Arab.

also sing. مَتْنَانِ one side of the loins or lower region of the back protuberant with flesh and muscles.

2. to be or become sweet, sweet things one oeing wont to be sucked; Prov. 9, 17. Ex. 15, 25. Metaph. Job 21, 33 tone

לו רְבְּבּי-נְתַל sweet to him are the clods of the valley, the earth is light upor him.

HIPH. 1. to make sweet or pleasant. Metaph. Ps. 55, 15 אַשׁר יַרְוּדְּנִ נְמִתִּרִם סוֹר (we) who made sweet together our familiar discourse, i. e. who as familiar friends held sweet discourse together.

2. Intrans. to be sweet, (pr. to cause sweetness, see Heb. Gram. § 52. 2. n,) Job 20, 12.

Deriv. בְּמְחַקִּים , מָחוֹץ, and the three here following.

Prov. 16, 21. 27, 9. R. prop.

Pກຸລ m. sweetness Judg. 9, 11. R. pກຸລຸ.

תְּחְבֶּי (sweetness, r. בְּחָבֶי ; prob. sweet fountain, opp. בְּחָב Mithkah, pr. n. of a station of the Israelites in Arabia Petræa, Num. 33, 28. 29.

Persian pr. n. Mithredath, Gr. Μιτραδάτης, Μιθριδάτης, Mithradates, i. e. a Mithra datus, Mithra being the genius of the sun. a) A treasurer of Cyrus the king, Ezra 1, 8. b) An officer of Artaxerxes in Samaria, Ezra 4, 7.—See more in Thesaur. p. 832.

קול, f. (contr. for רְּהָהָ, r. יְהָהָ) a gift, present, 1 K. 13, 7. Prov. 25, 14. Ecc. 3, 13. 5, 18. בין החים the gift of his hand, i. e. as much as he is able to give, Ez. 46, 5. 11. Only in the constr.

קְּהְהַיִּם (contr. for הַחְּהָשׁ) Mattathah, pr. n. m. Ezra 10, 33. Gr. Marradá Luke 3, 31.

יתרים and אריים (gift of Jehovah, r. יְבִין) pr. n. Mattithiah, a frequent name after the exile: a) Ezra 10, 43. b) Neh. 8, 4. c) 1 Chr. 9 31. 15, 18 21. 16, 5.—Gr. Mattalias 1 Macc. 2, 1, Mattlias Acts 1, 23. 26; also Mattalias the evangelist.

Nur, the fourteenth letter of the Hebrew alphabet, as a numeral denoting 50. The name און signifies in Syriac, Chaldee, and Arabic, a fish, which seems to have been represented by the primitive form of this letter; see Monumm.

Phœn. p. 37 sq.

It is interchanged: a) With other liquids, as Lamed, see lett. 5; Mem, see lett. בּיְכַרְנָאבֶר more rarely Resh, as נְבוּכַרְנָאבָר and יְבֵּרְּבֶרְּרֶאשָׁר; תָבוּ, Chald. קְּנַח, the sun is יוצרים; Aram. מְנֵיִם two; Arab. فرفين and فرفيم purple. As the weakest of the liquids it is often softened into Yod, so that very many verbs in and in exist side by side with the same signification, as נָאָם and נָאָם and נָאָם to set, בצב to set, בצב to set, בצב and to lay snares, comp. Lehrg. § 112. 2. a; and for the affinity of verbs שוו with other biliterals, as שוו, עלה , עלה , לה see ibid. no. 2. 3. The primary monosyllabic root of verbs in, and also of verbs is often the last syllable, whence נַהַם i. q. הַמָּה to roar; נַהַם i. q. נַמַח ; הַהָּח to depart ; מַנּח , הוּהָ and סוג to depart and מַּבְּב to blow; מַבָב and מַבְב to curse; etc. מַשַלל and נְשֵׁל

Nun is very often dropped at the beginning and in the middle of words; also sometimes at the end. On the other hand, in Chaldee, Arabic, and Ethiopic, instead of doubling a letter, Nun is frequently inserted before the letter which would otherwise be doubled, e. g. אובה for אָבֶה see אָב; מַנְהַע for בָּנָהַע; also rكفال Arab. مُنْعُلُم , ear of grain; . רבש Eth. האחד, etc. see Thesaur. p. 833.

I. X) a particle of incitement and also of request, entreaty, Engl. now, often rendered I pray thee, Lat. quæso, Gr. δή, Germ. doch.—Syr. [1, ...], id. although rarely used and sometimes misunderstood by the Syrians themselves; Bam. A.], M.]. In Ethiopic the corespending word is 10 go to, come, usually declined like an imperative, £ 39, plur. 30, 39; comp. 50, 59, **好**, lo! Amhar. **看**. The whole verb is prob. preserved in the Egyptia 1 112. to come. See Thesaur. p. 833.- The particle x3 is joined

1. With the Imperative, both simple, as מחדנא Gen. 22, 2; and paragogic of intensive, as לכחדנא Judg. 19, 11. Num. 22, 6. It thus expresses: a) Incitement. as שְׁלֵּח־נָא רְּדְּקְ put forth now thy hand Job 1, 11. 2, 5. b) Command, but gently and mildly, as we say: 'do now,' 'do now this or that.' Gen. 24, 2 put now (טִים־נָא) thy hand under my thigh. 13 14. Num. 22, 6. Job 4, 7 יכר־נא remember now. 12, 7 שאל־נא ask now. 33, 1. So in the language of God; Gen. 22, 2 קחדנא אחדבוף take now thy son. ,Is. 7, 3. Ex. 11, 2. c) Admonition, and even rebuke and threat; Num. 16. 26 depart now (סורדינא) from the tents of these wicked men. 20, 10 hear now (שמעורנא), ye rebels. Ps. 50, 22. d) Entreaty. very often; Gen. 27, 19 קום־נא קים arise now, sit and eat. 24, 45 let me drink, I pray thee. 12, 13. 13, 9. 32, 30. 37, 16. 50, 17. Judg. 19, 9. al. seep. With a certain degree of asperity, Is. 47, 12 persist now in thine enchantments.

a) In the first 2. With the Future. person often together with n paragog. which has a like power; here it serves chiefly for incitement. Jer. 5, 21 נירא נא וארדי let us now fear Jehovah. So sing. also of oneself, Gen. 18. 21 אַרָרָה־נָא I will go down now, i. q. come, I will go down. Ex. 3, 3. 2 Sam. 14, 15. Cant. 3, 2. 1 Chr. 22, 5. The same form is used by those who speak with others and ask their leave ; 1 Sam. 20, 29 אָבָּלְטָה נָּא let me hasten away, I pray thes. Num. 20, 17. 1 K. 1, 12. Ex. 4, 18. Is. 5, 1. 5. Ruth 2, 2. Once & is found separated from its verb, or rather the verb is to be repeated before it, ਆਹੁ.... ਬੁਰੂ ਪੁੱਲ੍ਹ Ps. 116 14. b) In the third person, and here t expresses: a) Incitement, provocation; Jer. 17, 15 where is the word of the Lord? אין לבוא ליב let it come now, at last; comp. Is. 5, 19. β) Wish and enreaty; Gen. 47, 4 let thy servants dwell now (מְיֵבוּדְיִבּיִי), i. e. suffer us to dwell. Ps. 124, 1. 129, 1. Cant. 7, 9. 2 K. 2, 9. γ) Asking leave; Gen. 18. 4 אין וואר ביייין let there be brought now, permit me to bring. 44, 18.

3. Once with the Præter; Gen. 40, 14 יְּמֶכְּי דְּמֶכְּי וְּמֶכִירְ־נָּאְ עִּבְּיִר דְּמָכְּי and show kindness, I pray thee, unto me, deal now kindly with me, where אַ gives to the Præter the force of the Optative; comp. in בּר אִם B. 3. p. 462.

4. With Interjections: a) אַנְּידִינָאּ behold now! lo now! Gen. 12, 11. 16, 2. Job 40, 15. 16. al. b) אַנְידִינָּא wo now! Jer. 4, 31. 45, 3. Lam. 5, 16. c) From אַנְאָדָּא comes contr. אַנָּא and אַנְאַר מּאַ now! see p. 70.

5. With an interrog. Adverb, אַרַר־נָא where now? Ps. 115, 2.

6. With Conjunctions: a) אַל־נָא מִמּע now; not, I pray thee; with fut. and implying a wish or asking leave that something may not take place. So with the first pers. Job 32, 21 אַל־נָא אָמָא פֿנַר אַ אַמָּא פֿנַר אַ אַנָּא פֿנַר אַ אַנָּא פֿנַר וּ I pray, accept any man's person, i. e. let me now remain impartial. With the second pers. Gen. 18, 3 מַל־נָא חַבָּבר pass not away, I pray thee. 19, 7. Num. 10, 31. Also with the third pers. Gen. 18, 32 אַל־נָא רַחַר בַּארֹנָי אַ not so now, Oh not so! Gen. 19 18

Note. In the language of courtesy and submission this particle is often used repeatedly; e. g. Gen. 18, 3, 19, 7, 8, 18, 19, 50, 17, 2 K. 20, 3, Is, 38, 3.

H. איל m. adj. (r. פירא raw, half-cooked, rare, as flesh, Ex. 12, 9. Arab id.

Ez. 30, 14. 15. 16. Jer. 46, 25, fully Nah. 3, 8, No, No-Ammon, p. n. for the Egyptian Thebes or Diospolis, the ancient and splendid metropolis of Upper Egypt, called by Homer inaτόμπυλος Il. 9. 383, one hundred and forty stadia in circuit, situated on both sides of the Nile, and celebrated for the multitude and splendour of its temples. obelisks, statues, etc. see Diod. Sic. 1. 45-50. Strabo 17. 1. 45. p. 816 Casaub. In the time of the prophet Nahum (l. c.) it was already destroyed, before Nineveh. probably by the Assyrians, Is. 20, 4; it was afterwards in part restored by the Ptolemies and the Romans. splendid ruins, which are named after the modern villages Medinet Abu, Luksor, Karnak, are depicted in the great work: Descr. de l'Egypte T. II. III Wilkinson's Topography of Thebes, etc Lond. 1843. Comp. Bibl. Res. in Palest. I. p. 28 sq.—Sept. in Ez. l. c. Διόσπολις, in Nahum l. c. μερὶς 'Αμμών, which last is a literal interpretation of the supposed Egyptian form No-Ammon, viz. אֹז, Egypt. SOC or SOTC, i. e. oxolvos, a measuring line, then part, portion measured, and אַמוֹן אַ אַנוֹסיאָ (Jupiter) Ammon, see אָמוֹן III; whence נא אַמוֹן the portion of Ammon, i. e. the possession of the god Ammon, as the chief seat of his worship; see Jablonski Opuscula ed. te Water, T. I. p. 163-168. the ancient Egyptian form was more probably M&- LUOTS quod Ammonis est, or better M&-&MOTS the place of Ammon, since m and n were often interchanged, as in Moph and Noph.

* کی obsol. root; either i. q. Arab. الله to give forth water, i. e. the earth, whence فَا عَلَى a land yielding water; or better i. q. جاتا , to be shaken, agitated.— Hence

קאור זיאל m. also לאוד for לאוד Judg. 4, 19 plur. לארויז, a bottle, i. e. a skin or leathern sack. for milk Judg. 4, 19; for wine

s Sam. 16, 20. Josh. 9, 4. 13. The skins for preserving wine were suspended in the smoke, Ps. 119, 83.—So called either as being used for liquids; or better, from being shaken in order to make butter from milk; see Bibl. Res. in Palest. II. p. 180, 440.

in Kal not used, i. q. της, to sit, to dwell, comp. Gr. ralω, raός. The primary notion seems to be that of rest, quiet, see Hab. 2. 5, comp. Eth. **7UP** respiravit, requievit; and it therefore has affinity with της.—Hence τις, plur. constr. Γίας.

Pil. אנאה Ps. 93, 5 (comp. החש Hith-

pal. הַשְּׁהַחַהָּיִה). plur. contr. בְּאֵרּה for זְּבָּאָרָה.

1. With א to be proper, suitable, besoming to any one; pr. 'to sit well' on any one, comp. Plin. Panegyr. 10 quam bene humeris tuis sederet imperium, the metaphor being drawn from a garment. So in Engl. and also Germ. jemandem gut sitzen, formerly taken in the widest sense, whence the word Sitte. (Others

take אָלָה so Niph. of the verb אָלָה, pr. to be desired, and hence to be agreeable, decorous, etc.) Ps. 93, 5 לְבִיחְדְּ נַאֲלָה holiness becometh thine house. Comp. adj. אָלָה.

2. Absol. to be decorous, becoming, i. e. to be comely, beautiful, Cant. 1, 10. Is. 52, 7.—Hence האָרָה.

לוני, הווי, הווי, הווי, הווי, הווי, הווי, a poetic word, seats, dwellings, habitations, viz. a) Of men or of God, as בְּצִּוֹת צְּבִּוֹת Lam. 2, 2; מְנִּתְּיִם Lam. 2, 2; מְנִתְּיִם Vulg. domus iniquitatis Ps. 74, 20. ביים עונים אליים אליים אליים אליים אליים אליים אליים עונים אליים אל

בְּאֵרָה adj. (for נְאֵרָה, r. תְּאֵרָה) fem. יָּאָרָה. 1. becoming, suitable, proper, c. לְּצָּה מִנְּהְהָּלָּה traise becometh the upright, i. e. praise to God. 147, 1. Prov. 17, 7, 19, 10, 26, 1.

2. comely, beautiful, Cant. 1, 5. 2, 14. 4, 3. 6, 4.

* ΤΝ϶ς i. q. בְּחַם, Gr. μύω, to murmur, to mutter, to whisper, to speak

54

m. (r. אַבּ, after the form אָבָאָ) effatum, a declaration, revelation, oracle. a) Of God; once in st. absol. Jer. 23, 31. Very freq. in the phrases: נאָם יְהוֹח, נאם דר צבאות, (so is) the oracle of Jehovah, so is it revealed from Jehovah; usually inserted in the words of the prophets themselves, as in Engl. saith Jehovah, saith the Lord, Am. 6, 8, 14. 9, 12. 13. al. or else added at the end of a sentence Am. 2, 11. 4, 3. 5. 8-11. Is. 3, 15. 14, 23. So very often in Ezekiel, e. g. 5, 11. 12, 25. 13, 16. 14, 11. 14. 16. 18. 20. 15, 8. 16, 8; constantly in Jeremiah, e. g. 2, 9. 12. 22. 29. al. in Isaiah less frequently, e. g. 3, 15. 14, 22. 23. More rarely found at the beginning of a sentence, 1 Sam. 2, 30 bis. Is. 1, 24. Ps. 110.1. On this and similar phrases see Kleinert ab. die Echtheit der Jes. Weissagungen T. I. p. 246. b) Rarely spoken of men, e. g. Num. 24, 3 נָאָם בָּלֶעָם the saying (oracle) of Balaam. v. 4. 15. 16. So of poets, a saying, song, poem, 2 Sam. 23, 1. Prov. 30, 1. Ps. 36, 2 נָאָם a song of wickedness, i. e. concerning the wicked. Or perh. in such instances this genit. may be taken passively, e. g. a revelation to Balaam, which he received by inspiration.

ינאָרף fut. רְנָאֵר, and Piel נָאֵר, pai אָנָאָם, to commit adultery, spoken both of man and woman, absol. Ex. 20, 14. Deut. 5. 17. Hos. 4, 2. 13. 14. Part. אוֹאַ Job 24, 15 and פְנַאַף an adulterer Is. 57, 3. Ps. 50, 18; fem. לאָפָת Ez. 16, 38 and מנאקם an adulteress Prov. 30, 20. With acc. to commit adultery with a woman, Prov. 6, 32. Lev. 20, 10. Jer. 29, 23. Contra, with accus. of the adulterer, trop. Jar. 3. 9 see below.—Like און it is often transferred to the apostasy of Israel from the true God to idolatry; Jer. 3, 8 אַטר נאַפַח מְשָׁבָח יִשְׂרָאֵל because rebellious Israel commits adultery. 5, 7. 9, 11. 23, 14. With acc. Jer. 3, 9 אונאָם אָרִיהָגָּבֶן וְאָרִיהָאָבָן and commits adultery with stone and wood. Ez. 23, 37,

Deriv. the two following.

ביים m. plur. adulteries Jer. 13, 27. Ez. 23, 43. R. אָאָרָם.

m. plur. (r. אַבּיּבְיּרָת adulteries; Hos. 2, 4 הְּסֵרְּתִּיִם מְבִּין שָׁדָיִת let her put away her adulteries from between her breasts. Here the open bosom of an immodest woman stands for the seat of lust and unchaste solicitation; as elsewhere the collum resupinum is the seat of pride Ps. 73, 6, and the neck the seat of strength Job 41, 14.

* V ** fut. אַרְיִי, to deride, to despise, to reject with derision and contempt, as instruction, admonition, c. acc. Jer. 33, 24. Prov. 1, 30. 5, 12. 15, 5; the divine counsel Ps. 107, 11. Often of God as rejecting men Deut. 32, 19. Lam. 2, 6; absol. Jer. 14, 21 reject not, for thy name's sake! Comp. אָרָשׁ and בּבְּיֵב

PIEL YES, fut. P. 1. i. q. Kal to despise, to contemn, Is. 60, 14; chiefly God Ps. 10, 3. 13. 74, 18. Is. 1, 4. 5, 24. Num. 14, 23. 16, 30. al.

2. Causat. to cause contempt, to give occasion for calumny or blasphemy, 2 Sam. 12, 14.

Hiph. fut. ינאן (by Syriasm for ינאן) intrans. to excite disgust, to be spurned; Ecc. 12, 5 יואר ינאן the almond is spurned, rejected, by an old and toothless man; comp. יואר היי no. 2.—Sept. Vulg. Syr. to flourish, as if from יוין, but against the context.

Hithpo. part. אוֹם for מְחְוֹאֵץ Is. 52, 5, despised, contemned, pr. exposed to contempt, one who must put up with contempt.

Deriv. the two following:

רְאָבְּהְ f. reproach, reviling, Is. 37, 3. 2 K. 19, 3. R. נַאֵּץ.

רְאָּץ, f. (verbal of Pi. r. אָזָיָ) plur. אָנְאָאין, reproach, reviling. Neh. 9, 18. 26; c. suff. אָנְאַאין Ez. 35, 12.

P; onomatopoet i. q. kindr. p;; q. v. to groan, to cry out from pain and auguish, Ez. 30, 24. Job 24. 12.—Hence

רְאָּכְי f. constr. רְאָכֵּי, a groaning, outery of the oppressed, Ex. 2, 24. 6, 5. Judg. 2, 18. Plur. constr. רְיִנְאָנִי Ez. 30, 84.

in Kal not used; kindr. with

אַרָר mid. Waw abhorruit ab aliqua re, refugit, adversatus est, restitit, noluit.

Pibl. לְאֵר, to abhor, to reject, Lam. 2, 7. Ps. 89, 40.

אלנו (perh. for תְּבָּשׁ a height, hill, r. תְּבָּשׁ) Nob, pr. n. of a city belonging to the priests in the vicinity of Jerusalem, 1 Sam. 22, 11. 19. Neh. 11, 32. Is. 10, 32. With He parag. תְּבָּשׁ (for תְּבָּשׁ) towards Nob, 1 Sam. 21, 2. 22, 9. See Bibl. Res. in Palest. II. p. 149, 150.

the s being softened into a to boil up, to boil forth, as a fountain; hence to pour forth words, like those who speak with fervour of mind or under divine inspiration, as prophets and poets. Arab.

I, II, indicavit, nunciavit, i. q.

Conj. II, spec. of a prophet who announces, reveals, to men the words of God. It is a wrong etymology to make

Nifh. נְבֵּדְי, 2 pers. נְבָּאָם and once נְבָּדְּאָ (like verbs הֹל) Jer. 26, 9; part. אָנָגָא, plur. נְבָּאִים also נְבָּאִים Jer. 14, 14. 16, as if from sing. נְבָּא after the analogy of verbs הֹל; which is also followed by the infin. c. suff. תַּבְאַרוֹן Zech. 13, 4.

the primary notion that of extolling, ce-

lebrating.

1. to speak under a divine influence as a prophet, to prophesy, Gr. προφητεύω. The Hebrews used the passive forms Niph. and Hithp. in this verb, because they regarded the prophets as moved and affected by a higher influence, rather than by their own powers. The same class of notions the Romans also expressed by deponent verbs; see Ramshorn De verbis deponentibus Latinor. p. 24; comp. also the Lat. verbs of speaking passively expressed, as loqui. fari. vociferari. concionari. vaticinari, etc. Ramshorn l. c. p. 26.-This is the usual word for the utterance of the prophets, whether as reproving the wicked, or as predicting future events, or as announcing the commands of God. Construed: a) Absol. Jer. 23, 21 לא דְבֵּרְתִּר ו אַלַרקום וְחֵם נְבָאוּ I have not spoken to (commanded) them, yet do they prophesy

Am. 3, 8 if the lion roars, who doth not fear? if Jehovah speaks, אין אין יא יונא יונא יונא shall not prophesy? Joel 3. 1. Ez. 11, 13. 37, 7. 1 K. 22, i2. Jer. 19, 14. b) With the name of the people or country to which the prophecy refers, c. > Jer. 14, 16. 20, 6. 23, 16. 27, 16. 37. 19. With often in a hostile sense, of threats, Jer. 25. 13. 26, 20. Ez. 4. 7. 11, 4. 13, 17. 25, 2. 29, 2. 34, 2. 35, 2. 39, 1; also in a good sense where the prophecy holds out consolation and hope of future good, Ez. 37, 4. With be in a bad sense Jer. 26, 11. 12. 28, 8. Ez. 6, 2. 13, 2. 16. 21, 2; in a good sense Ez. 36, 1. c) With acc. of that which the prophet utters, Jer. 20, 1. 25, 13. 28. 6; e. g. מָבֶּשׁ נְבָּא to prophesy lies Jer. 14, נ' חַלשוֹת שֶׁקַר ; 14. 23, 25. 26. 27, 10. 14 Jer. 23, 32; and with ፯, as ጉርሚ፯ pr. to prophesy with a lie, as a false prophet. Jer. 5, 31. 29, 9. The words of the prophet are often given after לאמלר Jer. 32, 3, or אָמֶר Ez. 21, 33. 30, 2. d) With no of the source whence the prophet is inspired; hence the prophets of God are said to prophesy דָּשׁם דָּר Jer. 11, 21. 14, 15. 23. 25. 26, 9. 27, 15. 29, 21; and the prophets of Baal, בבעל Jer. 2, 8. With ? referring to the object of the prophecy (as in lett. c) Jer. 28, 9; also to the time to which the prophecy relates Ez. 12, 27.

2. to chant, to sing sacred songs, to praise God, sc. while under a divine influence, 1 Sam. 10, 11. 19, 20. 1 Chr. 25, 2. 3; comp. Luke 1, 67.

HITHPA. אַחְרָבָּהְח, also מְּנָבְּא Jer. 23, 13. Ez. 27, 10; 2 pers. once הַתְּבָּבְּיָת 1 Sam. 10, 6, also infin. הַתְּבָבִּית 1 Sam. 10, 13, both imitating verbs הֹבֹּב. Syr. كَنْصَدُ Leth. TIOP.

1. i. q. Niph. no. 1, to prophesy. absol. Num. 11, 25-27. 1 K. 22, 10. Ez. 37, 10; with acc. of thing and אַל of pers. 1 K. 22, 8. 18; אַל of pers. Jer. 14, 14. 2 Chr. 20, 37 יְּחְיִנֵּהֵא בַּבְּעֵל to prophesy by authority of Baal Jer. 23, 13; יְׁ עַלְּבֵּוֹ יִי to prophesy out of one's own heart, without inspiration, Ez. 13, 17.

2. to chant, to sing, to praise God, while under a divine influence; spoken of the sons of the prophets and of Saul 1 Sam. 10, 6. 10. 13, comp. 1 Sam. 19,

20-24. Of the frantic ravings of the prophets of Baal, 1 K. 18, 29; comp. v 28.—Hence

3. to rave, Gr. malreada, to be or become mad, 1 Sam. 18, id. The prophets, when under the power of inspiration, appear to have been greatly agitated and to have exhibited writhings and spasmodic affections of the body like delirious persons; hence the true prophet in 2 K. 9, 11 is called in scorn insane, a madman; and in Jer. 29, 26 the two ideas are conjoined, אבותר ביתובא raving and prophesying, spoken of a pretended prophet. For a like reason the Greeks and Latine apply words connected with raving, as martis from make νομαι, furor, furere, to the frenzied manner of soothsayers, poetic oracles, etc.

Deriv. נְבוּאֶח , וְבִרּאָח, also נְבוּאָח, also וְבוּאָח, no. l. and its compounds.

Chald. ITHPA. יוְהְנַבִּר to prophery Ezra 5, 1.

* "" to bore through, to make hollow, i. q. 527. Only Part. pass. "" hollow Ex. 27, 8. 38, 7. Jer. 52, 21. Metaph. hollow, empty, foolish, Job 11, 12 where see under "" Niph.

Deriv. בְּבֶּה for נְבֶּבֶה gate, pupil of the eye. Others refer both forms to r. בּוּבּב.

לבְּדוֹ obsol. root, prob. i. q. Arab. to be prominent, high. Hence pr. n. בי for יבָרוֹח, ובָרוֹח (בְּרוֹח לב, perh. בֹרִי no. 2.

וֹבְרָּלֶלְת f. see in r. בְּחַלָּת Niph. no. 4.

Nebo, pr. n. 1. The planet Mercury, (Syr. and Zab. مثم) which the Chaldeans (Is. 46, 1) and ancient Araba worshipped as the celestial scribe or writer; see Comm. on Isa. II. p. 344, 366. The etymology of the name ac cords well with the office of Mercury, viz. נבוא for נבוא i. q. נבוא interpreter of the gods, from the root x. The divine worship paid to Mercury by the Chaldeans and Assyrians is attested by the many compound proper names of which this name forms part, as Nebuchadnezzar, Nebuzaradan, Nebushazban, see below; and others mentioned in classic writers, Nabonedus, Nabonassar, Naburianus, Nabonabus, Nabopolassar, etc.

2. Of places, e. g. a) A mountain

לְבְרָאָּה f. (r. גְבָּי) a prophecy Neh. 6, 12. 2 Chr. 15, 8. Also of a prophetic writing or book, 2 Chr. 9, 29.

לבראָה Chald. id. Ezra 6, 14.

לְבּרֹזְרְאֵּלֶּךְ Chald. pr. n. Nebuzaradan, (Mercurii dux dominus, i. e. chief whom Mercury favours; from שׁר , בְּיֹר i. q. שִׁר ji i. q. we ji i. q.

Arab. contr. בינים בילים בילי

ten Nabukhadrachara, Rawlinson in Journ. of Asiat. Soc. Vol. X. P. I. pp. v. xxxix.—R.

pr. n. of a Jezreelite put to death ty the arts of Ahab, 1 K. 21, 1 sq. 2 K. ?, 21, 25, 26.

רַבְּיִבְּיִ Chald. f. a gift, present, largess; Dan. 2, 6 מַחְנָן וּנְבִוֹבָת gifts and largess, Theod. δόματα καὶ δωρεάν Vulg. præmia et dona, Syr. and Heb. intpp. 'gifts and riches.' Plur. c. suff. Dan. 5, אַ בְּתָּנֶחָהָ . . . וּנְבִוֹבְּיָחָהְ thy gifts and thy largesses.—There can be little doubt, but that the ancient intpp. have rightly referred this word to the root בְּוַדְּ, Chald. Pilp. בְּוַבָּ to make great expense, to squander, see in Tp p. 121; hence pr. expense, largess, in honour of any one. For the Nun formative, comp. נִדְבַּךְ i. q. נִדִשׁוֹל; and וְיִבַּךְּ and for the omission of the second in the last syllable, comp. אַרָשָׁה chain for הַלְּוֹלֵין; בְּלְוֹלֵין, Γολγοθα, Arab. בָּלְנֹלֵין, Syr. פונים for פונים, etc.— There is then no need of appealing to the Persian; much less to the Greek νόμισμα.

להם to bark, as a dog, onomatopoetic, once Is. 56, 10. Arab. אים, syr. ביל, id. The primary syllable is הם, which (like קם, פון בין) expresses the idea of striking, pulsation; comp. פָלַב, So Sanscr. bukh, Engl. to bark.—Hence

רבה (a barking, r. רבה) Nobah, pr. n. of a man Num. 32, 42; from whom the city Kenath (רְיָרָה) also received the same name, Judg. 8, 11. See רובה.

אנינים: Nibhqz. pr. n. of an idol of the Avites 2 K. 17, 31, to which the Hebrew interpreters have chosen to assign the figure of a dog, prob. deriving it by conjecture from r. בָּבִי to bark, although there are no traces of any idol with this figure anciently worshipped in Syria; see Iken Dissert. de idolo Nibchas. is

h's Dissertations, Bremen 1743, p. 143 sq.—In the Zabian books בבין (i. e. מבואו) is the name of an evil demon, who sits on a throne upon the earth, while his feet rest on the bottom of Tartarus; but it is doubtful whether this is the same name with יובוי ; see Norberg Onomast. Cod. Nusar. p. 100.

*DD; in Kal not used, and not known in its Heb. signif. in the kindred dialects.

PIEL is to look, once c. > to look upon, Is. 5, 30.

HIPH. מְבְּרִים to look, to behold, to look at. It differs from רָאָר to see, as לְּבֶּר to speak from אפר to say. 1 Sam. 17, 42 and the Philistine looked (נְיַבְּעַם), and saw (וַיִּרְצֵּה) David. Lam. 5, 1 הַבְּיבֶה וֹרְצֵח צִּח־חַרְפַּחֵנוּ look now, and see our reproach. 1, 12. Ps. 22, 18. Is. 42, 18; contra, Lam. 1, 11 רָאַח יֵר וְהָבִּיטָה. Rarely it is so used as not to differ from לא חברט און; as Num. 23, 21 לא חברט און, ביבקב, parall. לא ראה 1 Sam. 2, 32.— Construed: ע) Absol. Is. 42, 18 הַבְּרִשׁרּ לראות look, that ye may see. 63, 5 אבים וארן עור I looked (about), but there was no helper. Is. 18, 4. β) With acc. sometimes with \(\pi \) local appended, to look at, to look towards; Job 35, 5 קַבָּט שָׁמֶרָם look unto the heavens and see! Ps. 142, 5. Gen. 15, 5 חַפַּט־נָא חַשַּמְרָבָה look now towards the heavens. \(\gamma \) With \(\frac{1}{2} \), to look upon with pleasure Ps. 92, 12, comp. 3 B. 4. a. δ) With 5x Ex. 3, 9. Num. 21, 9; ל Ps. 104, 32; ל of the place towards or on which one looks Hab. 2, 15. ε) With pof the place whence one looks Ps. 33, 13. 80, 15. Is. ל) With אחרי to look after 63, 15. any one departing, to follow with the eyes, Ex. 33, 8; but אַחֶרֵינ to look behind oneself, i. e. to look back, 1 Sam. 24, 9. Gen. 19, 17. With מַאַחָרַר, Gen. 19, 26 נחבט אשחו מאחררו and his (Lot's) wife looked from behind him; Vulg. well, post se. She was directed to follow her husband and not to look back, and ought therefore to have looked ever forwards and kept her eyes אוס is מאַקריו is apon her husband; so that here equivalent to אַחַרָּה.

Trop. a) to look upon, i. e. to regard, to have respect to, to care for a

person or thing, c. acc. e. g. God to men Ps. 84, 10: Lam. 4, 16; for a peo ple Is. 64, 8; sacrifices Am. 5, 22; a man for laws Ps. 119, 15. With by id. 1 Sam. 16, 7, 2 K. 3, 14. Is. 66, 2. Ps. 119, 6; b Ps. 74, 20; absol. Ps. 13, 4. b) to look to any one sc. with hope, to hope in, c. by Ps. 34, 6. Is. 22. 11. 51, 1. 2; absol. Job 6, 19. c) to look upon with indifference, q. d. to suffer patiently, e. g. wickedness, c. acc. Hab. 1, 3. 13 bis. Absol. Is. 18, 4.—But, contra, in Ps. 10, 14 to look upon iniquity is to not overlook it, i. e. to punish it.

Deriv. Dan, also

D Nebat, pr. n. of the father of Jeroboam, 1 K. 11, 26. 12, 2. 15. al.

קְרָאֶּה m. (r. בְּיָאָה) c. suff. יְבִּיאָּרם; plur. יְבִיאִים; a prophet, vates, one who impelled by a divine influence or by the divine Spirit rebukes kings and nations, and predicts future events.

Arab. نَبِيعُ for نَبِيعُ, Syr. اِنْجِيعُ, Eth. **፤በ.**አ, id.—Deut. 13, 2. Judg. 6, 8. 1 Sam. 9, 9. 1 K. 22, 7. 2 K. 3, 11. 2 Chr. 28, 9. al. seep. Found often with a genitive: a) Of the divinity in whose name the prophet speaks, as יִבראֵר יִי 1 K. 18, 4. 13. al. seep. ול הבצל IK. 18, 19. 40. 2 K. 10, 19; דל הַאָּשֶׁרָה 1 K. 18, 19. In Sing. often c. dat. as נ' לַרַהוֹיָח 1 K. 18, 22. 22, 7. 2 K. 3, 11. al. seep. β) Of the people and country where the prophet belongs, e. g. a prophet of Jerusalem, of Samaria, Jer. 23, 13. 14; of Israel Ez. 13, 2; your prophets Jer. 27, 9. 16. 29, 8. al. γ) Of the king under whom a (false) prophet lived, 2 K. אם יָהָרֶה נָבִיאָבֶם יְהֹוָה 12,6 אום יַהְרָה נָבִיאָבָם יָהוֹיָה 13.—Num. 12,6 if your prophet (i. e. a prophet among you) be of Jehovah, spoken to Aaron and Miriam; Vulg. si quis vestrum fuerit propheta Domini.—Sing. as collect. prophets Dan. 9, 24. So some under stand also Deut. 18, 15. 18; which passage however is referred to the Messiah in Acts 3, 22. 7, 37.

With the idea of a prophet there was also primarily connected the idea that he spoke not his own thoughts, but what he received from God. (comp. Philo T.IV. p. 116 ed. Pfeiff. προφήτη: γαρ ίδιου μέν οὐδέν ἀποφθέγγεται, ἀλλότοια δὲ πάτ

κα ύπηχούντος έτέρου. 2 Pet. 1, 20. 21,). [and that he was the ambassador and interpreter of God; as is evident from the passage, in this respect classic, Ex. 7, 1, where God says to Moses: כְּחָתִּרךְ אלחים לפרעה ואחרון אחיף יחנה נביאף I make thee us God to Pharaoh, and Aaron thy brother shall be thy prophet i. e. in your intercourse with Pharaoh, thou, as the wiser, shall act as it were the part of God, and suggest to thy brother what to say; while thy brother, as more fluent of speech, shall be to thee as a prophet, and utter what he receives from thee. In the same sense it is said Ex. 4, 16 הוא יְחָרָה לְהְּ לְפֵה he shall be to thee for a mouth, comp. Jer. 15, 19. Those who were educated for the prophetic office were called בֵנֵי דַּלְּבִראִרם the sons of the prophets, i. e. disciples, pupils, 1 K. 20, 35. 2 K. 2, 3. 5. 7. 15. 4, 1. 38. 5, 22. 6, 1. 9,1. Comp. Pers. 'the sons i.e. disciples of the Magi.'-There were also frequently among the Israelites false prophets, who pretending to have inspiration from God flattered the ears of the people with bland promises, and were therefore severely rebuked by the true prophets, e.g. Is. 28, 7-13. Jer. 14, 13 sq. 27, 9 sq. 28, 10. sq. For these too is often put נברא simply Hos. 4, 5. 9, 7. 8. Zech. 13, 2 comp. v. 3. 4.—The idea of a prophet is also frequently taken in a wider sense, so as to include any friend of God to whom God makes known his will; so of Abraham Gen. 20, 7; of the patriarchs Ps. 105, 15.

לְּבִרא Chald. a prophet, Ezra 5, 1. 6, 14. לְבִּרא f. (r. בָּיָּר) 1. a prophetess, Judg. 4, 4. 2 K. 22, 14. 2 Chr. 34, 22. Neh. 6, 14. So of a poetess, female minstrel, e. g. Miriam Ex. 15, 20; who was not in the strict sense a prophetess, see Num. 12, 1-6.

2. a prophet's wife, Is. 8, 3. So Lat. episcopa, presbytera, are used for the wife of a bishop or presbyter.

רְבְּרִיּחְ: (heights, r. בְּרִיּחְ: Nebaioth, pr. n. a) The eldest son of Ishmael, the brother of Kedar; Gen. 25, 13. 28, 9. 36, 3. 1 Chr. 1, 29. b) A people, Nabathæi, Nabathæans, descended from Nebaioth the son of Ishmael. inhabiting northern Arabia and Arabia Petræa,

abounding in flocks, Is. 60, 7; and living otherwise by traffic and plunder, Diod. Sic. 2. 48. ib. 3. 42. ib. 19. 94.—Arab. in Palest. II. p. 558, 573.

* קבל obsol. root, i. q. יְבַל and בָּק and רְבָּל Chald. יְבַּל , to spring, to gush forth, as a fountain.—Hence

קבריכָם, once in plur. Job 38, 16 בְּבַרִיּכָם the springs of the sea. Sept. המינה אמסטונה

* בּבֹל Is. 40,7, fut. בּבֹל , inf. constr. בּבֹל . 1. to wilt, to wither, to fade and fall away; kindr. with הַבָּב , also בַּבָּל . Spoken of leaves and flowers withering and falling, Ps. 1, 3. 37, 2. Is. 1, 30. 28, 1. 40, 7. 8. Ez. 47, 12. Poet. of the stars, Is. 34, 4 and all their hosts shall fall, as the leaves fall from the vine.

2. Trop. of men, to wither, to faint, to fall away, Ps. 37, 2. 18, 46. Ex. 18, 18. Of a land Is. 24, 4; of a mountain Job 14, 18 לבל בול לבול falleth, faileth, comes to nought, cannot rise again, like one dead. Comp. the deriv. הבלים corpse, carcass.

3. to be foolish, to act foolishly, wickedly. Prov. 30, 32; see \$\frac{1}{2}\$. The idea of withering and decay is here transferred to folly and wickedness, as elsewhere that of strength and vigour to virtue

and piety; comp. Arab. عَنْ مَنْ مَا بَعْنُ مَا بَعْنُ مَا بَارِخُلُ مَا which have the signification of flaccidity and imbecility, transferred also to dulness, stupidity.

PIEL مير , to lightly esteem, to despise, Deut. 32, 15. Mic. 7, 6. Comp. Arab. stultus fuit; VII, vilis, abjectus fuit.

2. to disgrace, to treat with contumely, Nah. 3, 6. Jer. 14, 21 אַל־תְּנַבֵּל בָּמָא כְבוֹיְדָף do not disgrace the throne of thy glory Comp. בַבְלֹּדִים.

Hiph. see in בָּלֵל Hiph. p. 136. Derive the six here following.

בְּלֶבֶּל adj. fem. בְּלֶבֶּל 1. stupid, feolish Prov. 17, 7, 21. Jer. 17, 11. al

2. As among the Hebrews the idea of wisdom included also virtue and piety (see in בְּבְּרָח, הִבְּבְּח, so a foolish person is often put to express the idea of one wicked, abandoned, impious, (comp. 1 Sam. 25, 25. 2 Sam. 3, 33. 3, 13. Job 30, 8. Is. 32, 5. 6. al. Spectimpious, ungodly, Job 2, 10. Ps. 14, 1. 53, 2 אַבְּרָרָבֶּלְ בִּּלְבֵּוֹ אֵרְן אֵבְּלִחִים 53, 2 אַבְּרָרָבֶּלְ בִּּלְבֵּוֹ אֵרְן אֵבְלִחִים 54, 10. There is no God. 39, 9, 74, 18, 22.

3. Nabal, pr. n. m. 1 Sam. 25, 3 sq.

יבֶּלִים and נְבֶל m. (r. נְבֵל plur. נְבֶל constr. נְבָלִיתָם, c. suff. נְבָלַיתָם Jer. 48, 12.

1. a bottle, i. e. a skin, leathern sack, so called perh. from its flaccidity, see the root ⇒; Sept. twice ἀσκός 1 Sam. 10, 3. Jer. 13, 12. Used for wine 1 Sam. 1,24. 10, 3. 25, 18. 2 Sam. 16, 1. Poet. Job 38, 37 the bottles of heaven, for the clouds, a metaphor common among the Arabs.

2. As bottles of skin were used for water, milk, wine, hence בָּבֶּי is trop. put for any vessel for liquids, of whatever material, e. g. genr. a vessel, pitcher, flask, water-pot, etc. Is. 30, 14 בַבֶּל יִצְרָים a potter's vessel. Lam. 4, 2 בַּבֶּל יִבְּיִם potter's vessel. Lam. 4, 2 בַּבָּל יִבְּיִם utensils of bottles Is. 22, 24, opp. בַּלַר יִבְּאָבְּנִים basins.

3. An instrument of music, Greek νάβλα (κζώς), ναύλα, Lat. nablium, a species of harp, or lyre; see Strabo X. p. 471 Casaub. Athen. IV. p. 175 Casaub. Ovid. A. A. 3. 327. Often joined with the בּנוֹר, Ps. 57, 9. 81, 3. 92, 4. 108, 3. Is. 5, 12. Am. 5, 23. 6, 5; pleon. פַלר נְבַלים Ps. 71, 22, plur. פַּלָר 1 Chr. 16, 5.—Josephus describes this instrument, Ant. 7. 12. 3, as having twelve strings, and as played with the fingers and not with a plectrum; but the Hebrew words נָבֵל פָשוֹר Ps. 33, 2. 144, 9, would seem to indicate an instrument with ten strings. Jerome says its figure was triangular, resembling an inverted Delta, p, which also was the form of the sambuca or harp, Vitruv. 6.1; and harps of this form are often found upon Egyptian monuments; see Wilkinson Mann. and Cust. of the anc. Egyptians II. pp. 230, 282, 287.

ָּרְבֶּלֶה f. (r. בְּבֶל 1. Adj. fem. foolieh, Job 2, 10.

לְבֶּלָחִי f. (r. בַּלִּחִי c. suff. וְבְּלָחִי Is. 26, 19, elsewhere בָּלִחִי is. 26, 19, elsewhere בָּלָחִי no. 2, comp. בְּבֶּלָחִי from r. בַּבָּי, e. g. of men Deut. 21, 23. 1 K. 13, 24 sq. Ps. 79, 2; of beasts, Lev. 5, 2. 7, 24. Deut. 14, 21. al. Trop. of idols as broken, Jer. 16, 18; comp. בַּבָּי Lev. 26, 30. Collect. for carcasses, corpses, Jer. 7, 23. 16, 4. 19, 7. Is. 26, 19; of beasts, Lev. 11, 11. 24.—Arab.

בְּבְלְּרָת f. disgrace, shame; hence parts of shame, Hos. 2, 12 [9]. See the root בָּבֹי Pi. no. 2, and Chald. ינבול obsceneness.

קבל (perh. for בּבל (perh. for מָבַל (perh. for מָבַל n. of a town in the tribe of Benjamin Neh. 11, 34.

* אַבְּלָ to boil forth, to gush out, to flow as a fountain. Part. Prov. 18, 4 מְזֵל וֹבֵעֵּ Arab. מִזְל וֹבַעֵּ id. The primitive syllable is יָבָ, imitating like בּי, imitating like בּי, imitating like בּי, ניין, imitating like מָבוּין. בּעָּרוּ בּיִּגָּין.

HIPH. אַבּדְח, fut. רַבּיצַ 1. to gush out with, to pour forth copiously, e. g. praise to God Ps. 119, 171. Prov. 1, 23 אַבּיבָּח fuill pour out upon you my spirit. Espec. words, 15, 2. 28 בּיבִּית רַבִּיצִיר רַבִּיבִית the mouth of the wicked belcheth out wicked words, Ps. 59, 8. 94, 4.

2. to give out. to exhale; Ecc. 10, 1 dead flies בְּבִּילִי בְּבִּילִי cause the ointment to stink, to give out a bad smell.

3. to utter, to publish, to declare. Ps

19, 3. 78, 2. 145, 7. Comp. אָדָא which has sprung from this root, y being softened into א ; also נָבֵּוּך .—Syr. בֹּבּי Aph. vulgavit, Arab. בֹּבִי id.

Deriv. אם בינים.

בּרְרְשְׁתְא Chald. f. emph. a candlestick, candelabra, Dan. 5, 5. Arab. בִּיִּלְשׁׁה, Rabb. הִבְּיָשׁה, id. It is a quadrilit. formed apparently from נבר to shine, and מַּצִּי fire.

רְבְּשׁׁן) (light soil, r. יְבָּשׁן) Nibshan, pr. n. of a town in the desert of the tribe of Judah, Josh. 15, 62.

* 22 obsol. root, Syr. Chald. and Sam. to be dry, to be dried up. Hence

m. in pause also נֵגֶב , the south, the southern quarter, so called from its dryness; Ex. 27, 9. Is. 21, 1. Ps. 126, 4. al. בְּבֹּל נָבֶב the southern border Josh. 15, 4. 18, 19; שַׁצֵר נֶנֶב the southern gate Ez. 46, 9. etc. With genit. נָנֶב רְחִּרָּח the south of Judah, southern part, 2 Sam. 24, 7. 1 Sam. 27, 10. 30, 14; in accus. south of, as נ' רְרְנְשֵׁלֵרָם south of Jerusalem Zech. 14, 10. Josh. 11, 2. So אָרֵץ a south land Josh. 15, 19; spec. the south of Palestine Gen. 20, 1. 24, 62. Num. 13, 29. Also הַנָּבֶּב id. Gen. 13, 1. Num. 21, 1. Deut. 34, 3; and בַּבָב 1 Sam. 30, 1. צרר הונגב the cities of the south of Palestine, Jer. 32, 44. 33, 13. Obad. 20. Poet. נֶגֶב and הַעָּנֶב the south put for Egypt Is. 30, 6. Dan. 11, 5-40. With ה parag. נְלָבֶה southward Gen. 13, 14. 28, 14. Ex. 40, 24. al. and so with southward from the נִגְבָּח מְן הָחָר as בְּן hill Josh. 18, 14. With prefixes: בַּנָבֶבה in the southward region Josh 15, 21; לנגבה 1 Chr. 26, 17.

י ווא לְבֵּר in Kal not used, pr. to be in front (נְּבֶּר , נְבֶּר), to be in sight; hence to be clear, manifest. Arab. בֹ נכ be clear, manifest, pr. to be in sight; בֹּ נֹ bigh land, conspicuous; Syr. נְ נַ to go n front, to be a leader. Comp. in בַּיִר ווּבְּר אַר אַרָּר.

HIPH. דְּגְּרִר דְּלָּ פְּנָינוּ דְרָבְּר pr. to bring to light; so Job 21, 31 מִי בְּרָבּוֹ בַּרְכָּל מְנָינוּ בַּרְכּנוּ who shall bring to light his way to his face? i e. the life and ways of the prosperous

wicked man, so as to reprove them --

1. to show, to exhibit before any one with two acc. Ez. 43, 10 חַבֶּר אָּח־חַבֵּרִת show this house to the house of Israel. Also to show openly. præ se ferre, Is. 3, 9.

2. Freq. to show, to declare, to tell, to announce. Sept. ἀναγγέλλω, ἀπαγγέλλω. That which is made known is put: In the acc. Gen. 32, 30 הַּגִּירָת־נָא שָׁמֵּךָ tell, I pray thee, thy name. Esth. 2. 10. 20. Job 26, 4. b) With 32, to tell of any thing, 1 Sam. 27, 11. Esth. 6, 2 Job 36. 33 בַּנְרַד עֲלֵרוּ רֵעוֹ his noise (thun der) showeth concerning him sc. God, and then follows: מַקְנָה אָהְ עַל עוֹלָה yea to the herds concerning him who goeth up on high, i. e. the thunder proclaims God even to the herds as he ascends in the tempest. c) With לאפר and its clause : ו Sam. 25, 14 הַנְּרָד נְצֶר אָחָד לָאמר a young man told, saying. 2 Sam. 15, 31. Lev. 14, 35; also with 기반 that Esth. 3, 4; That Gen. 3, 11. 31, 20. 1 Sam. 10, 16. 2 Sam. 7, 11; 7 whether Gen. 24, 23. 43, 6; הם what Judg. 16, 6. Mic 6, 8; איםה where Gen. 37, 16. Where a thing before spoken of is im plied and would be expressed by the pron. it, or the like, this is omitted; comp. in אָמֶר no. 1, and so after Engl. he told. Gen. 9, 22 ניגד לשני אחרו and he told his two brethren. 14, 13. 24, 49. 1 Sam. 14, 1. 2 Sam. 17, 17. 2 K. 4, 27. Job 1, 15 sq. Different are: Job 38, 4 is pr. the בּרנָה is pr. the object of the first verb, q. d. אָל בִּרנָה אָם יָרַעָּהָ; and Job 42, 3 יָרַעָּהָ, i. q. הַנְּרָחִר אֲשֵׁר לֹא אָבִרן I hare uttered what I understood not .- The person to whom any thing is told, is put often with , and then the verb is mostly construed with the acc. of thing and dat. of pers. Judg. 13, 6 אדשמו לא חגיד לי he tola me not his name. 14, 6. Gen. 41, 25. 1 Sam. 9, 8. Is. 21, 10. Mic. 3, 8. Job 33, 23. al. More rarely with double acc. of pers. and thing, as in no. 1; Jo's 31, לובר אָנִירֶנוּ 37 the number of my steps will I declare unto him sc. God, i. e tell him all my steps. Job 36,33 see above in lett. b. So acc. of pers. 2 Sam. 15 31 יְדָוָר חָוּיִר לֵאמר and one told David saying. But in Job 26, 4 אַדִּבְּרָ וּ

to whom, but with or by whom? by whose spirit, etc.—Sometimes \$\frac{1}{2}\$ of place where is added Jer. 5, 20. 1 Sam. 4, 13. 2 Sam. 1, 10. Mic. 1, 10.—Part. קבר 2 Sam. 15, 13. Jer. 4, 15. 51, 31.

aa) to denounce, to inform against, to betray; with acc. of pers. Jer. 20, 10 קַּבְּרַדְּרְּ נְנָבִּרְדָנִנּ denounce and we will denounce him, i. e. we will accuse him, inform against him. With acc. of thing and dat. of pers. Job 17, 5 who betrayeth friends לְחֵלֶּםְ יַנְּיד רַצִּים to the spoil, i. e. spoilers, see in Pan no. With acc. of thing to betray a matter, Josh. 2, 14. 20. Ecc. 10, 20; acc impl. Prov. 29, 24. bb) Of a prophet, to show, i. e. to foretell future events, found chiefly in the latter part of Isaiah, Is. 41, 22. 23. 26. 42. 9. 43, 9. 44, 7. 8. al. comp. Is. 19, 12. Hos. 4, 12. Dan. 11, 2. cc) to tell a riddle, i. q. to solve, Judg. 14, 12. 13. 14. 19. 1 K. 10, 3. Also of a dream, i. q. to interpret, Gen. 41, 24. Dan. 2, 2. dd) to declare one's sins, i. q. to confess, Ps. 38, 19; comp. Ps. 142, 3. Is. 3, 9 in no. 1. ee) Emphat. to declare, i. q. to proclaim, to praise; with acc. of thing, Ps. 9, 12, 19, 2, 22, 32. 51, 17. Is. 42, 12. 57, 12. al. sæp. Acc. impl. Ps. 40, 6. 75, 10.

Hoph. הְבֶּר , fut. הְבֶּר , inf. absol. הְבָּר , Josh. 9, 24. Ruth 2, 11, pass. of Hiph. no. 2, to be shown, to be told, c. dat. Gen. 22, 20. 27, 42. Is. 7, 2. 21, 2. al. sæp.

Deriv. נֶגֶד, נְגָיד.

Chald. to flow Dan. 7, 10.

תני ה. (ר. לניד m. (ר. לניד) in pause also כניד , c. suff. נידוד , נידוד , נידוד ; with ה parag. לנידוד Ps. 116, 14; pr. subst. the front, the front part, next to the spectator. Used in the accus as a Preposition.

A) Simply. 1. before, in the presence of in the sight of, i. q. אַבָּי, as בַּיִבְּי בָּיבָּי בָּיבָּי before all thy people Ex. 34, 10; בָּיבִי before Jehovah 1 Sam. 12, 3; בַּיבִי before the sun, i. e. so long as the sun is above the horizon. Num. 25. 4 (comp. שַּׁבְּיבִי Ps. 72, 17). Am. 4, 3 and ye shall go forth בַּיבִי בַּיבָּי each one before herself, each her own way, comp. Josh. 6, 5. 20. and אַבְּיִי בַּיבָּיִי Jer. 49, 5. And as things which are before us and afford us delight become the objects of our regard and care, hence Is. 49, 16

thy walls are continually נְבְּדִּר before me are objects of my constant regard and care. Ps. 38, 10; comp. לְּמַבֵּר דָר Ps. 19
15. Gen. 10, 9.

2. in front of, over against; Ex. 19, 2 מָהָר, over against the mountain. Josh. 3, 16. 6. 5. 20. And as things to be compared are set over against each other, hence Is. 40, 17 all nations are as nothing בְּבְּרוֹי over against him, in comparison with him; comp. בְּבָבָר.

B) With Prepositions: 1. σες pras over against; and as things to be compared are set over against each other (Is. 40, 17), i. e. things corresponding to or like each other. counterparts, hence Gen. 2, 18 I will make for him (man) a helper σες corresponding to him, his counterpart. v. 20. Sept. well in v. 18 και αὐτόν, v. 20 ὅμοιος αὐτῷ, comp. τος και τος

2. לְנֵבָּדְ, c. suff. לְנֵבְּדָּר, לְנֵבְּדָּר, etc. a) before. in the presence of, i. q. נֶגֶר no. 1. 2 K. 1, 13. Hab. 1, 3; לנגר ערני ם 2 Sam. 22, 25. Job 4, 16. b) over against Josh. 5, 13. 1 Chr. 5, 11. Hence against, contra, in a hostile sense, Dan. 10, 13. Prægn. Neh. 3, 37 [4, 5] for they have provoked God to anger לנגר הבנרם setting themselves against the builders. c) like, instar, (comp. בְּנֵגֶד,) Neh. 12, 9 their brethren like themselves. d) for. over, i. e. before; Neh. 11, 22 the prefect of the Levites for or over (לְנֵגֶד) the service of the house of God.

b) from over against, ix tou ivartion

Adv. 2 K. 2, 15 and the sons of the prophote at Jericho saw him מנגר from over against, i. e. from the opposite side. Deut. 32, 52. Then also over against, opposite, since a place at some distance may be regarded as likewise looking towards us from that distance; see מַרְחוֹם in זם no. 3. i. k. Lat. e regione, ex adverso, Gr. & évartias. 2 K. 3, 22 and the Moabites saw פונר over against them water red like blood. - And as whatever is over against, is necessarily at a certain distance, hence יונה takes also the sense, at a distance, afar off; so Gen. 21, 16 and she went and sat down מַנֵּגֶר קרְחֵק far over against (afar off), about a bow-shot; Sept. μαχρόθεν. 2 K. 2, 7. 4, 25 and when the man of God saw her פּגָּבֶר afar off. Num. 2, 2.-With genit. as Prep. over against any place or thing; Neh. 3, 19. 25. 27. 1 Sam. 26, 20 סיבור פנר יחוח over against the face of Jehovah, i. e. before his face. Ps. 38, 12 my friends stand מְנָגֵר נְגָעִר over against my plague, i. e. aloof from me, as above; parall. בְּרַחוֹם. Deut. 28, 66 and thy life shall hang in doubt לה מוגר before thee, pr. to thee over against.

c) In a hostile sense, over against, opposite, on the enemy's side, Ob. 11. 2 Sam. 18, 13. Comp. o & & evartas, Tit. 2.8.

לְּבֶּל Chald. prep. over against, opposite; Dan. 6, 11 over against Jerusalem, i. e. in a direction towards Jerusalem, so that Jerusalem was over against him.

* אַרָּ fut. אַרָּ, to shine, to give light, Job 18, 5. 22, 28. Is. 9, 1.—Syr. id.

HIPH. 1. to cause to shine, e. g. one's light, Is. 13, 10.

2. to enlighten, to illuminate, Ps. 18, 29. 2 Sam. 22, 29.

Deriv. the three following.

1. a shining, brightness, e. g. of fire Is. 4, 5. Ez. 1, 4; of the light Is. 50, 10. Am. 5, 20; of the sun 2 Sam. 23, 4, and of the rising sun Prov. 4, 18; of the moon Is. 60, 19; of the stars Joel 2, 10; of a sword Hab. 3, 11; also the light and glory by which God is surrounded (בְּבוֹד) Ez. 10, 4. Hab. 3, 4. Ps. 18, 13.

2. Nogah, pr. n. of a son of David, 1 Chr. 3, 7. 14, 6.

הווא Chald. emphat. לְּהָהְא, the morn ing light, dawn, day-break, Dan. 6, 20 So Targ. Esth. 10, 3. Is. 14, 12. Syr מבו, ומבול, the earliest dawn.

לְלְּחָה f. brightness, splendour, plur Is. 59, 9. R. גַּיִּח.

ד הבל fut. הבי to thrust or push with the horns, spoken of horned animals Ex. 21, 28. 31. 32.—This is one of the onomatopoetic roots. The idea of striking, pushing, thrusting, lies both in the syllable ב, כ, comp. בל, נְבַּרְ , נְבַרְ , נַבְרְ , נַבְּרְ , נַבְּר , נַבְיבְּר , נַבְּר , נַבְּרָ , נַבְּר , נַבְּרָ , נַבְּר , נַבְיבָּר , , נַבְּר , נַבְּר , , נַבְּרָ , נַבְּר , , נַבְּרָ , , נַבְּר , , נַבְּרְר , , נַבְּרָ , , נַבְּר , , נַבְּר , , נַבְּרָּר , , בַּבְּר , , בַּבְּר , , בַּבְּר , , בַּבְּר , , בַּבְּרָ , , בַּב

PIEL id. Ez. 34, 21. Dan. 8, 4.—Trop. of a conqueror prostrating nations before him Deut. 33, 17. 1 K. 22, 11. Ps. 44, 6. Comp. Dan. 8, 7 sq.

HITHPA. to push at, i. e. to wage war with any one, Dan. 11, 40. Comp. Chald. אַנְּרַחָּ מְרָבָא c. בּוֹ to wage war with. Arab. نَطْمُ Conj. III, id.—Hence

m. adj. apt to push with the horns, Ex. 21, 29. 36.

ינְרִיד (נְבִּר ת. (רְבִּר ת. תְבִּר ת. (בְּבִּר ת. (בְּבִּר ת. (בְּבִּר ת. (בְּבִּר ת.), constr. בְּבִּרְבֵּי ; pr. the foremost; hence a leader, prefect, prince, etc. See the root, and comp. Syr. בְּבִּר מִי præivit Ephr. I. 114, also Germ. Fürst i. q. Engl. first. Chald. בְּבִּר וֹי, נְבִר וֹי, נְבִר וֹי, נְבִר וֹי, נְבִר וֹי, נְבִר to be brave, magnanimous, noble. Spoken

1. Of any prefect, overseer, e. g of the treasury 1 Chr. 26, 24. 2 Chr. 31, 12, of the temple 1 Chr. 9, 11. 2 Chr. 31, 13; of the priests 1 Chr. 12, 27; of the palace 2 Chr. 28, 7; of military affairs, a leader, chief, 1 Chr. 13, 1. 27, 4. 2 Chr. 32, 21.

2. Absol. prince of a people, a general word comprehending also the royal dignity, 1 Sam. 9, 16. 10, 1. 13, 14. 2 Sam. 6, 21. 7, 8. 1 K. 1, 35. 14, 7. al. מַשִּׁיחַ the anointed prince i. e Messiah Dan. 9, 25. בְּיִדִּי בְּרֵית the prince of the covenant, i. e. confederate, Dan. 11 22. Plur. princes, Job 29, 10. Ps. 73, 13—Hence

3. noble, honourable, in general; Plur. neutr. nobilia, noble things, Prov. 8, 6. Comp. the Arabic usage above.

לְגִּרְנָה f. (r. נְבֵּן; constr. נְגִּרְנָת; plur.

- 1. music of stringed instruments, Lam. 5. 14 Is. 38, 20.
- 2. a stringed instrument, in the titles of it e Psalms, Pss. 4. 6. 54. 55. 61. 67. 76. Hab. 3, 19.
- 3. a song, psalm, to be sung with the accompaniment of stringed instruments, Ps. 77, 7. Spec. a song of derision, satire, epigram, Lam. 3, 14. Job 30, 9. Ps. 69, 13.
- * کیک obsol. root, Arab. نجل , pr. to cut, to pierce with a spear.—Hence عود sickle.
- 1. to strike the strings, to play on a stringed instrument; Part. בְּנְבִים players on instruments Ps. 68, 26.
- 2. i.q. Arab. פָּבְיּט with n softened, to beat, to pound, as a fuller beats or treads cloth; in Heb. to tread grapes, to press; whence אַנּבּיּם for בַּּבּיּם.

PIEL 199 to strike the strings, to play on a stringed instrument, 1 Sam. 16, 16. 17. 18. 23. 2 K. 3, 15. Ps. 33, 3. Is. 23, 16. 38, 20. al. Chald. id. Sept. ψάλλω, κιθαρίζω.

Deriv. מְנְגִּינָת , נְגִינָת , מַנְגִּינָת , בְּנִינָת . בִּהַיִּם . בִּהַיִּם .

- לְבֶלְיּ, c. suff. יְנְבְּלֵי, c. suff. יְנְבְּלֵי, ; also נְבְּלֵי, 2 Sam. 14, 10. Ez. 17 10; imper. זַבְּ
- 1. to strike, to smite; kindr. are *>>, נְבֶּח , also נְבָּר , נְבָּר . The primary syllable is גל, כל, which seems to have had the signif. of striking, beating in pulses, smiting, see in נָכָה; comp. Piel, Niph. and يزد So Lat. tango, r. tag, comes from Gr. τάγ-ω, θίγ-ω, pr. pulsare.—With A, q. d. to smite upon; Gen. 32, 6 יָרֶכּוֹ and he smote the hollow of Jacob's thigh, which in consequence was dislocated. v. 33. Job 1, 19 a great wind from the desert smote upon the four corners of the house; Syr. concussit. Hence of God, to smite with plagues, etc. 1 Sam. 6, 9. Job 19, 21. Bo Part. pass. נגויע smitten sc. with a

plague from God, Is. 53, 4. Ps. 73, 14. — Trop. of the wind, to smile, to blast, e. g. a plant Ez. 17, 10. Arab.

- 2. to touch. Sept. απτεσθαι, construed very often with A, q. d. to touch upon, Gen. 3, 3. Lev. 5, 3. 6, 11. 11, 24 sq. Dan. 8, 5. al. With يوط Is. 6, 7; كي Num. 4 15. Hag. 2, 12; שר, Job 4, 5 it toucheth thee, pr. unto thee. Also c. acc. Is. 52, 11. Job 6, 7. Lam. 4, 15.—Spec. touch any one, i. e. to do him harm or violence, Gen. 26, 11 תַּנֶב בָּאִרשׁ חַזָּה והאטאם whoever toucheth (injures) this man or his wife. v. 29. Josh. 9, 19. al. b) to touch a woman, to lie with her, c. д Prov. 6, 29; ы Gen. 20, 6. So йлτεσθαι γυναικός l Cor. 7, 1. c) to touch the heart, i. e. to move, to affect the mind of any one, 1 Sam. 10, 26.
- 3. In a local sense, to touch upon, to come in contact with, to reach to any thing, c. בְּ 1 K. 6, 27. Hos. 4, 2; בּ Mic. 1, 9. Is. 16, 8. Jer. 4, 10; בּל 51, 9; בַּל Judg. 20, 34. 41.—Hence
- 4. to reach to, to come to any person or thing, c. $\frac{\pi}{2}$ 2 Sam. 5, 8; $\frac{\pi}{2}$ Jon. 3, 6. Dan. 9, 21. Absol. to have come, of time, Ezra 3, 1. Neh. 7, 73 [8, 1]. Comp. $\frac{\pi}{2}$ no. 5.

Niph. fut. אָבֶּיבָ, Pass. of Kal no. 1, to be smitten, to be beaten, of an army, or rather to feign oneself beaten Josh. 8, 15; comp. הַּהְחַלָּה, בַּיִּבְיּשָׁר.

Piel i. q. Kal no. 1, to smite, spokett chiefly of divine judgments, Gen. 12, 17 2 K. 15, 5. 2 Chr. 26, 20.

PUAL pass. of Pi. Ps. 73, 5.

Нірн. דְגִּרְעַ, fut. רָגִּרשַ, apoc. נַגָּרַעַ Is. 6, 7.

- 2. to touch, i. q. Kal no. 2; c. \(\) Ex. 4, 25. 2 Chr. 3, 11. 12; \(\) \(\) Ex. 12, 22; \(\) Jer. 1, 9.
 - 3. i. q. Kal no. 3, to reach to any place

or thing, to touch; with אַדָּאָר רַאַּרּבּ the water) shall reach even unto the neck. With אַבּרְאַר בַּאָרָּ Job 20, 6; accus. c. ה loc. Gen. 28, 12.— Trop. of prosperity or calamity, to happen to, to come upon, Ecc. 8, 14; with אַבּּ Esth. 9, 26.

Deriv. the following.

לָבַּע m. in pause נְגָּצֶר, c. suff. וְנְצֶר , נְנָצֶרם, plur. נְגָצֶר, נְנָצֶרם.

1. a stroke, blow, Deut. 17, 8. 21, 5. 2 Sam. 7, 14; collect. Prov. 6, 33. Spec. of strokes, i. e. judgments, calamities, which God sends upon men, Gen. 12, 17. Ex. 11, 1. Ps. 38, 12. 39, 11. 91, 10. al.

2. a spot, mark. blemish, in the skin, whether eruption, scab, or leprosy, Lev. 13, 3 (comp. v. 2). 5. 6. 29. 30. 42; hence אָבָיב בּיִּבְּי a spot of scurf, scab, v. 31. בַּיִּבְי the spot of leprosy v. 3. 9. 20. 25, and without רַבְּיִב עִי v. 22 id. Also of the leprosy of garments Lev. 13, 47; and of walls 14. 34 sq.—Meton. for a person affected with such spots, Lev. 13, 4. 12. 13. 17; hence בְּיִבְי one affected with spots, scall, v. 31; comp. v. 33. Also of a leprous garment, v. 50.

of Jehovah as inflicting judgments upon men, to plague, Ex. 7, 27 [8, 2], mostly with some fatal disense or death Ex. 12, 23 sq. Josh. 24, 5. 1 Sam. 25 38. 2 Sam. 12, 15. Ps. 89, 24. 2 Chr. 21, 18. In another sense God is said to smite a people before their enemies, i. e. to give them up to defeat and slaughter; 1 Sam. 1, 3 wherefore hath Jehovah smitten us to-day before the Philistines? Judg. 20,

35. 2 Chr. 13, 15. 20. 14, 11. Comp Niph.

2. to thrust, to push, e. g. as a horned animal Ex. 21, 35; of a man 21, 22. Comp. קנָם.

3. to strike against with the foot, to stumble, Prov. 3, 23. Ps. 91, 12.

NIPH. 512, to be smitten, defeated, of an army Judg. 20, 36. 1 Sam. 4, 10. Of ten with 525, to be smitten (and flee) before the enemy Lev. 26, 17. Deut. 28, 25. Num. 14, 42. Judg. 20, 32. 2 Sam. 2, 17. 1 Chr. 19, 16. 19. al.

HITHP. i. q. Kal no. 3, to strike against, to stumble, with the foot, Jer. 13, 16.

Deriv. מַנְּמַח, and

divine judgment, mostly of a fatal disease sent from God, Ex. 12, 13. 30, 12. Num. 8, 19. 17, 11. 12.

2. a striking of the foot, stumbling, Is. 8, 14 پَچْرَ پَپْرَ ; comp. Rom. 9, 33. 1 Pet. 2, 7.

* בְּבֵּר in Kal not used, pr. to flow, i. q. Heb. פָּנָר and Chald. נְּנֵר ; comp. Arab. בָּנֵר to flow, also Heb. בָּנָר .

Niph. 1. to be poured out, to flow out; of water 2 Sam. 14, 14; of the eye Lam. 3, 49.

2. to be stretched out, e. g. the hand in supplication, Ps. 77, 3. For נָבָרוֹת Job 20, 28 see גַרָר Niph.

Hiph. הַּבְּרֵר 1. to pour out, Ps. 75, 9. Hence also to pour down, to thrust down, as stones from a mountain, Mic. 1, 6.

2. Trop. to deliver up, to give over; comp. הַבְּרָה to pour out. deliver, Is. 53, 12. So in the phrase: הַבָּרָב הָרַב deliver one into the hands (power) of the sword, Ez. 35, 5. Jer. 18, 21. Ps. 63, 11. See in הַרָּה no. 1. ee.—The common rendering is wrong: 'to shed by the hands of the sword.'

Hoph. קבר to be poured down, to be precipitated, spoken of water, Mic. 1, 4.

* דְּבְּשׁרְ Is. 58, 3. חַרְגְּשׁרְ Is. 58, 3. 1. to urge, to impel, to drive; kindr perh. with יְבָּשְׁרְ בִּיּשְׁרָ Arab. בְּשׁרִ to drive up sc. animals for hunting; to urge on camels; intrans. to be driven, hurried—So of labourers urged to their work Is. 58, 3; but see in no. 2 Hence Part

by c task-master, toyodióming, Ex. 3, 7. b, 6. 10. 13. 14. Job 3, 18; also with as in the last 18, 9, 3. Of a driver of animals, an ass-driver, Job 39, 7.

2. to urge a debtor, to exact a debt, with acc. of pers. Deut. 15, 2.3; to exact tribute, with two acc. 2 K. 23, 35; here too best, Is. 58, 3 ye exact all your labours; see in no. 1. Part. 223 an exactor of tribute, Dan. 11, 20. Zech. 9, 8.

3. to rule, to have dominion, and Part. with a king, tyrant, Is. 3, 12. 14, 2. 60, 17. Zech. 10, 4. Ethiop. 37W id. whence 37W or 37W king, 37W: 37WT king of kings, the title of the king of Ethiopia.

NIPH. Did 1. to be pressed, harassed, I Sam. 13, 6. Is. 53, 7. Recipr. to vex, harass, one another, Is. 3, 5.

2. to be harassed with toil, to be wearied, distressed, spoken of an army, 1 Sam. 14, 24.

† בְּבְּלְּבְּיִר Fræt. Kal not used, but instead of it præt. Niph. שונה Gen. 33, 7. Ex. 22, 21. al. Fut. Kal שונה; imp. שונה Sen. 19, 9, fem. שונה Ruth 2, 14, plur. שונה Josh. 3, 9, c. ה parag. השונה Gen. 27, 21; inf. השונה, c. suff. והשונה.

1. to touch, to join; with \$\bar{n}\$, Job 41, 8 [17] they join one upon another, sc. the scales of the crocodile. Am. 9, 13.—The primary idea seems to be that of impinging, rubbing upon; comp. kindr. Chald. \$\mathbf{n} \mathbf{n} \mathbf{n}_1\$, also \$\mathbf{n} \mathbf{n} \mathbf{n}\$. The signif. of joining is found also by transp. In \$\mathbf{n} \mathbf{n} \mathbf{n}\$.

2. to near, i.e. to come or draw near, to approach, with is to any person or thing Gen. 27, 22. 44, 18. Num. 8, 19. Josh. 14, 6. Jer. 30, 21; 3 Is. 65, 5; Judg. 20, 23; פר Gen. 33, 3; פל Ez. 44, 13; acc. Num. 4, 19 בָּנְשׁתֵם אַת־כֹּדֶשׁ when they approach unto the holy of holies. 1 Sam. 9, 18; absol. Gen. 27, 21. 26. 29, 10. 2 K. 5, 13.—Spec. a) to approach one's wife, in conjugal intercourse (comp. בֶּרֶב), c. אָל Ex. 19, 15. b) to come near, to draw near to Jehovah, spoken of the priests who approach his altar Ex. 30, 20. Ez. 44, 13; of the pious who approach him with prayer and obedience, Is. 29, 13. Jer. 30, 21. 2) to draw near to an enemy for attack, 1 Sam 17, 40. 2 Sam. 10, 13.

3. to near tway, i. e. to approach some other place or object and so recede from us; hence to recede, to stand back; Gen. 19, 9 אלד הלאח stand back; Sept. well απόστα έκει, Vulg. recede illuc. Is. 49, 20 שה־שלי give place to me, Sept. ποίησόι μοι τόπον, Jerome fac mihi spatium. In many languages, ancient as well as modern, there is a want of accuracy in the use of words signifying approach and departure, so that they are often used of the contrary motion, e. g. בַּרַב for receding, مضي and Arab. مضي of approaching; comp. also Germ. herab, herum, used by the best writers for hinab, hinum, which last indeed is hardly admissible.

Hiph. לַבְּרֹשׁר, fut. לַבְּרֹשׁר, apoc. לַבְּרֹשׁר.

1. Causat. to cause to come near, to bring near, Am. 6, 3. So of persons, c. בְּלַּרְשׁר.

48, 10. 13. Ex. 21, 6. Lev. 2. 8. al. Of things, with a of pers. 1 Sam. 30, 7. 2 Sam. 17, 29; ba of pers. 2 Sam. 13, 11. 2 K. 4, 6; בַּבֶּרָ 1 Sam. 28, 25; acc. impl. Gen. 27, 25; c. dat. impl. 1 Sam. 23, 9. Also to bring forth, to produce, as arguments Is. 41, 21; persons impl. 45, 21. Hence to offer, to present, Job 40, 19; espec. sacrifices to God, c. ham. 5, 25. Mal. 2, 12; ba 1, 7.

2. i. q. Kal no. 2, to approach, Am. 9, 10.

HOPH. Dar, pass. of Hiph. to be brought near, i. e. to be put into, 2 Sam. 3, 34; to be offered, c. > Mal. 1, 11.

HITHPA. i. q. Kal no. 2, to draw near, Is. 45, 20.

וֹ נְיָה see in נְּדָא .

4. 316.

fut. 277 1. i. q. Arab. to impel, to incite to any thing, kindr. with 573. A. Schultens finds the primary idea of this root in humidity, **lowing moisture:** which is often transferred by the Orientals to express liberality, munificence; comp. it to be humid, moist, also to be liberal; ندی having moist hands, i. e. liberal, opp. to dry, avaricious; Schult. ad Hamas. p. 309-11. et ad Menken. Ep. I. p. 31 sq. Comp. Lette ad Cant. Deb. p. 19-23. But all this is doubtful.-Found only in the phrase בל־ארש אָשר whomsoever his heart impels, i. e. who acts willingly, of his own accord, Ex. 25, 2. 35, 21.29.

2. Intrans. like Arab. בֹעׁבִי to impel oneself; and hence to be willing, liberal, generous; see בַּרִיב and Hithpa.

HITHPA. 1. to impel oneself, to show oneself willing, to offer voluntarily, with inf. c. > Neh. 11, 2. 1 Chr. 29, 5. 6. Spec. of soldiers to volunteer, Judg. 5, 2. 9, comp. Ps. 110, 3; so of those who volunteered for the sacred military service 2 Chr. 17, 16. Comp. for the same usage in Arabic A. Schult. ad Ham. p. 308.

2. to give willingly, to offer spontaneously, e. g. gifts to Jehovah, c. acc. 1 Chr. 29, 9. 14. 17. Ezra 1, 6. 2, 68. 3, 5.

Deriv. נְּדָבָה, נְיָדָב, and the pr. ח. בְיָבָה, נּיֶדָב, .

Chald. ITHP. i. q. Heb. 1. to be willing, recdy, for any thing, c. > Ezra 7, 13.

2. to give willingly, to offer spontaneously, Ezra 7, 15. Inf. by Syriasm Paggar subst. free-will offering, v. 16.

(spontaneous, liberal) Nadab, pr. n a) A son of Jeroboam I. king of the en tribes 954-952 B. C. 1 K. 14, 20. 5, 25. 31. b) The eldest son of Aaron, Ex. 6, 23. 24, 1. 9. 28, 1. Num. 3, 2. 4. 26, 60. 61. c) 1 Chr. 2, 28. d) 1 Chr. 8, 30. 9, 36.

יַרְבָּה f. (r. נְיָבָה) constr. נְיָבָה ; plur. נְיָבָהׁת; constr. נְיָבָהֹת

1. willingness, voluntariness, spontaneousness; whence בְּנִרְבָּה Num. 15, 3. Ps. 54, 8, and acc. רְּבֶּבוּ Deut 23, 24. Hos. 14, 5, spontaneously, voluntarily with a willing mind.

2. a voluntary gift, Ex. 35, 29. Ezra 1, 4, comp. v. 7; chiefly a free-will offering, voluntary sacrifice, opp. to a sacrifice in consequence of a vow (קרבות), Lev. 22, 23 יווא השְבָּה הַיִּבוֹת מָבְּי as a free-will offering thou mayest offer it. Ezra 3, 5. 8, 28. Ez. 46, 12. Plur. 2 Chr. 31, 11. Lev. 23, 38. Am. 4, 5. Metaph. Ps. 112, 108. [Ps. 110, 3 בּוֹתְבְּי בִּוֹת thy people are free-will offerings, i. e. they present themselves a voluntary offering to God for the war.—R.

3. By impl. liberality, abundance, Ps. 68, 10 בְּשֶׁם נְּעָבוֹת plentiful rain, abundant showers.

וְלֵבְרָּהָ (whom Jehovah impels, r. נָבָב (whom Jehovah impels, r. נָבָב (whom Jehovah impels, r. נָבָב (whom Jehovah impels, r. נָבָב

기구기 Chald. m. (verbal Niph. r. 기구기) a layer of stones, from the idea of joining; or a wall, i. e. the side of a room or house, once Ezra 6, 4. It has both of these significations in the Targums as Ez. 46, 23. Zech. 4, 10.

יבר א præt. not contr. קרד Is. 10, 31, ברדי 22, 2. 33, 3; inf. ברדי inf. Aram. אולו Nah. 3, 7, and בידי Gen. 31, 40.

1. Trans. to move up and down, to and fro, e. g. to flap, as a bird its wings, Is. 10, 14.—Kindr. are ; נהם, נָרָה ; comp. also Sanscr. nat to move, to be moved.

2. Intrans. to move oneself; hence to wander about, of a bird Prov. 27, 8. Is. 16, 2; of men Hos. 9, 17. Job 15, 23. Part. a wanderer, fugitive, Is. 16, 3. 21, 14. Jer. 49, 5.

3. to flee, to flee away, Ps. 55, 8. 68, 13. Is. 10, 31. 22, 3; c. 72, to flee from any one Nah. 3, 7. Ps. 31, 12. Hos. 7, 13; 252 Is. 21, 15. Of a bird. to fly away, Jer. 4, 25. 9, 9. Trop. of sleep Gen. 31. 40. Esth. 6. 1.—Arab. 3. figit.

31, 40. Esth. 6, 1.—Arab. ننگ fugit, aufugit.

4. Causat. to make flee (see Hiph.) i. e. to remove, to put away; and hence by Syriasm to abominate, to abhor, see no. Syr. Pe. et Aph. abominatus est.

Poal פובד to flee away, to fly away
Nah. 3, 17.

Hifh. קונר to cause to flee, to chase sway, Job 18, 18.

Horn. pass. of Hiph. to be put to flight, to be chased away, fut. רְלְבֵּדׁן Job 20,

Also to be thrust away. part. קבּרָ by Chaldaism for מָנְרָ, 2 Sam. 23, 6; but others read מָנֶר from r. כניר

HITHPO. to flee, Ps. 64, 9. See also in r. 33.

Deriv. מַדַר, הָדְיִרם), perh. מִדַּר.

Chald. to flee, præt. Dan. 6, 13. So in the Targums, but rarely.

m. plur. uneasy motions, tossings, of a sleepless person on his bed, Job 7, 4. R. נָרַד.

* I. יָרָה in Kal not used, i. q. יָרָה, to flee, to recede. Syr. et Sam. id.

PIEL בְּרָדוֹ, to remove, to put away, c. Am. 6, 3; to thrust out, to cast out, Is. 66, 5.—With the Rabbins בִּרְּרָּדִּי signifies excommunication.

HIPH. to drive away, to seduce. 2 K. 17, 21 Cheth. יַנְבָּא for הַנָּבָּא; in Keri הַנֵּבָּא;

* II. יוֹדְיֹי obsol. root, i. q. Arab. שנא mid. Kesri, to be humid, moist; then to be liberal; see in r. יַנָּב — Hence יַנָּב II, also

ה. a liberal gift, as the wages of prostitution, Ez. 16, 33.

ה. (r. קדר no. 4) pr. abomination, i. e. uncleanness, impurity, Zech. 13, 1. הביים Num. 19, 9. 13. 20. 21, the water of uncleanness, i. e. water by which the unclean were purified, 31, 23.—Spec. a) filth, uncleanness, of the female menses Lev. 12, 2. 15, 19. 20; and hence of he menstrual discharge Lev. 15, 24. 25. 33. Ez. 22, 10. 36, 17. Concr. השלים a menstrous woman, Ez. 18, 6. b) any unclean thing, an abomination, e. g. of idols or things pertaining to them, Ez. 7. 19. 20. 2 Chr. 29, 5. Ezra 9, 11. Lam. 1, 17. c) an abomination, abominable crime, e. g. incest Lev. 20, 21.

* הַבְּדֹ, fut. הַבְּּד, pr. to thrust, to impel, sc. forwards, from oneself; comp. kindr. הַבְּּדִים and what is there said.

1. to thrust out, to expel, c. 75 2 Sam. 14, 14. See Hiph.

2. to thrust forth, to impel, sc. an axe

into a tree, to strike an axe into a tree c. by Deut. 20, 19.

HIPH., הַדְּרַח, fut. apoc. הַיָּדַח 1. to to thrust down, to cast down, Ps. 5, 11; c בָּיָם 62, 5.

- 2. to thrust out, to drive out, to expeling. Kalno. 1, 2 Chr. 13, 9. So God the Israelites into other lands, Deut. 30, 1. Jer. 8, 3. 23, 3. 8. 29, 14. 18. 32, 37. 46, 28. Ez. 4, 13. Also to disperse a flock Jer. 23, 2. 50, 17.
- 3. to impel any one away, to seduce absol. Deut. 13, 14. Prov. 7, 21; with to seduce or draw away from any thing. Deut. 13, 6; mini by v. 11.

4. to thrust evil upon any one, to bring upon, c. על 2 Sam. 15, 14; comp. Kal no. 2.

Niph. nāj; part. nāj, c. suff. ināj,

- 1. Pass. of Kal no. 2, to be thrust forth or out; Deut. 19,5 if a man go with his neighbour into the forest to cut wood, יְנִיּחָה יְדוֹ בַּגְּרְיֵן לְכְרֵח הָצִץ and his hand be thrust out with the axe (i. e. make a stroke with the axe) to cut down the tree.
- 2. Pass. of Hiph. no. 2, to be expelled, driven out, Jer. 40, 12. 43, 5. 49, 5; of a beast gone astray and wandering, Deut. 22, 1. Part. אום סופים one expelled, an outcast, Is. 16, 3. 4. 27, 13. Jer. 49, 36; fem. 30,17. Collect. masc. Deut. 30, 4. Neh. 1, 9, and fem. אום הואלים Mic. 4, 6. Zeph. 3, 19, outcasts, fugitives. With suff. אום הואלים הואלי

3. Pass. of Hiph. no. 3, to be impelled, seduced, Deut. 4, 19. 30, 17.

Pual, to be driven forth, to be thrust out; Is. 8, 22 מְּלָהְ מְלָּהְה thrust forth to darkness; comp. Jer. 23, 12.

Hoph. part. וויף driven up and down chased, Is. 13, 14.

Deriv. מַדּוּחִים.

m. (נְרֵב בּי m. (נְרֵב : willing, voluntary, ready, prompt, 1 Chr. 28, 21; more fully בְּרֵב לָבוֹי of a willing mind Ex. 35 5. 22. 2 Chr. 29, 31. Ps. 51, 14 מיִרב מיוונות spirit. See יְרֵב Kal and Hithp

2. giving willingly, of one's own accord, i. e. liberal, Prov. 19. ft. Hence

3. generous, noble-minded, noble, which in the mind of an Oriental is closely connected with liberality in giving; spoken of character and conduct, Is. 32,

בת נָדִרב 26. Cant. 7, 2 בַּת נָדֵרב daughter of the noble, i. e. herself noble, generous, comp. in בַּ no. 8. Plur. קַּדְרבוֹת generous, noble things, Is. 32, 8.

Arab. نَدُن to be generous, beautiful.

4. Trop. of noble birth; and as Subst. a noble, a prince, Ps. 107, 40. 113, 8. 118, 9. Prov. 25, 7. 1 Sam. 2, 8. Plut. Job 12, 21. 34, 18. Num. 21, 18. Ps. 47, 18. Also in a bad sense, a tyrant, Job 21, 28. Is. 13, 2. Comp. בשמרם.

Note. In most of its significations this word accords with the synonymous נְבִּיד, but the order is different. The one, נָבִיד, sets out from the idea of a willing and liberal mind and is tropically used for nobility of birth; the other, נִבִּיד, is primarily spoken of a leader and prince, and tropically of those good qualities which belong to his station.

קריבה f. (r. בְּרַבּ) nobility; trop. elevated and happy state, excellency. Job 30, 15.

I. דְּלֶדְ m. sheath of a sword, 1 Chr. 21, 27. The etymology is uncertain; see in בְּלֵדְ note.

II. נְּדָהְ m. (ר. מְּדָה i. q. מָדֶה , liberal gift, as the wages of prostitution, plur. c. suff. בְּדָנִה Ez. 16, 33.—Cod. Ross. 409 has בְּדָנִהְ for בִּיִנְהָ .

רְבֶּיִל Chald. m. a sheath; trop. of the body, as the sheath or envelope of the mind. Dan. 7, 15 my spirit was grieved in the sheath i. e. in my body. The same metaphor is used by Pliny, H. N. 7. 52 or 53: "donec cremato eo inimici remeanti animæ velut vaginam ademerint." So too a certain philosopher, who was slighted by Alexander the Great on account of his ugly face, is said to have replied: "corpus hominis nil est nisi vagina gladii, in qua anima reconditur;" see d'Herbelot Biblioth. Orientale p. 642. The word σκεῦος is used in the same way, Ælian H. An. 17. 11.

Note. ` The etymology both of יְּרֶנֶה

and תָּלָּן I, is doubtful. I have formerly referred them to a root יבּ as if i. q Arab. של to be soft, flexible, as leather; but this is hardly tenable. With Fürst, we might assume a root יבּילָן, וְלַיֵּן to be hollow, deep, if this could but have a better foundation than Talm. יבּילָּג cask, Pers. יוֹט vase, Fr. tonneau.

יהוד Ps. 68, 3, and אוד Ps. 1, 4, to drive away, to disperse, to scatter, as the wind scatters chaff, straw, smoke, Ps. 1, 4. 68, 3; to put to flight an enemy, i. e. to vanquish, metaph. Job 32, 13.— The primary idea is to thrust, to push; kindr. with אָדָּק, קּיִרָּה, קִירָּה, to urge on an animal. Eth. 3PA to strike, to push.

Niph. קוף pass. to be driven away, scattered, Is. 41, 2. Ps. 68, 3. קלח הקה a leaf driven by the wind Lev. 26. 36. Job 13, 25. Inf. constr. קורף Ps. 68, 3.

* [. רַבַּ fut. רָבֹיר, conv. הַּדָּבַר Gen. 28, 20. al. once יְחַדֹּר 1 Sam. 1, 11; to vow, i. e. to promise voluntarily to give or do something; opp. אַסָר to bind oneself not to do, etc. In Phenician is found the frequent formula: איש נדר i. e. איש נדר one vowing, i. e. devoting or consecrating a cippus, see Monumm. Phæn. Melit. id. 1, 1. Carth. 1, 2. 2, 3. al. Syr. نــز id. Chald. Sam. id. Arab. id. The primary idea is that of setting apart, consecrating, which is expressed in Heb. by the kindr. נָיֵר. Arab. ندر includes both. Sept. είχομαι.—Constr. with acc. of thing, Num. 6, 21. נַרַר גַרָר to vow a vow Deut. 12, 11. Judg. 11, 39. 2 Chr. 15, 8. Jon. 1, 16; acc. impl. Num. 30, 11. Ecc. 5, 4. With dat. added, Gen. 31, 13. Deut. 23, 24; לַרְהוֹנְהוּ Num. 21, 2. 30, 4. Judg. 11, 30. Sometimes the words of the vow are subjoined, with לַצְּמֶלֶר Gen. 28, 20. 2 Sam. 15, 8; with וַיֹּאמֶר Num. 21, 2.

* II. דְבָּר i. q. Arab. געל, to fall out to drop down, as the grain from the winnowing-fork upon the threshing-floor Herco Chald. אַנָּר threshing-floor.

and נְּדָרָם, m. in pause also נְּדָרִי, const. נְדָרִי, plur. נְדָרִי, const; נִדְרָי, R

1. a vow, Gen. 28, 20. 31, 13. Num. 6, 21. 30. 10. 14. al. בָּרַר נְדָרִים נִירָים נִירָים רַּיָרִים Ps. 22, 23, and שָׁמֵּם נְדָרִים Judg. 11. 39, to pay or perform vows.

2. a thing vowed, votive offering or sacrifice, Lev. 7, 16. 22, 18. 21. Deut. 12, 6.—Opp. פַּבָּבֶּת free-will offering.

ילים m. (r. מוּשׁת) something eminent, ornamental, splendid; once Ez. 7, 11 אַלְּהָּ בּּיִהְ בְּּיִה nor shall aught splendid remain
among them, i. e. all will be spoiled and
plundered by the enemy. Sept. Cod.
Alex. οὐδὲ ὡραϊσμὸς ἐν αὐτοῖς.—According to the Jewish intpp. lamentation,
wailing, for מִּיִּה from r. מִּיִּה (form like
מִּיִּה); but not suitably to the context.

* בַּבְּבֹּג 1. to lead, to drive, to conduct, Lat. ago; Sept. αγω, ἀπάγω, ἐπάγω, εἰσάγω, ἀνάγω. Arab. نهم to go, בּהנ way; Rabb. נהנ to lead, to conduct, מְּנָהֶג way, habit. Corresponding in the Indo-European tongues are Gr. ἄγω, ἡγέομαι, Lat. ago, Pers. اختر. -Spec. a) to lead out or drive a flock, c. acc. Gen. 31, 18. Ex. 3, 1. 1 Sam. 23, 5. 30, 20; c. \(\bar{z}\) Is. 11, 6. Comp. Ps. 80, 2 who leadest Joseph like a flock. to drive, to urge on, e. g. horses or other animals in their course; absol. 2 K. 4, 24 נחג ולה drive on, and go forward. 9, 20 בי בְשׁבְּצוֹן יְנָהָג for he driveth like a madman, furiously. Also נָהֵג עַגַּלָה to drive a wagon or cart 2 Sam. 6, 3, c. 2 1 Chr. 13, 7; comp. Is. 11, 6. drive off, to carry away, as beasts by violence Job 24, 3; to lead away captives 1 Sam. 30, 2. Is. 20, 4; and so Is. d) to lead forth an army 1 Chr. 20, 1, 2 Chr. 25, 11. e) to lead one to a person or place Cant. 8, 2. Lam. 3, 2;

acc. impl. 1 Sam. 30, 22.

2. Intrans. to lead on, i. q. to act, to conduct oneself; comp. Arab. to go. Germ. sich cufführen. So of a way of life, conduct; Ecc. 2, 3 יולבי בחכבות at d my heart acted in wisdon, wisely; the clause being parenthetic.

Piel יְנֵדְג , fut. יְנֵדְג 1. i. q. Kal: a) to drive a chariot Ex. 14, 25. b) to

55*

lead a person: as God his people, Is. 49 10. 63, 14. Ps. 78, 52; men Ps. 48. 15 with an adjunct of place whither Deut. 4, 27. 28, 37. c) to bring, to cause to come, e. g. a wind Ex. 10, 13. Ps. 78. 26. d) to lead off, to carry away, Gen. 31, 26.

2. to pant, to breathe hard, to moan;
Arab. to pant from exhaustion by

running. Syr. id.—Nah. 2, 8 and her maidens moan as the voice of doves, comp. Is. 38, 14. 59, 11. Ez. 7, 16.

Note. Some refer the significations to lead or drive, and to pant, to different roots. But they stand nearly related, since driving and panting go together. Comp. אָבָּי, also אַבָּי, Syr. מַבּי, Eth. JUP, to sigh; further מְבָּי, to be anxious, solicitous.

* مارة a root not in use; Arab. عهد to swell, e. g. the female breasts; mid. Damm. to be fleshy, large, beautiful, as a horse, comp. Zech. 10, 3; غهد swelling breasts, a fleshy horse, something

* לְּהָוֹה to wail, to lament, (pr. to cry בְּהָה , הָּה , בְּהָה , בַּהָר נְהִיה to wail a wailing, i. e. to make lamentation. Syr. Ethiop. id.

high.—Hence קוֹד q. v.

2. to cry, aloud, to proclaim; whence Niph. pr. to be convoked, to come together, to assemble, like Chald. אַרְהָּדָּרְ. Niph. to assemble. 1 Sam. 7, 2 all the house of Israel assembled themselves after Jehovah, prægn. for 'they all with one mind followed after Jehovah,' comp. קַלַּהְ אַהְרֵרְיָּרָ. So the Targ. h. l. comp. the same formula Targ. Jer. 3, 17. 30, 21. Hos. 2, 16. 3, 3. 5.

Deriv. הָיֹר, נְתָּר ; comp. נְחָרָה , נְחָר,

בהור Chald. m. light, emphat. בחור Dan. 2. 22 Keri, the usual form in Chaldee. The Chethibh has מָהִירָא, as in Syr. בְּבּבוֹ . R. תָּהָרָ

ה. (יב, הוד m. (יב, הוד m. (יב, הוד m. (יב, הוד ment, elegy. song of wailing, Jer. 9, 17 sq. 31, 9. 15. Am. 5, 16. Mic. 2, 4.

קְּרָה, f. part. Niph. from r. הָיָה, Mic 2, 4. Prov. יו 19. See קירה Niph. nc 2.—Others here make it fem. of preced. art. lamentation; but less well.

נְהוֹר . see r. נְהוֹר .

להדרה Chald. f. (ד. בהדרה II) illumination, wisdom, Dan. 5, 11. 14. Syr.

* כְּבַּלֹל not used in Kal, prob. to flow, to go, like kindr. נְבֵּל I. Comp. בַּבָּל prook.—Hence

Piel בַּהֵל, fut. רְנַחֵל 1. to lead, to conduct, Ex. 15, 13. 2 Chr. 28, 15 בַּיְבָּהַלִּים בַּחְמַלְרִים and conducted them upon asses. Ps. 23, 2 לְבֵּיך מְנִּוּחִוּח רְנַהַלֵּנִי he leadeth me by or to still waters. 31, 4. Is. 49, 10.—With the notion of care and protection Is. 51, 18; and hence

2. to protect, 2 Chr. 32, 22 (comp. הַנְּיַהְ 1 Chr. 22, 18); to provide for, to sustain, Gen, 47, 17, comp. בּלְּבֶּל in v. 12.

HITHP. to lead on, to go on, Gen. 33, 14.—Hence

m. 1. pasture, whither flocks are led forth, Is. 7, 19. So בְּדִבּל from

2. Nahalol, pr. n. of a city in Zebulun Judg. 1, 30; which in Josh. 19, 15 is called كَيَّاكُ Nahalal.

Deriv. the two following.

young lion, Prov. 19, 12. 20, 2.

קרְּבְּיּהְ f. constr. בְּיִהְבָּה, roaring of the sea, Is. 5, 30; groaning of the afflicted, Ps. 38, 9. R. בָּיִה

† לְבְּׁחֵלְ fut. דְּבִּיּלְ, to bray, spoken of the ass when hungry Job 6, 5; trop. to try out, as wretched and famished persons, Job 30, 7.—Chald. and Arab. id. Kindred roots are בְּאֵלָ, בְּאַלָּ, הַבְּאָ, הַבָּאָ,

* I. רְיָּהְרוּ, to flow, to flow together, Arab. יִּהְהַרוּ id. hence יִּהָר river.

The verb is used in Heb. only trop. o' a confluence of nations; Is. 2, 2 אַלָּדי בָּלִּדְעָּבּוֹיִם and all nations shall flow unto it. Jer. 31, 12. 51, 44; c. אַ Mic 4, 1.

Deriv. מְנָחָרָת, נַחֲר, בַּחָר, בּמָּרָת.

to shine, to be bright; Chald. Syr. Samar. .d. The same is 712, Arab. , q. v. comp. in lett. 71 p. 238.—In Heb. only trop. to brighten up, to be cheered, to rejoice, strictly of a bright and cheerful countenance (comp. 71% lett. g), Ps. 34, 6. Is. 60, 5.

Deriv. חַחַר, חֹחָי, זְיִחִרָּה.

י m. (r. יְנָהַר I) constr. יְנָהְר ; plur. נְחַבְּר ; constr. יְהָרִים; also plur. יְהָרִים (m. Ps. 93, 3), constr. יַהַבּרוֹח.

1. a stream, current, flood; Jon. 2, 4 ילבני מונהר ילבני and the floods (of the sea) surrounded me; comp. שׁצּבּמִיסׁ עָבֹּבּּ שָּׁם Il. צָּ 245. Ps. 24, 2. Job 20, 17 יוֹבְאַרוּ יוֹבְּיִר יְבַשׁ יְהְבָאַרוּ the streams of the milk-and-honey brooks.

2. a stream, river, Gen. 2, 10. 14. Job رَبُهُمْ , نَهُمْ , اللهُ عَلَى 15, 11. 22, 16. 40, 23. al. Arab. رَبُهُمْ , Syr. أَحْمُوا, id.—With gen. of region, as נחר מצרים the river of Egypt, the Nile, Gen. 15, 18; נְחֵר גּוֹנֵן the river of Gozan, the Chaboras, 2 K. 17, 6; נהרה כהש the rivers of Ethiopia, the Nile, Astaboras, Is. 18, 1. Zeph. 3, 10; נהרות בַּבַל the rivers of Babylon, the Euphrates with its canals, Ps. 137, 1 ; נַחַרוֹת הַבָּעשׁק 2 K. 5, 12. Also with the pr. n. of the river in the genit. as נְחַר פַּרָה the river Euphrates Gen. 15, 18; נְחֵר כְּבֶּר the river Chebar Ez. 1, 1. 3. With the art. דְּנָהֶר the river κατ έξοχήν so called, i. e. the Euphrates, Gen. 31, 21. Ex. 23, 31; more fully הַנָּחַר הַנָּדוֹל נְחֵר פַּרָת Gep. 15, 18. Deut. 1, 7. Josh. 1, 4; comp. 1 Chr. 5, 9. Deut. 11, 24; also poet. without the art. Is. 7, 20. Jer. 2, 18. Mic. 7, 12. Zech. 9, 10. Ps. 72, 8. Once the context requires נָהָר to be taken as the Nile, Is. 19, 5. In Ps. 46, 5 many understand Siloam, and not unaptly, since is also used of smaller streams, as of the waters of Damascus 2 K. 5, 12 espec. Job 28, 11. A river is put as the emblem of abundance and prosperity Is. 48, 18. 66. 12.

m. (ר. בְּחָר, i. q. יְמָּר, i. q. מְחָר, i. q. מְחָר, i. q. בְּחָר, i. q. בְּחָר, i. q. בְּחָר, i. q. בּחָר, i. בּחָר, i. q. בּחָר, i. בּחָר, i. q. בּחָר, i. ב

רְהַיִּךְ Chald. m. emph. מְּחָרָם, מְּהַיְרָם, Chald. m. emph. מְחָרָם, מְּהִירָם, מוּיִירָם, Dan. 7, 10; also αuτ εξοχήν, the Euphrates, Ezra 4, 10. 16. 17. 20. 5, 3. β, 6 sq. 7, 21. 25.

קּהָרָה f. (r. נְהֵר II) light, day-light, lob 3, 4. Arab. בשׁן.

* X73 in Kal doubtful, Num. 32, 7 Cheth. see Hiph. no. 2; pr. to say No. to negative, like many other roots whose primary syllable is \$3, 53, as also the kindred אם, מח, מא, and transp. א; e.g. نها ; to forbid, to hinder نَاْنَاً id. فخم beware; مُعْ beware; אין to deny, etc. transp. אין and אין, whence ארן, ארן, etc. Hence too r. אוֹל, to negative, and part. x5 not, by changing liq. 1 into 3. If a Semitic etymology he sought, we may find it perh. in r. 233 to nod, to shake the head, as a sign for no. But the syllables, ne, na, an, in, un, have the same force in the Indo-European tongues; see in און p. 23. Thesaur. p. 859.

Hiph. יוְרָא 1. to deny, to refuse, fut. with a dropped יָרָר Ps. 141, 5; where 36 Mss. read in full בָּרָרּא

2. to disallow, to hinder; Num. 30, 6 אָבְרָהָ אִּבְרָהָ אִּרְהָ אִּבְרָהָ אִּבְרָהָ אִּבְרָהָ אִּבְרָהָ אִּבְרָהָ אִּבְרָהָ אִּבְרָהָ אִּבְרָהָ אִּבְרָהָ אַנְרָה אָבִרְהָ אַבְּרָה to hinder from, to avert, to dissuade from any thing, Num. 32, 7; לְּבַלְּהָר v. 9.

3. to bring to nought, to render vain, Ps. 33, 10.

Deriv. הְנוּצָח.

* בול (נוב to sprout, to germinate.

The primary idea is that of gushing forth, boiling up, a power contained in the syllable שם and in the roots springing from it, as יִּיִב , יִיִּב , ind trop. e'ther in the notion of sprouting, as יִיִּב , יִיִּב , Arab. יִיִּב , יִיִּב , Eth. יִיִּב , Arab. יִיִּב , יִיִּב , sr also in that of rising above, being higher, as יִּבָּב, Conj. VIII emi-

extulit, accrevit.—In K. only trop. a) Of men as flourishing in green old age, Ps. 92, 15. b) Of wealth, to grow, to increase, Ps. 62, 11. c) Of the mouth, as sprouting with, putting forth words, etc. Prov. 10, 31.

Pil. לוֹבֵב , to cause to sprout, to produce, Zech. 9, 17.

Deriv. ניבר, מולבח, and pr. n. ניבר, בות.

ולוב Is. 57, 19 Cheth .. q. ייב q. v.

2. to be driven about, to wander, to be a fugitive, e. g. a bird Prev. 26, 2; a person. Jer. 4, 1. Gen. 4, 12. 14. Ps. 56, 9. Also to flee Ps. 11, 1. Jer. 49, 30.—Trop. Is. 17, 11 בין the harvest fleeth; here בין is 3 pers. præt. like בין; but see בין subst.

2. With a dat. to pity, to commiserate, as signified by the motion of the head, comp. Job 16, 4. 5. Hence a) to comfort, to console the afflicted, Ps. 69, 21; with 5 of pers. Job 2, 11. 42, 11. Is. 51 19. Jer. 16, 5. Nah. 3, 7. al. b) to de plore, to bemoan the dead, Jer. 22, 16. Syr. 12, 3 sorrow.

HIPH. הורד 1. Causat. to cause to wander, to drive out, 2 K.21, 8. Ps. 36, 12.

2. i. q. Kal to move, to shake, to nod with the head (שֹׁלִיב) in scorn, Jer. 18, 16.

Hoph. part. אָכָי Sam. 23, 6 shaken out, thrust out. But R. Ben Asher has מָנֶר, from r. קָנָר q. v.

HITHPAL. I. to be moved to and fro, to reel, of the earth Is. 24, 20; to shake oneself, i. e. one's head in scorn Jer. 48, 27.

2. to bewail, to bemoan, Jer. 31, 18. Deriv. מֵנוֹר, נְוֹר, נְנִר , נֵיר , בָּנוֹר.

Chald. to flee, Dan. 4, 11.

רוֹד m. (r. נוּר 1. flight, wandering Ps. 56, 9.

2. Nod, pr. n. of the region to which Cain fled, Gen. 4 16.

וֹדְבֹּ (nobility) Nodab, pr. n. of a son pi Ishmael, 1 Chr. 5, 19. R. בָּבָּר.

obsol. root. Arab. it to be high, lofty, tall, as an edifice, the neck and head of a camel, a plant, or the like. Trop. of honour and dignity, to be high-minded; see examples from the Arab. in Thesaur. p. 860.—Hence 175.

י בּרָרוֹ i. q. רְבָּי ז. to sit, to rest, to remain tranquil; Hab. 2, 5 בְּרֵר יָהִיר the proud man, he resteth vot, he cannot live in peace and quiet, but seeks tumult and war. Also to dwell, see יַנָי, הָיָרָה.

2. to be decorous, becoming, for the connection of which with the idea of

sitting, see under אַנאָ Pil.

Hiph. to decorate with praises, to celebrate. Ex. 15. 2 אַנְרָהּצְּ Sept. δοξάσω αὐτόν, Vulg. glorificabo eum.

Deriv. the two following and בַּיִּרֹת.

לֶּנֶה (נְנָה m. constr. קְנָה, c. suff. נְנָה , נְנָה , נְנָה , נְנָה . R. נְנָה .

A) Adj. I. inhabiting, dwelling, fem. בְּרָח, cstr. בְּרָח. Ps. 68, 13 לְנָח בַּרָח the dweller in the house, i. e. a matron who remains at home, οἰκοῦρος Tit. 2, 5.

2. becoming, i. e. comely, f. my Jer. 6, 2.

B) Subst. seat, only poet. 1. a dwelling, habitation, home, e. g. of men Is. 27, 10. 33, 20. Job 5, 3. Jer. 10, 25. 50, 44; of God Ex. 15, 13. 2 Sam. 15, 25. Jer. 25, 30. Of animals, den, Is. 34, 13. 35, 7.

2. a pasture, where flocks and herds remain, lie down, and rest; once in prose, 1 Sam. 7.8; elsewhere poet. Hos. 9, 13. Job 5. 24; with genit. נְיִת רֹצִים Is. 65, 10; בִּית בְּצִים Ez. 25, 5; בִּית בְּצִים Jer. 33, 12. Plur. Jer. 23, 3. For plur. constr. the form נְאָרִים is used, see in בַּצִּים.

לְּהָה f. (r. לְּהָה A) Adj. f. inhabiting, comely, see

B) Subst. i. q. קיה B, seat, dwelling, home, of men Job 8, 6; of flocks and herds, pasture, plur. Zeph. 2, 6.

בינים, conv. דְּנְנְּתְּ Ex. 10, 14.

1. to rest, i. e. to set oneself down to settle down in any place for rest. The primary idea is to breathe, to take oreath השרב רבה, comp. kindr. Arab.

1. I, II, IV, X, requievit, quievit. pr.

to draw breath. From the same primary idea comes Germ. ruhen (ruchen), and from the same root also riechen (Low Germ. ruken, ruken, comp. ruahen to desire). Arab. ناخ spec. to kneel down, of a camel, Conj. IV causat. place for a camel to kneel down. Syr. and Chald. i. q. Heb. Eth. 30P to respire, to rest, comp. under בַּוֹב .-- Spoken e. g. of the sole of one's foot Josh. 3, 13; of an army Is. 7, 2. 2 Sam. 21, 10 (Arab. iV to encamp); of a flight of locusts or flies Ex. 10, 14. Is. 7. 19. Also of things, as the ark of Noah Gen. 8, 4; of the ark of the covenant Num. 10, 36. Constr. absol. Num. l. c. with Ex. l. c うず of place Gen. 8, 4. Is. 7, 2. Metaph. of the divine Spirit descending and resting upon any one, c. 55 Num. 11, 25. 26; comp. no. 2. c.

2. to rest, to be at rest; absol. of men and beasts Ex. 23, 12. Deut. 5, 14. Job 3, 26. Is. 57, 2; of God Ex. 20, 11; the earth Is. 14, 7. So of the rest of death Prov. 21, 16. Job 3, 17. Dan. 12, 13. Impers. לֵּה there is rest to me, i. e. I rest, I have rest, Job 3, 13. Is. 23, 12. Neh. 9, 28.—Spec. a) to rest from labour, i. q. רְבֶשֶׂ, Ex. 20, 11. 23, 12. Deut. b) Also from vexation and calamities Is. 14, 7. Job 3, 26; c. 70 Esth. 9, c) i. q. to reside, to abide; Ecc. 7, 9 anger resteth (dwells) in the bosom of a fool. Prov. 14, 33. Ps. 125, 3 the sceptre of the wicked shall not abide upon the lot of the righteous. So of the divine Spirit, which rests or abides on any one, c. אָבֶ 2 K. 2, 15. Is. 11, 2; of God's hand Is. 25, 10. d) to be quiet, silent, i. e. to rest or cense from speaking. 1 Sam. 25. 9; with 3 q. d. to bear in silence, to look on, Hab. 3, 16.

HIPII. has a twofold form and signification.

A) חַיִּחַ, fut. קַיִּרְיִ 1. to set down, to put down one in any place, with acc. and אָל, Ez. 37, 1. 40. 2; to let down the hand Ex. 17, 11; to let fall upon. to lay upon any one sc. blows, a scourge Is. 30, 32; also בְּיִרָה אָל Ez. 44
30. Metaph. מַּיְרָה נִיִּרְ הַּיְרָה to allay one's anger, i. e. to satiate it, on any one Ez 5, 13. 16, 42, 24, 13. Zech. 6, 8.

2. to cause to rest, c. dat. to give rest to any one Is. 28, 12. 14, 3. Often of Jehovah, who is said to give his people rest, i. e. the quiet possession of the promised land, Ex. 33, 14. Josh. 1, 13. 15. Deut. 3, 20. 12, 10 בְּיִבִּיבְיבְּיבִי מְבֶּלְ־אֹּרְבֵירֶם and he shall give you rest from all your enemies round about. 25, 19. Josh. 21, 44. al. Comp. in N. T. хатапачю, катапачось.

Hoph. הצפח impers. rest is given, c. dat. Lam. 5, 5; pass. of Hiph. no. 2.

B) הַיִּנְח , fut. הַנְּיַח , apoc. הַנְּיַח ; part. לְּיֹרְ וְ סִנְּיִח ; like הְשִּׁה from לָּיִר , כַּנְּיִח ; from לָיִר , כֹּנְיִם ; from בְּשִׁים ; and the noun בִּשִׁים i. q. שִּנִים from שִּׁישׁ ; see Heb. Gr. § 71, note 9.

1. to set or put down, to lay down, to deposit in any place, with se or a of place, e. g. stones Josh. 4, 3. 8; a corpse in the grave 1 K. 13, 29-31. Spec. to lay up for safe-keeping. Ex. 16, 34. Ez. 42, 14. 44, 19; tefore Jehovah Ex. 16, 33. 34. Num. 17, 22. Deut. 26, 4. 10. 1 K. 8, 9. Also to place, to set, as an image Is. 46, 7. 2 K. 17, 29; a table 2 Chr. 4, 8; a people or troops in another land, to transfer, Is. 14. 1. Ez. 37, 14. 2 Chr. 1, 14. חניה במשמר to put in ward, custody, Lev. 24, 12. Num. 15. 34. Also stronger, to cast or throw down, Num. 19, 9. Is. 28, 2 הְנִיחָ לָאָרֶץ בְּיָר he casteth it to the ground with might. Am. 5, 7. Ez. 22, 20.

2. to cause to rest, to quiet, to pacify. בנית הטאים ברולים Ecc. 10, 4 gentleness quieteth (hinders) great offences. Hence a) to give rest to any one, i. e. to let rest, to leave in quiet, to let alone, c. acc. let me alone that, i. e. suffer me, Judg. 16, 26. Esth. 3, 8. Often c. dat. הַּנְּיחָה לִי 2 K. 23. 18. Hos. 4, 17; also with ? c. fut. Ex. 32, 10. 2 Sam. 16, let him alone that he הַבְּחוּ לוֹ וְיַקְבַל may curse, let him curse. b) With acc. of pers. and inf. c. ?, to permit or suffer one to do any thing, pr. to let him alone that he may do it. Ps. 105, 14; with dat. סו pers. Ecc. 5. 11 אינגוּ מַנְּרַחָ לוּ לִרשׁוֹן doth not suffer him to sleep. pr. does not leave him in quiet so as to sleep. 1 Chr. 16, 21. Comp. the verbs שַׁטָּ and מָהָן in the sense of conceding, permitting, construed in the same manner.

3. to let, to leave, Sept. ἀφίημι, καταλείπω, in various senses. a) i. q. to let Hoph. קְּיֵרְים to be set down, placed, Zech. 5. 11 (comp. the Chald. form הַּבְּרִים Dan. 7, 4). Part. קְּיָם something left vacant, vacant place, Ez. 41. 9. 11.

Deriv. הְּנְיִהְ, הְנִיהָ, הְנָּיהְ, הְנָיהָ, הְנָהְ, מְּנִהְתּ, מְנִיהַ, בְּנִיהָ, הְנָהְ, בְּנִהְתּ, and the pr. names הַּי, הְנִיהָ, הָתָּ, בְּנִהְתּ, Also the two following:

m. 1. rest, quiet, Esth. 9, 16 17. 18; c. suff. פנקה 2 Chr. 6, 41.

2. Noah, pr. n. see קו.

וֹרְחָה (rest, r. ניהו Nohah, pr. n. of a son of Benjamin, 1 Chr. 8, 2.

* ὑτῦ to be moved, to quake, i. q. ὑτο once Ps. 99, 1; Sept. σαλευθήτω ἡ γῆ, Vulg. moveatur terra; and so Syr. and Chald. Kindr. is Arab. ὑ vacillavit in incessu.

נְינֹת (ר. (נְיָה) in Cheth. for pr. n. נְינֹת Naioth in Keri, 1 Sam. 19, 18. 19. 22. 23. 20, 1.

* לְבַל Chald. Pa. לָבֵל, i. q. לָבֵל, to soil to foul. Hence

קָלֶלּך Chald. f. Ezra 6, 11, and

בְּלְכִיל Dan. 2, 5, 3, 29; a dunghill. Dan. 2, 5 and your houses shall become dunghills, i. e. sinks. cloacæ; comp. 2 K. 10, 27.

Signifies to sleep, and فَامَ to slumber.

Deriv. מְנֹּבְּם, pr. n. בְּנָבְּם, and

הְּטְהוֹ f. slumber, light sleep, Prov. 23, 21.

יְרָיִן, not found in Kal; Hiph. fut. יְרָיִן, to sprout, to put forth, subolescere. Ps. 72, 17 Cheth. יְרָין שֶׁמֵי רָיִין שְׁמִי so long as the sun endures shall his name flourish. In Keri, Niph. יְרִין shall be spread abroad. Sept. διαμενέ. Hence , יְרִין, also

In pr. Syr. and Chald. a fish, so called from its prolificness, see the root. In Heb. Nun, pr. n. of the father of Joshua, Ex. 33, 11. Num. 11, 28, and so constantly in the book of Joshua. Sept. everywhere $Nav\acute{\eta}$, obviously from an error of the earliest copyists (NATH for NATN). From the forms $Nuβ\acute{\eta}$ and Nuβl found in some Mss. (see Holmes,) we may gather that later transcribers supposed this $Nav\acute{\eta}$ to be the pronunciation, according to Itacism, of the Hebrew COCCE.—Once Tid id. 1 Chr. 7, 27.

לרס fut. דָּנָנֶס, conv. נְּיָנָנָס; inf. constr. בְּנָנָס, בְּנָנְס

- 1. to move swiftly, to haste, to fly; the radical idea being that of flying, (comp. to fly and to flee,) although this again is itself secondary, coming from the idea of radiating, glittering; see under פידי, and comp. Schroeder Origg. Heb. p. 150.—Spoken of the rapid course, flight, of a horse and his rider; Is. 30, 16 בָּלִיכְּבֶּל לִּבְּבֶּל וְתְנִּכְּוֹן תְנִּבְּסִוּן but ye say, 'No, for we will fly on horses;' therefore shall ye flee; parall. עַלִּיכְבָּל נְרְבָּב here is here a paronomasia arising from the double meaning of the verb כִּיִּכְּיִבְּרָב וֹיִנְיִבְּבָּל.
- 2. to flee, similar to synon. אווא which it is often coupled; though sometimes put absol. to flee away, to escape, as Am. 9. 1 אַרָּבְּיִלְּבְּיִם נְּכִּוֹ בִּיִּם בָּרָבּים בָּרָבּים בָּרָבּים בָּרָבּים בָּרָבּים בַּרָבּים בַּרִבּים בּרִבּים בּרבּים בּרבים בבּרבים בּרבים בּרבים בּרבים בּרבים בּרבים בּרבים בבּרבים בּרבים בבּרבים בּרבים בברבים בביבים בברבים בברבים בברבים בברבים בברבים בברבים בברבים בברבים בברב

PIL. פוסט to impel; Is. 59, 19 as a confined stream בי החוף נסטח בי which the wind of Jehovah drives onwar l.

HIPH. וְלְיִּה 1. Causat. of Kal no. 2, to cause to flee, Ex. 9, 20; to put to flight. Deut. 32, 30.

2. to place in safety, to secure, with acc. of thing, Judg. 6, 11.

HITHPAL. סבי ניסנים to betake oneself to flight, to flee, Ps. 60, 6; so the ancient versions, but see in סבי II.

Deriv. קינים, וְיִנים, pr. n. קינים, פְנים, מְנִים, pr. n. קינים, also און as inf. absol. Is. 24,

20. Ps. 109, 10, but also constr. Is. 7, 2.

1. to nod, to waver, to reel, to move to and fro unsteadily, Gr. νεύω, Germ. nicken. Chald. id. but rarely; Arab. ناع mid. Waw, to be moved; II. to move to and fro, to make wave, as the wind a bough, etc.—Spoken: a) Of drunken persons, to reel, to stagger, Is. 29, 9. Ps. 107, 27; and hence of the earth Is. 24, 20; of the blind, Lam. 4, 14; one's paths Prov. 5, 6. b) Of a tremulous motion, to tremble, e.g. as leaves agitated by the wind Is. 7, 2; also of persons or things moved with fear, to quake, Is. 6, 4. 19, 1. Ex. 20, 18. c) Of the tremulous motion of any thing suspended in the air, to vibrate, to wave, to sway to and fro, as of miners suspended in the pits, Job 28, 4 דְּלֹּהְ מָאֲנוֹשׁ נְצה they hang down far from the dwellings of men; and swing to and fro. So of a tree, to wave over other trees, metaph. for to

2. to wander about, comp. נַדַר and נַדָּר Am. 4, 8. 8, 12. Lam. 4, 14. 15. Jer. 14

Of the lips of a person speaking softly

rule over them. Judg. 9, 9. 11. 13.

to move, to vibrate, 1 Sam. 1, 13.

10. Ps. 109, 10. Gen. 4, 12 קנ נְנָלְ a wanderer and a fugitive.—Causat. to cause to wander to and fro, 2 Sam. 15, 20 Cheth.

NIPH. pass. of Hiph. to be shaken, as a tree in order that its fruit may fall, Nah. 3, 12; in a sieve, to be sifted, Am. 9, 9.

HIPH. חנים 1. to move to and fro, to shake, e.g. in a sieve, to sift, Am. 9, 9; the hand, as a gesture of scorn, to wave, Zeph. 2, 15. More frequent in this sense is the phrase הניע ראש to move the head to and fro, to nod or wag the head, Sept. κινείν την κεφαλήν, Vulg. movere caput, a gesture of scorn, insult, contumely; prob. not the shaking of the nead, the usual token of denial, refusal; out a continued nodding to or at any one, which, although a usual sign of assent and approval, may also imply assent and joy in one's adversity and calamity; just as the clapping of hands implies not only assent and approbation, but also scorn; comp. Lakemacher Observy. VII. p. 56 sq. Thesaur. p. 865. Ps. 22, 8 all they that see me laugh me to scorn, they gape with the lips, יכיער ראש they nod the head. 109, 25; with of pers. Lam. 2, 15; אחרי Is. 37, 22. 2 K. 19, 21. Here too some refer שָׁהָיִלָּ בַּמוֹ רֹאִשׁ to nod with the head, 2 (102) here marking the instrument, Job 16, 4; but it seems here rather to imply pity. Yet הֵינִיד בראש implies insult. Jer. 18, 16; comp. 48, 27. Ps. 44, 15. Ecclus. 13, 7. Matt. 27, 39.—Also to move, i. q. to disturb, to disquiet, e. g. one's bones, 2 K. 23, 18.

2. Causat. of Kal no. 1. a. b, to cause to reel or stagger; Dan. 10, 10 lo! a hand touched me רְבָּנִי נְכַפֹּי וְכַפּוֹח רָבִי and made me reel (stand reeling and trembling) upon my knees and the palms of my hands.

3. Causat. of Kal no. 2, to cause to wander about, πλάζω, Num. 32, 13. Ps. ,59, 12. 2 Sam. 15, 20 Keri.

Deriv. מְנֶבֶוֹנְקִים and pr. n. כֹּנֶדוֹ

ליברייה (with whom Jehovah convenes, r. רְבֵּר (אַבּרְיָה) Noadiah, pr. n. a) m. Ezra 8, 33. b) ſ. Neh. 6, 14.

1. to lift up, to elevate, see קוֹם, תְּשֶׁים. Arab. ناف I, IV, intrans. to be high, lofty; نَوْتُ the highest part of a gamel's hump. Hence

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2. to lift up the hand repeatedly, to move or wave the hand up and down, see Hiph. Spec. to sprinkle, which is done by such a motion, with two acc. Prov. 7, 17 מַּבְּרֵ מִיֹרָ וֹלָי וֹלָ have sprinkled my bed with myrrh. Comp. Hiph. no. 3, and בּּבִּר מִּרְ .—More freq. is

HIPH. הֵיִּיף, inf. חָיִּיף, once by Chald. חָנֵיף Is. 30, 28.

1. to lift up repeatedly, to move or wave up and down, Sept. αίρω, ἐπαίρω. Spec. a) הניף יד to wave the hand, as one beckoning Is. 13, 2; to shake the hand or fist, e.g. in threatening Is. 11, 15. 19, 16. Zech. 2, 13 (c. 52); for punishment, c. > Job 31, 21. So of the hand as applied for soothing, healing, c. אָל 2 K. 5, 11. Comp. κατασεία την χεῖοα, Syr. النع المرا Acts 13, 16. 19, 33; comp. 12, 17. b) to lift up and shake, or wave, e. g. an iron tool, a sickle, upon any thing, i. e. to apply an iron tool, sickle, to any thing, Sept. ἐπιβάλλω, c. אַ Ex. 20, 25. Deut. 23, 26. 27, 5. Josh. 8, 31.

2. to move to and fro, to shake, to wave, spoken of a motion not necessarily up and down, but also from side to side, e. g. of a saw Is. 10, 15; a sieve, to sift, Is. 30, 28. Chald. או מוד and נופר, Eth. 32/P, to sift.—Spec. of a certain ceremony in sacrifices, by which portions of the victims or offerings, before being placed upon the altar. were waved to and fro, as if to show and present them on every side. Lev. 7, 30 the fat with the breast shall he bring, and the breast shall be for waving it לְחַנִים אֹתוֹ הַנוּפַה לְפְנֵי יַר with a waving before Jehovah. 8, 27.29. 9, 21. 10, 15. 14, 12. 24. 23, 11. 12. 20. Ex. 29, 24. 26. Num. 5, 25. 6, 20. Joined also with the rite of elevating, or the heave-offering, הַרִים חָרוּפֶה, Ex. 29, 27. Lev. 7, 34; between which rites the Rabbins justly distinguish thus, viz. that the heave-offering is presented with a motion up and down, and the waveoffering with a motion from side to side: see Carpzov. Apparat. p. 709 sq. In the case of living victims and in the consecration of the Levites, the waving would seem to have consisted in leading them about to and fro. Num. 8 11-21. Saadias renders well. in reagitando agitavit; and, of living victims and persons by if circumduvit circumducendo. Among the Romans the porrectio was a similar rite; as also the elevation of the host (monstratio) in the Latin church.—Rarely of offering in general, Ex. 35, 22.

3. i. q. Kal no. 2, to sprinkle, to scatter, as God the rain, Ps. 68, 10.

Норн. קיפק раss. of Hiph. no. 2, Ex. 29, 27.

PIL. TIPT i. q. Hiph. no. 1, to shake the hand or fist at any one, as a gesture of threatening, c. acc. Is. 10, 32.

Deriv. הניפה, נפה, נפה, מחל. and

קרות . elevation, height, see r. קים. Ps. 48, 3 beautiful for elevation is mount Zion, i. e. it rises gracefully.—But קים Memphis, is of Egyptian origin, q. v.

* Y 7 1. Pr. to send out rays, to spar-

kle, to glitter, as Arab. בَاضَ mid. Waw; comp. נְצִיץ and נְצִיץ a spark. Hence

2. Trop. to flourish, see Hiph.

3. Trop. to fly, to flee, as in kindr. סים.
The idea of sparkling, radiating, is often transferred to other kinds of swift tremulous motion; comp. קבר sons of the lightning, i. e. swift birds of prey; also קבר קבר, no. 2, 3; Lat. micare, emicare; see Schroeder Origg. Heb. p. 144.—So perh. Lam. 4, 15 קבר נבר נבר they flee away and wander; but see in נבר no. 1.

HIPH. יינץ to flourish, Cant. 6, 11. 7, 13. In Targg. אַנרץ id.

Note. The nouns אָזָי, וְבָּאָדוֹ, ire derived from the kindred verb נָצִץ q. ▼.

f. (r. מינית) a wing-feather, pinion, Ez. 17, 3.7. Job 39, 13.—For the form איני Lev. 1, 16 see below in its order.

* מְלֵיכְי a doubtful root, prob. i. q. קְיָנ to suck; whence fut. Hiph. מְתִּירְכָּהוּ and she suckled him, Ex. 2, 9. But a very slight change of the vowels gives זְיָבִיקָ, from בָּיָרָ.

obsol. root, to shine, i. q. بيتا II. بيتا obsol. root, to shine, i.q. نُورٌ fire, نُورٌ

and غَيْرُ light. Syr. أَغَيْرُ fire, Sam

Deriv. מְנוֹרָת, מֶנוֹר , נֵר. הָּיִר, pr. הַּ , בְּרִיָּת,

רוּד Chald. f. emphat. נוּרָא, fire, Dan. 3; 6. 11. 15. 17. 27. 7, 9. al.

* ὑτὶ i. q. τὰς, to be sick, ill at ease once trop. of the mind Ps. 69, 21. Syr id. Gr. νόσος, νοῦσος.

* וְדָּבְּ fut. רְּבָּדִי, apoc זיַ Is. 63, 3, conv

1. to leap for joy, to exult, to spring. The primary idea is that of sparkling, flying out, so that יָּיָּטְ with the sibilant softened is kindr. with אַנָיָ, יָצַיַ, יְצַיַ, יִצַיַ, יִצַיּי, to leap, to spring. has a wide usage; see Thesaur. p. 868.

2. Of liquids, to leap forth, to spout, to spirt, to be sprinkled, with אָל , ס, פּל, ס, upon any thing Lev. 6, 20 [27]. 2 K. 9, 33; also Is. 63, 3.

HIPH רְּבָּדֹּר, fut רְּבָּדֹּר, conv. רְבָּדִּר , to cause to leap for joy, to cause to exult, to make rejoice, with acc. and בּ וֹ וֹח or because of any thing; Is. 52, 15 בַּרְ רַבָּרִר בְּבִּרִים עְבָּרִיר בַּרְבִּים עְבָּרִיר בַּרְבִּים עִבְּרִים עַבְּרִים עַבְּיבְּים עַבְּים עַבְּים עַּבְּים עַבְּים עַּבְּים עַבְּים עַבְים עַבְּים עְבְּים עַבְּים עַבְּים עַבְּים עַבְּים עְּבְּים עְּבָּים עַּבְּים עַבְּים עַּבְּים עַּבְּים עַּבְּים עַּבְּים עַּים עַבְּים עַּבְּים עַּבְּים עַּבְּים עַבְּים עַבְּים עַבְּים עַּבְּים עַּבְּים עַבְ

2. to sprinkle, e. g. water, blood, also oil Lev. 8, 11; c. בל בּב Ex. 29, 21. Lev. 5, 9. 8, 30. Num. 8, 7; בּל בּב towards Lev. 14, 51; בַּל־פְּבֵי Lev. 16, 14; בֹּל־פְּבֵי ib. et v. 15; בַּבּר בָּבִי Lev. 4, 6. 17. Acc. impl. Num. 19. 18. 19.

Deriv. דְּיָה pr. n.

m. see in r. זוּר Niph. p. 274.

קורר m. (r. נְיֵר, constr. נְיִרר, one consecrated. devoted, spoken of persons.

1. a Nazarite, a species of ascetics among the Hebrews, who bound themselves by a vow to abstain from certain things (see the law Num. 6, 2 sq.) Am. 2, 11. 12; more fully ביר אליורם consecrated to God, Judg. 13, 5. 7. 16, 17. St the vow of a Nazarite Num. 6

צ.--From the Nazarite, who left his locks unshorn, the word was transferred to the vine, which every seventh and also every fiftieth year was left unpruned. Lev. 25, 5. 11. Comp. Talmudic מבולם ביים virginitas sycomori, a sycamore not yet pruned.

2. a prince, as consecrated to God, Gen. 49, 26. Deut. 33, 16. Lam. 4, 7. Comp. בְּשִׁרְיֵם.

לבלי, לבלי, ובין 1. to flow, to run, kindr. לבלי, לבלי, פון 1. to flow, to run, kindr. לבלי, לבלי, פון 1. to flow, to run, kindr. לבלי, לבלי, פון 1. the flowing, an epithet of waters Jer. 18, 14; hence poet. for floods, streams, Ex. 15, 18. Is. 44, 3. Ps. 78, 16. Prov. 5, 15. Metaph. of language, Deut. 32, 2 my speech shall flow (distil) as the dew. Of fragrant odours distilling and flowing through the air, Cant. 4, 16.—In poetry also to flow with any thing is put to express abundance, with acc. (see in בלביםים 17 וווער 17 וווער 18, 19 וווער 19, 19 וווער 19

Note. The form נְּוֹלָּגּ Judg. 5, 5 is for Niph. of לַנָּלֹנְי q. v.

Hiph. לְּדְּיִּדִּי . causat. of no. 1, to cause to flow Is. 48, 21.—The same form is found in יְלֵלֵל

Deriv. מַּנְלוֹת q. v.

bi to perforate, to string pearls, whence غثاء a string of pearls; or better, i. q. Chald. ما نفا معالم المعالم المعا

תְּנְכֵּים m. c. suff. הְּנְכְּים , plur. בְּנְכֵּים , cstr. בּנְכֵּים , a ring, i. e. a) a nose-ring, a female ornament common in the East; Gen. 24, 47. Is. 3, 21. Prov. 11, 22. Ez. 16. 12. See Jerome on Ez. 16, 12. Hartmann's Hebraerinn II. 166. III. 205 sq. b) an ear-ring, Gen. 35, 4. Ex. 32, 2.—Genr. and without specification, Judg. 8, 24. 25. Job 42, 11. Prov. 25, 12. Hos. 2, 15.

*PI? Chald. to suffer loss or detriment. Part. pr. Dan. 6. 3. Freq. in Targg.

APH. בּוֹלְיִלָּדְ to bring loss upon, to en damage, Ez. 4, 13. 15. 22. Hence

P! m. loss, dan sage, Esth. 7, 4.

to consecrate, to vow. The Arabs thus embrace in this one word what the Hebrews express by the two kindred verbs אַבָּי, and אַבָּי. The primary idea is that of separating.

Niph. 1. to separate oneself from any one, e. g. מַאַחַרֵי רְחֹוֶּה i. e. to fall away from the worship of Jehovah, Ez. 14, 7.

2. to abstain from any thing, with parties Lev. 22, 2; absol. spoken of abstinence from food and drink Zech. 7, 3, comp. v. 5.—Syr. Ethpe. id.

3. to consecrate or devote oneself to any thing, e. g. finia devote oneself to. 9, 10.

HIPH. דויר. 1. to separate one from any thing, i. e. to restrain from, to admonish against. Lev. 15, 31 הַּיִּרְשֵּׁר מְּשִׁרְשִּׁר מְּשִׁרְשִּׁר מְשִׁרְשִּׁר מְשִׁרְשִׁר מְשִׁרְשִּׁר מְשִׁרְשִּׁר מְשִׁרְשִׁר מִּשְׁרִשְׁר מִשְׁרְשִׁר מִּשְׁרְשִׁר מִּשְׁרְשִׁר מִשְׁרְשִׁר מִּשְׁרְשִׁר מִּשְׁרְשִׁר מִשְׁרְשִׁר מִשְׁרְשִׁר מִּשְׁרְשִׁר מִּשְׁרְשִׁר מִשְׁרְשִׁר מִּשְׁרְשִׁר מְּשִׁר מְּשִׁר מְשִׁר מִּשְׁר מִשְׁר מִשְׁר מְשִׁר מְּשִׁר מְשִׁר מְּשִׁר מְשִׁר מְשִׁר מְשִׁר מְשִׁר מְשִּר מְשִׁר מְשִׁר מְשִׁר מְשִׁר מְשִׁר מְשִׁר מְשִׁר מְשִׁר מְשִׁר מְשְׁר מְשִׁר מְשְׁר מְשִׁר מְשְׁר מְּבְּיִּים מְשְׁר מְּיִים מְּעְּיִּים מְּעְּיִים מְּעְּיִים מְּעְּיִּים מְּעְּיִּים מְּעְּיִּים מְּעְּיִּים מְּעְּיִּים מְּעְּיִּים מְּיִים מְּעִּים מְּעְּיִּים מְּעְּיִּים מְּיִּים מְּעְּיִּים מְּיִים מְּיִים מְּיִּים מְּיִים מְּיִּים מְּיִים מְּיִים מְּיִים מְיִּים מְיִּיְיִּים מְיִּיְיִים מְיִּיְים מְיִים מְיִּים מְיִּיְיִּים מְיִּים מְיִים מְיִּים מְיִּים מְיִּיְיִים מְיִּיְיִים מְּיִּיְיִּים מְּיִים מְיִּים מְיִּים מְיִּים מְיִּים מְּיִּים מְיִּים מְּיִּים מְּיִים מְיִּים מְּיִּים מְּיִּים מְיִּים מְּיִּים מְּיִּים מְיִּים מְּיִּים מְּיִים מְיִּים מְּיִּים מְיִּים מְּיִּים מְיִּים מְיִּים מְּיִּים מְיִּים מְּיִּים מְּיִים מְּיִּים מְיִּים מְּיִּים מְּיִּים מְּיִּים מְיִּים מְיִּים מְּיִים מְּיִים מְּיִים מְיִּים מְּיִיבְּיִים מְּיִים מְיִיבְּיים מְיִיבְּיִים מְיִיבְּיִים מְ

2. Trans. to consecrate, c. Num. 6, 12.

3. Intrans. i. q. Niph. no. 2, to abstain, c. 77 Num. 6, 3.

4. i. q. Niph. no. 3, to consecrate or de vote oneself, לֵיהוֹרָה Num. 6, 2. 5. 6.

Deriv. מְּנְיָרִים, מָוָיִר, and

ת. c. suff. יוְיוֹ 1. consecration of a priest Lev. 21, 12; spec. of a Nazarite (see יְנִירוֹ) Num. 6, 4. 5. 9 יוְיוֹ his consecrated head. v. 12. Hence meton. consecrated head sc. of a Nazarite, Num. 6, 19. Also, the primary idea being dropped, unshorn hair, long hair e. g. of a woman, Jer. 7, 29.

לכו Noah pr. n. Gr. Nois, Nois, (i. q. מיוֹם rest, r. מיוֹם,) the son of Lamech, preserved from the deluge for his right-eousness, Gen. 5, 29. 32. c. 6–9. 10, 1. 32. 1 Chr. 1, 4. 9, 2. Ez. 14, 14. 20. So

rib the votters of Noah, the deluge, Is. 54, 9.—On the etymology see Thesaur. p. 862.

בְּחְבֵּר (I dden, verbal of Niph. r. קּרְבָּר) Nahbi, pr. n. m. Num. 13, 14.

* יוֹתְּבְּי in Kal præt. הְיָהָ, imper. הַּבְּי, and in Hips. הְיָהָה, fut. הְיָבְי, inf.

1. to rad, to conduct, to guide; kindr. are נְחַל , נַחַל . Sept. often, odnysou, צמל . γέω, sometimes ἄγω, ἐπάγω.—Constr. c. to any one, Ex. 32, 34; 79 Ps. 60, 11; אח־פוני 1 Sam. 22, 4; לפני Prov. 18, 16; also with 19 of place whence Num. 23, 7; absol. Job 38, 32.—Often of God as leading or guiding a people or persons; Gen. 24, 27 בַּרַה נָחָנָר רָר בָּרת אָחַר ארכי the Lord hath led me in the way to the house of my master's brethren 7.48. Ex. 13, 17. 21. Neh. 9, 12. Ps. 78, 14; with هاج Ps. 107, 30; عبد Ex. 15, 13. Deut. 32, 12. Ps. 31, 4. 139, 10. Is. 57, 18. al. Trop. God is said to lead any one in a way of righteousness Ps. 23, 3; in the old way, the religion of the forefathers. Ps. 139, 24; in his counsel 73. 24; comp. also Ps. 5, 9. 27, 11.

2. to lead out or away, to carry away to any place. 1 K. 10, 26 בַּיבָּים מְּלֶבִּי and brought them out into the cities for chariots. So to lead or carry away a people into exile, coupled with דְּלָבָּׁה (2 K. 18, 11. Job 12, 23 he enlargeth the nations and (again) leadeth them away into captivity.

וברה Neh. 7, 7, see בארק lett. c

בוורם (consolation, r. נְחַכּ) Nahum, pr. n. of a prophet, Nah. 1, 1.

nı. plur. (יְרָשָׁם 1. consolations Is. 57, 18. Zech. 1, 13 where many Mes. and editions have בְּשִׁשִּׁם, but against analogy.

2. compassion, Hos. 11, 8.

קחור (snorting, snoring,) Nahor, pr. n. a) A postdiluvian patriarch Gen. 11, 22.

b) A brother of Abraham Gen. 26, 27.

מקרה n adj. (denom. from מולה) brazen, trcp. Job 6, 12. Also

ਸਲੰਸੀ pr. fem. of the preced. a) brazen, as '2 ਸਲ੍ਹਿ a bm of brass, brasen. Ps. 18, 35. Job 20, 24. b) Neut. any

thing made of brees, a brazen thing Lev. 26, 19. Joh 41, 19. Is. 48, 4. Mic. 4, 13. Hence poet for brass, i. q. רשָׁיִם Job 28, 2. Is. 45, 2 השָּׁיִם רוֹיִם לַיִּם doors of brass, brazen doors. Job 40, 18 בּיִבּים tubes of brass.

ק הוילות f. plur. Ps. 5, 1, an instrument of music, prob. tibiæ, pipes, flutes, i. q. תְּבָּיל . It is for הְּדְּלִּה the perforated, pr part. Niph. of r. בַּילָה.

dual (r. ידים) the nostrile, from snoring, Job 41, 12 [20]. Syr. sine מביל nostril.

יְנְתַל fut. בַּתַל * 1. to take, to get as a possession, to possess, nearly i. q. ロフュ. The primary idea seems to be that of leading, drawing; so that נְחַל is of like signif. with נַדֵּל. From the idea of leading, comes, on the one hand, that of flowing, whence stream; and, on the other, that of taking, receiving, as we also say, 'to draw money, to draw profit,' etc. for 'to get, take, receive.'-Spoken: a) Often of the Israelites as acquiring and enjoying possession of Canaan, c. acc. Ex. 23, 30. Josh. 14, 1. Is. 57, 13. Ps. 69, 37. al. Without acc. to take possession, to have possession, to possess, Josh. 16, 4. Num. 32, 19; with of place Num. 18, 20. Deut. 19, 14. Num. 18, 23, 24. Josh. 17, 6, 19, 9, Of God who takes Israel as his own possession, and therefore protects and defends them; Ex. 34, 9. Zech. 2, 16 [12]; with 3 of place Ps. 82, 8. c) Genr. to get, to gain, to acquire, as a possession, e. g. glory Prov. 3, 35; wealth 28, 10; also folly 14, 18; the wind 11, 29. So Jer. 16, 19 our fathers שַׁמַר נָחֲלֹי have possessed lies, i. e. klols for worship. Ps. 119, 111 thy precepts have I taken as a possession for ever. d) With acc. of pers. to take possession of any one, i. e. to seize upon his possession, to drive out, to dispessess him, Zeph. 2, 9. Comp. no. 1. b. ירלס

2. to get by inheritance, to inherit, with p of place, Judg. 11, 2 רְבָּבְּילְּאָ thou shalt not inherit in our father's house.—The LXX render by אַרְבְּיבָּעָּי also many passages cited under no. 1; but the specific idea of inheritance in this verb is rare

3. Causat. i. q. Pi. to give to be possessed, to distribute any thing, with acc. of thing and לְּ סֹך pers. Num. 34, 17 אָשֶׁר־רְּנְחֵלֹּ לֶכָם אָח־דְאָרִץ who shall distribute the land unto you. v. 18. Josh. 19, 49.

PIEL to give to be possessed, to distribute. Josh. 13. 32; with two acc. of pers. and thing Josh. 14, 1. Num. 34, 29; 5 of pers. Josh. 19, 51.

HIPH. דְנְרֵדְל , הַנְרִדְל . to give as a possession, to cause to possess, often with two acc. of pers. and thing, 1 Sam. 2, 8. Zech. 8, 12; often spoken of the distribution of the land of Canaan, Deut. 1, 38. 3, 28. 19, 3. 31, 7. Jer. 3, 18. 12, 14. Josh. 1, 6. With acc. of thing impl. Deut. 32, 8 בַּוֹרְנָהְ בֵּלְרֹנְ בִּוֹרְ בֵּוֹרְ בַּוֹרְ בִּוֹרְ בְּוֹרְ בְּוֹרְ בִּוֹרְ בְּוֹרְ בִּוֹיִי בְּוֹיִי בְּוֹיִי בְּוֹיִי בְּוֹי בְּיִי בְּיִיים בְּיִייִים בְּיִייִים בְּיִי בְּיִים בְּיִי בְּיִייִים בְּיִיים בְּיִייִים בְּיִייִים בְּיִייִים בְּיִי בְּיִייְיִים בְּיִי בְּייִים בְּיִייִים בְּיִייִים בְּיִייְיִים בְּיִייְיִים בְּיִייִים בְּיוֹיִיים בְּיִייִים בְּיִייִים בְּיִייִים בְּייִייְיִים בְּייִיים בְּייִייִים בְּייִייְייִים בְּייִייְייִים בְּייִיים בְּייִיים בְּייִייְייִים בְּייִיים בְּייִייִים בְּייִיי

2. to cause to inherit, i. e. a) to leave as heir Prov. 13, 22. b) to leave as an inheritance, with dat. of pers. 1 Chr. 28, 8. c) to distribute an inheritance, with two acc. Deut. 21, 16.

HITHP. i. q. Kal, to receive as one's own, to possess oneself of. c. acc. Num. 32, 18. Is. 14, 2. With dat. of pers. to possess for oneself and for one's heirs, i. e. so as to transmit to one's heirs; Lev. 25, 46 בְּבֶּיבֶם אַחְדֵיבָם אַחְדֵיבָם and ye shall possess them for yourselves and for your sons after you; so all the ancient versions. In the same manner are to be explained Num. 33, 54. 34, 13. Ez. 47, 13. Comp. Ewald's Krit. Gramm. p. 204.

Deriv. מַדְלָּח and the four following.

יַחַל m. with He local Num. 34, 5, and poet. הֹיְהָיק Ps. 124, 4; dwal בְּיִבְיק Ez. 47, 9; plur. בְּיִבְיק, constr. בְּיִבְיק, e. suff. מָיִבְיק.

1. a stream, brook, torrent, so called from its flowing, see r. 572 Kal no. 1. Lev. 11, 9. 19. Deut. 8, 7. 10, 7. 1 Sam. 17, 49. 2 Sam. 17, 13. Is. 11, 15. Ps. 78, 30. al. sep. 773 572 a percential brook,

see in מָרָתן no. 1. קמוש בחל an overflow ing stream Is. 30, 28, 66, 12. Jer. 47, 2 צור פְחַלִּים stones of the brooks Job 22, 24, comp. 1 Sam. 17, 40. Is. 57, 6. So ערבר willows of the brook Lev. 23, 40. Job 40, 22; and hence נחל הערבים the brook of willows Is. 15, 7, as pr. n. of a stream on the east of the Dead Sea, perh. the present Wady el-Ahsy, وادى الاحسى, which descends from the eastern mountains and enters the south end of the Dead Sea; see Bibl. Res. in Palest. II. p. 488, 555. Most of the streams in Palestine are torrents flowing only in winter, χείμαρόροι, and such an one is meany in Job 6, 15: my brethren are deceitful like the torrent, which dries up unexpectedly and so disappoints the traveller. The torrents (נְחַלִּים) of Palestine named in the O. T. are: נ' אַרְנוֹן, יוֹ הַשְּשׁוֹר, ל' אָרְנוֹן, כ' רבק ', called also נ' רבק '2 Sam. 24, 5, אנ' קנה, נ' קישון, נ' קדרון, נ' פרית, see under these words.—Further, ד' חַצַרָבָה the brook of the desert i. e. of the Arabah, put perh. for the Kidron, which falls into the northern part of the Dead Sea, the brook נַחַל מִצְרַיִם 14, 25. נַחַל מִצְרַיִם the brook or torrent of Egypt, on the confines of Egypt and Palestine, later 'Pινοχόρουρα, now Wady el-Arish, العبيش, Num. 34. 5. Josh. 15, 4. 47; comp. 1 K. 8, 65. 2 K. 24, 7. Is. 27, 12; called also xat' έξοχήν simply בחל Ez. 47, 19. 48, 28. But the river of Egypt, נְהַר מְצְרָיִם, is the Nile, Gen. 15, 18.—Poet. נַחַל נַּמַרָרַת a torrent of sulphur Is. 30, 33; streams of honey Job 20, 17; streams of oil Mic. 6, 7; פַחַלֵּר בְּלְיֵעֵל torrents of destruction Ps. 18, 5.

3. Prob. shaft or adit of a mine; Job 28, 4 מָרֵץ נַחֵל they break (pierce) a shaft.

בְּחַלָּה Milel Ps. 124, 4; see in נַחַלּה nit.

י בְּחַלָּח f. (r. נְחַל constr. נְחַלָּח, c. suff. נְחַלָּח , plur. נחלות Is. 49, 8.

I. a taking possession, occupation; Is. 17, 11 בְּרִים נַחְלָּח in the day of occupation, i. e. of gathering the harvest. But on account of the following בַּאָב , it is better to read הַּבְּח a deadly wound; see in r. הַּבְּּח Niph.

2. a possession, estate, property, that which is possessed. Ps. 2, 8 I will give thee the heathen as thy possession, קַחֶלֶחָה. So of wealth Prov. 20, 21. Ecc. 7, 21; oftener of a possession of land, real estate, Num. 16, 14. 36, 7. 8. 9. Ruth 4, 5. 6. 10. Josh. 19, 49.—Spec. a) Of the territory assigned by lot to each tribe, Josh. 23, 23. 28; comp. 18, 20. 28. 19, 1. 8. 9. 16. 23. 31. 39. 48. Hence of the Levites it is said, Num. 18, 23 among the children of Israel they shall have no possession. v. 24. 26. 62. Josh. 13, 14. 33. b) Of the whole land of Palestine, given as a possession to the Israelites, Deut. 4, 38. 15, 4. 19, 10. 20, 16. 21, 23. 24, 4. 26, 1. בַּקבר רַבַּלִם Is. 58, the possession of Jehovah, his property, i. e. the children of Israel, whom Jehovah cares for and protects as his own cherished people, Deut. 4, 20. 9, 26. 29. 1 Sam. 26, 19. 2 Sam. 14, 16. Is. 19, 25. Joel 2, 17. Jer. 12, 7-9. Ps. 28, 9, 106, 40, al. But in Ps. 127, 3 נחלת בי is a possession from the Lord, bestowed by him. d) For see in בש לר חַלֶּל וְנַחֲלָח עם, see in סבלק no. 2. a.

3. Spec. an inheritance, patrimony, Num. 27, 7. Job 42. 15. 1 K. 21, 4. Prov. 19, 14; also Prov. 17, 2.

4. a portion, lot, assigned of God, i. q. אָלָם no. 2. d. Job 27. 13. Is. 54, 17. Job 20, 29 מַלֵּל אָבְרוֹ נְאַל the lot appointed unto him from God. With genit. id. Job 31, 2; comp. Ps. 127, 3 in no. 1. c.

יבולראַל (valley of God) Nahaliel, pr. n. of a station of the Israelites in the desert, Num. 21, 19.

אריי אויי Nehewmite, patronym. otherwise unknown Jer. 29. 24. 31. 32.

f. i. q. נְחֵלָה, a possession, portion, lot, with the less frequent feminine termination בְּחֵלָה, Ps. 16, 6. R. בְּחֵלֶה

1. to lament, to grieve; for the use of the passive and middle in verbs of emotion, comp. האנה, ὀδύρομαι, contristari. also בָּא Niph. Spoken: a) In regard to others, hence i. q. to pity, to have נלאיתי הנחם compassion, absol. Jer. 15, 6 I am weary of having compassion; c. לבל Ps. 90, 13; אַל Judg. 21, 6; ל, v. 15; פָּרָ Judg. 2, 18. b) In regard to one's own doings, to grieve; hence to repent, (comp. Germ. reuen which in Switzerland means to grieve, Engl. to rue,) Ex. 13, 17. Job 42, 6. Ps. 110, 4; with כד Gen. 6, 6. 7. 1 Sam. 15, 11. Often of one who repents, grieves, for the evil he has brought upon another, Ps. 106, 45. Jer. 20, 16. Jon. 3. 9. Joel 2, 14; c. כל Ex. 32, 12. 14. Jer. 8, 6, 18, 8, 10; אַל 2 Sam. 24, 16. Jer. 26, 3.

2. Reflex. of Piel, to console oneself, to be comforted Gen. 38, 12; with בבל concerning any thing 2 Sam. 13, 39; with i. e. for the loss of any one Gen. 24, 67.—Hence

3. to average oneself, to take vergeance, since, to use the words of Aristotle, Rhet. II. 2. τη δογή επεται ήδοτή τις ἀπὸ τῆς ελπίδος τοῦ τιμοφήσασθαι. With τις Is. 1, 24; comp. Ez. 5, 13. 31, 16. 32, 31. See Hithp. no. 3.

PIEL בַּחָבּ, fut. בַּחָבּי, to console, to comfort, pr. to express grief, compassion; Job 16, 2. Ecc. 4, 1 בַּחָבּ מְבָּחָב they had no comforter. Lam. 1, 2, 9, 16, 17. With acc. of pers. Gen. 37, 35, 50, 21. Ruth 2, 13, al. With בַּ of things concerning which, 1 Chr. 19, 2. Is. 16, 7, 22, 4. Ez. 14, 22. Job 42, 11. So God is said to comfort any one by restoring to him his favour, Is. 12, 1, 49, 13, Jer. 31, 13. Zech. 1, 17, Ps. 23, 4, al.

Pual אָחָבֶּי, to be consoled, comforted , Part. מְחָבֶין for הַחֶּבֶין Is. 54, 11.

Hittip. מתְּבְּחַת, once מְּתְּבָּת Ez. 5, 13 i. q. Niph. but less frequent.

1. to lament. to grieve: a) For another, i. e. to pity, to have compassion, c. > Deut. 32, 36. Ps. 135, 14. b) to repent, Num. 23. 19.

2. to console oneself, to be comforted, Gen. 27, 35. Ps. 119, 52.

3. to avenge oneself, to take vengeance; Gen. 27, 42 קּבְרַם לְּדְּ נְּמָרְ אָחִירְהָּ to, Esau thy brother will avenge himself by slaying thee.

Deriv. בְּתְּהְנְּמִים ,נְחִנְּמִים ,מָּתְּהָּמָּה, and the five here following.

(consolation) Naham, pr. n. m. 1 Chr. 4, 19.

נְחוֹמִים see in נְחִנְּים, plur. נְחוֹמִים,

m. repentance, Hos. 13, 14.

לְּחָבֶּהוֹ f. (r. בַּחָבָּה) Kamets impure. consolation, Job 6, 10. Ps. 119, 50.

ריקהיי (whom Jehovah comforts) Nehemiah, pr. n. a) The son of Hachaliah, governor of Judea under Artaxerxes Longimanus, Neh. 1, 1. 8, 9. 10, 2. 12, 26. Sept. Νεεμίας. Comp. אַרְשָּׁהָא .— Different are b) Neh. 3, 16. c) Ezra 2, 2. Neh. 7, 7.

נְחֲטֶּנְי (compassionate, r. נְחֲטֶנִי (Mahamani, pr. n. m. Neh. 7, 7.

i. q. נְּדְוֹכֶּהְ i. q. נַּדְוֹכֶּהְ, we, found only Gen. 42, 11. Ex. 16, 7. 8. Num. 32, 32. 2 Sam. 17, 12. Lam. 3, 42.

סְּקָּטְ i. q. Chald. מָּקָט brass, see in

י לְחֵץ i. q. לְחֵץ, to urge, to press, see under the letter שׁ. Part. pass. אָהַין urged, i. e. urgent, pressing, 1 Sam. 21, 9.—Arab. בֹּשׁׁ id.

אין סחסת onomatopoetic root, Arab. אין אין onomatopoetic root, Arab. אין אין onomatopoetic root, Arab. אין אין onomatopoetic root, Arab. אין onomatopoetic

m. Job 39, 20, and הַחָרַ f. Jer. 8, 16, a snorting, e. g. of a horse.

2 Sam. 23, 37, and נְחַרֵי 1 Chr. 11, 37 (snorer, r. יָחָר) Naharai, pr. n. m.

* I. VII in Kal not used, an onomaopoetic root, i. q. vii, expressing a low

56*

hissing sound, to hiss, to whisper, espea of the whispering or muttering of sorcerers, see שַּׁיִלְּטְׁ Pi. Ps. 58, 6. Comp. Zab.

Lowhisper, see Cod. Nas. III. p. 88, line 16. 18. Syr. לעם to practise enchantments.

כחמו

PIEL THE, fut. THE, to take auguries, to practise divination, to divine, Lev. 19, 26. Deut. 18, 10. 2 K. 17, 17. 21. 6.

—Some here understand oppuration of divination by serpents, as if denom. from the control is see Bochart Hieroz. T. I. p. 21.—Hence

Deriv. שַׁחַים, מַחָשׁ, pr. n. וְנִשׁמֹן.

* II. שַּׁחַים a root assumed to furnish an etymology for הַשְּׁחְ brass; perh. to be bright, corresponding to שְשַׁהָ. But the Semitic languages afford no trace of such a usage.

שׁרָיִי m. (r. שַּׁרָיָי I) 1. incantation, enchantment, Num. 23, 23.

2. augury, omen. which one takes. Num. 24, 1; comp. 23, 3. 15.

called from its hissing, Gen. 49, 17. Ex. 4. 3. 7, 15. Deut. 8, 15. Ps. 58, 5. al. Frequent mention is made of its deadly bite, Num. 21, 17 sq. Am. 5, 19. 9. 3. Ecc. 10, 11. Prov. 23, 22; also of its cunning, Gen. 3. 1 sq. comp. Matt. 10, 16, and Bochart Hieroz. III. p. 246 Lips.—Put for the constellation of the serpent or dragon in the northern quarter of the heavens, Job

26, 13. Arab. حُبُة.

2. Nahash. pr. n. a) A place otherwise unknown 1 Chr. 4, 12. b) A king of the Ammonites 1 Sam. 11, 1. 2 Sam. 10, 2. c) 2 Sam. 17, 27. d) 2 Sam. 17, 25.

كاري Chald. m. brass, copper, Dan. 2, 32. 45. 4, 20. al. Syr. السمار Heb. חשות.

קישור (enchanter, r. בּיִישׁ I) Nahshon, pr. n. of a son of Amminadab, Ex. 6, 23. Num. 1, 7. Ruth 4, 20.

רְּחְשֶׁהְ (r. שָׁהָה II) comm. gend. m. Ez. 1, 7 Dan. 10, 6, f. 1 Chr. 18, 8; c. suff. הְּשְׁהְהָ Ez. 16, 36, הַּשְׁהָדְ Lam. 3, 7; ual יְהַשְּׁהָרָם.

1. brass, zalxós, pr. copper, mostly as hardened and tempered, and so used for arms and other implements, Gen. 4, 22. Ex. 26, 11. 37. al. sæpe. Metaph. Jer. 6, 28 brass and iron are they all, i. e. base, vile, of less precious metal.—Syr. and Chald. id.

2. Any thing made of brass or copper, e. g. a) money, brass or copper coin, Ez. 16, 36 מְּחָשִׁהְּ , Vulg. quia effusum est æs tuum. b) a chain, fetter, of brass or copper, Lam. 3, 7. So dual מְּחָשֵׁהִים fetters Judg. 16, 21. 2 Sam. 3, 34. 2 K. 25, 7. Jer. 39, 7. 52, 11.

প্রকৃতি (brass) Nehushta, pr. n. f. of the mother of king Jehoiachin, 2 K. 24, 8.

ה m. (from רְּשֶׁהְאָן and the ending יְּבְיּיִ Nehushtan, i. e. the brazen serpent, erected by Moses, and broken in lieces by Hezekiah because the Israelites made of it an idol and worshipped it under this name, 2 K. 18, 4.

יְנִתְּת Ps. 38, 3, and רְנָתִּת * Ps. 38, 3 Prov. 17, 10, to go or come down, to descend, a root common in Aramæan, i. q. Heb. בְחוּת; so Chald. בְחוּת, fut. בְחוּת, Syr. fut. آسف . In O. T. only poetic; perhaps denom. from the noun pm (r. תַּשׁ), the ה passing over into a radical.-שר־רַחָח עלרנו 13 uho will come down against us? sc. to attack us. Ps. 38,3 וַמְנְחֵת עָלֵר יְדַף and thy hand cometh down upon me in chastisement. Plur. אחד, Job 21, 13, for אחד, Dag. euphon. comp. Lehrg. p. 85. Trop. Prov. 17, 10 reproof goeth down פתח וּצֶּרֶח בְמֵבִין (sinketh deep) into the mind of the wise, comp. 18, 8. 26, 22. The form non is penacute, comp. Lehrg. § 51. 1. n. 1.

Niph. יבִּירוּשָּׁרְהְ i.q. Kal, Ps. 38, 3 בִּי i.q. Kal, Ps. 38, 3 בִּירוּשְּׁרַהְּ בִּי for thine arrows come down upon me, pierce me.

PIEL TIP: to press down, e.g. a bow i. e. to bend, Ps. 18, 35; furrows, i. e. to level, spoken of rain Ps. 65, 11.

Hiph. to lead down. i. q. דוריד. Im per. Joel 4, 11 קיבות רָי נמוֹרָיף ther lead down, Jehovah, thy warriors, comp. v. 2. Others: prostrate, but con trary to the parallelism.

Deriv. נְחָמִים.

Chald. to come down, to descend, part. חוף Dan. 4, 10. 20.

APH. fut. חַרַר, imp. חַרָּאַ, part. חַרַיִּים, 1. to bring down or away, Ezra 5, 15. 2. to lay down, to deposit, for safekeeping, Engl. to lay up, Ezra 6, 1.5.

Hope. Print after the Heb. to be brought down, to be deposed, Dan. 5, 20.

החום f. (r. המים) as החום from המים.

1. a letting down, e. g. of the arm for punishment, Is. 30, 30, comp. v. 32.

Concr. that which is let down, set on upon a table; Job 36, 16 מַחַר שָׁלְחָנֶה the food of thy table.

2. rest, quiet, Is. 30, 15. Job 17, 16. Prov. 29, 9. Ecc. 6, 5. Acc. as adv. Ecc. 4, 6 בְּקְ נֵקְתְּקְ a handful with quietness.

3. Nahath, pr. n. see min.

adj. plur. (r. כָּחָתִים) coming down, descending, Dag. euphon. 2 K. 6, 9.

* הַטְן fut. השָּר, apoc. בּדָ, בּהַ, conv.

1. to stretch out, to extend, Arab. نط extendit fila. Kindred roots are no, תק, חקל, q. v.—Spec. a) to stretch out. to extend, e.g. the hand Ex. 8, 2. 13. 10, 12. 21; the hand with a spear Josh. 8, 26, and ellipt. v. 18; often of the hand of God in threat Jer. 51, 25. Ez. 6, 14. 14, 9. 13. Is. 5, 25; or of man as if to assail God, Job 15, 25. So a measuring line, c. >>, to stretch the line upon any thing Job 38, 5. Is. 44, 13 Lam. 2, 8. Also to stretch out in length, to elongate; Is. 3, 16 נכדיות ברון see in גרון. Ps. 102, 12 צל נטור a lengthened shadow, i. e. lengthened in the declining sun, at the approach of evening; comp. 109, 23. b) to stretch, to spread out, to expand, e.g. a tent Gen. 12. 8. 26, 25; the heavens Is. 40, 22 בַּוֹם מַבְּיֹם הַ חַנוֹנָת who spreadeth out the heavens as a cur

2. to incline, to bow, i. e. to make tend downwards; e. g. the shoulder for bearing Gen. 49, 15; the feet for a fall Ps. 17, 11 (comp. 73, 2); the mind Ps. 119, 112; the heavens, spoken of God, Ps. 18, 10. Part. pass. Ps. 62, 4 קרר בפרי p a wall inclining, leaning ready to fall.—Intrans. of feet inclining to a fall Ps. 73, 2; the declining day Judg. 19, 8; the shadow on a dial moving downwards 2 K. 20, 10.

3. to turn, to turn away, to deflect. i. e. to make tend to one side; Is. 66, 12 lo, I will turn peace upon her like a river, i. e. as a stream is turned in its course. Gen. 39, 21 מַבְּיִדְּ מִבְּיִר מְבָּיִר מְבָּיִר מְבָּיִר מְבָּיִר מִבְּיִר מְבִּיר מִבְּיר מִבְּיִר מְבִּיר מִבְּיר מִבְּיי מִבְּיי מִבְּיי מִבְּיי מִבְּיי מִבְּיי מִבְּיי מִבְּי מִבְיי מְבְּיי מִבְּי מִבְּיי מְבְּיִּי מְבְּיִי מְבְּיִי מְבְּיִּי מִּיְי מְבְיּי מִבְּי מִבְּי מִבְּי מִבְּי מִבְּי מִבְּיי מִבְּי מִבְּי מִבְּי מִבְּי מְבְּי מִבְּי מִבְּי מִבְּי מְבְּי מְבְּי מְבְּי מְבְיּי מְבְיּי מְבְיּי מְבְיּי מְבְּי מִבְּי מְבְּי מְבְיּי מְבְּי מְבְּי מְבְּי מְבְּי מְבְּי מְבְּי מְבְּי מְבְּי מְבְיי מְבְּי מְבְּיי מְבְּי מְבְּיי מְבְּי מְבְּי מְבְּי מְבְּי מְבְּי מְבְּיי מְבְּי מְבְיי מְבְּי מְבְּי מְבְּי מְבְּי מְבְּיּי מְבְּיּי מְבְּי מְבְּי מְ

4. to go away, to go, 1 Sam. 14, 7.

NIPH. pass. of Kal no. 1, to be stretched, extended, as a measuring line Zech. 1, 16; of a stream, to spread itself out Num. 24, 6; of evening shadows, to be lengthened. Jer. 6, 4; comp. Virg. Ecl. 1. 84.

HIPH. TUM, fut. TUM, apoc. 1 pers. UN Hos. 11, 4, in pause UN Job 23, 11, UN Jer. 15. 6; 2 pers. UM Ps. 27, 9. 141, 4; 3d pers. UM 2 Sam. 19, 15; imp. apoc. UM Ps. 17, 6.

1. i. q. Kal no. 1, but less usual, to stretch out, to extend: a) E. g. the hand Is. 31, 3. Jer. 6, 12. 15, 6; the limbs upon a couch or bed Am. 2, 8. b) As a tent 2 Sam. 16, 22. Is. 54, 2; sackcloth 2 Sam. 21, 10.

2. to incline downwards, to bow, to depress, Gen. 24, 14; the heavens, spoken f God, Ps. 144. 5. Spec. the ear in orser to listen, Jer. 7, 24. 26. 11, 8; with b to any one Ps. 17, 6. 116, 2. Prov. 4 20. 5, 1. al.

3. to turn, to turn away, to deflect, sc. towards one side, i. q. Kal no. 3. Num. 22, 23. 2 Sam. 3, 27. Metaph. Job 36, 18 a great ransom cannot turn thee away, sc. from the divine punishment, so at to avoid it.—Spec.

a) 'הַשְּהְ לֵב ה to turn the heart of any one, 2 Sam. 19, 15; with ז to any thing Prov. 21. 1; אָל Ps. 119, 37; ז 141, 4; אַרָּרָרָּ 1 K. 11, 2. 3. 4. In a bad sense, to turn away, to seduce any one, Prov. 7, 21. Is. 44, 20.—Also הַּבּרָר לְבֵּר אָל to incline one's heart to. Josh. 24, 23. 1 K. 8, 58; to wisdom Prov. 2, 2.

b) ' פֿל מּ װְפֶּדְ נָס to turn favour upon any one. to procure favour for him, Ezra 7, 28. 9. 9. Comp. Kal Gen. 39, 21.

e) בּשְׁשֵׁהְ הַשְּׁהְ 1 Sam. 8, 3, to turn aside right, to percert justice, right being compared to a straight path from which it is wrong to turn away on either side. Hence, to pervert the ways of justice Prov. 17, 23. With genit. 'D בַשְּׁמְ הַשְׁהְ הַיִּ חְׁנִיהְ to pervert or wrest the right of any one, spoken of a judge, Ex. 23, 6. Deut. 27, 19. Lam. 3, 35; and, in the same sense, to pervert the way i. e. the right of any one, Am. 2, 7. Acc. impl. Ex. 23, 2.

d) to turn away, to thrust out sc. from a way, Joh 24, 4 they turn the needy out of the way. Hence metaph. of the way of right and justice (comp. in lett. c.) Is. 10, 2; and so without mention of a way, Is. 29, 21. Am. 5, 12. Prov. 18, 5.

e) to turn away any thing from a person, to avert, e. g. good Jer. 5, 25.

f) to turn away a suppliant, to repulse, Ps. 27, 9.

g) Intrans. to turn aside, to decline from a way, to swerve, c. 72 Is. 30, 11. Job 23, 11. With acc. of place whither, Ps. 125, 5.

Deriv. ບລູ (ຕອຸລຸ), ຕອຸລຸ, ຕອຸລຸ, ຕອຸລຸ or ຕອຸລຸ, and pr. n. ຕອຸລຸ.

m. verbal adj. (r. נְיֵיל) laden בְּיִיל Zeph. 1, 11.

נִיםְנִים see . נִיםִיעַ.

f. plur. (r. מְּשֵׁר) drops, pendants for the ears, ear-drops, especially of pearls, Judg. 8, 26. In. 3, 19. Arab.

of ear-pendant, from oraláto to drop, distil.

קרשורו f. plur. tendrils, twigs, Is. 18, 5. Jer. 5. 10. 48, 32. R. נָטָשׁ, see Niph. Is. 16, 8.

ים (לנול fut. לים לים לים ווי 1. to take up, to lift up. Chald. id. Syr. ים to be heavy, from the idea of lifting. Kindred roots are אַבָּה, חַבָּה, comp. Sanscr. tul, i. q. Lat. tollere.—Is. 40, 15 אִרָּה בַּבָּר ִישׁוֹל he taketh up the isles as dust, as an atom.

2. to lay upon, to impose upon any one, c. בְּלֵיךְ Sam. 24. 12 בְּלֵיךְ לְּשָׁלֵי בְּלִיךְ three things I lay upon thee, i. e. propose to thee; comp. the parallel passage in 1 Chr. 21, 10 where it is בְּלֵיךְ Jer. 21, and in the same sense בְּתֵוֹ לְּלֶּרֶר Jer. 21, 8.—Lam. 3, 28 מֵי נְטֵל עָלֶרְר for God hath laid upon him sc. calamity.

Piel i. q. Kal no. 1. Is. 63, 9. Deriv. נְמֵיל, נְמֵיל.

Chald. to lift up, Dan. 4, 31. Præt. pass. Dan. 7, 4.

נְטֶל m. (r. נְטֵל) a burden, load, Prov. 27, 3.

י דְשַׁר, inf. יְשַׁר, and יְשַׁר, pr. to set upright, to fix in the ground. Kindr. are אַב, to set, בָּצַר, Hiph. בְּצַר, וֹנְצֵר (נְצֵר comp. Sanscr. dha, Gr. בּוֹטַחְוּנ.—Spec.

1. to plant, as a tree, garden, vineyard, Gen. 2, 8. 9, 20. Lev. 19, 23. Num. 24, 6. al. So God is said to plant the foresttrees Num. 24, 6. Ps. 104, 16. The place where is put with בְּל Jer. 32, 41; בל Am. 9, 15; in acc. to plant a field, etc. Ez. 36, 36. Hence with two acc. to plant a garden, etc. with any thing, Is. 5, 2. Jer. 2, 21.—Trop. a) to plant a people, i. e. to assign them a fixed and permanent residence; comp. in Engl. 'to plant a colony; Am. 9, 15. Jer. 24, 6 I will plant them, I will not pluck them up. 32, 41. Ps. 44, 3. Ex. 15, 17. 2 Sam. 7, 10. al. Comp. opp. לַחָל , also מַשָּׁע and דַּחָד Ezra b) Ps. 94, 9 God who planted the zar, i. e. created, formed it.

2. to fix. to fasten, as a nail, Ecc. 12, 11. Comp in Engl. 'to plant a nail.'

3. to plant, i. e. to pitch a tent, Dan. 1 45, and so of the tent of the heavens

Is. 51, 16; to set up an image Deut. 16 21.

NIPH. to be planted, metaph. Is. 40, 24 Deriv. 392 and the two following.

יַטְע m. in pause נָטֵד, constr. נְטֵד Is. 5 7, c. suff. נִטְבִּים; plur. נָטְבִּים.

1. a planting, i. e. what is planted Is. 17, 11.

2. a plant, sc. recently planted, Job 19, 9. Sept. well reógutor.

3. a plantation, place planted, Is. 5, 7. 17, 10. 1 Chr. 4, 23.

קטעים m. plur. (r. נָפֵל plants, Ps. 144, 12.

* 되므: fut. 되할?, to drop, to fall in نطف Aram. and Arab. نطف id. Eth. 3MA stillavit, and 3MA percolavit, which comes from the idea stillare. The primary syllable and is onematopoetic, as in Engl. and Germ. with r inserted, to drop, tropfen. Metaph. of discourse; Job 29, 22 my speech distilled upon them, was grateful to them as the rain.-Often trans. like Engl. to drop, with acc. to drop or distil any thing, to let fall in drops, comp. נול no. 1. הלה no. 1. no. 3. Joel 4, 18 יְשָׁבַּוּ הַדְּרִים עֲסִרם the mountains drop down new wine. Cant. 5, 5. 13. Judg. 5, 4; acc. impl. Ps. 68, 9. נפת שפנה שפחותיה Trop. Cant. 4, 11 thy lips distil honey. Prov. 5, 3.—In a similar manner the Arabs transfer the idea of watering, irrigating, to flowing and pleasing discourse; comp. (e) and other synonymous verbs.

HIPH. to let fall in drops, to drop, c. acc. Am. 9, 13. Spec. of discourse, and the accus. being omitted, simply to speak, to prophesy, Mic. 2, 6. 11. Ez. 21, 2. 7 [20, 46. 21, 2]. Am. 7, 16. Comp. \$\frac{1}{2}\$; \$\f

Deriv. נְּטְּיִם , pr. n. הַטָּטָ, and the two following.

키약 m. 1. a drop, Job 36, 27.

2. An aromatic gum or resin, used for incense, so called from its flowing out in drops, distilling, Ex. 30, 34. Sept. σταπτη (from στάζω). i. e. either myrrh flowing spontaneously, Dioscor. 1. 74; or the resin of styrax (קבְּבֶּיִדְּ) used for incense, Salmas. Exerc. 1. 540. The lat ter is here to be understood. Fngl Vers. stacte.

רְלְּבֶּיהְ (distillation, r. מְּבֶּיהָ Netophah, r. n of a place not far from Bethlehem in Judea, Ezra 2, 22. Neh. 7, 26.—Hence the gentile n. יְבִּיהָר Netophathite 2 Sam. 23, 28. 29. 2 K. 25, 23. al.

לְשֵׁר, הְשֹּר, הְשֹּר, הְשֹּר, fut. יְכְשֹּר, And יִנְשִׁר Jer. 3, 5, to guard, to keep, i. q. יְצָב and also שָׁבָּ but usually poetic. Syr. Chald. and Arab. نطر id.—E. g. to keep a vineyard, Cant. 1, 6. 8, 11. 12.

2. Spec. to keep anger, to continue one's anger, the acc. being implied. Ps. 103, 9 לֹא לְצוֹלֶם רְשׁוֹר he will not keep his anger forever. Jer. 3, 5. 12; with of pers. Nah. 1, 2; ראב Lev. 19, 18. Comp. שַׁבֶּר Jer. 3, 5. Job 10, 14.

3. i. q. Arab. نظر, to keep watch, drawn from the notion of guarding; whence מְשָׁבָּים no. 2.

רְּמֵר Chald. to keep, to preserve, בְּלְבָּא in one's mind Dan. 7, 28; comp. Luke 2, 19.

* שַּׁשְׁ הַיִּמִישׁ fut. שֹּׁשִּׁי, שֹּׁוֹשׁי. 1. Pr. to pound, to beat, to smile; espec. to beat small, to break in pieces; whence also to thrust out, to cast off. to reject. This primary force of the syllable 20 is found in the monosyllable to pound. comp. Engl. to dash; and in the dissylto break, to break in pieces. לְּנִישׁ to hammer, Chald. to scatter, رطس to pound, to break in pieces, لطس to smite, שַׁשֵׁק Heb. and Chald. to break in pieces, in Chald. also to thrust out, to leave, to abandon, and Heb. ゼロン. Sept. φάσσω, αποτινάσσω, φήγνυμι, etc. Most lexicographers take the sense to leave as primitive; but against the analogy. Hence

a) to smile, in battle, comp. רְּבָּבֶּי . 1 Sam. 4, 2 מְּבֶּים הַּוֹּבְּילָהְים and the battle smote, i. e. the warriors on each side smote or thrust each other. Chald. well אָרְרָילים אָרָיִים יְרָבָא 'the men of war smote each other;' Vulg. more freely, but rightly as to the sense, inito certamine.

b) to cast out, and then to disperse, to scatter. Part. pass. 1 Sam. 30, 16 השור אריים בלישני לס, they were scattered upon the ground. Sept. διακεχυμένοι, Theodot. ἐσχορπισμένοι. See Niph.

c) to cast or thrust down, to let fall Num. 11, 31 a wind from the Lord brought quaits from the sea and let them fall (cast them down) by the camp; Sept. επίβαλεν. Εz. 31, 12 of a tree: strangers....have cut it off and cast it down; Sept. κατίβαλον. Εz. 29, 5. 32, 4. Hos. 12, 14 Ψίψι τος τος God will cast his (Ephraim's) blood upon him.

d) to thrust out. to cast off, to reject. α) As God his people, Judg. 6, 13 but now Jehovah hath rejected us (ਬੇਬ੍ਰੇਡ੍ਰ) and delivered us into the hands of the Midianites; Sept. έξερψιψεν, Theod ἀπώσατο. 1 Sam. 12, 22. 1 K. 8, 57. 2 K. 21, 14. Ps. 27, 9. 94, 14. Js. 2, 6. Jer. 7, 29. 12, 7. 23, 33. Once a sanctuary Ps. 78, 60; Sept. ἀπώσατο. β) Man is said to reject God; Deut. 32, 15 he rejected God his Creator. Jer. 15, 6. Also to reject the precepts of a parent; Prov. 1, 8 reject not the law of thy mother; Sept. μη ἀπώση. 6, 20. γ) to cast off care. business; 1 Sam. 10, 2 thy father hath cast off the matter of the asses, etc. Sept well, ὁ πατήρ σου ἀποτετίνακται τὸ ῥημο าณัท อัทพา.-In former editions I have given in the examples here cited in lett. d, the sense to forsake, to abandon; which is adopted by most modern interpreters, and is indeed in itself appropriate, and is sometimes admitted by the Vulg. Syr. and more rarely the Sept. But the stronger sense to cast off, to reject, is here admitted if not demanded, not only by the primary force of the root, and by the authority of the ancient versions; but also by passages like Jer. 7, 29. where נַטָשׁ corresponds to דְשַׁלִּיהָ; and Jer. 23, 39, where the words נָטָשׁ do not admit the sense to for sake.

e) to thrust out. to draw out a sword; part. pass. קבולים; Is. 21, 15 from the drawn sword and from the bent bow. So Targ. בַּא

f) With ½τ. to cast upon any one, i.e. to commit to any one; 1 Sam. 17, 20 and committed (τω) the flock to a keeper; Sept. ἀφῆκε τὰ πρόβαια φύλακι. 1 Sam. 17, 22. 28.

2. to let, to leave, from the sense of casting off; e. g. a) to leave, to let lie as a field untilled Ex. 23. 11. Neh. 10 32 [31]; strife Prov. 17, 14. So of debt

to remit, Neh.l.c. b) With acc. of pers. and inf. c. b, to leave to do any thing, i. e. to permit, to suffer; Gen. 31, 28 and hast not suffered me to kiss (מֹצֹים) my sons and my daughters.

Niph. 1. Pass. of Kal no. 1, to be broken in pieces; Is. 33, 22 thy tacklings are broken in pieces (των), they strengthen not the mast; Sept. έψψαγησαν, Symm. έξεψψη.

2. Pass. of Kal no. 1. b, to be dispersed, scattered; hence of a multitude, to spread themselves; so the branches of a vine Is. 16, 8; an army Judg. 15, 9 where Sept. esemplarar. 2 Sam. 5, 18. 22.

3. Pass. of Kal no. 1. c, to be cast down to be prostrated; Am. 5, 2 the virgin of Israel... is cast down prostrate upon her land; Vulg. projecta est in terram suam.

PUAL pass. of Kal no. 1. c, to be cast down, destroyed, Is. 32. 14.—Others, to be forsaken; see in Kal 1. d.

Deriv. נָטִרשׁרח.

י a word of doubtful authority, which the Heb. intpp. regard as for בְּיִלְּחָם (r. נְיָּהִיה), Ez. 27, 32 בְּיִרְּחָם in their wailing, according to the Masora. But 11 Mss. and several printed editions, Sept. (and Arab.) Theodot. and Syr. exhibit the reading בְּיֵרְהַם their sons, which is better; comp. Ez. 32, 16. 2 Sam. 1, 18.

mid. Ye, to be raw, uncooked, as flesh; II, IV, to be not well cooked; نوع raw, half-cooked. Hence אז II.

וְרֵבֵּר (perh. fruit-bearer, r. כּבּב (perh. n. m. Neh. 10, 20.

יר (רוּ (דּרּ m. (ר. יוֹד m. (ר. יוֹד m. (ר. יוֹד m. פֿיד my lip-condolence, i. e. empty, insincere; see שָּׁבֶּים.

ה (ר. דְּדָה, for הְּהָה, see Lehrg. b. 145) aromination, uncleanness, Lam. l, 8. i. q. ביד v. 17.—Others a wandering, from the root.

קרוות, also Cheth. קרוות (hao.ations Naioth, pr. n. of a place near Ramah, 1 Sam. 19. 18. 19. 22. 23. 20, 1. R

m. (r. מַּנְּיִם m. (r. מַנְּיִם) pr. rest, acquiescence, مَيْنُونَةً , دَامَ . from r. وَيُنُومَةً from r. باري, De Sacy Gram. Arabe, I. p. 561. Then, sweetness, pleasantness, delight, like the Lat. acquiescere in ali qua re sor delectari, Syr. عام عام qua delectatus est aliqua re, Barhebr. p. 221, deliciæ, ibid. p. 38, Talmud. ניתא 75 placetne tibi?—Found only in the phrase ריח ניחה an odour of delight, i. e. pleasant odour, sweet savour; Gen. 8, 21 הַוֹּיִחַת הַיִּרָת מָּאַר־רָיִם and God smelled the pleasant odour. Lev. 2, 12. 26, 31. Ez. 6, 13. 20, 41. To the Mosaic precepts concerning sacrifices is very often added the phrase בֵּרַחַ־נִירֹתַ a sweet odour to Jehovah Lev. 1, 9. 13. 17. 2, 2. 9. 3, 5. 6, 14. Num. 15, 7 sq. 28, 8; also לביח ניתת אשה ליחות Num. 28, 6. 13. 29, 6. al. Plur. Ez. 20, 28.— Hence

רְידוֹיִדין Chald. m. plur. from the Heb. usage in the preceding article, omitting בְּיִהַ, sweet odours, incense, Dan. 2, 46. Ezra 6, 10.

?ה. (r. כור, progeny, offspring, al ways coupled with נבר, Gen. 21, 23. Job 18, 19. Is. 14, 22.

pr. n. Nineveh, the ancient capi tal of Assyria, situated on the eastern bank of the Tigris opposite to where Mosul now stands upon the western bank, Gen. 10, 11. 12. Is. 37, 37. Nah. 2, 9. Jon. 1, 2. 3, 3. al. By the Greeks and Romans it was usually called Nivos, Ninus, after the name of its founder, Hdot. 1. 193. ib. 2. 101. Diod. Sic. 2. 3. In Ammianus however. Nineve, 23. 6. In respect to its site, see the discussion of Bochart, Phaleg lib. 4. cap. 20; also Niebuhr Reisebeschr. II. p. 353, 368 and Tab. 46. C. J. Rich Residence in Koordistan, and on the site of ancien Nineveh, II. p. 29 sq.

Jer. 48, 44 Cheth. i. q. Di in Keri fleeing, i. e. pass. made to flee, fugitive

וֹיְסְ m. Nisan, the first month of the Hebrews, Neh. 2, 1. Esth. 3, 7; called

In the Pentateuch אַדְּיִבּ קְּאָבִידּ q. v. Syr. Chald. and Arab. id.—The name יְרִיבָּן Semitic, would seem to be for יְרַבְּי, i. e. month of flowers, from יְרַ a flower. But Bensey with probability refers it to a Persian origin, from Zend. narapan new day; made up of nar new, and apan i. q. Sanser. ahan day; die Monathsnamen p. 131 sq.

ירצוֹץ m. a spark, once Is. 1, 31. Talmud. id. R. אָבָּי, after the form פְּנִינוֹרְ

נֵר see לֵרֶר,

ל"ר to break up with the plough, to till, Hos. 10, 12. Jer. 4, 3. This root has prob. sprung from Hiph. of the verb כיים, comp. Ewald's Gramm. § 235; and signifies pr. to make glisten.

Deriv. מנור II, מנור .

II. לָּדֶר m. (נִיר קוֹ) fallow ground, a field recently broken up, Prov. 13, 23. Jer. 4, 3. Hos. 10, 12.

* الله to beat, to smite, i. q. الله id.

Niph. to be beaten; Job 30, 8 יְבְּאָר they are beaten from the land, driven out with blows.

Deriv. the three following.

קָּבָּאִים m. plur. נְּבָאִים smitten, trop. afflicted, Is. 16, 7.

מלא) adj. (r. אָבֶּי) afflicted; fem. רְּיִּדְיּ מְבְּיִים a smitten spirit. afflicted mind, Prov. 15, 13. 17, 22. 18, 14. Comp. רְּבָיוֹ

הלאן? f. (for המשלים, r. מלאר) Gen. 37. 25. 43. 11, strictly infin. after the form המלאף, האושף, האושף; pr. contusion, a breaking in pieces. Hence aromatic powder, and then this general name seems to have been transferred to some certain kind of spice or aromatic substance. Sept. **Pulapa*, Aqu. στύφεξ, Vulg. styrax.*

Arab. الكناة is i. q. يكناة g m, gum tragacanth.-Here seems also to belong the phrase לכח נכחוד 2 K. 20, 13. Is. 39, 2, which literally perhaps may be rendered his spicery-house, as Aqu. Symm. Vulg. but more correctly as to the sense, treasury, store-house, as Chald. Syr. Saad. and Arabs Polygl. (also Is. l. c. for Gr. regw3a.) In this house there seems to have been laid up, as is said immediately after, "silver, and gold, and spices, and precious ointments;" so that it took its name from the latter rather than from the former. Less probable is the suggestion of Lorsbach, that הי is a deponere, نگاهیدن custodia: Jenaische Lit. Zeit. 1815, no. 59.

* 723 obsol. root, whence

NIPH. pass. of Hiph. to be smitten, slain, once 2 Sam. 11, 15.

PUAL pass. to be smitten, e. g. grain Ex. 9, 31. 32. But Hoph. is far more usual, q. v.

HIPH. הְּבֶּר, 2 pers. הָבּר, but 1 pers. הַבְּרּחָר and with suff. הַבּרִּחָר 1 Sam. 17, 46, הְבָּרִחָר Is. 60. 10; infin. הַבְּרַחָר absol. הַבָּרַח Deut. 13, 16; imp. הַבָּח Ez. 6, 11, apoc. הְבָּרָּ fut. conv. רַבָּבָּח oftener.

- 1. to strike, to smite, Gr. πλήσσω, e. g. a) With blows, as with a rod, with acc. of pers. and 3 of instrum. Num. 22, 23. 27; with the fist or a stone in the hand Ex. 21, 18; instrum. impl. Ex. 2, 11. 13. 1 K. 20, 35. 37. Deut. 25, 3 forty times he may strike him, i. e. give him forty blows or stripes; hence to chastise Jer. 2, 30. Neh. 13, 25. Also to smite the cheek, to buffet, Job 16, 10, comp. Mic. 4, 14. 1 K. 22, 24; a rock, acc. Ps. 78. 20; with z to smite upon the rock Ex. 17, 6; to smite the water with a cloak 2 K. 2, 8. With פַּר, מָר, to smite out of one's hand Ez. 39, 3; c. acc. to smite out an eye Ex. 21, 26.
- b) With any thing sharp or pointed, to smite, to thrust, e. g. with the horn Dan. 8, 7; a flesh-hook 1 Sam. 2, 14; a spear 2 Sam. 2, 23. 4, 6. 20, 10, c. acc. 2 Sam. 3, 27. In a weaker sense, to smite as a worm a plant, to puncture Jon. 4, 7; the rays of the sun, comp. Engl. stroke of the sun, with acc. of pers. Is. 49. 10; also of the moon Ps. 121, 6, i. e. to the moon is ascribed the effect of the nocturnal cold, comp. Gen. 31, 40. Hos. 9, 16. So Arab. to smite, to sting as a scorpion; also mid. Kesri to be cold, chilled.
- c) With any thing thrown, to smite, to hit; as with a stone from a sling 1 Sam. 17, 49.50, comp. 2 K. 3, 25; or an arrow 1 K. 22, 34. 2 K. 9, 24.

- bb) 1 Sam. 24, 6 iris iris and David's heart smote him, i. e. as in common Engl. 'beat against his ribs.' 2 Sam. 24. 10. Comp. Æsch. Prom. 887 κουδία φύβω φοέτα λακτίζει.
 - cc) Often of Jehovah or his messen-

gers. who are said to smite a person of people or land with disease or plagues, i. e. to inflict a plague upon them, comp. בַּבֶּבְ, בַּבֶּבְ, E. g. בְּבֶּבְ, to smite with blindness Gen. 19, 11. 2 K. 6, 18; pestilence Num. 14, 12; hæmorrhoids 1 Sam. 5, 6; comp. Zech. 12, 4. Am. 4, 9. Hagg. 2, 17. Also to smite a land with destruction, with two acc. Mal. 3, 24; and impl. Is. 5, 25. Ex. 7, 25 after Jehovah had smitten the river, i. e. had turned it into blood, comp. v. 20. So Ex. 8, 13. Zech. 10, 11. Is. 11, 15.

- dd) יוקרו לי strike roots into the ground, to shoot forth roots, Hos. 14. 6. Comp. ביל Jer. 17. 8.
- 2. In a stronger sense: a) to smite in pieces, to destroy. Ex. 9, 25 and the hail smote all that was in the field. Ps. 3, 8 thou hast smitten all my enemies at to the jaw-bone, a figure drawn from wild beasts. So houses, Am. 3, 15; two acc. Am. 6, 11.
- b) to smite or thrust through, comp. no. 1. b; e. g. with a spear 1 Sam. 19, 10. 18, 11. 26, 8.
- c) to smite down, to overturn, to overthrow, as a tent Judg. 7, 13. 1 Chr. 4. 41. 2 Chr. 14, 14. Prægn. Zech. 9, 4 הַּבְּים חַבְּים he doth overturn her rampart into the sea.
- d) to smite fatally, to kill, to slay, c. acc. Gen. 4, 15. Ex. 2, 12. Josh. 20, 5. 1 Sam. 17, 36. al. sæp. With בתרב לפר חרב Josh. 11, 10. Jer. 26, 23; oftener לפר Josh. 8, 24, 10, 39, Judg. 1, 25, 2 K. 10, 25. al. Coupled with חַפִּיּח, and then refers to the deadly blow, and the former to the actual death, 1 K. 16, 10. 2 Sam. 18, 15, 2 K. 15, 10, 30, Josh. 10, 26; also 2 K. 25. 25. With win added, to smite one as to his life. i. e. so as to touch his life, fatally, Gen 37, 21. Deut. 19, 6. 11. 27, 25. Jer. 40 14. 15; comp. Lev. 24, 18. So of God as smiting men, 2 Sam. 6, 7. Ps. 78, 51. 105, 36; of the angel of God 2 K. 19. 35. - Where only a part of a whole num ber are slain, this is marked by 30, Judg. 14, 19. 20, 45. Josh. 7. 5; or by partitive, 1 Sam. 18, 27. 6. 19. 2 Sam. 8, 5. Judg. 15, 15. So without an acc. of number, חַבָּה בָאֹרְבִים to smite of the enemies 2 Sam. 23. 10. 24. 17. 2 Chr. 28. 5 17. Num. 22, 6; and so 1 Sam. 18, 7 man

פּאֵיל בַּאָלְינִי 21, 12. 29, 5.—Spoken also of wild beasts. to slay, by tearing in pieces, 1 K. 20, 36. Jer. 5. 6.—Trop. to smite with the tongue, to bring into reproach and punishment by slanders, Jer. 18, 18.

3. In a weaker sense, to smite enemies is often simply to overcome them in battle, to vanquish, to put to flight, fully אור אחור Ps. 78, 66. So Gen. 14, 15 he smote them and pursued them unto Hobah. v. 5. 7. Num. 22, 6, see in Piel. Josh. 13, 12, Judg. 1, 5, 1 Sam. 13, 4, 2 Sam. 8, 1. 2. 3. 10. al. With an adjunct of distance, Gen. 14, 15. 2 Sam. 5, 25. Josh. 10, 10. 41; of time how long 1 Sam. 30, 17. 2 Sam. 23, 10; of numbers Judg. 1, 4. 3, 31. 1 Sam. 4, 2. Ps. 60, 2. Also to smite a city, to take it by storm, Josh. 7, 3, 10, 4, 1 Sam. 30, 1, 1 K, 15, 20. 2 K. 3, 19. al. But הַרָּר לְפִר חֲרָב is to slay the inhabitants of a city Judg. 20, 37; comp. no. 2. d.

Норн. прп and прип Ps. 102, 5.

- 1. Pass. of Hiph. no. 1, to be smitten, i. e. a) to be beaten Ex. 5. 14. 16. Num. 25, 14. b) to be smitten of God, with a plague, etc. 1 Sam. 5, 12. Is. 1, 5. 53, 4. Hos. 9, 16.—Ps. 102, 5 שַּבְּעָב רַיִּבְעָּט מַיִּבְּעָּי מַיִּבְעָּט מַיִּבְּעָּט מַיִּבְעָּט מַיִּבְעָּט מַיִּבְּעָּט מַיִּבְּעָּי מַיִּבְעָּט מַיִּבְּעָּט מַיִּבְּעָּט מַיִּבְּעָּט מַיִּבְּעָּי מַיִּבְעָּט מַיִּבְּעָּט מַיִּבְּעָּט מַיִּבְּעָּט מַיִּבְּעָּי מַיִּבְעָּע מַיִּבְּעָּע מַיִּבְּעָּי מַיִּבְעָּט מַיִּבְּעָּי מַיִּבְעָּט מַיִּבְּעָּי מַיִּבְעָּט מַיִּבְּעָּי מַיִּבְעָּט מַיִּבְעָּי מַיִּבְעָּי מַיִּבְעָּי מַיִּבְּעָּי מַיִּבְּעָּי מַיִּבְּעָּי מַיִּבְּעָּב מָּעָּי מַיִּבְּעָּי מַיִּבְּעָּי מַיִּבְעָּי מַיִּבְּעָּי מַיִּבְּעָּב מַיִּבְּעָּי מַיִּבְּעָּב מַיִּבְעָּב מַיִּבְּעָּב מַיִּבְּעָב מָּבְּעָב מָּבְּעָב מַיִּבְּעָּי מַיִּבְּעָי מַיִּבְּעָּי מַיִּבְּעָי מַיִּבְּעָּי מַיִּבְּעָי מַיּבְּעָּי מַיִּבְּעָּי מַיִּבְּעָּי מַיּבְּעָּי מַיּבְּעָּי מַיּבְּעָּי מַיּי מְיּבְּעָי מַיּבְּעָי מַיּבְּעָי מַיּבְּעָי מַיּיי מְיּיִי מְיּייי מַיּיי מַיּיי מַיּייי מַיּיי מַיּיי מַיּיי מַיּיי מִיּיי מַיּיי מַיּיי מַיּיי מַיּיי מַיּיי מִייּיי מִייּי מַיּי מַיּיי מַיּי מַיּי מַיּיי מִייּי מָיי מַיּיי מָייִי מְיּיי מָיִי מַיּי מָיִי מַיּי מַיּי מִיי מָיִי מְיּיי מְיִי מְיּי מְיִי מְיּיי מָיִי מְיִיי מָיִי מְיּי מְיִי מְיּי מְיִיי מְיִיי מְיִי מְייִייְייִי מְיּיי מְיּיי מְיּיי מְיּיי מְיִיי מְיּייי מְיִיי מְייי מְייי מְייִיי מְיייי מְיּיי מְייי מְייִי מְייי מְייי מְייי מְייי מְייי מְייי מְיייי מְייי מְייי מְייי מְייי מְייי מְייי מְייי מְייי מְייי מְיייי מְייי מְייי מְייי מְיייי מְייי מְייי
- 2. Pass. of Hiph. no. 2. a) to be smitten, slain, Num. 25, 14. 15. 18. Jer. 18, 21. b) Of a city. to be smitten, to be taken by storm, Ez. 33, 21. 40, 1.

Deriv. מְּבֶּח, and the two following.

adj. smitten, only in constr. הַבְּיִּכְּהַ smitten in the feet, lame, 2 Sam. 4, 4, 9, 3; הַבְּיִר רְגָּהַ רְצָּהְ הַ smitten in spirit, afflicted, contrite, Is. 66, 2.

m. (r. נְבָּה) only plur ברים Ps. 35. 15. smiling sc. with the tongue, i. e. railers. slanderers; comp. Jer. 18, 18.

and in pr. n. Necho, king of Egypt, son of Psammetichus, 2 K. 23. 29. 33. 2 Chr. 35, 20. 36. 4. Jer. 46, 2. According to Manetho in his book of dynasties, he was the sixth of the second Saltic dynasty, and was called Nerho II. to distinguish him from his grandfather of the like name; sec Jul. Afric. in Routh's Reliq. Sacr. II. p. 147. Herodotus calls him Nexúc, 2. 158, 159. ib. 4. 42. Sept. Nexuó. The etymology is unknown, but is doubtless to be sought

in the ancient Egyptian, see Thesau: p. 885.

* הבן obsol. root, pr. i. q. הבי to be in front, before the eyes. over against, (see הב),) to go straight forward.—Hence הבי, הבי, הבי,

יביל pr. subst. (r. רְבָּבוּי) 'the front, what is before the eyes;' but used only as a Preposition.

- 1. opposite to, over against, Ex. 26, 35. 40, 24. Josh. 18, 17. 1 K. 20, 29. al. 5 1135 id. Josh. 15, 7.
- 3. With Prefixes: a) אַל־כַּרוּ pr. towards the front' of any thing, i. e. towards Num. 19. 4.
- b) Γολλ α) Adv. 'to the front,' i. e. straight forwards. Prov. 4, 25. β) in front of, before Gen. 30, 38; whence γ) on account of, for, after a verb of interceding, Gen. 25, 21; Sept. περί. Comp. Germ. vor and far, the last of which has also a local sense.
- c) פַר כַּבָּח unto the front of, i. e. to the place over against, Judg. 19, 10. 20 43. Ez. 47, 20.

רֹבֶים c. suff. in the front; adv. in front of, over against, Ex. 14, 2. Ez. 46, 9. R. הַבָּי.

* לְבְלֵי to deceive, to deal fraudulently, part. מֹבֵל Mal. 1, 14. Syr. Chald. Sam.id Piel id. with לְ of pers. Num. 25, 18. Hithp. id. c. א Ps. 105, 25; and see

674

with acc. to act deceitfully with any one Gen. 37, 18.

Deriv. בַּלֵּר , בְּרַלֵּר, also

יַבְּלֶּי m. plur. c. suff. בְּלֵּיתָוּם, deceit, יְבְלֵּיתָוּם, Num. 25, 18.

* בַּלַלְ obsol. root, i q. מָנַלּ, q. v. to collect, to accumulate. Hence

ה plur. בְּכָּהִים goods, riches, wealth, a word of the later Hebrew, 2 Chr. 1, 11. 12. Ecc. 5, 18. 6, 2. Josh. 22 8. Syr. בַּבּבּב id.

לבסין Chald. m. plur. נְבְּטִּין id. goods, wealth; Ezra 6, 8. 7, 26 שְׁנָשׁ נְבְּטִין mulct of goods.

a) to be of acute intellect; contra b) not to know, not to understand, and hence to disallow, to reprobate; Conj. IV, not to know, to deny, to reject. See Thesaur. p. 886.

HIPH. יְּבֶּיר is most in use, and is of like signif. with יַרָּב.

1. Pr. to look upon, to behold; Gen. 31, 32 יְּבֶּי בְּּלְּהְ בָּּחְ פִּבְּיִר בְּּלְּהְ בָּחְ פִּבְּיִר behold for thyself what is with me. 37, 32. 38, 25. 26. Neh. 6, 12. Jer. 24, 5.—Spec. a) חַבְּיר to look upon the person of any one, to have respect of persons, to show partiality, i. q. בְּיִא שְׁבִּיר in בְּיָשׁא חֹס. 3. b. β; spoken of a judge, Deut. 1, 17. 16, 19. Prov. 24, 23. 28, 21; comp. Is. 3, 9. b) to look upon with kindness and favour, i. e. to care for, Ruth. 2, 10. 19. Ps. 142, 5; also to reverence as a god, to worship, Da. 11, 39.

2. to know by sight, to recognise a person or thing, Gen. 27, 23. 37, 33. 42, 7. 8. Ruth 3, 14. Judg. 18, 3. 1 Sam. 26, 17. Job. 2, 12. al. Also to acknowledge; Deut. 21, 17 he shall acknowledge the son of the hated as the first-born. 33, 19; with 7 Is. 61, 9; absol. 2 Sam. 3. 36.

3. to know, i. e. to be acquainted with, .. q. \$77 no. 4. Job 4, 16 but I knew not its form, i. e. was unacquainted with it. 7, 10. 24, 13. 17. 34, 25. Ps. 103, 16. Is. 63, 16.

4. to know, i. e. to have a knowledge of, i q. 577 no. 5, but rare and only in the ater books; inf. c. > Neh. 13, 24 they knew not how to speak the Jews' language. Ezra 3, 13.

PIEL 1. i. q. Hiph. no. 1. a, to leek upon, to regard with partiality; Job 34, 19 nor regardeth the rich more than the poor.—But contra

3. to feign not to know, to deny; Arab. Conj. IV, see above in Kal. Deut. 33, 27 בורים ובני lest their enemies should deny, and say, etc.

4. not to know, i. e. to reject; Arab. Conj. IV. Jer. 19, 4 they have forsaken me (מְדְבֵּיִר) and have rejected (מַדְבִּיר) this place. Prægn. 1 Sam. 23, 7 God hath rejected (and delivered) him unto my hand.

NIPH. 1. Pass. of Hiph. no. 2, to be known, recognised, Lam. 4, 8.

2. i. q. Hithp. no. 2, to feign, to dissemble, Prov. 26, 24.

HITHP. 1. Pass. of Hiph. no. 2, to be known, recognised, Prov. 20, 11.

2. not to let oneself be known, to feign, to dissemble, Gen. 42, 7. 1 K. 14, 5. 6.

Many attempts have been made to find some point or idea common to the two significations apparently so contrary as to know and not to know. Perh. the following order may afford light, viz. מָבֶר a) to look upon intently Hiph. no. 1, whence to recognise, to know, Hiph. no. 2-4. But as things unknown. new, unheard of, cause us to look intently upon them, to wonder, and admire, hence b) not to know, to be ignorant. Pi. no. 2, Arab. I, IV. Ett. **\%3\M\z** to admire, to wonder. Hence ¬⇒ strangeness, נְכְרֵי strange.—Again, as things known and familiar are pleasing, while those unknown and strange are displeasing and irksome, hence be disagreeable, irksome; whence 733, id. نچر , calamity, Arab. نچر

Deriv. מַּכֶּר, חַנְּבֶּר, and the three here following.

m. constr. אינים Deut. 31, 16, strangeness, foreignness, c. g. strange worship Neh. 13 30. בַּבַי a strange

קבֶּד Job S1, 3, also לְבָּד Ob. 12, a strange fate, calamity; see in r. יָבָר, id.

adj. (from נֶּכֶר with the ending יברים, plur. נָכְרִים; unknown, etrange, foreign : Chald. נוּכְרֵר, נָכְרֵר, Syr. آمونگ. Spoken: a) Of one from another land and people, איש נכרי a stranger, foreigner, Deut. 17, 15. Ezra 10, 2 sq. Deut. 14, 21. 1 K. 8, 41, 43; of a people Ex. 21, 8; a land Ex. 2, 22; a city Judg. 19, 12; a vine Jer. 2, 21; a garment Zeph. 1, 8. b) Of one from another family, a stranger, not of one's own household, Gen. 31, 15. Prov. 20, 16; יברי opp. to a son and legal heir Ecc. 6, 2. Fem. נכריה a strange woman, opp. to a wife, spoken usually in respect to illicit intercourse, and hence i. q. an adulteress, harlot, comp. חַיָּר, Prov. 5, 20. 7, 5. 23, 27; hence a strange tongue, i. e. the tongue of a strange woman, Prov. 6, 24. Of another's house Prov. 5, 10. With dat. Ps. 69, 9, comp. Job 19, 15. c) another, not oneself, Prov. 27, 2. d) strange, unheard of, exciting wonder, Is. 28, 21.

, אבי הפים, וכלת

* הליך a root found once in the Masoretic text, but doubtful, viz.

HIPH. Is. 33, 1 פֿרָרָה לְבְּוֹר רְבְּבְּרֹּךְ לְבְּוֹר רְבְבְּרִּרְ בְּבְּרֹר רְבְּבִּרְרְ לְבְּוֹר רְבְּבִּרְרְ לְבְּוֹר רְבְּבִּרְרְ לְבִּוֹר רְבְּבִּרְרְ לְבִּוֹר רְבְּבִּרְרְ לִבְּוֹר רְבְּבִּרְרְ לִבְּרִר נְבְּרִרְ לִבְּרִר נְבְּרִרְ לִבְּרִר (finishing) to plunder, thou shalt be plundered; so the Heb. intpp. by conjecture from the parallelism; taking רְבִּיבְּיִם as inf. Hiph. for רְבִּיבְּרָ, Dag. euphon. comp. Lehrg. p. 87.—A. Schultens compares Arab. ביי mid. Ye, to get, to acquire, Opp. min. p. 276. Comm. ad Job 15, 29; see examples in Thesaur.

But this idea does not suit the which obviously demands the sense of perfecting, finishing. It is better, therefore, with L. Cappell, Lewth Doederlein, and others, to read אָרָשׁבָּים, from r. רְּשָׁבֶּים; which verb elsewhere also corresponds to בּחַרַ, Dan. 9, 24. Is. 16, 4.—Another trace of this root is supposed to exist in the noun רְּשָׁבְיִים q. v. Job 15, 29; but the reading is there equally doubtful.

וֹתְבְּבִיי 1 Sam. 15, 9, the vile, the bad, spoken of flocks, i. q. בְּבִיה. Sept. חִינְשָּבּ μένον, Vulg. vile. The form is wholly anomalous; and arose perhaps out of the two readings בְּבִיה abstr. for concr. and בְּבִי which savours of a gloss; see Lehrg. p. 462, 463.

למדאל (perh. for קמואל day of God) Nemuel, pr. n. m. Num. 26, 9. Patronym. in -- ib. v. 12. See also קמואל.

קְּבֶּי, a spurious root, whence some derive the forms מָבִי, יְבִּיה, which belong to the root בְּבָיּה.

* בבל a root doubtful in the verb itself, since all the forms assigned to it ' may be, not to say ought to be, referred to מַלֵּל and פּלָל. From r. מוּל II, to cut off, to be cut off, comes the fut. רַבָּלּגּ, יַבַּלּ, see this root; and to Niph. of the same may be referred נְמַלְהֶם (for נָמַלֶּחָם) ye shall be cut off i. e. circumcised Gen. 17, 11, which is commonly taken as præt. to be circumcised.— To the root oundoubtedly belong præt. Niph. נמול i. q. נמול to be circumcised Gen. 17, 26. 27, part. נפלים 34. 22. Comp. בישׁב and בישׁב, היאשָב for היאשָב, and see the remarks under בישואות.-Still from a root of this form comes the noun

הָּנֶּכֶּלִים f. an ant, Prov. 6, 6, plur. נְּכֶּלִים ants Prov. 30, 25. Arab. ביביב Perhaps so called from its cropping off 1. e. consuming; or also from creeping, since Arab. ביב seems to have had this sense.

* منا معلم obsol. root. I. i. q. Arab. نَمْ to be spotted, speckled; Syr. نَعْدُ to variegate. Hence بود

II. i. q. Arab. *to be limpid*, pure as water; IV to find limpid and sweet water · see ייבורון.

m. (דָבֶּר n. (בָּבֶּר a panther, leopard, so called from his spots, Is. 11, 6. Jer. 5, 6. 13, 23. Hos. 13, 7; plur. אָבָּר Hab. 1, 8. Cant. 4, 8. Not improbably the tiger was also comprised under this name; as the Hebrews had no specific name for that animal. Syr. (בֹבֶּל, Arab. عُدُر, Eth. ١٩٥٢, Amhar. ١٠٠٢, id.

לְמֵל Chald. id. Dan. 7, 6.

קרר n. Nimrod, son of Cush, founder of the kingdom of Babylon and of the city Nineveh, Gen. 10, 8–12. Perh. identical with that ancient king whom the Greeks call Ninus, and make the founder of Nineveh. אָרָץ נִמְּרֹד i. e. Babylonia, Mic. 5, 5.—If the etymology be Semitic, this name may come from מָרַר to rebel, pr. 'a rebel.'

מון (ר. נְמֶרָת II) Nimrah, Nimrim, pr. n. see בֵּרִת נְמֶרָת in art. בַּרָת no. 12. cc.

נְּנְיָשָׁה (drawn out, saved, i. q. רְנְיָשָׁה Nimshi, pr. n. of the grandfather of Jehu 2 K. 9, 2; comp. 1 K. 19, 16.

Di m. (r. פֿסָי II) c. suff. יָסָּי, pr. something lifted up, a lofty signal. Syr. a sign, standard. Spec.

- a column or high pole, Num. 21,
 9.
- 2. standard or flag of a ship, Ez. 27, 7. Is. 33, 23.
- 3. a standard, signal, planted on a high mountain, chiefly on the irruption of an enemy, in order to point out to the people a place of rendezvous. Is. 5, 26. 11, 12. 18, 3. 62, 10. Jer. 4, 6. 21. Ps. 60, 6. Comp. Page no. 1. c. Curt. V. 2.
- 4. Metaph. a sign, token, sc. of admonition, Num. 26. 10.

קּסְבָּר (r. סְבֵּכ) pr. part. Niph. a turn, sourse of things, from God, 2 Chr. 10, 15.

- * 30] see 340, note.
- יה in Kal not used, pr. i.q. Arab. למיט to smell, then to try by the smell, to try. It differs therefore in its primary idea from נָּחַל to examine by the touch, to try by the touch-stone.

Piel נָסָ, fut יְנַפֶּיר, imp. כַּס Dan. 1,

1. to try, to prove any one, to put him to the test; 1 K. 10, 1 the gueen of Sheto prove him with לנפחו בחידות to prove him hard questions, i. e. to try the wisdom of Solomon. 2 Chr. 9, 1. Ecc. 2, 1. Dan. 1, 12. 14. Spec. a) God is said to tra or prove men, i. e. their virtue Ps. 26, 2: piety Deut. 13, 4; their faith and obedience Ex. 15, 25. 20, 17 [20]. 2 Chr. 32, 31. This is done by wonderful works Ex. 20, 17; by commands difficult to be executed Gen. 22, 1, comp. Ex. 16, 4; and by the infliction of calamities Deut. 8, 2. 16. 33, 8. Judg. 2, 22. 3, 1. 4. Comp. πειράζειν 🖪 Ν. Τ. Vice versa b) Men are said to prove or tempt God, by doubting, not confiding in his power and aid. Ex. 17. 2. Deut. 6, 16. Ps. 78, 18. 41, 56. Is. 7, 12 I will not ask, neither will I tempt Jehovah. Comp. Acts 5, 9. 15, 10. Chald. Syr. Sam. id.

2. to try, i. e. to make trial, to attempt, to prove; with acc. of thing, Job 4, 2 חַלְּבָּה רָבָר אַלֶּיך תְּלְבָּא יִבְּר בְּמִוּ בְּמִח one try a word with thee? wilt thou take it ill? Ecc. 7, 23. With inf. Deut. 4, 34. 28, 56. Absol. 1 Sam. 17, 39 קַרְילֹא נְפִירִוּר for I have not yet tried them. Judg. 6, 39.

Deriv. מְּמָה.

*חֹבֵין fut. הַּמֵּין, to pluck out, to tear away. Kindr. בְּמֵייַן. E. g. a person from his dwelling Ps. 52, 7; from his country i. e. to drive into exile Prov. 2. 22. Also a house, i. e. to destroy Prov. 15, 25. Like plants, men and houses are said to be planted and plucked up; comp. בַּמַיַּיָּ

NIPH. to be plucked up, i. e. driven out from a land, Deut. 28, 63.

Deriv. ⊓ອຸຮູ.

Plucked out, Ezra 6, 11.

קָּסְיּ m. (r. נְסָיּדְ I) 1. a libation, drink-offering, Deut. 32, 38.

- 2. a molten image, i. q. מְּשֶׁבֶּה, Dan. 11, 8.
- 3. one anointed, i. e. a prince consecrated by anointing, i. q. מְּיִבְיהָ, but more usual in poetry, Josh. 13, 21. Ps. 83, 12. Ez. 32, 30. Mic. 5, 4.
- * I. יְסְכּרּ, יְסְכּרּ, plur. יְסְכּרּ, to pour to pour out, Is. 29, 10. Kindr. is קּסָרּ.—Spec.

1. In honour of the deity, to make libation, σπίνδειν, Εχ. 30, 9. Hos. 9, 4. Hence Is. 30, 1 τρος του, σπίνδεσθαι σπονδήν, to pour out a libation, i. e. to make a lengue, which the ancients accompanied with libations. Comp. Gr. σπονδή libation and league, Lat. spondeo.

2. Of metal, to cast, to found, Is. 40, 19. 44, 10.

3. to anoint a king Ps. 2, 6. Comp. מסדה no. 3.

Niph. pass. of Kal no. 3, to be anointed Prov. 8, 23.

PIEL i. q. Kal no. 1, to make libation 1 Chr. 11, 18. Syr. Pa. id. In the parallel passage 2 Sam. 23, 16 is Hiph.

HIPH. id. to pour out libations, to make libation, Gen. 35, 14. Num. 28, 7. Jer. 7, 18. Ps. 16, 4. al.

HOPH. pass. to be poured out; impers. libation is made, Ex. 25, 29. 37, 16.

בָּטָר, וְמָירָ, I, מַפַּכָּח, בָּטָר,

- * וו. קְּבֶּן i. q. kindr. קְבָּק 1. to intertwine, to weave, to hedge sc. with woven work, i. q. Arab. ישים. Hence רְבָּפֶּבְּי
- 2. to cover, to protect, from the idea of surrounding with a hedge, Is. 25, 7; comp. nage II.

TOP Chald. to pour out, to make libation, chiefly in Pa. as Dan. 2, 46, where by zeugmait refers also to annua. Comp. Arab. نسك to sacrifice.

וְסְבֵּרחוֹן, chald. plur. c. suff. יְסְבֵּרחוֹן, libations, drink-offerings, Ezra 7, 17.

and נְּסֶבְּר I) in pause (קּבָּר , c. suff. נְסְבָּר ; plur. נְסָבָּר, constr. ; נְסָבָּר ;

1. a libation, drink-offering, Gen. 35, 14. Jer. 7, 18. al. קינוחון ניטף the meat-offering and the drink-offering Joel 1, 9. 13. 2, 14. Num. 15, 24.

2. a molten image, i. q. מַּסְבָּת, Is. 41, 29. 48, 5. Jer. 10, 14. 51, 17.

אָלָסְבָּן, see י. אוֹף Niph.

* I. סַבְּייּ i. q. סַבְּיִי, to pine away, to be sick. Syr. בּיִּ Ethpa. id. בְּיִבּי Sick. Comp. Heb. בּיִּגי .—Is. 10, 18 בּיִבְּיִים as the sick man pineth away.

* II. كُوَّ in Kal not used, prob. i. q. Arab. نَصُّ to kift up on high, so as to

make conspicuous; VIII to be high erect; a lofty throne.—Herce 52.

HITHFO. Zech. 9, 16 they shall be as in אַבְנֵי נָיָר מְּחְנוֹסְסוֹח עֵּל־אָּרְבֶּח נָיָר מְחָנוֹסְסוֹח עֵל־אָרְבָּח the stones of a diadem lifting themselves up in his land. [Ps. 60, 6 לְּחְקוֹנְסָׁם for lifting up, to be lifted up; others from r. יבוס q. v.—R.

* בְּׁלֶּבֶׁלְ, inf. יַּסִׁיְ, c. suff. בְּיֶּכְיּ, inf. יַּסִיְּ, c. suff. בְּיֶּכְיּ, Gen. 11, 2; imp. plur. יַּסְיּגּ

- 1. Pr. i. q. Arab. to pull up, to pluck or tear up or out, (kindr. nop.,) e. g. a peg or pin from the wall Judg. 16, 14; the posts of a gate v. 3; oftener the tent-pins or stakes in order to take down a tent for moving, Is. 33, 20. Hence
- 2. to break up a camp, or as in vulgar Engl. to pull up stakes, i. e. to remove, espec. of a nomadic encampment Gen. 33, 12. 35, 21. 46, 1. Often with an adjunct of place whence, c. 72 Gen. 20, 1. 35, 16. Ex. 13, 20. Num. 10, 12; also of place whither, acc. and 7 local, Num. 11, 35. Deut. 2, 1. 10, 7. Said also of an army Ex. 14, 10. 2 K. 19, 8. 36. Jer. 4, 7; and trop. of the angel of God and pillar of smoke Ex. 14, 19; the sacred tabernacle Num. 1, 51. 2, 17; the ark 10, 35; the wind 11, 31.—Hence also

3. Genr. to remove, to journey, to migrate, Gen. 12. 9. Num. 10, 33. With dat. pleon. פֿגַּפּ לָבָּם Num. 14, 25. Deut. 1, 7. Of nomadic wanderings Jer. 31, 24. Zech. 10, 2.

4. to bend a bow, Arab. نزع; هوه يهم ; هو يهم no. 2.

Niph. to be torn away, e. g. the cords of a tent Job 4, 21, see under בָּחָב. Of a tent itself, Is. 38, 12.

Hiph. דְּפֶּרְצָ, fut. בְּפֶּרָצָ. 1. Causat. of Kal no. 2, to cause to break up, to make remove, Ex. 15, 22.

2. Causat. of Kal no. 3, to cause to de part, to cause to go forth, to lead out, Ps. 78, 52; poet. of a wind v. 26. Also of things, to put away, to set aside, 2 K. 4, 4.

3. to pluck up, to tear up, as a tree Job 19, 10; a vine Ps. 80, 9. So to get out stones, to quarry, Ecc. 10, 9. 1 K. 5, 31 [17].

Deriv. זַּסֶּע, זַסֶּע.

* PD; fut. pp; once Ps. 139, 8, to go up, to ascend. This root, so far as it can

be called one, is very common in Syriac and Chaldee, but only in fut. imp. inf. Kal, ز أَشَم ، and Aph ، مُكْسُم ، فَسُم ، تُسُم in the other forms, præt. and part. Pe. and conj. Ethp. the verb is used, so that in fact the first radical Nun nowhere appears. Indeed such a root in would seem never to have existed; and Castell was probably correct in his remark, (though censured for it by J. D. Michaelis, Lex. Syr. p. 600,) that por, and pan, and are contracted from אָסָלֶּק, רָסָלֶּק. See too Roediger ın Zeitschr. für d. Kunde des Morgenl. II. p. 91. Other examples of words contracted, so that of two consonants the first is doubled, are הַחָהָבָ, ההָהָבָ;

פט, vulg. פֿט, see Caussin de Perc. Gramm. Arabe vulg. p. 12. al. In strictness, therefore, this root po should be banished from the Lexicons.

PO? Chald. id. (see Heb. בְּלַבְּי,) Aph. בְּיִּבְּי, inf. הְּבְּיִבְּי, to cause to ascend, to take up out of a place, Dan. 3, 22. 6, 24. Hoph. after the Heb. form בְּשִׁרְ, to be taken up, Dan. 6, 24.

אוריים, Nisroch, pr. n. of an idol of the Ninevites, 2 K. 19, 37. Is. 37, 38, perh. pr. eagle, from the Semit. ביים, and the syllable och, ach, which in Persian is intensive; whence Nisr-och great eagle. On the worship of the eagle by the heathen Arabs, see Jauhari art. Jurieu Hist. des Dogmes IV. 4. c. 11.—Bohlen proposes several derivations from the Sanscr. and Zend; see Thesaur. p. 892.

*חַבְּיֹם a spurious root; the forms מְּפִּיח , יַפִּיח which might seem to belong here, see under היס.

(motion, perh. earthquake, רניב. *Neah*, pr. n. of a place in Zebulun Josh. 19, 13.

לְּטָהֹ (motion, r. נוּצָּ *Noah*, pr. n. f. Num. 26, 33.

m. plur. (denom. fr. בְּעֵר child-hood, youth, spoken of both sexes. a)
Of early childhood Ez. 16, 22. בּנְגִּרִר from my childhood 1 Sam. 12, 2. 1 K. 18,

12; מְּלְצּרְרֵיה Gen. 46, 34, מְלְצּרְרִיה 8, 21 b) Of youth: בַּלֵּל נְצּרְרִיה the hurband of her youth Joel 1, 8; בַּלְרָה the wyfe of thy youth, Prov. 5, 18. Is. 54, 6. Mal. 2, 14. 15; בְּלַרְרִים the children of one's youth, born to one in youth, Ps. 127, 4.—Metaph. of the youth of the Israelitish people Jer. 2, 2. 3, 4. Ez. 16, 22. 60. Comp. זְקִרִּם

לעירוֹת f. plur. (fr. n. נַצֵּר) id. youth, Jer. 32, 30.

רְעִראֵל (perh. i. q. רְעִיאֵל , רְעִיאֵל) *Neiel,* pr. n. of a place in Naphtali Josh. 19, 27.

תנים m. adj. (ר. בים אשפים, pleasant Ps. 133, 1; of song 147, 1; a singer, יבורות sweet in songs 2 Sam. 23, 1; a lyre Ps. 81, 3; one beloved Cant. 1, 16. Plur. פּרִים id. Ps. 16, 11. So of place, pleasant, delightful; plur. בּרִים pleasant regions Ps. 16, 6. Also of a person, pleasant, and so of God, benigh, gracious, Ps. 135, 3.

י 1. to bolt a door, to fasten with a bolt or bar, c. acc. 2 Sam. 13, 17.

18. Judg. 3, 23. 24. אַבָּיָב זְּבְ a garden barred, shut up, also בַּיִּבְּיִב זְּבְּ a fountain shut up, Cant. 4, 12.

2. to shoe, to put on sandals, Arab. which is done by confining, shutting in the foot with thongs. With two acc. Ez. 16, 10 נְצֵּנְכֶלְהְ חַחִשׁ I shod thee with seal-skin, i. e. gave thee shoes of seal-skin.

Hiph. to shoe, 2 Chr. 28, 15. Deriv. סָנְבֵּיל, מָנְבִיּל, and

Josh. 5, 15. Ex. 3, 5. Arab. shoe or sandal, Syr. id.—In transferring a possession or domain, it was customary to deliver one's shoe (Ruth 4, 7), as in the middle ages a glove; hence the action of throwing down a shoe upon a region or territory was a symbol of occupancy Ps. 60, 10 upon the land of Edom do I cast my shoe, i. e. I take possession, occupy it as my own; see Rosenm. Alter und neues Morgenland no. 483. Ps. 168

.0.—According to Deut. 25, 9. 10, a husband's brother who refused to fulfil his duty by marrying the widow, was to have his shoe plucked off by the latter, implying that he gave up a sacred obligation; hence he was to be called obligation; hence he was to be called obligation; —Elsewhere a shoe-latchet, thong, שֵׁלִּיִּם —Elsewhere a shoe-latchet, thong, שֵׁלִים —According to have a shoe alled obligation; hence שֵּׁלִים Am. 2, 6. 8, 6, is put for any thing of little value, worthless.—Plur. בְּבֶּלִים Is. 11, 15; once בְּבָלִים Josh. 9, 5.

* בְּלֵכְם fut. יְנְעָם 1. to be sweet; Prov. 9, 17 בְּנְעָם הָחָרִים רְנְעָם רָנִעם אָּהָם. Comp. בַּנְעַמִּים Kindred are לָנָם, לָּהָם, לָהָם, to taste; pr. to lick, to suck, whence the notion of sweet taste; see מָצִיץ.

2. Trop. to be sweet, pleasant, lovely, of one beloved Cant. 7, 7; a friend 2 Sam. 1, 26; wisdom, c. dat. Prov. 2, 10; spoken of a place Gen. 49, 15. Impers. Prov. 24, 25 למוכרווים יונט to those who punish (to judges) shall be delight, i. e. it shall be well with them; comp. יריטב ליי

أَنْعِمَ, it is well with me.—Arab. وَنَعِمَ, id. وَنَعِمَ vitæ bonis abundavit.

Deriv. the seven here following; also מֵנְעַמְּרֹם, נְעִרֹם.

(pleasantness) Naam, pr. n. m. 1 Chr. 4, 15.

שלפם m. 1. sweetness, pleasantness, Prov. 3, 17. אָרֶרֵי נֹצָם pleasant words, i. e. suitable, becoming, 15, 26. 16, 24.

2. beauty, splendour; הוְה the beauty (glory) of Jehovah Ps. 27, 4; comp. כמב יְהוֹת v. 13. Ex. 33, 19.

3. grace, favour, Ps. 90, 17. Zech. 11, 7. Comp. závis, Germ. Huld from hold, and Engl. grace.

רְּבֶּבֶּי (pleasant, r. בְּבֶּבֶּי (pleasant, r. בּבָּבֶּי) Naamah, pr. n.
1. Of two females; a) The daughter of Lamech Gen. 4, 22. b) The mother of Rehoboam 1 K. 14, 21. 31. 2 Chr. 12, 13.

2. A place in the tribe of Judah Josh. 15, 41; comp. יַנְיָמָהָר.

נְצְּבְיִר Naamile, patronym. from pr. n. נַבְּבָי, no. 2, Num. 26, 40; pr. for נַבְּבִירָּר which is read in the Cod. Sam.

נעם (my pleasantness, fr. נעם) Nao-

mi, pr. n. of the mother-in-law of Ruth Ruth 1, 2 sq.

1. pleasantness, amenity, of place. Is. 17, 10 נְצָבֶּי נְנְבֶּר pleasant plantations. R. נָבֶּם.

2. Naaman, pr. n. a) A son of Benjamin Gen. 46, 21. b) Num. 26, 40. c) A Syrian warrior and captain, 2 K. 5, 1.

সমূহ Naamathite, gentile n. from দহুত্ৰ, a place elsewhere unknown, but different from that above mentioned in rহুত্ৰ no. 2. Job 2, 11. 11, 1.

* אָבְיְ obsol. root, Chald. יְבִיין to puncture, to prick, to stick; whence בְּבִיין) a species of thorn, perhaps lotus spinosa, see Celsii Hierob. II. p. 191, and Comm. on Is. 7, 19.—Hence

m. a thorn-hedge, thicket of thorns, vepretum, Is. 7, 19. 55, 13.

* I. לְבֶּל to roar, e.g. the young lion, Jer. 51, 38. Syr. בּבֹּוֹ id. This root would seem to be onomatopoetic, like the kindred נָחַר.

* II. " to shake; spec. 1. to shake out, Neh. 5, 13; the hand so as not to hold a bribe, Is. 33, 15.

2. to shake off; Is. 33, 9 לְצֵר בְּּלֶשׁן וֹבְרְטֶּל Bashan and Carmel shake off i. e. cast off their foliage.

NIPH. 1. Pass. of Pi. to be shaken out, i. e. cast out from a land, Job 38, 13. Ps. 109, 23. Comp. Arab. فف quassit, excussit, VIII expulsus est, ففف expul-

2. to shake oneself out from bonds, i. e. to cast them off, Judg. 16, 20.

Piel to shake out, Neh. 5, 13. Prægn. Ex. 14, 27 בְּיַבֶּער דְּהוֹהָ אֲחִיבְּעַרְיִם בְּהוֹהָ and Jehovah shook out the Egyptians into the midst of the sea, i. e. he drove them from the shore and cast them into the sea. Ps. 136, 15.

HITHP. to shake oneself from any thing, c. 19 Is. 52, 2.

Deriv. נְצֹרָח II, נְצֹר.

* I. בלכר m. 1. a boy; prob. primitive, and found in the Indo-European tongues for man, e. g. Sanscr. nri and nara man. f. nari and nart woman. Zend nare. Pers. ל, ف, ف, ف, Gr. arńo.—Spoket

soth of an infant just born Ex. 2, 6. Judg. 13, 5. 7. 1 Sam. 4, 21; of a boy not yet full grown Gen. 21, 16 sq. 22, 12. Is. 7, 16. 8, 4; and of a youth nearly twenty years old Gen. 34, 19. 41, 12 (comp. 37, 2. 41, 2). 1 K. 3, 7. 2 Sam. 18. 5. 29. Spec. a) Often emphat. to express a tender age, like Lat. puer, Engl. boy, child, youth, e. g. in various ways: 1 Sam. 1, 24 וְחֵיֵבֶר נַעֵר, Vulg. et puer erat adhuc infantulus. 30, 17 אַרְבֵּע מָאוֹח אִיםׁ נער four hundred young men, youths. Jei. 1, 6 I cannot speak, for I am a child. v. 7. Judg. 8, 20. 2 K. 9, 4. Ecc. 10, 16. Is. 65, 20. More fully נצר ורה young and tender 1 Chr. 22, 4. Is. 3, 5. Ps. 37, 25. Lam. 2, 21. Sept. véos, vearlas, veab) In other passages גַבר seems rather a name of condition and denotes servant, like the Greek mais, Germ. Bursche, Junge, Engl. boy; Gen. 37, 2 הא נַבר he was servant with the sons of Bilhah, i. e. he was herdsman's boy, shepherd's boy. 2 K. 4, 12. 5, 20. 8, 4. Ex. 33, 11. al. Also of common soldiers, Germ. die Burschen, Engl. boys, lads ; 1 K. 20, 15. 17. 19. 2 K. 19, 6. With genit. or suff. the servant of any one, Judg. 7, 11. 9, 54. 19, 13. Esth. 2, 2. al. But in Job 29, 5 יִּבְרֵּד my sons. Spoken of the people of Israel in its youth, Hos. 11, 1. Comp. נגורים.

2. By a peculiar idiom in some of the books, or rather by archaism, the form as in Greek ή παῖς, is used as if of the comm. gend. for נְבֶרָה girl, maiden, and construed with a fem. verb, Gen. 24, 14. 16. 28. 55. 34, 3. 12. Deut. 22, 15 sq. although נצרה is everywhere read in the margin; comp. in הוא no. 1. In the Pentateuch this occurs twenty-two times, and I would also refer hither the plur. נצרים used of maidens in Ruth 2, 21, comp. v. 8. 22. 23, (Sept. χοράσια,) and of youths and maidens Job 1, 19. In a similar manner, the Arabs in the more elegant style employ masculine nouns also for the other sex, and abstain from the feminine terminations used in the vulgar language; as عُرُوسٌ bridegroom and bride, which latter is vulg. غُرُوسَةُ an old woman, vulg. عُجُورة ; comp. for vulg. بَعْلَة mistress, وَوْجَعَ for

wife, like Germ. Gemahl for Ge mahlin, Gatte for Gattin.

Deriv. נְצֵּרָח, נְעַוּרִים, נְצַרָּח, וְנַצֵּרָ, pr n. נְצַרְיָח, נְצַרָּיָח,

II. "Σ m. (r. τς II) a casting out expulsion, concr. cast out, driven out, of a flock or herd Zech. 11, 16. Sept εσκοφπισμένον, Vulg. dispersum.

m. (denom. from יְּבֶּר) boyhwad youth, i. q. יְבְּרִרִים, poet. Job 33, 25. 36 14. Ps. 88, 16. Prov. 29, 21.—In Job 36 14 and Ps. l. c. some have adopted the sense of expulsion, from r. יְבָּר II, but without necessity.

בּעָרוֹת. f (denom. fr. בַּעָרוֹת. l. a girl, e. g. a) a female child, Job 40, 29 [41, 5]. b) a maiden, damsel, grown up and marriageable, Judg. 19, 3 sq. Am. 2, 7. בּעָרָת בְּעָּה בְּעָרָת בּעָרָת בּערָת בּער

2. a handmaid, servant, Prov. 9, 3. 31, 15. Ruth 2, 8. 22. 3, 2. al.

3. Naarah, pr. n. a) A town on the borders of Ephraim, Josh. 16, 7; called 1 Chr. 7, 28 7752. b) f. 1 Chr. 4, 5.

בַּצְרֵר see, נַּצְרֵר.

(servant of Jehovah) Neariak, pr. n. a) 1 Chr. 3, 22. 23. b) 1 Chr. 4, 42.

לְעָרֶן (boyish, juvenile) Naaran, pr. n. see נְצֵרָח no. 3. a.

f. (r. נְצַרָּר) f. (r. נְצָר II) tow, as being shaken or beaten off from flax, Judg. 16, 9 Is. 1, 31.

take up, to lift; whence ביל barrow bier, also constellation of the bear, Ursa major and minor.—Hence אַנָּי II, for שֹׁבָּיִ

คั่ pr. n. Memphis, see ค่อ.

to go or نفع to go or نفع to go or come forth; kindred are Chald. pp; to go out, عزيد to sprout. Hence

(sprout) Nepheg, pr. n. m. e) Ex. 6, 21. b) 2 Sam. 5, 15. 1 Chr. 9

לְּשָׁהְ (רְ. הְשִׁהְ 1. high place, height, somp. הְיֹהְ ; hence הור בּיִּהְ בִּיּהְ הִיּהְ ; the Height or Heights of Dor, Josh. 11, 2. 12, 23. 1 K. 4, 11; see הור הור 3.

2. a sieve, fan, for winnowing, Is. 30, 28; comp. 543 Hiph. no. 2.

קפרטרם (expansions, r. נְפָּלָּטְיּתּ) Nephusim, pr. n. m. Ezra 2, 50 Keri. But Cheth. has נְפְּרְטִים, and Neh. 7, 52 has יְפִּרְשִׁטְיִם, which last is doubtless a false orthography made up from נפרטרם and נפרטרם.

inf. חשות, inf. חשות Ez. 22, 20, i. q. חשות, to puff, to blow, to breathe, an enomatopoetic root. Comp. Engl. to puff, Arab. فغ and فغ to blow; while فغ and فغ express the harsher sound of snoring, snorting. Syr. في Eth. 147, to blow, to breathe, to fill the cheeks.—Gen. 2, 7 and breathed (חשות) into his nostrils the breath of life.—Spec.

1. to blow upon any one, as the wind, c. 2 Ez. 37, 9.

2. בַּבְּדְ נְבְּרָבְי to blow up a fire, to kindle up, Is. 54, 16. Ex. 22, 21; and without v. 20. דור נפורון a blown pot, i. e. a pot under which one blows the fire, Job 41, 12. Jer. 1, 13.

3. to blow away, sc. by blowing upon, c. 2 Hagg. 1, 9.

4. With win, to breathe out, to give up the ghost, Jer. 15, 9.

Pual to be blown up, as a fire, Job 20, 26.

Hiph. 1. With the to cause to breathe out, to cause to expire, Job 31, 39; hyperbolically for to extort sighs, to terment.

2. to blow upon or away, metaph. i. q. to esteem lightly, to contemn, Mal. 1, 13.
Deriv. กลุะ, กลุะ, and

(blast, perh. windy place) Nophah, pr. n. of a town of the Moubites Num. 21, 30, supposed to be the same with no q. v.

m. only in plur. בְּמֵּילִים giante, Gen. 6, 4. Num. 13, 33. So all the ancient Versions. Chald. בְּמָּלָא the celestial giant, i. e. the constellation Orion; plur. Orions, the larger constellations.

נְפוּסִרם Nephisim, see כְּפִרּסִרם.

תְּבְּישׁ (recreated, r. שָׁפָּי) Naphish, pr. n. of a son of Ishmael Gen. 25, 15; also of his posterity 1 Chr. 5, 19.

ינשיפים see ,נפישקים.

* বৃট্ট obsol. root, of uncertain signification, comp. নুষ্ট ; whence

m. a gem, precious stone, of an uncertain kind, Ex. 28, 18. 39, 11. Ez. 27, 16. 28, 13. Sept. thrice ardqus i. c. carbuncle. Doubtful.

* בְּלֵבְל fut. בּשׁל inf. בְּשׁׁל, c. suff. בּשְׁל 2 Sam בּן, 10 and בְּפָלוֹ 1 Sam. 29, 3; imp. plur. בְּשְׁלוּ

1. to fall, Syr. Chald. مراج , غير, id. The primary syllable b fal occurs also in this sense in Germ. fallen, Engl. to fall. The Gr. and Lat. fallo, σφάλλω is pr. to cause to fall. to supplant.-Spoken of a person falling to the earth Ps. 37. 24; or from a horse or seat Gen. 49, 17. 1 Sam. 4, 18; into a pit, កក្កឃុំធ្ម Ps. 7, 16; into a snare Am. 3, 5. Is. 24, 18. Also of things, as of buildings falling down Judg. 7, 13. Is. 9, 9. Am. 9, 11; of a mountain Job 14, 18; the lightning from heaven, c. 79 Job 1, 16; the dew 2 Sam. 17, 12. The place into or upon which one falls is put mostly with in loc. as מַל; or with צַל Lev. 11, 32, בָּ, alsc rnn Ps. 45, 6; the place whence with מַעל , מַדְ Part. מַעל falling, Job 12, 3. 14. 18; as præt. fallen, lying prostrate; Judg. 3, 25, 1 Sam. 5, 3, 31, 8, Deut. 21, 1; as fut. ready to fall, Is. 30, 13 So of a prophet who sees visions sent from God in his sleep; Num. 24. 4 who seeth the vision of the Almighty נפל יבלור ברברם lying in sleep with open eyes sc. of his mind.

Spec. ১০০ to fall is also further said of persons and things, as follows:

- a) Of those who fall in battle or elsewhere, i. q. to be slain, like חות בש, cadere, to fall; Judg. 20, 44. 46. 1 Sam. 4, 10. 2 Sam. 1, 4. 2, 23. 3, 38. Is. 10, 4. Ps. 82, 7. al. Often with an adjunct, as בּיָבָּי by the sword Num. 14, 43. 2 Sam. 1, 12. Is. 3, 25. al. sæp. 'בֹּי בִּיבָר 'ɔ by the hand of any one Judg. 15, 18. 2 Sam. 21, 22. 1 Chr. 5, 10. Lam. 1, 7; בַּיבַּי לִּפַיב ' לִּפַיב ' לִּפַיב ' to fall before any one, espec. in great numbers, 1 Sam. 14, 13. 2 Sam. 3, 34.
- b) Of those who fall sick, Fr. tomber malade. Ex. 21, 18 בְּשִּׁילֵ בְּשָׁי to fall sick upon one's bed, to take to one's bed. So Syr. בְּשִׁילֵ בְּשִׁי 1 Macc. 1, 5; Gr. תוחונות וויי בוויי ב
- c) Of a sætus, to fall, to be dropped or cast, i. e. to be born, Is. 26, 18. Comp. Il. 19. 110 ος κεν έπ' ήματι τῷδε πέση μετὰ ποσσὶ γυναικός, where Schol. πέση, γεννήθη. So καταπίπτω Wisd. 7, 3; cadere de matre Stat. Theb. 1, 60. Arab. Läw, not εξω, In Chaldee και spec. of abortion, whence Heb. και ν.
- d) Of the limbs, which are said to fall away, to become emaciated, Num. 5, 21. 27.
- e) Of the countenance of one in sorrow, anger, to fall, Gen. 4, 5.6. Opp. is נְיֵשׁא פֿנִים. Comp. Hiph. no. 1. d.
- f) Of the heart, courage, to fall, to fail, 1 Sam. 17, 32. So Gr. nints Duuos, Lat. cadere animis Cic. Fam. 6. 1. 4.
- g) Of those who fall into calamity, adversity, Prov. 28, 14. 2 Sam. 1, 10. 2 K. 14, 10. Prov. 24, 16.
- h) Of kingdoms, states, which fall, are overthrown, Is. 21, 9. Jer. 51, 8. Am. 5, 2. 2 K. 14, 10.
- i) Of the lot, as cast upon or concerning any pers. or thing, c. >> Ez. 24, 6. Jon. 1, 7. 1 Chr. 26, 14. Hence c. >>, to fall to any one by lot, Gr. ninterviii, Num. 34, 2. Judg. 18, 1. Ez. 47, 14. 22. Genr. Ps. 16, 6, comp. Josh. 17, 5. Hiph. no. 1. c. So Lat. cadere of he lot, Ter. Ad. 4. 7. 22. Sil. Ital. 7. 368.
- k) Also to descend from heaven, spoken of livine revelations, Is. 9, 7; comp. Chald. Dan. 4, 28, and Arab. to de-

- scend, spoken of revelations. Hence the Spirit, or the hand of God, is said to fall to descend upon any one, Ez. 8, 1. 11, 5.
- 1) אַ בְּשֵׁלְ נֵשׁלְ נִשׁלְ to fall upon any one, e. g. deep sleep Gen. 15, 12. Job 4, 13; terror Ex. 15, 16. Josh. 2, 9. Ps. 55, 5. Job 13, 11; calamity Is. 47, 11. Ecc. 9, 12; reproaches Ps. 69, 10.
- m) Of events, to fall out, to happen, Ruth 3, 18 בְּדֶּרְ פַּלֹּלְ הָּבֶּר how the thing will fall out, will end. Comp. Chald. Ezra 7, 20. Cic. Brut. 40.
- n) to fall to the ground. to fail, espec. empty promises Josh. 21, 43. 23, 14. Fully τις ΣΚ. 10, 10; Gr. πίπτειν εἰς γῆν. ἔφαζε. Comp. χαμαιπετές ἔπος Pind. Pyth. 6, 37. Nem. 4, 65. Plato Eutyphr. 17. Also to fall away, not be counted, to be lost, Num. 6, 12.
- o) to fall from one's counsel, purpose, i. e. to fail in, c. 72, Ps. 5, 11 let them fall from (fail in) their counsels. Comp. Ovid Metam. 2. 308.
- p) With בְּיִ compar. to fall more than, i. e. below another, to be inferior, to yield to any one Job 12, 3. 13, 2. Also with לִּפֵנֵי id. Esth. 6, 13.
- 2. to fall, with the idea of will, purpose, i. e. to throw or cast oneself down to rush on; comp. Syr. ... which is put in N. T. for πίπτειν and βάλλεσθαι Spec.
- b) בַּל כֵל צַוּארֵר to fall upon one's neck, to rush into his embrace, Gen. 33, 4. 45, 14. 46, 29.
- c) נְבֵּל עֵל־תַּרְבּוֹ to fall upon one's sword, 1 Sam. 31, 4. 5. 1 Chr. 10, 4. Of the locusts Joel 2,8; see in בַּעָר no. 1. b.
- d) to fall upon as an enemy, to attack, Job 1, 15; c. 2 Josh. 11, 7.
- e) to descend from a beast, chariot, to alight, c. בַּכֵּל Gen. 24, 64. 2 K. 5, 21.
- f) to settle down, i. e. to encamp, of an army, Judg. 7, 12; of a nomadic people Gen. 25, 18, comp. 16, 12. Sept κατώκησε.
 - g) מון מון נפלח החנהר לפנר ש' my supplication

falls (is laid down) before any one, viz. in a twofold sense: a) is presented, I make supplication, Jer. 36, 7. β) is accepted, my prayer is heard and answered, Jer. 37, 20. 42, 2; pr. the person supplicated permits my petition to be laid down before him, receives it, implying a disposition to give a favourable answer.

h) to fall away, to desert, to go over to another party, Gr. הוחדני, diaminreir, 1 Sam. 29, 3; c. בל 1 Chr. 12, 19. 20. 2 Chr. 15, 9. Jer. 21, 9. 37, 14. 39, 9. Is. 54, 15; אָל to any one Jer. 37, 13. 38, 19. 52, 15.

Hiph. דְּבְּפֵּל, fut. בְּפִרל, apoc. לַבְּפֵּל קַבְּפָּל apoc. לַבְּפָּל עלְבְּפָּל Num. 5, 22.

- 1. to cause to fall, to make fall, Gen. 2, 21. Jer. 15, 8. Ez. 30, 22. Ps. 73, 18. 78, 28; by the sword Is. 37, 7. Jer. 19, 7, ellipt. Dan. 11, 12. Ez. 6, 4; by the hand of any one 1 Sam. 18, 25. etc.—Spec.
- a) to throw, to cast, e. g. wood upon the fire Jer. 22, 7; to throw down, to prostrate any one Deut. 25, 2; to throw down a wall 2 Sam. 20, 15; to cast down stars from heaven Dan. 8, 10; to fell trees 2 K. 3, 19. 25. 6, 5.
- b) to drop or cast as a birth, to bear, to bring forth, see Kal no. 1. c. Is. 26, 19 the earth shall bring forth the dead, i. e. cast from her.
- c) to cause to fall away, e. g. a limb, to make wither, to emaciate, Num. 5, 22; see Kal no. 1. d.
- d) to cause to fall, to let fall, to cast down, sc. the countenance in sorrow or in anger, with בי מו סוף of pers. 'to be angry at any one' Jer. 3. 12. Also 'בופרל פני מי to cause the countenance of any one to fall, i. e. to make sad, Job 29, 24. See Kal no. 1. e.
- e) to cast lots Ps. 22, 19. Prov. 1, 14. 1 Chr. 24, 31. Esth. 3, 7. Jon. 1, 7; also without 573 1 Sam. 14, 42. Job 6, 27. Hence to divide out by lot, to assign to any one, with acc. of thing and 5 of pers. Josh. 13, 6. 23, 4. Ez. 45, 1. 47, 22; without dat. Ps. 78, 55. See Kal no. 1. i.
- f) to lay down a petition, supplication, before any one, i. e. to ask as a supplicant, to supplicate, Jer. 38, 26. 42, 9. Dan. 9, 18. 20. See Kal no. 2. g.
 - 2. tc let fall, e. g. a stone Num. 35, 23.

Hence a) הְּבֶּרל אֵרְבֶּיה to let fall to the ground, e. g. a word, promise, not to fulfil, 1 Sam. 3, 19; without הְּבָּיִג Esth. 6, 10. See Kal no. 1. n. b) to let fall, to desist from any thing, c. בון Judg. 2, 19.

HITHP. 1. to let oneself fall, to fall down prostrate, Deut. 9, 18. 25. Ezra 10, 1.

2. With to fall upon, to attack, Gen. 43, 18.

Pil. চুটুট্ট্ to fall, once in Ezekiel, who abounds in unusual forms, c. 28, 23; i. q. চুট্ট্ which stands in the same connection 30, 4. 32, 20.

Deriv. מַפַּלָּח , מַפַּלָּח , מַפָּל , נָפִּיל , נָפָר .

רְמֵל Chald. fut. לְמֵל (comp. Syr. , in Targg. freq. בָּיִל, ו. q. Hebr.

- 1. to fall, i. e. a) to fall down, Dan. 7, 20. 4, 28 בְּלְ שִׁרְשְׁמֵיא וְפֵל a voice fell from heaven i. e. came from heaven, comp. Is. 9, 7. b) to fall out, to happen, Ezra 7, 20.
- 2. to fall down, i. e. to be cast down, Dan. 3, 23. Syr. to be cast into prison. Also to fall prostrate Dan. 3, 6. 7. 10. 11; על־אַנְמָּוֹחָרְ Dan. 2, 46.

היים בּיַּבֶּל Ecc. 6, 3; an abortion, which falls from the womb, Job 3, 16. Ps. 58, 9. Ecc. 6, 3. Comp. r. בּיַבְּי as spoken of birth in Kal. no. I. c. Hiph. no. 1. b. So בּיב is used of premature birth in the Talmud; also Arab. בּיב to fall, IV to miscarry. Arab. בּיב abortion.

יפל א , see נְפָלֵל Pil.

- * OD) chsol. root, Syr. and Chald. Dep to expand. Hence paper.
- * אָבּלְ only in præt. and inf. absol. אָבּלְי Judg. 7, 19, part. pass. אָבּבָּי Jer. 22, 28. Imper. and fut. are from the kindr. איש פּיי
- 1. to break, to dash in pieces, e. g. an earthen vessel Judg. 7, 19. Jer. 22, 28. Hence
- 2. to disperse, to scatter, as a flock, a people, Is. 11, 12.
- 3. Reflex. of a people, to disperse themselves, i. q. to be dispersed, scattered, 1 Sam. 13. 11. Is. 33, 3. Gen. 9 אַרָּאָרָי from these the whole earth dispersed itself, i. e. all the

684

aations of the earth, comp. 10, 5.—Eth. **%A** to be scattered as chaff. Aram. **Physical** excursit, dispersit, effudit.

Piel. 1. i. q. Kal no. 1, to break or dash in pieces, e. g. an earthen vessel Ps. 2, 9; infants upon stones, Ps. 137, 9; to break up rasts of timber 1 K. 5, 23 [9].

2. to disperse, to scatter a people Jer. 13, 14. 51, 23. Inf. יצין subst. dispersion of a people, Dan. 12, 7.

Pual part. broken in pieces, e. g. stones Is. 27, 9.

Deriv. מָפֶץ, מָפֵץ, and

אַבְּיָּי m. violent rain, inundation, storm, Is. 30, 30; from Aram. אַבְּי to pour out, kindred to which is Arab. בּוֹשׁ mid. Ye redundavit; see in r. אָבַי no. 3.—Others, dispersion, scattering, but not so well.

PE: Chald. fem. Γρες by Syriasm for Γρες Dan. 2, 13, to go out, to go forth, Dan. 2, 14. 3, 26. 5, 5; of an edict, Dan. 2, 13 Γρες κιρτι, comp. Luke 2, 1 εξίλθε δόγμα. Imp. plur. τρτι Dan. 3, 26.—In Targg. often for κις. Syr. Δεί, Sam. Ρ. 1, id.

HAPH. חַבְּפֵּל, plur. הְנְפָּל, to bring out or forth Dan. 5, 2. 3. Ezra 5, 14. 6, 5. Hence

אָרָחָיִי, expenses, pr. an outgo, outfit, what is laid out, Ezra 6, 4.8. Syr. אָבָּבּבּוֹ id. Comp. אָנָי, p. 415, lett. m.

* الله in Kal not used, to breathe, to respire. Arab. نَفُسَ V, to breathe, to

take breath, to be refreshed.

NIPH. to take breath, to be refreshed,
after fatigue, Ex. 23, 12. 31, 17. 2 Sam.
16, 14. Arab. conj. II recreavit aliquem.

Deriv. pr. n. wing, and

יים in pause אור בְּמִשִּׁדְ , c. suff. בְּמִשִּׁדְ plur. הְשָׁשִׁר, once יְמָשִׁרְ Ez. 13, 20, c. suff. בְּשִּׁרְרֵנּץ ; comm. gend. but more usually fem.—Arab. نَفُسُ , Sy-. إِنفُسُ , Ethiop.

1. breath, Job 41, 13. רְיָם שׁבְּיֵּט breath of life Gen. 1, 20. 30. Hence also odour, perfume, which any thing breathes, exhales, Prov. 27, 9; שְׁבִּי שְׁבָּיִי perfumeboxes smelling-bottles, Is. 3, 20

2. The vital spirit, yezn, anma through which the body lives, i. e. the principle of life manifested in the breath comp. Πετ., Lat. anima, also Gr. ανεμος. Hence life, vital principle, animal spirit, Gen. 35, 18 הַנְאַח מַשָּׁה as ker spirit was departing, as she gave up the ghost. 1 K. 17, 21 בין הוולר הוו על בין אים הוולר הוולר let now the spirit of this child return into him again. Ex. 21, 23, שבו החת כבו life for life. Deut. 19, 21. Ps. 69, 2; comp. 124, 4 and Jer. 4, 10. This life, spiril, anima, itself is also said to live Gen. 12, 13. Ps. 119, 175; and to die Judg. 16, 30; to be poured out, as if along with the blood, Lam. 2, 12. Is. 53, 12; to be breathed out, see in run. So also in phrases, as 'E TED TED to seek the life of any one, see in בַּקָּט נ'; to take life, see npb no. 1. b.; to put one's life in his hand, see in סָם no 1. c.; בַּבָּי בַ חַבָּה see in נָכָח Hiph. no. 2. d. Hence it is very frequent in phrases which have respect to the losing or preserving of life: a) אל־נשטו for one's life, i. e. in order to save one's life, 1 K.19, 3.2 K.7,7. Comp. Gr. τρέχειν περί ψυχής Od. 9. 423. Valk. ad Hdot. 7, 56. 9, 36; and so (of a hare) περί κρεών. But in Jer. 44, 7, it is against one's life, in detriment of life. b) בַּנָפָשׁ with danger of life, in jeopardy of life, 2 Sam. 23, 17. 18, 13 Keri. 1 K. 2, 23 with בנפשו דבר אַרניָחוּ אַת־תַּכֶּר תַנָּח jeopardy of his life hath Adonijah said this. Jer. 42, 20. Lam. 5, 9. Prov. 7, 23; comp. בראשׁרנא 1 Chr. 12, 19. Also for life taken away, i. e. on account of the death of any one, Jon. 1, 14. 2 Sam. 14, c) 'D wind for one's life, i. e. for the good of one's life, its support, preserva tion, etc. Gen. 9, 5. Deut. 4, 15. Josh. 23, 11.

Further also, to the vital spirit, anima, is ascribed whatever has respect to the sustenance of life by food and drink, and the contrary. [Here the Engl. version often renders it by soul, but improperly.] Thus the spirit, anima, is said to be satiated with food and drink, Prov. 27, 7. Is. 55, 2; to be made fat Prov. 11, 25. 13, 4; also to fill i. e. to satisfy one's spirit Prov. 6, 30. So the opposite; my spirit hungers Prov. 10, 3. 27, 7; thirsts Prov. 25, 25; pines Ps. 31, 10; fasts Ps. 69, 11; abstains from certain kinds of

cood, 1.e. 30, 3; is polluted by them Ez. 4, 14. Also the spirit is weary, toathes, Num. 21, 5. Job 6, 7. 10, 1. Zech. 11, 8; is empty i. e. hungry Is. 29, 8; is dried up i. e. thirsty Num. 11, 6. Hence too trop. for the jaws, throat, as hungry and wide open, Is. 5, 14. Hab. 2, 5.—Trop. which is also put for that which supports life, aliment, Is. 58, 10, comp. Deut. 24, 6.

Sometimes with and man are opposed. so that why is ascribed to brutes, and man to men, Job 12, 10; but רוּת is also ascribed to beasts Ecc. 3, 21. Once with is put for the anima, as separate from the body, umbra, manes, Job 14, 22. the Hebrews held the seat of life to be in the blood (Lev. 17, 11; for which cause the eating of blood was forbidden Gen. 9, 4. 5. Deut. 12, 23), it was natural when the blood was shed, to say also that the life was shed, poured out, as above in Lam. 2, 12. Is. 53, 12. Such too was the notion of the Greek poets, philosophers, and physicians; see Sprengel Beitrage zur Gesch. d. Arzneikunde I. fasc. 3. p. 202 sq. So too in Engl. to pour out one's life, i. e. his lifeblood; and also in Arabic, see Thesaur. p. 901.

3. The rational soul, mind, animus, s the seat of the feelings, affections, motions of various kinds, comp. 33 no. 1, o, with which it is often coupled, e. g. Deut. 4, 29. 30, 10. To it are ascribed love Is. 42, 1. Cant. 1, 7. 3, 1-4. Gen. 34, 3; joy Ps. 86, 4; fear Is. 15, 4. Ps. 6, 4; piety towards God Ps. 86, 4. 104, 1. 143, 8; confidence Ps. 57, 2; desire Ps. 42, 3. 63, 2; longing or appetite, e. g. for food Prov. 6, 30. 10, 3. Mic. 7, 1. Deut. 12, 20. 21; (hence בַּבֶּל נָפָשׁ a greedy man Prov. 23, 2;) or for venery Jer. 2, 24. Ex. 23, 18; or also for revenge and slaughter Ps. 27, 12. 41, 3. 105, 22. Ex. 15, 9, comp. Prov. 21, 10. So too hatred Is. 1, 14. Ps. 17, 9; contempt Ez. 36, 5. Is. 49, 7; vengeance Jer. 5, 9; sorrow Job 27, 2. 30, 25. As the seat of warlike valour, in poetic exclamation, Judg. 5, 21 הדרכי נפשר עז tread down, my soul, the strong. Jer. 4, 19 בי קול שופר שׁמְבַּקְּר נְחָשׁר because thou hast heard, O my soul, the voice of the trumpet. Spoken of the feelings in general, Ex. 23, 9 קריקא מידיקא אריינאָן ye know the feelings of a stranger, how a stranger and foreigner feels. Job 16, 4. 1 Sam. 1, 15 I have poured out my soul before Jehovah, i. e. have laid open to him my inmost feelings. Prov. 12, 10.

Words also which themselves express feelings of the mind or soul, are often thus used in connection with win; thus the soul is said to weep Ps. 119, 28; to be poured out in tears Job 30, 16; to cry for vengeance 24, 12; and also to invoke blessings Gen. 27, 4. 25. More rarely things are attributed to the soul, mind, which belong: a) To the mode of feeling and acting, as pride, בחב נשני Prov. 28, 25; patience and impatience, דְצֵרֶיהָ קצר Job 6, 11. בַּצָּרָה נָמָשָׁר, see in קצר, b) To the will or purpose, Gen. 23. 8 סבינים אחדנים if it be in your mind, i. e. if ye purpose, have determined in your minds. 2 K. 9, 15. 1 Chr. 28, 9 אַנְקָשׁ מְיַם with a willing mind. c) To the understanding or faculty of thinking; Ps. 139, 14 my soul knoweth right well. Prov. 19, 2. 1 Sam. 20, 4 whatever thy soul thinketh. Deut. 4, 9 keep thy soul well, lest thou forget. Lam. 3. 20.—In all these constructions the use of 2 is more common, see 2 no. 1. c. d, e.

4. Concr. living thing, animal, in which is the win, anima, life. Josh. 10, 28 בל-דונמט every living creature. v. 30. 32. 35. 37. Often more fully מש חירו Gen. 1, 24. 2, 7. 19, and with the article מָשֵׁשׁ מַחָּיָת 1, 21. 9, 10, pr. the ani mal of life i. e. endued with life, living animal, or as more comm. in Engl. living soul, living being, Gen. 2, 7; and very often collect. for living things, living creatures, Gen. 1, 21. 24. 9, 10. 12. 15. Lev. 11, 10; man being not included, except Gen. 9, 16. In this formula it is to be noted that my is genit. of the subst. מְּיֵה life, and not fem. of the adj. חר living; so that חַרָּש חָנָש , like בַּשׁ itself, may be of either gender, and can be construed with the masculine. serves to illustrate the disputed passage וכל אָשֶׁר יִקרָא לוֹ חַאָרָם נַמָּשׁ Gen. 2, 19 מולה הוא שמו and whatsoever Adam called them, the living creatures, that was their name, where is and ing refer to תַּמֶשׁ חַיָּח, which is pleonastic after לֹּי.—

Spec. put for a man, person, mostly in certain fixed phrases, where also in Engl. we may use soul, e. g. שַּנֶב נָפָשׁ to steal a man Deut. 24, 7; comp. Germ. Seelenverkaufer. שׁבֵל נָשֵׂשׁ Ez. 22, 25. So also: a) In laws, Lev. 4, 2 במש פרי ਲਹਜ਼ਨ if a soul (any one) shall sin. Lev. 5, 1. 2. 4. 15. 17. Comp. the phrase בָרָת חַנְבָּרָתַח הַנָּפָשׁ הַהִיא מַעַּמִּיחָ, under בַּרָת Niph. no. 2. b) In a census of a people, as שַׁבְּעִים נַפָּשׁ seventy souls, persons, Ex. 1, 5. 16, 16. Gen. 46, 18. 27. Deut. 10, 22. al. (So in Greek wvzai Acts 2, 41. 1 Peter 3, 20.) Fully נַפָּשׁ אָרָם Num. 31, 46. 1 Chr. 5, 21; comp. Gen. 14, 21. c) Of slaves, Gen. 12, 5 הנפש אשר־עשו לחָרָן the slaves they had acquired in Haran. Ez. 27, 13. Comp. ψυχαὶ ἀνθρώπων Apoc. 18, 13. 1 Macc. 10, 33. d) ರಖ שָׁת, where מֶת is genit. (comp. the phrase above,) one dead, a dead body, let בל-נַפַשׁ מַח לֹא רָבֹא let him not come near to a dead body. Lev. 21, 11. So too p being omitted, as in the formulas בַּמָא לְנָפָּ Num. 5, 2. 9, 6. 7. 10, and שָׁמֵא נָמָט Lev. 22, 4. Hagg. 2, 13, i. e. one defiled by touching a dead body. Comp. Num. 19, 13.

5. With suff. נְמָשֶׁר, etc. it is put very frequently for: I myself, thou thyself, etc. Comp. Arab. نفس, Sanscr. alman soul, self; and Germ. selb, selber, Swed. sjel, Engl. self, all from the same root with Germ. Seele, Engl. soul, see Adelung Lex. IV. p. 47.—Hos. 9, 4 their food is for themselves, is consumed by themselves. Is. 46. 2. Also reflex. נַפְּשִׁר myself, i. e. me myself, Job 9, 21.—Interpreters also note that נְפַשׁר, נְפַשׁר, are often put for the pers. pron. אָבֶּר ; but most of the examples which they adduce are readily explained by what we have said above in nos. 2, 3. This idiom is most frequent in passages where life is said or implied Lo be in danger; e. g. Ps. 3, 3 many say of me (לנשטר), there remains no help for him. 11, 1 why say ye to me (לנִמְשׁר), flee to the mountains. Is. 3, 9 של אוד לנפשם to them! pr. to their life. Ps. 7, 3. 35, 3. 7. 120, 6. Here too belongs Is. 51, 23, who say to thee (לְנַפְּבֶּה). prostrate thyelf that we may pass over, and the like. Once יחשר approach so nearly

to the nature of a pronoun, as even to be construed with a verb in the first person, Is. 26, 9. Comp. קבְּרָהְ with I pers. Gen. 44, 32.

רשָּהָי f. (r. בְּיִבְּי) i. q. הַבְּיָה, a high place height, only Josh. 17, 11 הַבְּיָה הַשְּׁשׁלָּשׁ. Targ. tres regiones. This appellation, q. d. Tricollis, Tremont, seems to refer to the three places just before mentioned, Endor, Taanach, and Megiddo, which all lay elevated above the plain; comp. Decapolis.

ארות ביים לוני. האים מיים sprinkling, dropping; whence שום צרים the dropping of the honey-combs, i. e. honey dropping from the combs, i. e. honey dropping from the combs, i. q. ביים q. v. Ps. 19, 11 Also without ביים id. Cant. 4, 11. Prov. 5, 3. 24, 13 ביים על ביים honey droppings which are sweet to thy palate; where the predicate pring is not inflected; comp. Gen. 49, 15.

מֵר נָמָהוֹחַ (opening, r. מָּתַה), see מֵר נָמָהוֹת under art. מֵר cc. p. 561.

m. plur. (r. מָּתְּרּלִים Niph.) wrest-lings, struggles, once Gen. 30, 8.

מַחְהִים Naphtuhim, pr. n. of ac Egyptian people Gen. 10, 13. 1 Chr. 1 Bochart, in Phaleg IV. 29, compares the name of the Egyptian goddess Nipov, the wife of Typhon, to whom with her husband were consecrated those parts of Egypt that border on the Red Sea; and the name Nigoby itself signified, according to Plutarch (de Isid. p. 355 extr.) the extreme border of the land, washed by the sea; comp Egypt. **negowy** terminalis. Naphtuhim then were a border-people, dwelling prob. on the Red Sea. See Michaelis Spicileg. Geogr. T. I. p. 269 Jablonski Opusc. ed te Water T. I. p.

(my wrestling, r.) no, see Gen. 30, 8) pr. n. Naphtali, the sixth son of Jacob, born of Bilhah, and patriarch of the tribe of Naphtali, the limits of which are described Josh. 19, 32-39.—Gen. 49 21. Num. 1, 42. 43. al. Sept. Neggalache.

72 m. (r. Y\(\frac{1}{2}\)) 1. a flower, blossom Gen. 40, 10; i. q. n\(\frac{1}{2}\)). See the room no. 2.

2. An unclean bird, prob. a hawk, see the root no. 3. Lev. 11, 16. Deut. 14, 15. Job 39, 26. Sept. iiqat, Vulg. accipiter. Comp. Bochart. Hieroz. T. II. p. 266.

אָבָא, see in נְצָה no. 1.

not used in Kal, to set, to put, to place, i. q. מַצֵּבְ q. v. Arab. id. Niph. בּבַּי 1. to be set, c. אַ to be set over any one, 1 Sam. 22, 9. Ruth 2, 5. 6. Part. בּבָּי a prefect. director, 1 K. 4, 5. 7. 5, 30. 9, 23. al.

2. to place or station oneself, to take one's stand, Ex. 7, 15. 17, 9; c. ל נס or before any one, Ex. 34, 2 מין לי שום and present thyself to me there. Also, to take one's stand, e. g. of God rising up for judgment, Is. 3, 13. Ps. 82, 1.

3. to stand, spoken of men Gen. 18, 2. 24, 13. Ex. 18, 14. 1 Sam. 1, 26. Ps 45, 10; of sheaves Gen. 37, 7; of waters Ex. 15, 8. With לַל to stand upon any thing Is. 21, 8; to stand with or by a pers. or thing Gen. 45, 1. 1 Sam. 4, 20. 19, 20. 22, 7. 17. Spec. to stand firmly, Ps. 39, 6 בַּבל פַל־אַרֶם נִשָּב a breath is every man though he stand firmly. 119, 89. Zech. 11, 16 a shepherd הַּנְצָּבָה לא יבלבל who doth not nourish that which standeth firm, i. e. the healthy part of his flock; Sept. to oloxlygor, Vulg. id guod stat. But perhaps it would accord better with the context to render: who relieveth not that which standeth still in the way, i. e. which lags behind from weariness or disease, i. q. to be weak,

sick, comp. Arab. نُصِبُ lassus fuit, laboravit, pr. to stand still, to stop, from inability to go further.

HIPH. הְאֵרה, fut. הַאָּר, apoc. בַּאָר,

1. to cause to stand Ps. 78, 13. Hence a) to set up, to crect, as a column Gen. 35, 20. 1 Sam. 15, 12. 2 K. 17, 10; an altar Gen. 33, 20; a heap of stones 2 Sam. 18, 17. Trop. 1 Chr. 18, 3 to set up (establish) his dominion unto the river Euphrates. Hence also 1 Sam. 13, 21 לַחַבֵּרב הַדְּבֶּרְבָּן for setting the goads, i. e. sharpening them when the point was bent, etc. Comp. in Engl. 'to set a eaw,' 'to set an edge.' b) to fix, to esblish, e. g. bounds Ps. 74, 17. Deut. 32, 8. Prov. 15, 25. c) to set, to place, Gen. 21, 28. 29. Ps. 41, 13. Lam. 3, 12; so

gates Josh. 6, 26. 1 K. 16, 34; a trap or snare Jer. 5, 26.

HOPH. IN 1. to be set, placed, Gen. 28, 12. For Judg. 9, 6 see art. IN.

2. to be fixed, settled, determined. So commonly in Nah. 2,8 חחלים הואל געות it is fixed! she is led away captive! i. e. Nineveh. But האבן may also be joined to the preceding verse and referred to the root בבי, where see.

Deriv. בְּבֶר, and pr. n. הַבָּע, הַבָּע, הֹבֶּע, הֹבֶּע, מְבַּעָת.

ΔΕ΄, m. (pr. part. Niph. r. ΣΞ) a handle, haft of a dagger, Judg. 3, 22; so called from being fixed in, comp. the root Josh. 6, 26. 1 K. 16, 34. Sept. λαβή,

Vulg. capulus. Arab. نِصَابُ haft, handle of a sword, knife, etc.—But part. جبد a prefect, see in بيد Niph. no. 1.

אָבְּבָי Chald. C. emphat. אַרְבְּצִי firmness, hardness, sc. of iron Dan. 2, 41. Gr. Venet. צפמוניות Aben Ezra במו במו נצבחא כמו ביו

אָבֶׁי, see r. אַבָּי.

i. q. אָבָּי no. 3, אָבָּי no. 3. Twice: Jer. 48, 9 give wings to Moab, for אַבָּא אַבּי is for אַבָּי in order to correspond with אַבָּי, is observe too the paronomasia אָבִי אַ when they fiee away and wander; so Kimchi and others, and this is better than to refer אַבָּי to r. אָבּי as on p. 660.—Hence אַבָּי feathers, plume of birds, also locks of hair hanging over the forehead, q. d. flying locks. From this noun then comes

2. Arab. نصا and نصن to seize by the locks, and Conj. III, recipr. to seize each other by the hair. Hence in He brew to strive, to quarrel; comp. Syr. and Chald. الجنبة المنابقة بالمنابقة والمنابقة المنابقة ال

3. to lay waste, to desolate a city, pto tear in pieces houses, to pull down. In Kal intrans. or pass. to be laid waste, to be desolate; Jer. 4, 7 בְּיִבְּהַ תְּשֵׁינָה thy cities shall be laid waste. Sept. צמלים פּצּליּקססיום.

HIPH. אוליד, to strive, to contend, see Kal no. 2. Num. 26, 9 שלידים שלידים שלידים when they strove against Jehovah. Hence to wage uar; Ps. 60, 2 מַחַבּוֹים when he made war with Mesopotamia.

NIPH. 1. הוא to strive one with another, to quarrel. Deut. 25, 11 אָנָשִׁרִּם בְּיִדְּנָּיִּגְּיִ f men strive one with another. Ex. 4, 13. 21, 22. Lev. 24, 10. 2 Sam. 14, 6.

2. to be laid waste, desolate; Is. 37, 26 בְּלֵּים נְאַרם נְאַרם נְאַרם בּאַרם בּאַרם בּאַרם בּאַרם בּאַרם בּאַרם בּאַרם בּאַרם בּאַרם. Deriv. רְאָנוֹי, רְאָנוֹי, רְאָנוֹי, רְאָנוֹי, רֹאָנוֹים בּאַרה בּאַרם בּאַרה בּאַרם בּאַרה בּאַרם בּאַרה בּאַרם בּאָרם בּאַרם בּאָרם בּאָרם בּאַרם בּאַרבּאבים בּאַרם בּאַרם בּאַרב

הַאָּבְּי f. (r. נְצֵּץְ) i. q. יְבַ no. 1, a flower, blossom, Job 15, 33. Is. 18, 5.

רְּבָּיׁ f. I. i. q. רְבָּיֹם, a wing-feather, pinion, Job 39, 13. R. רְבָּיִם

II. i. q. אַבָּיי part. Niph. of אָדָי, something cast out, excrement in the crop of a bird, Lev. 1, 16. Comp. אַבָּאַ and אַבָּיג.

לְצְרְרָהְ f. (ד. קצר, after the form מְצר, watch, ward, guard; whence in the vexed passage Is. 1,8 מִיר נְצוּרָה a tower of watch, i. e. a tower for a watch or guard in the desert, i. q. מְנְדֵּל נִצְרִים 2 K. 17, 9. For מִרָּר as pr. a watch-tower, or perh. the small hamlet springing up around it, see below in ישר. See also Thesaur. p. 908.

* I. רְבַיֹּבְיׁ in Kal not used. 1. Pr. prob. to shine, to be bright, which is the signif. of the syllable רוב, as in רוב, perh. רוב, בייל; and also איז, as in רוב, איז. Syr. בייל to conquer, but pr. to shine; whence בייל illustrious. Hence רוב, no. 1, pr. n. רוב, no. 1, pr. n

2. Trop. to do splendid deeds, to act splendidly, gloriously; hence to excel, to overcome, to prevail, as in Chald. and Syr. See also Piel.

3. Trop. to be clear, pure, faithful, true; Ethiop. 18th, Arab. ישם, id. Hence נְצֵּח no. 2.

4. Trop. to be firm, enduring, perpetual; whence The no. 3. This may come from the idea of prevailing in no. 2, or of fidelity in no. 3.

Piet אונים only inf. אונים and Part.

1. to be over any thing, to be chief, to superintend, e. g. the temple-service with by and \$1 Chr. 23, 4. Ezra 3, S. 9 Part. Thing a prefect, overseer, 2 Chr. 2. 1. 17. 34, 13; for which in the books of Kings is 323.

2. Spec. to lead in music. 1 Chr. 15. 21 and Mattithiah...played on harps in the octave (i. e. in the bass, net basso), לְנַשֵּׁתַּ to lead the song, i. e to govern, regulate the singing. (Opp are v. אול לחוש ל to sing or sound on a clear (high) tone; and v. 20 מל שלמות on the virgin key, treble, nel soprano.) Hence המשמל, which is found in the titles of 53 Psalms and Hab. 3, 19, is to be rendered according to Kimchi, Rashi, Aben Ezra, and many others: for the leader, precentor, chief musician: i. e. the Psalm is to be performed under his direction, which also is the sense of the Targ. הְשָׁבְּשׁה ad canendum. And this interpretation is to be preferred. Sometimes put absolutely, with only the name of the author, as לָמָנָשָהַן לְדֵוֹד Ps. 11, 13. 14. 18-21. 31. 36. 40. 41. 42. 44. 47. 49. 51. 52. 64-66. 68. 70. 85. 109. 139. 140: sometimes with the name of the instrument, as בּנגִינית Ps. 4. 6. 54. 55. 67. 76, על הַּנְּתִּית Ps. 54. 69. על הַנְּתִּית Ps. 54. 69. 90, צל בוולות Ps. 5, צל־הונחדלות Ps. 53; or with the first words of the song or melody in which the Psalm is to be sung, see Ps. 22. 56-59. 75; or finally with a word marking the tone or key, whether lower or higher, פל פלבות Ps. 46, פל Ps. 12. Twice then follows לידותון Ps. 62, 1. 77, 1, once על ירותון 39, 1, where we may render: to the chief musician of the Jeduthunites; unless in this connection is also to be taken as an instrument or as a musical key or mode. This inscription is wholly wanting in all the Psalms of a later age composed after the destruction of the temple and its worship; and its signification was already lost in the time of the LXX.—Others make מנאק not a participle, but an infinitive of the Syriac form, comp. Chald. Dan. 5, 12; but this is not admissible, on account of the article implied in לָּמָנָצָּהָ for בּלַהַמָּנָבּה.

NIPH. to be perpetual; Jer. 8, 5 ਸੜ੍ਹੇ ਸ਼੍ਰੀ ਸ਼੍ਰੀ a perpetual backsliding, upostasy.

The Chald. Ithpa. to overcome, to surpass, to excel, c. Dan. 6, 4. Syr. id. See in r. The I. 2.

I. נְצָּחָ rarely תַּצַׁב m. (r. תַּצָּח נַ נַ מַּת נַ מַּת וּ (r. מַנָּח נַ נַּצְּחָר נַצְּחָר, plur. נָצָּחָר

1. splendour, glory, 1 Chr. 29, 11.

2. sincerity, truth. Hab. 1, 4 אַרַ בְּאַלּאַ הַאָּטָּיִי הַיּנְאַלּאַ הַעָּאַלּאַ יַּנְאַנְיּי judgment is not given according to truth, not in sincerity; comp. Is. 42, 3. Hence confidence, sc. in one's truth and fidelity; Lam. 3, 18 אָבֶר נְצָנִייִר my confidence is perished. Trop. object of confidence, as God 1 Sam. 15, 29.

II. בְּבֶּחָם m. (r. בְּבָּיִם II) c. suff. אַנָּקָּים fuice, liquor, which is scattered or spirted from grapes when trodden, Is. 63, 3. 6.

m. (r. בַּבְּיב m. (r. בַּבְּיב) pr. set, placed; hence 1. one set over, i. e. a prefect, overseer, officer, i. q. בַּבָּי, 1 K. 4, 19. 2 Chr. 8, 10 Cheth.

2. a military station, post, garrison, . q. ====, 1 Sam. 10, £ 13, 3. 4. 2 Sam. 8, 6. 14. al.

3. a statue, pillar, cippus, i. q. اَعِيْتِ,
Arab. ثُصْبُ, بُصْنُ, statue, idol. Gen.

19, 26 אַרְבּיב מְלֵּח a statue of salt, i. e. fossi salt, of which great quantities are found in the vicinity of the Dead Sea; see Bibl. Res. in Palest. II. p. 482 sq. comp. in אַרָּאָר p. 573.

4. Nezib, p. n. of a place in the tribe of Judah, Josh. 15, 43. Now Beit Nesib see Bibl. Res. in Palest. III. p. 12, 13. II. p. 399.

וֹבְּיֵדְיִ (illustrious, r. מָצָּי I) Neziah, pr. n. m. Ezra 2, 54. Neh. 7, 56.

וֹבְצִר Is. 49, 6 Cheth. preserved, de livered, from r. געור I.—Keri נעור.

in Kal not used, pr. to draw out, to take away, to snatch away; kin dred are בישל Arab. בישל and نضل id. Eth. 18A avellit.

Piel בְּשֵׁל, fut. בְּשֵׁל 1. to take away, to strip off, 2 Chr. 20, 25. With acc. of pers. to spoil any one, Ex. 3, 22. 12, 36.

2. to snatch from danger, to deliver, to preserve, Ez. 14, 14. See Hiph. no. 3.

Hiph. ליצר ל, fut. ליצר, apoc. ליצר ל.

1. to pull away, c. ברן to pull apart; 2
Sam. 14. 6 the boys strove together in the field ואין משרל ברניהים and there was none to tear them apart, i. e. no one parted them.

3. to snatch from danger, to deliver, to preserve, to save, acc. of pers. Ex. 12, 27. 1 Sam. 30, 18. Is. 19, 20. Ps. 72, 12. al. Once c. dat. Jon. 4, 6. Often in the phrase ארן מצרל (there is) none delivering, no deliverer, Deut. 32, 39. Ps. 7, 3. 50, 22. 71, 11. Is. 5, 29. Hos. 5, 14. הַאַרל to preserve one's life, to save alive, Josh. 2, 13. Is. 44, 20. 47, 14. Ez. 3, 19. 21. 33, 9. Often with in of the pers. from whose power one is delivered, Ps. 7, 2. 18, 18. 49. 35, 10. 59. 2. 3. Mic. 5, 5; also p of thing, as from waters Ps. 144. 7; the mire 69, 15; a snare 91, 3 straits 1 Sam. 26, 24. Ps. 34, 18; from death, etc. Ps. 22, 21. 51, 16. 56, 14. 86

13. al. Ofteu בְּשִׁרֶּל מְיֵרְ Gen. 32, 12. Ex. 2, 19. 1 Sam. 17, 37; מַמָּהְ 2 Sam. 19. 10. Ps. 18, 1. Is. 38, 6.

HOPH. 보지 to be snatched or plucked out, as a brand from the fire, Am. 4, 11. Zech. 3, 2.

Niph. to be delivered, preserved, saved, i. q. to escape, 2 K. 19, 11. Ps. 33, 16. Jer. 7, 10. With אַבָּיהַ, מְיַּיִּה, Ps. 69, 15. Hab. 2, 9. Prov. 6, 5; אַמָּיִה, Is. 20, 6. With בַּיִּהַ and אַבָּיה, prægn. to be delivered from any one to another, i. q. to escape from and flee to, Deut. 23, 16.

HITHP. to strip oneself of any thing, c. acc. Ex. 33, 6. Comp. Heb. Gramm. \$53. 3. c.

Deriv. הַצָּלָה.

לְבֵּל Chald. Нарн. בְּבֵּל to deliver, i. q. Heb. הַבְּּלְה no. 3, Dan. 6, 28. Inf. הַבָּלָה, c. suff. מְבֵּלה Dan. 3, 29. 6, 15.

ן m. a flower, blossom, Cant. 2, 12. R. צָיָן.

אַבָּע, see r. זְצֵיָ.

* עְצֵּיְ i. q. נְצִּיח נוּ 1. to glitter, to sparkle, only part. plur. בצים Ez. 1, 7. Sam. id.—Hence נִיצוֹין spark.

2. to flower, to blossom, to flourish, as in Chald. whence אָבָּיִה בְּבָּיִה, a flower, blossom. Verbs signifying splendour are often transferred to express the ideas of verdure and bloom; see in בְּיִה p. 27, בּיִה .—The notion of blossoming was also transferred to the shooting feathers and pinions of birds (comp. בַּיִּה , hence

3. to fly, whence נֵץ a hawk. So kindr. מָם and Arab. נַבָּח to sprout, Syr. to fly.

ָבָּצָי, see r. דְצָיָ.

* I. אַבְּרְ, fut. אַבּירְ (but אָבָּרְ Is. 42, 6. 49. 8 is from יְבָּר, rarely יְבָּר Deut. 33, 9. al. Imper. יְבָּר, בּי parag. יִבְּרָר, Ps. 141. 3. c. suff. יְבָּר Prov. 4, 13, both with Dag. euphon.

1. to watch, to guard, to keep, i. q. יפָר. Arab. לבל to guard e. g. a vineyard; comp. kindr. בים adspexit, intuitus est, like the Lat. tueri and intueri, also נים tuitus est, defendit, liberavit.—E. g. a vineyard Job 27, 18. Is. 27, 3; a tree Prov. 27, 18. Part. plur. מנדל watch-ven, keepers, guards, Jer. 31, 6.

לצרים the tower of the watch or guard watch-tower, 2 K. 17, 9. 18, 8. With אַל Ps. 141, 3 יַבְּל הַל מְּחָרַי q. d. keep thou watch over the door of my kips, i. e. my mouth, lest I utter rash words; the form הַבָּי with Dag. euphon. Prov. 20, 28. 13, 6. Is. 49, 6 יַבְּירַ יְשִׂרְצֵּל the kept (preserved) of Israel. With בְּבֵּרַר מִיבְּרַ Ps. 34, 14.—Spec.

a) to guard from dangers, to keep, to defend, to preserve, as God does men, Deut. 32, 10. Ps. 31, 24. Prov. 22, 12. With אָם, Ps. 32. 7 שַּבְּרֵילָ from trouble thou wilt defend me. 12, 8. 64, 2. 140, 2.

2. to keep, to observe, as a covenant Deut. 33, 9. Ps. 25, 10; a law Prov. 28, 7; the ways of righteousness Prov. 2, 8; a father's commands 6, 20; the commandments of God Ps. 78, 7. 105, 45. 119, 2. 22. 33. 34. 100. 129; good counsel Prov. 3, 21. Comp. Lat. custodire modum, regulam, præcepta, etc. With dat. Ex. 34, 7 keeping mercy for thousands. Is. 26, 3 בול שלום שלום ביל לום ביל לום לולים לולים

3. to keep from view, i. e. to hide, to conceal. Is. 48, 6 בְּצְרְּרִח ְלָאֹ רְדְבָּתְּח ְלָאֹ רְדְבָּתְּח ְלָאֹ רְדִבְּתְּח ְלָאֹ רְדִבְּתְּח ְלָאֹ רְדִבְּתְּח ְלָאֹ רִבְּרִנְּה ְלִּא רִבְּרִנְּה ְלִּא רִבְּיִנְּה ְלִּא נִבְּיִנְי ְלִיבְּי ְלִבְּי ְלִיבְּי ְלִבְּי ְלִבְּי ְלִבְּי ְלִבְּי ְלַבְּרִי ְלַבְּי וּא perh. the recesses of heathen temples, or with the Sept. sepulchral caverns, parall. with sepulchres. Prov. 7, 10 a woman בְּצִבְּרָח־לָב subtile of heart. Deriv. בְּצִבְּרָח.

* II. الله obsol. root, Arab. فضر shine, to be in full verdure, whence

Note. The significations of guarding and of being verdant, which are also found conjoined in the root >===, I have placed separately, although not in pro-

Dably there is a common origin of both, viz. the idea of shining, being splendid, ביב ; in which is implied also the notion of beholding, ביב , (comp. אַדַּיִּל, Gr. φόος δίδορε, also Germ. Blick and Engl. glance, signifying both splendour and the act of looking.) and hence the signification of observing, guarding.

רָצֶר m. (r. נְצֵר II) 1. a shoot, sprout, Is. 60, 21. Metaph. of offspring Is. 11, 1 Dan. 11, 7.

2. a branch, Is. 14, 19.

ובצת, see r. הצה.

차한 Chald. adj. pure, Dan. 7, 9. R. 보안 i. q. 다양.

ל בְּלֵבְ Job 40, 24, c. suff. יְּלְבְּ Is. 62, 2; imper. c. ה parag. הַּלְּבָּן; pr. to hollow out, to excavate, like the kindr. בְּבָרָ, also בְּיָבָּי, where see more. Hence

3. i. q. בַּבָּי הָ no. 2, to curse, pr. to pierce with words. to cut, like Arab. בי to cut, to perforate, metaph. to curse. E. g. the name of God. to blaspheme, Lev. 24, 11. 16 בַּבָּי בְּיִי מִוֹח דְּבָּי he that blasphemeth the name of Jehovah shall surely be put to death; from which passage the Jews derive the superstition which forbids them to pronounce (no. 2) the name of Jehovah; see בַּהְוֹח. Also Num. 23, 3. 25. Job 3, 8. 5, 3. Prov. 11, 26. 24, 24. Nife. rass. of Kal no. 2 to be called

by name, comp. Arab. משלי to name and being interchanged. Num. 1, 7 these men אַשֶּׁר (מְבֵּג בְּשִׁמוֹת who are expressed by name. 1 Chr. 12 31. 16, 41. 2 Chr. 28, 15. 31, 19.

Deriv. from the primary idea of excavating. הַבְּיָטָ bezel, הַבְּיָטָ a stone-quarry; from that of perforating. הַבְּיַטְ, הַבְיִטְ, הַבְיִטְ, הַבְיִטְ, הַבְיִטְ, הַבְיִטְ, a pointed hammer.

קבי m. 1. a bezel, the cavity in which a gem is set; Jerome well, pala gemmarum, Ez. 28, 13. Comp. אָה Others, a pipe, as if from בָּבָל in the sense to bore, like יְבָל from יְבַל יִּל this does not accord with the context.

2. a cavern; whence c. art. אַנְּאָר Neb, pr. n. of a place in Naphtali, Josh 19, 33.

קֹבֶּף; f. (r. בְּבָיָי) a female, whether of man or beast, so called from the form of the genital organs; Gen. 1, 27. 5, 2. Lev. 12, 5. 27, 4. Num. 5, 3; of beasts Gen. 6, 19. Lev. 3, 1. 6. 4, 28. 32. 5, 6. Syr. בُבَّا, Chald. אַבָּיִי, id.

2. to mark, i. e. to select, to separate out what is of a better quality than the rest, which is done by marking it with points, etc. Arab. Li. Hence Lie (see Camoos p. 424) a species of sheep and goats, short-legged and deformed, but distinguished for the length of their wool and hair, Lie the shepherd of such a flock. See To below.

Deriv. פַּקּרָה, pr. n. נְּי דָא, and the four following.

קֹלְיִים m. plur. נְּלְנִים , pr. 'marked with points,' speckled, spotted, of sheep and goats, Gen. 30, 32 sq. 31, 8 sq.

pr. i. q. Arab. عَنْ a shepherd of flocks called عَنْ from the excellence of their wool, see in r. إجراب no. 2. Then in a wider sense of the keeper of any cattle, a shepherd, herdsman Am. 1, 1

a sheep-owner, cattle-breeder, 2 K. 3, 4, spoken of the king of the Moabites. See Bochart. Hieroz. Tom. I. p. 441. Thesaur. p. 909.

with which any thing is ornamented, Cant. 1, 11. R. ٦٢٥.

קרים m. plur. (r. נָקָד') 1. crumbe of bread, Josh. 9, 5. 12.

2. A kind of cake, which prob. crumbled easily, 1 K. 14, 3. Sept. **xollvels, Vulg. crustula, Engl. cracknel, crumbcake.

* הקל, inf. absol. הלין, to be clean, pure,

Arab. غَفَى id. Syr. to sprinkle for purification (pr. to cleanse), to pour out a libation, to sacrifice; hence מַנְקִיה a sacrificial dish or cup. In Kal only Jer. 49, 12 יְּבָּיִ inf. pleon. joined with a form of Niph.

תַּבֶּקַת , fut. נְבָּקַת 1. to be clean in a moral sense, to be pure, innocent, Jer. 2, 35. With יְם to be free from a fault, blame, Ps. 19. 14. Num. 5, 31. With כקיתר of pers. Judg. 15, 3 מן ב מפלשקים I am blameless towards the Philistines, i, e. it is not my fault, but their own, if I attack the Philistines.— Hence often: a) to be free from punishment, to be quit, to go unpunished, Ex. לא רַנָּקַה כַל־הַנֹגֵע בָה 21, 19. Prov. 6, 29 whosoever toucheth her shall not go unpunished. 11, 21. 16, 5. Jer. 29, 1. 49, 12; c. 79 Num. 5, 19. b) to be clean, free, quit, sc. of an oath, obligation, Gen. 24, 8. 41.

2. to be cleaned out, to be made empty, desolate, as a city, Is. 3, 26. So Arab. عنقى X.—Also of men who are destroyed, extirpated, Zech. 5, 3.

Piel רְּבָּקְה, fut. רְבָּקָה 1. to pronounce innocent, to acquit, to absolve, Job 9, 28; c. פָּרָ Ps. 19, 13. Job 10, 14. Joel 4, 21 see in no. 2.—Hence

2. to let go unpunished, to forgive, with acc. of pers. Ex. 20, 7. 1 K. 2, 9. Jer. 30, 11. 46, 28. Absol. Ex. 34, 7 who forgiveth iniquity and transgression and sin, וְנַמֶּח לֹא יְנַמֶּח but will by no means always leave unpunished. Num. 14, 18. Nah. 1, 3.—In Joel 4. 21 [3, 21] the words: יְנָמֶח לֹא נַקֵּרִחִי tָמָם לֹא נַקְרַחִי are usually

rendered: I will cleanse declare innocent) their blood that I have not cleansed i. e. I will avenge the blood of Israe which I have long left unavenged. Better perh. to read: מַנְּמִי רְמָם לֹא נִקְּרִי מִם לֹא נִקְּרִי מִם לֹא נִקְרִי מִם מֹנִי שִׁי מִׁ מִּשְׁרִי מִם מֹנִי שִׁי מִּשְׁרִי מִּשְׁרִי מִּשְׁרִי מִּשְׁרִי שִׁי מִּשְׁרִי מִּשְׁרִי שִׁי מִשְׁרִי מִשְׁרִי שִׁי מִּשְׁרִי מִשְׁרִי מִּשְׁרִי שִׁי מִּשְׁרִי מִּשְׁרִי שִׁי מִּשְׁרִי מִשְׁרִי מִשְׁרִי מִשְּׁרִי מִשְׁרִי מִשְׁרִי מִשְּרִי מִשְׁרִי מִשְׁרִי מִשְׁרִי מִשְׁרִי מִשְּׁרִי מִשְּׁרִי מִשְׁרִי מִשְׁרִי מִשְׁרִי מִשְׁרִי מִשְׁרִי מִשְׁרִי מִשְׁרִי מִשְּי מִשְׁרִי מִּיִּים מִּיְיִים מִּיִּים מִּיִים מִּיִּים מִּים מִּיִּים מִּיִּים מִּיִּים מִּיִּים מִּיִּים מִּיִּים מִּים מִּיִּים מִּים מִּים מִּיִּים מִּים מִּיִּים מִּיִּים מִּים מִּיִּים מִּיְים מִּיִּים מְּיִּים מְּיִּים מְּיִּים מִּיִּים מְּיִּים מְּיִּים מְּיִּים מְּיִּים מְּיִּים מְּיִּים מְּיִּים מְּיים מְּיים מְּיִּים מְּיים מְּיִּים מְּיים מְּיִּים מְּיים מְּים מְייִּים מְיים מְיים מְּים מְּים מְּים מְּים מְּים מְיּים מְּים מְּים מְּים מְּים מְּים

יקודא (distinguished, r. יקודא (distinguished, r. יקודא) Nekoda pr. n. m. Ezra 2, 48. 60. Neh. 7, 50. 62.

לַקַח, see r. הַלָּקָה.

*DP, i. q. wap, yap, to be weary of, to loathe, once in præt. c. A Job 10, 1. The future and other forms come from the root wap.

R. adj. (ר. רְּבָּיִר בּיִר פּרָים 1. pure, metaph. innocent, free from blame, Ex. 23, 7. Job 4, 7. 9, 23. 17, 8. Ps. 10, 8. Jer. 2, 34; c. בְּבֵּיר 2 Sam. 3, 28. בְּבִּיר בַּפִּר pure hands, i. e. innocent, Ps. 24, 4. בְּבִיר בִּמִּיר מִינִים מִחַים יִחַים מַחַר מַּחַר מַחַר מַר מַחַר מַּחַר מַּתְּי מַּחַר מַּחַר מַּחַר מַּחַר מַּחַר מַּתְּי מַּתְּי מַּתְּי מַּתְּיּ מַּתְּיּ מַּתְּיִּי מַּתְּיּ מַּיּ מַּתְיּי מַּיְי מַיּי מִּיּ מִּיּ מִּיּ מִּיּ מַּיּ מַּתְּי מִיּי מִיּי מִּיּי מִּיּי מִּיּי מִיּי מִּיּי מַּיּי מִיּי מַר מַּיּי מַר מַיּי מִיּי מִיּי מַר מַּיִּי מַּיּי מִּיּי מַּיּי מַיּי מִיּי מַּיּי מִּיּי מִּיּי מִּיּי מִּיּי מִּיּי מִּיּי מִיּי מִּיּי מִּיי מַּיּי מִּיּי מִּיּי מִּיּי מִּיּי מִּיּי מִּיי מִּיּי מִּיי מַּיּי מַּיּי מַּיּי מַּיִּי מַיּי מַיּיי מַּיּי מַיּיי מַיּיי מַּיִּיי מַיּיי מַיּיי מַיּיי מַיּיִיי מַיּיִי מַּיּיי מַיּיי מַייי מַיּיי מַיּיי מַיּיי מַיּיי מַיּיי מִייּי מִיּיִי מַיּיי מַיּ

2. clear, free, quit, from an obligation, oath, c. 72 Gen. 24, 41. Num. 32, 22; exempt from military service Deut. 24, 5. 1 K. 15, 22; from a charge, Gen. 44, 10. Ex. 21, 28,

i. q. לֶקְרֹא with מ added, Joel 4, 19. Jon. 1, 14 Cheth.

תְּקְינֹיְ, clean-ness, e. g. of the teeth i. e. famine Am. 4, 6; of the hands i. e. innocence Gen. 20, 5. Ps. 26, 6. 72, 13; and so without בַּמָּי id. Hos. 8, 5.

י ה. (ר. קבין (י הוא in constr. Jer. 13, 4 יִשְּׁלֶבִּים the cleft of the rock. Plur. און נְקִיקִי הַוּשְּׂלֶבִים 16, 16.

NIPH. 1. to be punished, Ex. 21, 20. Comp. Lat. ulcisci for punire.

2. to avenge oneself, to be avenged, parall. בְּנְכְּמֵלּ Is. 1, 24. Ez. 25, 15 בְּנְכְמֵלּ נְּכְּתְּ Is. 1, 24. Ez. 25, 15 בְּנְכְּמָלּ וְּנְתְּכֵּוּ Is. 1, 24. Ez. 25, 15 ap.; With a of pers. on whom vengeance is taken Judg. 15, 7. 1 Sam. 18, 25; with a in the same sense 1 Sam. 14, 24. Esth. 8, 13. Is. 1, 24; with a of pers. from whom and also of thing for which vengeance is taken, Judg. 16, 28.

Piel i. q. Kal, 2 K. 9, 7 יְמֶרְתִּי דְמֵּי that I may avenge the blood of my servants the prophets . . . at the hand of Jezebel. Jer. 51, 36.

HOPH. fut. DP7 1. to be punished, Ex. 21, 21. Gen. 4, 15 if any one slayeth Cain, he shall be punished sevenfold; others: it shall be avenged, as in no. 2. See in Niph. no. 1.

2. to be avenged; Gen. 4, 24.

HITHP. to avenge oneself, as in Niph. Jer. 5, 9. 29. 9, 8. Part. appro a self-avenger, a revengeful man, Ps. 8, 3. 44, 17.

וַנְקָמָח , נָקָם Deriv. נָקָם.

בּיִם m. vengeance, Deut. 32, 35. מַּיִם בְּיָם the day of vengeance Prov. 6, 34. Is. 34, 8. 61, 2. 63, 4. בְּיַם נְיָם נָיָם to avenge vengeance, to take vengeance, Ez. 25, 15; בְּיִם נִיְם to render vengeance to any one, i. e. to take vengeance upon him, Deut. 32, 41. 43; בְּיִם נִיְם בִּיִּם נִיִּם to take vengeance Is. 47, 3; בְּיִם נִיְם נִיִּם נִיִּם id. Mic. 4. 14.

יִקְמָה f. (r. נְקְמָה constr. יִקְמָה, c. suff.

 Phrases are: a) בְּלֵהֶה הַלְּהָלָה to take vengeance upon, Ps. 149, 7. Ez. 25, 17. b) בְּלֵהְ הַלְּהָלְהְ to give or put one's vengeance upon, Ez. 25, 14; comp. Num. 31, 3. c) בְּלֵהְ נְּתְּלֵהְ נִיתְּ נְּתְלֵהְ הַלְּהָ Ps. 18, 48, also הַּשָּׁי בְּלֵהְיוֹת לַ Judg. 11, 36, to give or do vengeance for any one, to satisfy his cesire of vengeance.

- 2. desire of vengeance, vindictiveness, Lam. 3, 60. בְּלְחָה הַ to act vindictively, revengefully, Ez. 25, 15.
- * PP, i. q. PP, to be rent away, metaph. to be alienated, Ez. 23, 18. 22. 28. Found only in the præter.
- * אַרָּכְיּלְ fut. אַרְּכִילְ 1. to strike, to cut by blows with an instrument, see Piel and אָרָבָּי. Chald. אָרָבְּי to strike an ox for slaughter, to fell; Arah. בּבֹּבּי I, III, to smite, e. g. the head so as to break it, to strike through i. e. to percolate. Kindr. is אָרָבָּי, Eth. Ana to touch. The idea of striking lies in the syllables בּבָּי, בַּבָּי, בַבָּי, בַּבָּי, בַּבָּי, בַּבָּי, בַּבָּי, בַּבָּי, בַּבָּי, בַּבָּי, בַּבָּי, בַבָּי, בַבְּי, בַבָּי, בַבָּי, בַבָּי, בַבָּי, בַבָּי, בַבְּי, בַּבָּי, בַבְּי, בַּבָּי, בַּבָּי, בַּבָּי, בַּבָּי, בַּבָּי, בַּבָּי, בַבְּי, בַבְּי, בַּבְּי, בַבְּי, בַבְּבָּי, בּבָּי, בַבְּי, בּבָּי, בַּבְּי, בּבָּי, בּבָּיי, בּבָּיי, בּבָּי, בּבָּיי, בּבָּיי, בּבָּיי, בּבָּיי, בּבָּיי, בּבּבָּיי, בּבּבּיי, בּבּיי, בּבּיי, בּבָּיי, בּבּיי, בּבּיי, בּבּייי, בּבּיי, בּבּיי, בּבּיי, בּבּייי, בּבּיי, בּבּיי, בּבּייי, בּבּייי, בּבּיי, בּבּיי, בּבּייי, בּבְייי, בּבְיייי, בּבְיייי, בּבּיייי, בּבְיייי, בּבְיייי, בּבְיייי, בּבְיייי, בּבְיייי, בּבּיי
- 2. to fasten together by driving nails, to join together. comp. Germ. zusammenschlagen, Engl. vulg. to knock together; Syr. and Sam. L. P.K., to join on; Pe. Lo adhere. to cohere.—Hence prob. to fold together, e. g. a net (Job 19, 6); espec. so as to return upon itself and form a circle; comp. Lo band, arm-band. See Hiph. no. 3, and napp.. Hence
- 3. to move in a circle; Is. 29, 1 מְּבְּרֵם let the festivals run their circle, i. e. the circle of the annual festivals being completed.

PIEL קְּפֵי 1. to cut down, to fell, e. g. a wood, Is. 10, 34.

2. to smite in pieces, and so to destroy, like רַּבָּי. Job 19, 26 after they shall have destroyed my skin (body), this sc. shall be or happen, viz. that which precedes in v. 25, the advent of God. See Lehrg. p. 798.

HIPH. 1. to fold or cast around any one. Germ. umschlagen, see in Kal no.
2. With acc. and אַס of pers. Job 19. פּפּרוֹ בְּלֵּי חִקְּיהְ he hath folded (cast) his net around me. Metaph. Lam. 3, 5 where supply בַּלֵיי —Hence

2. to lead around, to let go round in a

כיר הקרשו ימר המשתח Job 1,5 הקרשו ימר when they (the sons of Job) had let the days of feasting go round. after they had gone round with feasting. Lev. 19, 27 lit. ye shall not לא חַקִּיפוּ פַאָת ראַשׁכם round the extremity of your head sc. in cutting the hair, i. e. ye shall not cut off the outer part of the hair in a circle around the head; Symm. οὐ περιξυρήσετε πύπλω την πρόσοψιν της πεφαλής υμών. This would seem to refer to a custom of the ancient Arabs, who cut off the hair round the outer part of the head, but left that in the middle untouched, Hdot. 3.8. ib. 4. 175.—Inf. absol. הַשָּרָם Josh. 6, 3, and স্টা v. 11, pr. going around, as adv. round about.

נקק

3. to surround, to encircle, c. acc. 1 K. 7, 24. Ps. 22, 17; על 2 K. 6, 14. Ps. 17, 9. 88, 18.

Deriv. the two following.

אף m. a beating or shaking off of olives, Is. 17, 6. 24, 13. Chald. לִּכְּלָּהָּ id.

הַרְּקְבָּי no. 2) a rope, cord, bound around a female slave or captive instead of a girdle or zone, Is. 3, 24. Sept. oxorstor, Vulg. funiculus.

*PP? obsol. root, prob. i. q. ap; and ap; to bore, to pierce; whence pap; cleft of a rock. A vestige of this root exists in the Samar. see Anecdot. Oriental. p. 88.

* רַבְּי, to bore, to pierce; spoken of the eye, to bore out, to put out, 1 Sam. 11, 2. Prov. 30, 17 the ravens of the valley shall pick it out sc. the eye.— Chald. Syr. Arab. id. Ethiop. IXL to be blind of one eye, IAA evulsit. The radical syllable is רָבָּי, which like הוא has the signif. of boring. digging; see אָבָר, רְבָּיָ, רְבַיָּ, רְבַיָּ, etc.

PIEL יְבַקר, fut. רְבַקר, to bore or put out the eye Num. 16, 14. Judg. 16, 21. Metaph. Job 30, 17 לַרְלָּח עַצְעַר יִּנְקר the night pierces my bones. i. e. by night my bones are pierced with pain; comp. 3.3.

PUAL, to be dug out; Is. 51, 1 the quarry whence DET, ye were digged, metaph, of the ancestors or founders of a ration.—Hence

יס (קרה הואף), a cavern, היי הואף constr. נקרה הואף the cleft of נקרה הואף באר בא נקרה בארים בא נקרה בא נקרה

* שֹׁבְלָ i. q. בֶּיךְ and בִּיקָם, but intrans. to be snared, caught in a snare; Ps. 9. 17 בָּשָׁ רָשָׁב נְיִלָּשׁ בָּשָׁר נוֹקַשׁ רָשָׁב in the work of his own hands the wicked is snared.

NIPH. to be snared, caught in a snare Deut. 12, 30.

PIEL trans. to lay snares, absol. Ps. 38, 13; with to lay snares for, to cast u snare over any one, Ps. 109, 11 שְׁבֵּיל וּשְׁרִילוּ לִיבְּלִיבְּעִירִילוּ let the extortioner cast a snare upon all that he hath, i. e. let him seize upon all his property.

HITHP. to lay a snare for any one, trop. c. 7 1 Sam. 28, 9.

לאם Chald. to smite, to strike, to knock, so in Targ. and Talmud. Syr. id. also to clap the hands, to strike a bell, etc. Arab. نقس to strike a bell or board.—Dan. 5. 6 and his knees אָדָא נַקְשָׁן smote one against the other.

m. (r. ניר מחבר 2 Sam. 22. 29. ניר ה. (ניר בירים) 2 Sam. 22. 29. ניתיה, c. suff. נֵרִים, c. suff. נֵרִים.

id. أَمَازُا مَنْهُا id. الله id. Zeph. 1, 12. בר נר the light of the lamp, Jer. 25, 10. Prov. 31, 18 her lamp goeth not out by night, she lahours diligently all the night. Often of the lights of the sacred candelabra, Ex. 25, 37. 30, 8. 40, 4. 25. Lev. 24, 4. Num. 4, 9. 1 K. 7. 49. al. Once of the candelabra itself. the lamp of God 1 Sam. 3, 3.—Trop. in various senses, e. g. a) Put for welfare, prosperity, happiness, comp. אור lett. e; vet so that the image of a light is retained; Ps. 18, 29 אָהָת תָאִיר נַרָי thou (God) wilt light my lamp, make my way prosperous. 132, 17. Job 29, 3. Contra, Prov. 13, 9 the light of the righteous rejoiceth, but the lamp of the wicked shall be put out, comp. Job 21, 17; also Prov. 20, 20. Job 18, 5. b) Put for *glory*, as the light of Israel, spoken of David 2 Sam. 21. 17. So of Barhebræus, Asseman. II. p. 266. c) Of divine instruction, Prov. 6, 23. Ps. 119, 105; comp. Prov. 20, 27 a lamp of the Lord is the spirit of man, i. e. lighted of God. Comp. also pas John 1, 4. 5. 8. 9.

2. Ner. pr. n. of the grandfather of Saul, 1 Sam. 14, 50. 51. 26, 5. 1 Chr. 8, 33

ניר see in גר.

יברים, obsol. root, i. q. מַרַבּ, to roll, to revolve rapidly; then, to talk rapidly and much, of babblers and tale-bearers, to slander. Arab. quadrilit. יברים to roll or revolve quickly, both of motion and speech, to slander; whence threshing-dray, Heb. מֹרָבּׁי one turning quickly, a slanderer, tale-bearer.—Hence

ארצים! Nergal, pr. n. of an idol of the Cathites, 2 K. 17, 30. According to Norberg, יבובל is i. q. Zab. יבובל the planet Mars, corresponding to Arab. id. The is then the mark of a diminutive, for the use of which in the names of the gods see in דְּבֹין. Better, according to Bohlen, יבובל i. q. Sanscr. Nrigal, man-devourer, spoken of a fierce warrior, and corresponding to Trip. See Thesaur. p. 913.—Hence

בּרְגֵּעֹ שֵׁרְאָצִר Nergal-Sharezer, pr. n. a) A military chieftain under Nebuchadnezzar Jer. 39. 3. b) One of the chief Magi under the same king Jer. 39, 13.—See the name בְּרָאֶצֶר Sharezer in its order. The same compound name is Neglyllogady, Neriglissar.

קְּלְּבְּׁן m. talkative, then a tattler, talebearer, slanderer, Prov. 16, 28. 18, 8. 26, 20. 22. R. יָרָבּ, after the form

הרבים, nard, findian spikenard, Sanser. narda. very ragrant and precious, Cant. 1, 12. 4, 13. 14. See Celsii Hierobot. T. II. p. 1 sq. Sir W. Jones on the Spikenard of the Ancients. in Asiatic Researches Vol. IV. Comp. Thesaur. p. 914.

לבייה (lamp of Jehovah, r. אוייה) Neriah. pr. n. m. a) Jer. 32, 12. 36. 4. b) 51, 59.

* אַ עָּטְ (וּנְאַ אִי , inf. absol. אַישָּׁי , 10, 5. Hos. 1, 6; inf. constr. אָנָי Is. 1, 14, אַזּיני Ps. 89, 10, c. suff. ישָּׁאַר Ps. 28, 2; but far more freq. רְשָּׁאַר , c. pref. רְשָּׁאַר Ex. 2", 7, רְשִּׁאַר often, c. suff. ישָּאַר, וֹשָּׁאַר, imp. אַנְייָן (once רְּטָּיִי Ps. 4, 7) and

אשׁיָשָ Gen. 27, 3. Num. שּ, 40; part pasa, curry, once נְשֵּיִּא like verbs בּלוֹי Pa 32, 1. But in Ps. 139, 20 בְּשֵׁיִּא is for נְשֵׁיִּא by Arabism, like בּשִׁיִּא.

1. to take up, to lift up, to raise; Sept

αίοω, έξαίοω, έπαίοω. Kindred is Eth 1Wh sumsit, accepit, see no. 3; also Arab. نشآ elatus est, crevit, accrevit but in the sense of taking up, bearing, taking to oneself. the Arabs use other roots, as حبل, حبل.-Gen. 7, 17 the vaters increased and lifted up the ark. Ex. 10, 19. Judg. 9, 48. 2 Sam. 2, 32. al. to lift up (erect) a standard Jer. 4, 6. 50, 2. 51, 12, 27. With by prægn. to lift up upon, to place upon any thing, Gen. 31, 17. Trop. איבו to take up (bring) sin upon oneself, Lev. 22. 9. Num. 18. 32; c. 2 2 Chr. 6, 22. Intrans. to lift up oneself, to heave as waves in a storm, etc. Ps. 89, 10. Nah. 1, 5; trop. Hab. 1, 3.—Specially to be noted are the following phrases:

b) אַלְּאֵר רְאָשׁר to lift up one's head, spoken: a) Of one who is cheerful and happy Job 10, 15. Zech. 2, 4. b) Of one who increases in wealth, power, prosperity, Judg. 8, 28. Ps. 83, 3. Comp. Lat. 'caput extollere in civitate.' But א בורה בלא לו בירה בלא to lift up the head of any one out of prison, is to bring him up out of prison. these being usually under ground, 2 K. 25, 27; and so without the words 'ברה בלא Gen. 40, 13. 20. Another sense of this phrase see below in no. 2.

c) יְנָיא זְנָיוּ to lift up one's countenance, spoken of one conscious of rectitude and therefore cheerful and full of confidence, Job 11, 15. Ellipt. Gen. 4, 7 if thou doesn't well, רְצָּשׁׁן lifting up of the countenance

will be to thee, i.e. thou wilt wear a zheerful countenance. Opp. יַמַּלֹּהְּ מַנְּיִרּי v. 5. 6. With אָשְׁ to look up towards any thing 2 K. 9, 32; to look with confidence to or upon any one Job 22, 26. 2 Sam. 2, 22; also of God beholding men in kindness, Num. 6, 26. Pass. כְּבֵּוֹרָא מָנִים see in no. 3. b. a.

d) נשוא ערנים to lift up the eyes, often before verbs of looking, beholding, see-.ng, by a species of pleonasm common to the Hebrews in similar cases. (Comp. to lift up the feet Gen. 29, 1; to lift up the voice, in lett. e, below; and see under מְּלֵקְי no. 1.) So Gen. 13, 10 he lifted up his eyes and beheld. v. 14. 18, 2. 31, 10. 33, 1. 5. 43, 29. With 3 and 5 to lift up the eyes upon, to cast eyes upon any person or thing, i. e. in love, desire, longing, Gen. 39, 7. Ps. 121, 1. Trop. of longing towards God and confidence in him Ps. 123. 1; towards idols Ez. 18, 12. 23, 27. Deut. 4, 19. Comp. in lett. g.

e) Fir kt; to lift up the voice (comp. in lett. d), before verbs of weeping, wailing, Gen. 27, 38. 29, 11. Judg. 2, 4. 1 Sam. 24, 17. 30, 4; of calling out Judg. 9, 7; of rejoicing aloud Is. 24, 14. Also with Fir implied (Germ. anheben), Is. 3, 7; hence absol. in the sense to call aloud, i. q. to rejoice, to shout, Job 21, 12 they lift up the voice (they shout) to the timbrel and harp. Is. 42, 11. Ibid. v. 2 kts. kb nor lift up his voice, i. e. nor cry aloud, i. q. PER kb.—Hence

f) to lift up any thing with the voice, to take up, i. e. to utter, e. g. a song Num. 23, 7. Job 27, 1. Ps. 81, 3; prayer Is. 37, 4; reproaches Ps. 15, 3; the name of God Ez. 20, 7; a false report 23, 1; a wailing Jer. 9, 9 [10]. Here too belongs Ps. 139, 20 מַנֵּייִא מַנִּייִא יִּיִייִּא , for נַּיִּייִא מַנִּייִא אָנָיִייִּא , see above init.

g) אַל נְשֵׁא נְלָּשׁ אֵל to lift up the soul unto any thing, like Engl. to set the heart upon, i. q. to desire, to long for any thing, (Arab. ellipt. حمل الى شى) Deut. 24, 15. Hos. 4, 8. Prov. 19, 18; c. > Ps. 24, 4; often אַל רְהוֹיִה i. e. to long earnestly for help from God Ps. 25, 1. 86, 4. 143, 8.

h) אַל כְּב אָל רָר to lift up the heart unto Jehovah, in adoration, invocation, Lam. 3. 14. But און לבו אויי his heart wifts him up, viz. u) it ineites him to any

thing, stirs him up. i. e. makes him ready and willing to do any thing. Ex. 35, 21 26, 36, 2. β) Also spoken of pride, 2 K. 14, 10 אַבָּאָד לָבָּאָד thy heart hath lifteu thee up i. e. thou art proud. Comp. 'tollere animos' Plaut. 'animi sublatı i. e. proud, Ter.

i) to lift up, to raise, sc. in the balance i.e. to weigh, Job 6, 2. Comp. Lat. pendo and Heb. * 20.

2. to take, to take away, which is mostly done by taking up; so Lat. tollere, e medio tollere, freq. for auferre. 1 Sam. 17, 34 and took a lamb from the flock. Judg. 16, 31. 2 Sam. 5, 21 and David and his men took them away, sc. the idols. 1 K. 15, 22. 2 K. 7, 8. Cant. 5, 7 they took away my veil from me. Ecc. 5, 14. Jer. 52, 17. Mic. 2, 2. al. So 'ם של נשא נשש to take away one's life 2 Sam. 14, 14. Gen. 40, 19 yet within three days shall Pharaoh יְשֵּׁא אַז־ראֹשָׁך מַנְלֵיך take away thy head from off thee, i. e. take away thy life (comp. v. 22), there being here a play of words as compared with the contrary signif. of 'ם מוא ראש in no. 1. b. y, above. So Cic. Ep. ad Div. 11, 20 init. "adolescentem (Octavianum) tollendum," which may mean either to be exalted, promoted, or to be put out of the way.—Hence in a stronger sense: to take away a person, as the wind, to carry away, 2 K. 2, 16. Job 27, 21; or as God. i. q. to destroy Job 32, 22. Hos. 1, 6, see below in b; spoken of a tree, to pluck up by the roots Ez. 17, 9. where מַשְּאוֹת is inf. Aram. Kal for אשש, ending in in the manner of verbs לה comp. רואשם.-Spec. to take away the sin, guilt, of any one, (בוֹן פ'), בּלוֹן מי) a) to expiate, to make atonement for, as a priest, Lev. 10, 17. b) to forgive sin, to pardon, spoken of men Gen. 50, 17. Ex. 10, 17; of God Gen. 4, 13. Ex. 34, 7. Num. 14, 18. Job 7, 21. Ps. 32, 5. al. Also נְשָׂא לְחֲשָׁא to forgire sin Ex. 23, 21. Josh. 24, 19. Ps. 25, 18. With dat. of pers. to forgive or pardon any one Gen. 18, 24. 26. Num. 14. 19. Is. 2. 1. Hos. 1, 6 for I will no more have mercy upon the house of Israel NO: 3 להם that I should altogether parden them. [Better: but I will utterly take them away, destroy them.-R.] Part. pass. יוֹן אינוֹן forgiven of iniquity whose

sin is pardoned, Is. 33 24; Στης τίτη id. Ps. 32, 1.—Comp. in N. T. αξου την άμαφτίαν for to expiate as in lett. a, John 1, 29.—From the idea of taking away comes the sense

3. to take simply, i. q. mp; Gen. 27. 3 take now thy weapons...and go out. Josh. 6, 4. 6. 2 K. 9, 25. 26. 1s. 38, 21. Am. 6, 10. Ps. 139, 9. Gen. 45, 19 take yous father and come. In such passages will give more fulness and vividness, see in mp; no. 1. Hence also i. q. to get, to receive, to obtain, Ecc. 5, 18 miles; phings. Ps. 24, 5. 116, 13; so mp; 2, 12, 24, comp. v. 23.—Spec.

a) הְּשָׁאֵ אֹנְיִיְ to take a wife, in the later writers instead of הְשִּׁיִּא הְדָּיִי Ruth 1, 4. 2 Chr. 11, 21. 13, 21. Ezra 10, 44. Ellipt. Ezra 9, 2 they took wives of their daughters for themselves and for their sons. v. 12. Neh. 13, 25. 2 Chr. 24, 3.

b) מני ם to take i. e. to accept the person of any one, pr. spoken of a king or judge who receives or admits those who visit him with salutations and presents, and favours their cause; opp. to turn away i. e. not to receive the salutations of any one. Gen. 32, 21 [20] אולר ישוא פנר peradventure he will accept me, will receive me kindly. Mal. 1, 8. Hence α) In a good sense, to accept any one, to admit him as a suppliant, to hear and grant his request. Gen. 19, 21 lo, I have accepted thee (heard thy prayer) concerning this thing also. 1 Sam. 25, 35. 2 K. 3, 14. Job 42, 3. Trop. of a ransom Prov. 6, 35. Also to respect the dignity of any one, to reid. נְשֵׂא מָנִים לָ id. Deut. 28, 50. Hence part. pass. xxxxx one respected, a man of influence, 2 K. 5, 1. Job 22, 8. Is. 3, 3. 9, 14. β) In a bad sense, to be partial, as a judge unjustly partial or corrupted by bribes. Lev. 19, 15 thou shalt not respect the person of the poor, nor honour the person of the great. Job 32, 21. 34. 19. Ps. 82, 2. Prov. 18, 5. With out genit. Deut. 10, 17 who respecteth not versons, nor taketh reward; comp. 2 Chr. 19, 7. Job 13, 10 אם בַּסְתֵר פַּנִים הְשֵּׁאוּן if ye secretly accept persons, are unjustly partial. Mal. 2, 9 משורם פנים בחורת the law. In N. T. πρόσωπον λαμβάνων. See more in Thesaur. p. 916.

c) then stop to take the sum of any thing, to number, Ex. 30, 13, Num. 1, 2. 49. 4, 2, 22, 26, 2, 31, 26, 49. Also stop Num. 3, 40, 1 Chr. 27, 23.

4. to take upon oneself, to bear, to carry, Ex. 12, 34. 25, 14. 27. 37, 14. Ps. 126, 6. Is. 52, 11. al. So of burdens on the back, as a beast Gen. 45, 23. Is. 30, 6; a child in the arms or bosom Deut. 1, 31. Is. 46, 3; garments, to wear, 1 Sam. 2, 28. 14, 3; a shield 2 Chr. 14, 7. So a tree bears, brings forth fruit Ez. 17, 8. Joel 2, 22. Hagg. 2, 19; the earth its products, whence trop. Ps. 72, 3 let the mountains bring forth peace (prosperity) to the people.—Spec.

a) to take up and bring, to bring; Ex. 10, 13 and the east wind brought the locusts. 1 K. 10, 11 the ships of Hiram which brought gold from Ophir. 1 Sam. 4, 4. 1 Chr. 16, 29. 18, 2. Ps. 96, 8.—Opp. to take away, see no. 2.

b), Trop. to bear, to endure, e. g. sorrow is. 53, 4; reproach Ps. 69, 8. Ez. 16, 52; also Is. 1, 14. Jer. 44, 22. Mic. 7, 9. Ps. 55, 13. Prov. 30, 21. With partitive (see in A. 2. b), Job 7, 13 אַשָּרִי בְּשָׁרָחִי בְּשָׁרִחִי בְּשָׁרִחִי בְּשָׁרִחִי בִּשְׁרָחִי בִּשְׁרָחִי בִּשְׁרִחִי בִּשְׁרָחִי בִּשְׁרָחִי בִּשְׁרָחִי בִּשְׁרָחִי בִּשְׁרִחִי בִּשְׁרִחִי בּשְׁרִחִי בּשְׁרִּחִי בּשְׁרִּחִי בּשְׁרִּחִי בּשְׁרִחִי בּשְׁרִי בְּיִּבְּי בְּעְרָּבְּרִי בְּעְּבְּרִי בְּעְרָבִּי בְּעָּבְּרִי בְּעָּבְּרִי בְּעְרָבִיי בְּעְרָבְיי בּשְׁרִי בְּעְּבְּרִי בּשְׁרִי בְּעְבִּי בּעְרְייִי בְּעְבְּיבְי בּעְּבְּיי בְּעְבְּיבְיי בּעְּבְּיי בְּיִי בְּעְּבְּיי בְּייִי בְּעְּבְּיי בְּייִי בְּייִי בְּעְייִי בְּייִי בְּייִי בְּיי בְּעְּבְיי בְּייִי בְּיי בְּייִי בְּיי בְּייִי בְּייִי בְּיי בְּיי בְּייי בְּייִי בְּייִי בְּיי בְּייִי בְּייִי בְּייִי בְּייִי בְּייִּי בְּייִי בְּייִּי בְּייִי בְּייִי בְּייִּי בְּייִי בְּייִי בְּייִי בְּייִי בְּייִי בְּייִי בְּייִי בְּייִי בְּייִי בְּיי בְּייִי בְּייִי בְּייִי בְּייִי בְּייִי בְּייִי בְּייִי בְּייי בְּייִי בְּייִיי בְּייִי בְּייִי בְּייִי בְּייי בְּייִיי בְּייִיי בְּייִי בְּייִי בְּייִיי בְּייִי בְּייִי בְּייִי בְּייִי בְּייִי בְּייִיי בְּייִיי בְּייִי בְּייִיי בְּייִיי בְּייי בְּייי בְּיייִיי בְּיייי בְּייי בְּיייי בְּיייי בְּיייי בְּיייי בְּיייי בְּייייי בְּיייי בְּיייי בְּיייי בְּייייי בְּיייי בְּייייי בְּיייי בְּיייי בְּיייי בְּיייי בְּיייי בְּייייי בְּיי

c) to bear up under any thing, to take charge of, e. g. the burden of a public office; Num. 11. 14 I am not able to bear all this people alone. v. 17. Deut. 1. 9. 12.

NIPH. N' 1. to be lifted up, elevated exalted, pass. of Kal no. 1. Is. 40, 4 -53

i. e. filled up. 52, 13. Part. ***Diffed up, elevated, lofty, 1s. 2, 2. 12–14. 6, 1. 30, 25. 57, 7. 15. Jer. 51, 9.—Reflex. to lift up oneself, Ez. 1, 19–21. Ps. 94, 2 lift up thyself, arise, thou Judge of the earth. 7, 7. Prov. 30, 13. Dan. 11, 12.

2. to be borne, carried, Ex. 25, 28. Is. 49, 22; to be carried away, 2 K. 20, 17. PIEL NEW 2 Sam. 5, 12, and NEW 1 K. 9, 11.

2. to help, to aid, comp. Engl. 'to give one a lift,' Esth. 9, 3. Ps. 28, 9. Ezra 8, 36. Is. 63, 9. Espec. with gifts, c. 1 K. 9, 11. Ezra 1, 4. Hence

3. to make or offer gifts, c. \ 2 Sam. 19, 43.

4. to take or carry away, i. q. Kal no. 2, Am. 4. 2.

HIPH. N'IFT. 1. Causat. of Kal no. 4. d, to cause to bear sin, guilt, i. e. to let bear the punishment of one's sin, Lev. 22, 16.

2. With to put upon, to apply to, e. g. ropes to a city 2 Sam. 17, 13.

Hithp. איַחְנָשֵא and הְעַנָּא Num. 24, 7. 1. to be elevated, exalted, c. habove any thing 1 Chr. 29, 11.

2. to lift up or exalt oneself, i. e. a) to rise up in strength Num. 23, 24, 24, 7, 1 K. 1, 5. b) to be proud Ez. 17, 14. Prov. 30, 32. With 2 to exalt oneself above any thing, Num. 16, 3. Ez. 29, 15.

Chald. 1. to take or carry away, as the wind Dan. 2, 35.

2. to take, Ezra 5, 15.

ITHPA. to lift up oneself, to rise up against any one, c. > Ezra 4, 19.

ក្រស់ឃ្លាំ f. pr. part. Niph. of ស់ឃ្លាំ (comp. Pi. no. 3) a gift, present, 2 Sam. 19, 43.

* לְשֵׁלֹג in Kal not used. Hiph. דְּשִּׂיג, fut. יְמֵּנֹג, apoc. יָמֵנֹג.

1. to reach to attain unto, to overtake, pr. spoken of one pursuing another, Gen. 31, 25. Ex. 14, 9. Deut. 19, 6. 1 Sam. 30, 8. Ps. 7, 6. Jer. 52, 8. al. So of the sword of the pursuer 1 Chr. 21.

12. Jer. 42, 16; of waves and terrors Job 27, 20. Metaph. of blessing and cursing Deut. 28, 2, 15, 45; the consequences of iniquity Ps. 40, 13; divine anger 69.25; divine threatenings Zech. 1, 6; contra, of good Is. 59, 9. Also of time, to reach unto, to attain unto any time, Gen. 47, 9. Lev. 26, 5.-So to attain unto, i. q. to obtain, e. g. joy Is. 35, 10. 51, 11; the ways of life, opp. Sheol, Prov. 2, 19. Spec. my hand attains unto, obtains, any thing, i. e. to get, to acquire, to have, i. q. פָּצָאָה רָדִי דְבָר, see in r. אָצָאָ no. 2. c. Lev. 14. 21. 22. 30. 31 8q. 25, 26. Ez. 46, 7; c. 5 id. Lev. 5, 11; absol. id. Lev. 25, 47.

2. Causat. to reach forth towards or upon any thing, to apply, to put to or upon, e. g. the hand to the mouth 1 Sam. 14, 26. With two acc. Job 41, 18 [26] if one lay at him with the sword.

Note. The form יושרג Job 24, 2 is for סרג to remove; see r. סרג.

לשׁרְאָּה f. (r. לְּשֶׂרְאָּה 'what is borne,' a burden ls. 46, 1.

m. adj. verbal, pass. of נְשִׁיא, one elevated, exalted. Spec.

1. a prince. as a general term, spoker. not only of kings (comp. נֵגִיד,), 1 K. 11, 34. Ez. 12. 10. 45, 7 sq. 46, 2 eq. but also of the heads, chiefs, of single tribes a phylarch, e. g. of the Israelites Num 7, 10 sq. 34, 18 sq. fully נשראר רשראל Num. 1, 44, נשראר הערה 4, 34. 31, 13. 32, 2; of the Ishmaelites Gen. 17, 20, etc. Also of the chiefs of families, Num. 3, 24 נשרא בית אַב לַגַּרְשִׁנִּי v. 30. 35; plur. נשראר האבות 1 K. 8, 1. 2 Chr. 5, 2, for בַּיָּת no. 11. בּיָת הַאָבוּת; see in Hence the prince, chief, of the whole tribe of Levi is called נשרא נשראר הלני Num. 3, 32, comp. 1 Chr. 7, 40. So prince or chief constituted נטיא אלחים of God. spoken of Abraham Gen. 23, 6.

2. Plur. פְּלֵּיְאִים pr. risings, i. e. vapours rising from the earth Jer. 10, 13. 51, 16. Ps. 135, 7. Hence clouds, Prov. 25, 14.—

—Arab. انَشُاء and قَشَاء clouds just formed.

fut. בְּשִׁרְק to set on fire. to kindle. Is. 44
15. Ez. 39, 9.—Chald. הַשְּׁרָּק id.

NIPH. to be kindled, Ps. 78, 21.

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وَ obsol. root, i. q. Chald. رَصِّة d. عُسِهِ id. نَشْمِ a saw; Syr. عَشْمُا وُ a saw; Eth. ФШŹ and ФпًҲ. Hence

* I. אַשְׁיֻ in Kal not used, prob. pr. to remove from a place, i. q. נַּמָּת; whence also 'to put out, to dislocate a limb, tendon,' see in שָּׁיִם.—Hence

Hiph. רושרא, fut. בשרא 1. to seduce, to corrupt, Gen. 3, 13. Jer. 49, 16.

NIPH. to be deceived, Is. 19, 13.

Deriv. מָשָׁאוֹן.

* II. אַ עַּיָּיָ i. q. הְשִּיָּ II, to loan on usury, c. אַ to any one, Neh. 5, 7. Is. 24, 2 אַ בּיִּבְי הְשָּׁאַ הְשָּׁיִם מְּשָׁי מְּשָׁ מּ the loaner (borrower), so he that loaneth to him, the creditor. So part. absol. אַשָּׁי (for הְשָּׁי) 1 Sam. 22, 2 a creditor.

HIPH. to exact, trop. to vex, as a creditor, with \$\mu\$ of pers. Ps. 89, 23.

Deriv. אשם, האשם.

* בְּיֵבֶ to breathe. to blow, of the wind, c. בְּ upon any thing ls. 40, 7.—It is onomatopoetic like the kindr. אָשָׁי, שִּשָׁי, where see. Syr. בּבֹּב, Chald. בּיֵב, id.

Hiph. 1. to cause to blow, e. g. a wind, Ps. 147, 18.

2. to drive away by a puff, Gen. 15, 11.

2. to forget a thing, Lim. 3, 17; a person, to desert, to neglect, Jer. 23, 39. Inf. absol. مُعْنِي for اَنْتِي, ib.—Syr. نُمْنِي id. Arab. نُسِي , Eth. quadril. آألة P with n inserted, id.

Niph. to be forgotten, to be given over to oblivion; Is. 44, 21 א הַּמְשֵׁר לי thou shalt not be forgotten of me, for הַשְּׁרָה. But Targ. and Jarchi make Niphal i. q. Kal, and then we may translate be not forgetful of me; but not so well.

Piel. to cause to forget, with two acc. Gen. 41, 51 נְשֵׁלֵי to correspond with the pr. n. מנשה

HIPH. השָּהוֹ i. q. Piel; Job 39, 17 God hath caused her (the ostrich) to forget wisdom. 11. 6 know הַּלְּבָּה לְבָּ הַּלְּבָּה that God for thee hath caused to be forgotten a portion of thy iniquity, i. e. has remitted a part of thy guilt.

Deriv. חשט, חשט, and pr. n. חשטם.

* II. אָלָיָי to loan, on interest, usury, spoken like the Engl. both of borrowing and lending, i. q. אַשָּׁי II.

1. to lend to any one money or other things, often on a pledge, c. 2 Deut. 24, 11; and on interest Jer. 15, 10. The primitive idea may be that of delay,

giving time; Arab. نسأ to defer, to delay.-With acc. of thing and 3 of pers Neh. 5, 10 I likewise and my brethren משרם בָּחָם כָּסֶהְ וְדָגָן and my servants have lent them money and corn. Acc. impl. Deut. 24, 14. Jer. 15, 10 לא נשרחר ולא נשו בד I have neither borrowed nor have men lent to me.—But בַּאַר בָּ to lend at one per centum to any one, sc. in monthly usury, see in מַצָּה no. 3. Neh. 5, 11 the hundredth of the money and of the corn ... בַּחָם נשׁרם בַּחָם which ye exact of them; comp. בַּשֹא מַשָּא בּ v. 7.— PART. השט a usurer, creditor, moneylender. Ex. 22, 24. 2 K. 4, 1. Ps. 109, 11 Is. 50, 1.

2. to borrow, like Lat. fenero. feneror, absol. Jer. 15, 10 see in no. 1. Part. num a borrower, debtor, Is. 24, 2.

Note. The erb مُرْبِّهُ idist r gu الله from المِرْبِيّة , هِرْبَيّ , in that the two latter include the idea of interest, which the firmer does not.

HIPE. i. q. Kal no. 1, with \$ of pers. to lend to any one on usury, Deut. 15, 2. 24, 10.

Deriv. נְשׁׁד, pr. n. רָשִׁיּק, pr. n. רָשִׁיּק.

m. Gen. 32, 33, i. q. Arab. הُישׁ, prob. nervus ischiadicus, the nerve or tendon extending through the thigh and leg to the ankles. R. אָלָיין I. 1; see Thesaur. p. 921 sq.

י (שֵׁרָּ m. debt, 2 K. 4, 7. R. הַּטָּיָ וּוֹ.

קּשִׁיָּהְ f. forgetfulness, oblivion, Ps. 88, 13. R. רְשָׁיָה I.

plur. f. women, see sing. אָשׁים plur. f. women, see sing.

לְּשִׁרְקְּחֹ f. (r. בְּשֵׁיִם) a kiss, Cant. 1, 2. Prov. 27, 6.

* ਜ਼ਹਾ, fut. ਜ਼ੁਲਾਂ Ecc. 10, 11, and ਜ਼ੁਲਾਂ Prov. 23, 32, to bite, as a serpent Gen. 49, 17. Num. 21, 8. 9. Am. 5, 19; a man Mic. 3, 5. Eth. In 1 id. Syr. by transp. .—Metaph. نعم a) to vex, to oppress, Hab. 2, 7. b) to lend on usury, Deut. 23, 20; since not only the lending on usury, but even the taking of interest. was regarded as sordid and oppressive. Comp. Aram. בבא , to bice, whence to gnaw, פֿרָפֿא to gnaw, Conj. III to lend on usury; Gr. dans σθαι ὑπὸ τῶν χρεῶν Aristoph. Nub. 1. 12; Lat. 'usura vorax' Lucan. 1. 171.

PIEL i. q. Kal, to bite, Num. 21, 6. Jer. 8, 17.

HIPH. There cause of Kal lett. b. to take usury of any one, to exact interest, with dat. of pers. Deut. 23, 20. 21.—Hence

(בּבָּי, m. in pause בְּבָּי, Ex. 22, 24, usury, interest, Prov. 28, 8. Ps. 15, 5. Ez. 18, 8. 13. בְּבָּי, בְּבָּיל to impose usury upon any one, to exact it from him, Ex. 22, 24; c. בְּ Deut. 23, 30. בַּבָּי, בְּינָה to take usury from any one Lev. 25, 36. Ez. 18, 17. 22, 12.

אָבָּה a cell, see לְשָׁבָּה and note.

* בְּשֵׁלְ, fut. בְּשֵׁיִי intrans. in no. 2. b; mper. בְּשֵׁי Ex. 3. 5. Josh. 5, 15.

1. Trans. a) to draw out or off, to put off, e. g. a shoe Ex. 3, 5. Josh. 5, 15. b) to cast out, to eject a people from a land Deut. 7, 1. 22.—Kindr. are שָׁלָל, הַּלָּשׁ, Arab. בַּבל , to draw out,

as meat from a pot; to put off a breastplate, to draw out arrows from a quiver.

2. Intrans. a) to slip off or away; Deut. 19, 5 אַרָּקוֹלָ מִּרְקוֹלָ מִרְּקוֹלָ מִרְקוֹלָ מִוֹלְ and if the iron slippeth from the helve. b) to fall or drop off, as the fruit of the clive Deut. 28, 40, where fut. A. Corresponding is Arab. نسل to fall off, as hair, wool, feathers.

PIEL i. q. Kal no. 1. b. to cast out, to drive out, a people 2 K. 16, 6.

* בְּשֵׁי to breathe; Chald. Syr. id. Arab. ליים to blow gently, as the wind, V, to breathe. Kindred roots are לָשֵׁי by transp. שַּׁשָּׁי, comp. Arab. בּשִׁי by transp. שַּׁשָּׁי, comp. Arab. מַשְׁי hytransp. מַשְׁי by transp. בּשִׁי by transp. בּשִׁי by transp. שַּׁשָּׁי, comp. Arab. מַשְׁי by transp. שַׁיבָּי to breathe; since fut. בּשִׁי, belongs to the root בַשְׁשָׁי.

Deriv. הַנְשָׁמָה and

ן (שְׁבֶּהִר , c. suff. נְשְׁבָּהִר, c. suff. נְשְׁבָּהִר, plur. נְשְׁבָּהִר.

1. breath, spirit, spoken of the breath of God, i. e. a) the wind, i. q. קרבת קר, Job 37, 10. b) the breath, breathing, of his anger Is. 30, 33. Job 4, 9. Ps. 18, 16. c) the spirit of God, imparting life and wisdom, Job 32, 8. 33. 4; comp. 26, 4.

2. breath, life, of man and beasts; Gen. 2, 7 and breathed into his nostrils the breath of life; more fully id. Job 27. 3. Is. 42, 5. Dan. 10, 17. As something vain and fleeting Is. 2, 22.—Hence, anima, the vital spirit, ψυχή, i.q. שבי no. 2, plur. Is. 57, 16.

3. the mind, intellect, i. q. vip no. 3, Prov. 20, 27.

4. Concr. i. q. 🌣 no. 4, living thing, animal; e. g. תְּבֶּין בְּּבְּיִי thing that hath breath, Deut. 20, 16. Josh. 10, 40. 11, 11. 14. 1 K. 15. 29. 17, 1. Ps. 150, 6.

አንርቲን Chald. f. breath, life, Dun. 5, 23.

Deriv. קְנָשׁרָּף and

되었 m. in pause គយ្ល Job 7, 4; c. គេដ មេលុំ Job 3, 9. 1. Fr. 'a breathing;' herce the evening twilight, when cooling breezes blow (מיות מיות Gen. 3, 8), Job 24, 15. Prov. 7, 9. 2 K. 7, 5. 7, comp. v. 9. 12. Sept. rxoros. Put for the evening Is. 5, 11. 31, 4; darkness, night, Jer. 13, 17. Is. 19. 10.—Also

the morning twilight, dawn, Job 3,
 4. 1 Sam. 30, 17. Ps. 119, 147.

* I. Pur fut pur, once ptr Cant. 8, 1, whence השָשָּׁא or השָשָאַ 1 K. 19, 20, ro kies; Syr. sal id. Sam. id. For the rigin see note under לָשָׁכ II.-With nat. of pers. Gen. 27, 27. 29, 11. 48, 10. 50, 1. Ex. 4, 7. Ruth 1, 9. 14. 1 K. 19, 20; more rarely c. acc. 1 Sam. 20, 41. Gen. 33, 4. 1 Sam. 10, 1. Cant. 8, 1. So. סס חקישים שׁ pwj, whence Cant. 1, 2 חם מן, see in קישׁקוי מושׁיקות פיח no. 1. b. 1. p. 580. Prov 24, 26 he kisseth the ips who answer: th right words. Job 31. ירי לפר 7 my hand hath kissed ny mouth, referring to a species of adoation in which they kissed the hand and waved the kisses towards the idol. Plin. 28. 2. 5. Poet. Ps. 85, 11 right-tiss each other, i. e. they are muually connected, happiness follows apon righteousness.-Among the Hebrews the kiss was likewise the symbol sf veneration, fidelity, homage, e. g. 7) To a king from his subjects 1 Sam. 10, 1; and also from vanquished princes **?s. 2**, 12. b) To idols from their worshippers 1 K. 19, 18. Hos. 13. 2; comp. fob 31, 27.—This rite, both in a civil and religious sense, was common among nany nations; and was applied to vavious parts of the body, as the mouth, he shoulder, the hand, the knees, the leet, etc. comp. the adoration of saints in the ancient church, the kissing of the black stone in the Kaaba at Mecca; Cic. Verr. 4. 43. Comm. on Is. 49. 23. Such a kiss of fidelity and homage the Heb. intpp. understand in Gen. 41, 40. where Pharaoh says to Joseph : פַל פִּרָה ישק בּל־עַשִּי upon thy mouth shall all my people kiss, i. e. all my people shall render to thee homage and obedience. Of all the interpretations yet given of this passage, this seems to be the best. See more in Thesaur. p. 923.

PIEL i. q. Kal; to kiss, Gen. 31, 28 as a pledge of homage and fidelity from the vanquished to a monarch, Ps. 2, 12.

Deriv. נְשִׁיקָח.

* 11. P ໜື່ງ to bend a bow; Eth. One id. Kindred are ພ້າວຸ, ພ້າວຸ, ພ້າວຸ to set a springe, whence ກພ້າວຸ bow.—1 Chr. 12, 2 ກພ້າວ ກພ້າວ Complut. ຄາເຄ່າຍາເຮົ້າ ເວຣີເຄ, Vulg. tendentes arcum. 2 Chr. 17, 17 ກຸ່ວຸຈາ ກພ້າວ bending the bow and shield, by zeugma. Ps. 78, 9 the children of Ephraim ກພ້າວຸ ກຸ່ວຸລາ ກຸ່ວຸລາ bending and shooting the bow; Sept. ຄາເພາວເຮັ ຂອງ βάλλοντες τόξον, Vulg. intendentes et mittentes arcum.

Deriv. בשם.

Note. The signif. commonly assigned to poi II, is that of arming oneself, and then this is connected with that of kissing by an assumed primitive notion of fixing, adjusting, comp. Ez. 3, 13. But the context requires the meaning above given; and all the ancient versions and the etymology confirm it. The signif. of kissing is therefore plainly different from ਸੁਘੁੱਤ II; and is perhaps onomatopoetic, like the words for kissing in many other languages, as Germ. kūssen, Engl. to kiss, Gr. ×ύω (in Hom. ×ύσσω, χύσσα, χύσσαι); Pers. بوس, Germ. and Swed. Puss, Engl. buss, comp. Lat. basium, Ital. bacio; Germ. Schmatz, Engl. smack. See Thesaur. p. 924.

Pໝຼື m. also Pໝູ້ Ez. 39, 9. 10 ; ເຄ pause pໝູ້ . R. pໝູ້ II.

1. a weapon, collect. weapons, Job 20
24. 39 21. Ps. 140, 5. In a wider sense, arms. weapons and armour, 1 K. 10, 25
(2 Chr. 9, 24.) 2 K. 10, 2. Ez. 39, 10
In Ez. 39, 9, it is mentioned along with various kinds of weapons and armour.

2. an armoury, arsenal, Neh. 3, 19 see in בַּער no. 2.

obsol. root, Arab. نسر, to tear in pieces with the beak, as a bird of prey

مُنْسِمٌ, مَنْسِمُ beak of a bird of prey. Hence

ָרָשָׁרָים : m. in pause בָשֶׁר; plur בָשֶׁרָ constr. יָשׁרָ, an eagle; Arab. יָשׁרָר, Syr. ثمن , Ethiop. 3nC, id. So Ex. 19, 4. Deut. 32 11. 2 Sam. 1, 23. Job 9, 26, al. As there are many species of eagles, the שָׁבֵּי, when distinguished from others, seems to have denoted the chief species, the golden eagle, xovoaieros, as Lev. 11, 13. Deut. 14, 12. word however seems to have had a broader acceptation, and, like the Gr. άετός and Arab. نسر (see Bochart Hieroz. II. p. 312 sq.) sometimes comprehends also a species of vulture, especially in those passages where the לָשׁר is said to be bald Mic. 1, 16, and to feed on carcasses Job 39, 27-30. Prov. 30, 17. The former would (Matth. 24, 28.) seem to mark the vultur barbatus Linn. -To the eagle itself, which often sheds its feathers as the serpent its skin, are to be referred the words of Ps. 103, 5, so that thy youth is renewed like the eagle's. But the same fact is not alluded to in Is. 40, 31. See Bochart Hieroz. l. c. with Rosenm. annotations T. II. p. 743 sq.

לְשֵׁר Chald. plur. נְשִׁרִין, an eagle, Dan. 4, 30. 7, 4.

* \textsup \textsup to dry up, to fail, as the tongue from thirst Is. 41, 17; trop. of the strength Jer. 51, 30. So Kimchi, who assumes this root for these two examples and Niphal. But these two passages are better referred to r. \textsup \textsup I. 1, where see.

Niph. id. to be dried up, as water, by transpos. i. q. שָּׁיִשְׁ Niph. no 2. Is. 19, 5 רְנִשְׁיהוּ מִיִּהְיָּם This form might also be referred to a root שָּׁיִה —Ethiop. #WT destruxit, delevit.

m. Hebr. and Chald. an epistle, letter, Ezra 4, 7. 18. 23. 5, 5. 7, 11. Its erigin seems to be from the Persian inebishten, בשהיה nebishten, בשהיה newisten, to write; the sibilant and labial being transposed.

* בוֹלְ obsol. root, prob. to tread, to rample, like Gr. סופולה, whence פֿרָב a

beaten path. On the primary syllables tab, tap, and pad, pat, as imitating the sound of treading, see above in DAR בַּדָ, קְבַּינַ.

i. q. נְחִרנִים, Ezra 8, 17 Cheth.

*In only in Piel In to cut in pieces, e. g. an animal sacrificed Ex. 29, 17. Lev. 1, 6. 12. 8, 20; a dead body Judg. 20, 6.—Hence

תחום m. plur. מְחָרִים , a piece of flesh Ex. 29, 17. Lev. 1, 8 sq. Judg. 19, 29. Ez. 24, 4.

נְתִיבִים m. and לְתִיבָה f. plur. נְתִיבִים and מַתִּיבוֹת . R. נָתָב

1. Adj. trodden, see in בָּהַבּ, e. g. בְּּהַבֶּה a trodden way, beaten path, Prov. 12, 28.

2. Subst. a fool-path, by-way, a poetic word Job 18, 10. 28, 7. 30, 13. 41, 24. Ps. 78, 50. 142, 4. al. Plur. fem. לְּבָּרֵבֶּרָתְּ the paths to his house Job 38, 20. Is. 58, 12. Prov. 3, 17. al.

i. e. the given, the devoted, pr. name of the Hebrew ievodovlos or servants of the temple, temple-staves, who were under the Levites in the ministry of the temple, 1 Chr. 9, 2. Ezra 2, 43. 58. 70. 8, 20. Neh. 3, 31. 7, 46. 60. 73. 11, 3. 21. etc. For the origin of the name, comp. Num. 8, 19. The Nethinim would seem to have been partly Canaanites reduced to servitude (Josh. 9, 23. 27), and partly perhaps captives taken in war; they were instituted or at least regulated by David, Ezra 8, 20.—Cheth. once

Chald. id. Nethinim, Ezra 7,21.

י אָרָהְ, only in fut. אָרָה, kindr. with אָרָה, to pour intrans. i. e. to be poured out, to overflow, pr. of water Job 3, 24; elsewhere metaph. e. g. of roaring Job l. c. of anger, c. אָר 2 Chr. 12, 7. 34, 25. Jer. 44, 6; לאַר 18; of curses Dan. 9, 11, divine punishment ib. v. 27.

Niph. פְּהַהְּ only in Præt. 1. i. q. Kal, to be poured out, as water, rain, Ex. 9 33. 2 Sam. 21, 10. Metaph. of anger 2 Chr. 34, 21. Jer. 7, 20. Nah. 1, 6.

2. to be made to flow, to be nelted Ez. 22, 21. 24. 11.

HIPH. יְהְּדְהָ, fut. קְיהְיָ, inf. once דְּהְיִהְ, Ez. 22, 20.

! to pour out or forth Job 10, 10; mney 2 K. 22, 9. 2 Chr. 34, 17.

2. to make flow, to melt, Ez. 22, 20. HOPH. កុក្កា pass. of Hiph. no. 2, Ez. 22. 22.

Deriv. החוף.

ים obsol. root, Aram. אוֹ i. q. Heb. נְחֵלְ, to give.—Hence pr. ח. יְהֵוֹן,

1. to give; Chald. Sam. id. Syr. \\ only in fut. The primary idea seems to be that of reaching out the hand, presenting, from the radical syllable tan, whence to prolong, חַבֶּן to prolong, חַבָּן to give. The same is found in the Indo-European tongues, with t softened to d, and the final n mostly dropped, although vestiges of it are not wanting; e. g. Sanscr. da to give, Gr. δόω, δίδωμι; Lat. da-re, but with n preserved donum, dono, earlier also dan-it. dan-unt, Enn. Pacuv. Comp. too Egypt. T, Taa, Tel, THI, TO, TOI, to give, which in hieroglyphic writing is expressed by a hand extended and presenting something.—Construed pr. with acc. of thing and כְ of pers. Gen. 24, 35 בְּיָתֵּן־לוֹ צֹאֹן בקר. 29. 28. 33. 30, 6. al. sæpiss. With אָל of pers Gen. 18, 7. 21, 14. Is. 29, 11; rarcly acc. of pers. Josh. 15, 19 כָּר צָּרֶץ for thou hast given me a חַנְּנֶב נְחַהְּנִי south (dry) land. Judg. 1, 15. Jer. 9, 1. Is. 27, 4. Also with acc. and בָּל, i. e. to give to be with me, to give as a companion, Gen. 3, 12; acc. of thing and 2 of price Joel 4, 3. Ez. 18, 13. Absol. to give, i. e. to be liberal, munificent, Prov. 21, 26. Ps. 37, 21.—Spec. in phrases:

a) נְחֵן נְים to give the hand sc. to the victor see יְדְ no. 1. lett. e; but מָחַן יְדִי נְחַן נְדִי נְיִם וֹשְׁיִּ בְּיִם נִיחַן יְדִי נְיִם וֹשְׁיִּים נִיחַן יִדִּי בְּיִם מִּחְיִים נִיחַוֹּים נִיחַן נִיחַוֹּים נִיחַן נִיחִי בְּיִם נִיחִי נְיִחִי בְיִּם נְיִחְיִי בְּיִם נְיִם בְּיִם נְיִם בְּיִם בְּיִם בְּיִם בְּיִם בְּיִם בְּיִם בְּיִם בְּיִם בְּיִם בְּיבִּים נְיִים בְּיבִּים בְּיבִּים נְיִיבְּים בְּיבִּים בְּיבִּים בְּיבִּים בּיבוֹים בּבוֹים בּיבוֹים בְּיבוֹים בְּים בְּיבוֹים בְיבוֹים בְּיבוּים בְּיבוֹים בְּיבוֹים בְּיבוֹים בְּיבוֹים בְּיבוֹים בְּיבוֹים בְּיבוֹים בְּיבוֹים בְיבוֹים בְּיבוֹים בְּיבוֹים בְּיבוֹים בְּיבוֹים בְּיבוֹים בְּיבוֹים בְיבוֹים בְיבוֹים בְּיבוֹים בְיבוֹים בְּיבוֹים בְּיבוֹים בְּיבְיבְיוֹם בְיבוֹים בְּיבוֹים בְיבוֹים בְּיבוֹים בְּיבוֹים בְּיבוּ

b) בון בוד ם to give into the hund of any one, to deliver into his power, see in το lett. aa. β. Sept. παραδίδωμι είς γεῖρας τινός. Εχ. 23, 31. Num. 21, 2. 3. 34. Deut. 1, 27. al. Not much different in to give up, to deliver over, in the presence of any one, Sept. rapablδωμι ἐνώπιον τινός, the former phrase being used more of persons, and this of things, e. g. a land, region Deut. 1, 8. 21. 2, 31. 33. Judg. 11, 9. 1 K. 8, 46. al. So too simpl. כחל c. dat. to give up, to deliver over, e. g. to the sword Mic. 6, 14; to slaughter Is. 34, 2; to death Ps. 118, 18; to wasting Mic. 6, 16; one's back to the smiters Is. 50, 6.—But 'נַהַן עֵל דֶד מ is to commit to any one in charge, see no. l. ee; and so too נַתַן עַל to deliver the kingdom to any one, Dan. 11, 21.

c) נְחֵלְ מְּבְשְׁבְי to give in ward, to put in prison, Lat. in custodiam dedit, Gen. 40, 3. Comp. Gen. 39, 20. Jer. 37, 14.

d) מֵלְ to give fruit, i. e. to yield, as a tree, the earth, Lev. 25, 19. Ps. 1, 3. Ez. 34, 27; comp. Gen. 4, 12. 49, 20.

e) נְחָן עָּהָף to give i. e. turn the back, see in תְּבֶּים בָּ Contra, יַּבְּיָם to give i. e. set the face against, see in פָּנָּרם וְחִינִים וְחִינִים וְחִינִים וְחִינִים וְחִינִים וְחִינִים וְחִינִים וְחִינִים וֹיִים וְחִינִים וֹיִּבְיִּם וֹיִּבְיִם וֹיִּבְיִם וֹיִּבְיִם no. 1. f. But מְנִים to turn the face of any one towards any thing, Gen. 30. 40; see in תְּנָים no. 1. e.

f) נְחֵן חֵן to give favour, to grant grace. Ps. 84. 12; with ל of pers. Prov. 3, 34. But 'בְּצִרֵיִ מ' to give one favour in the eyes of any one, see in חַחַ no. 1. b. The same constructions are found with בַּבְּרִי בֹּי _____. Job 36, 3 בְּבִּרִי בִּעִּרִי בּי _____. Job 36, 3 בַּבְּרִי בִּי וֹעָיִים וֹעַ will give right to my Maker, do justice to him, show that he is right; comp. בַּתַּן מִשְׁבֵּי in v. 6.

h) Impers. וְיִהוֹן, Germ. es gibt, es gab, put for there is, there appears, there arises, etc. Gen. 38, 28 and it came to pass when Tamar travailed. יַיִּבוֹן lo there appeared a hand. Job 37, 10 from the breath of the Lord וְיִבוֹן לְיִבוֹן נְבוֹן לִבוֹן לֹבְיוֹן there is (ariseth) frost. ice. Prov. 13. 10 בְּיֵבוֹן through pride there is contention

ו) The phrase פִּר יָהֵן has a twofold use: a) Who will give me or show me this or that? i. e. no one will or can give or show me, implying a negative; see in מר המן no. 1. e. Job 31, 31 מר המן ימבשרו לא נשבע who will show me (i. e. where is) one who is not satisfied with his meat? i. e. who is driven from his door hungry. Job 14,4 פר יָתוֹ טָחוֹר מָעָמָא who will show me (where is) one pure horn of the impure? β) Who will give? implying wish, i. q. Oh, that one would give! Oh that I might have! Oh that, would that; see in no. 1. f. Deut. 28. 67 מר יְהַן עָרָב would it were evening! Judg. 9, 29. Ps. 14, 7 Oh that the sulvation of Israel were come out of Zion! 2 Sam. 19, 1 would I had died for thee! Hence מי יְתְּוְ־לִי Oh that I had! Ps. 55, 7. Sometimes there follows an acc. and infin. Job 11, 5 מָר יָתֵן אֱלוֹהָ דָבֶּר Oh that God would speak! Or with infin. 13, 5 מר רָהַן מרּתֵנה; fut. Job 6, 8. 14, 13; præt. 23.3; præt. and fut. with Vav. Deut. 5, 26.—But here those passages are to be distinguished, where מר ימן is: who will make me so and so? (see no. 3 below,) i. e. Oh that I were! Jer. 8. 23 [9, 1] מי ימן ראשׁי מים Oh that my head were waters! Job 29, 2. Num. 11, 29.

Further, נַתּן to give or grant is also put in various senses:

aa) to permit, to suffer, to let, sc. to do any thing, Germ. zugeben; like Gr. δίδωμι, Lat. dare, largiri, Syr. and Arab. פשט, So with acc. of pers. and infin. c. אָ, pr. to admit one to the doing of any thing; comp. the same consecution in the synon. חַלָּה from חַשָּׁה. Gen. 20, 6 הַּיְרָהְ לְּנִגֹּיִ צֵּלֶּרְהְ form מַּשְׁרָּרָּ dthee not to touch her. 31. 7. Judg. 1, 34. 1 Sam. 18, 2. Job 31. 30. Ps. 16. 10. Ecc. 5, 5; without the אֲ Job 9, 18. Num. 20, 21. With dat. of pers. 2 Chr. 20, 10. Ps. 55, 23.

bb) to give forth, to utter, as a voice, see bip; words Gen. 49, 21; slander Ps. 50, 20; impious words Job 1. 22; odour Cant. 1, 12. 2, 13; a miracle. i. e. to show, to work. Ex. 7, 9, comp. διδόναι τημεῖα Matt. 24, 24. A bolder figure is bin in to give forth a sound by striking the timbrel, i. ε to strike the timbrel Ps. 81, 3.

cc) to give for a price, i. e. to sell, Gi anodidopai, Prov. 31, 24. Opp. ຕຸກຸຊຸ່ງ ພ buy, see ຕຸກຸຊຸ່ງ no. 2. a, c.

dd) to teach, comp. IP no. 2. Prov 9,9 give to a wise man (instruction), and he will be yet wiser.

ee) Perh. to give back, to requite; Ps 10, 14 קְּיֵהֶ to requite it with thy hand; or, retribution is in thy hand, power.

ff) With acc. of pers. to give up or over, 1 K. 14, 16.

2. to put in any place, to set, to lay, to place, Sept. 119 mus. Gen. 1, 17 and God set them (בוֹהָן אַרָם) in the firmament of heaven. 9, 13 I have set (בְּקָתִּי) my bow in the clouds. So of persons 2 Sam. 11, 16. Of things that are set up or out, as a statue Dun. 11, 31; a table Ex. 26, 35, 30, 6, or other sacred vessels v. 18. 40. 5-7. I K. 7, 38; the ark upon a cart 1 Sam. 6.8; a monument Ez. 26 8; and genr. of things put, placed, laid up in any way, e. g. a stumbling-block Ez. 3, 20. Lev. 19, 14. 26, 1. Ps. 119, 110; corn in cities Gen. 41, 48. So of things sprinkled, as incense Ex. 30, 6. Lev. 2. 1; or poured, as water, oil, Ex. 30, 18. Lev. 2, 15. Num. 19, 17; comp. Ex. 12. 7. Of sharp things, as a hook, awl, to put in, to fix, to bore, Ez. 29, 4. Deut. 15, 17. — Construed according to the place where a thing is put: a) With in a place, as Ez. l. c. Deut. l. c. With into a place; Deut. 23, 25 [24] לא חַחַן thou shalt put none into thy sack. Num. 4, 10. Ex. 25, 21. So too Ex. 28, 30 thou shall put into the breast-plate the Urim and Thummim. Lev. 8, 8; see in 기차 p. 26. c) With on or upon a place, as fire upon the the altar Lev. 1, 7. Num. 16, 18; a mitre, helmet, upon the head, Ex. 29, 6. 1 Sam. 17, 38. etc. Lev. 8, 7. Ex. 34, 33. Num. 4, 6. 2 Chr. 10, 9. Metaph. God is said to put his spirit upon any one Is. 42, 1. Also to put upon, i. q. to apply, as a ring upon the hand Gen. 41, 42. Ez. 16, 11; the rings of the ark Ex. 25, 26 comp. 12. 28, 14. Num. 15, 38; blood upon the horns of the altar Lev. 4.7. 18 or upon the tip of the ear Lev. 14, 14.

Further, to put, to set, in special senses: an) to set, to place, to plant, e. g. the branch of a tree Ez. 17, 22; a people bb) With acc. of pers. and אַ of pers. or thing, to set one over any pers. or thing, Gen. 41, 31, 43. Deut. 17, 15. But with acc. of thing and אַ of pers. to lay upon, to impute guilt to any one, to lay on him its punishment; Jon. 1, 14 lay not upon us (אַל־תְּשִׁן בֶּלִרנָה) innocent blood, i. e. the death of Jonah, comp. Deut. 21, 8. Ez. 7, 3 and I will lay upon thee all thy abominations, cause them to return upon thy own head; comp. v. 4. 9. 9.

cc) נְחֵדְ לְּתְבֵי to set before any one, e.g. laws 1 K. 9, 6; judgment to be exercised Ez. 23, 24.

dd) אָ בֹּבְ לְב נְּלִם to set one's mind upon. to give heed to any thing. i. q. שׁנּים לַב עַל ק. Ecc. 7, 21. Also stronger, to set one's mind upon doing any thing, to apply oneself to doing, Ecc. 1, 13. 17. 8, 9. 16. Dan. 10, 12.

ee) 'בּ בּ בּ נְתוֹ נְהַבּ אָל to put a thing into one's heart, spoken of God, Neh. 2, 12. 7, 5. Also בַּבּן אֶל־לַבּן, פֹּי שְּׁפְבּסוֹ פּבּּי, to lay to heart, to consider, Ecc. 7, 2. 9, 1.

3. to make, like מיר, חיד, Arab. באל. Lev. 19, 28 מירט לא החור בּבְשׁרְכֵּם ye shall make no incision in your flesh. Also מָהָן מִיהּם בָּנ to make or cause a blemish in, to injure any one Lev. 24, 20.—Spec.

a) to make i. e. to constitute one as any thing, with two acc. Gen. 17, 5 אַב יוֹרָה נְּתְּחָה the father of many nations will I make thee. Ex. 7, 1. Lam. 1, 13. Ps. 69. 12. 89. 28; acc. and \$ of the predicate Gen. 17, 20. 48, 4. Is. 42, 6. Ier. 20. 4.

b) בְּרֶר בְּ to make a thing as something else, like, similar to any thing.

Is. 41, 2 הַרְבּוֹ הַרְבּוֹ הַרְבּוֹ he will make their sword as dust. Ez. 16. 7. Hence to hold as, to regard and treat as or like something else; 1 K. 10, 27 הַבְּּבְּיִרם and he made silver as stones. 21, 22. Gen. 42, 30 בַּבְּרַיִּרִם he held us, treated us, as spies. (Comp. habere pro hoste' Liv. 2. 20.) Ez. 28, 2. 6. With סַבְּיִרָּם of judgment merely, to regard or count as such an one, to judge to be such, etc. 1 Sam. 1, 16 count me not as a wicked woman. Comp. Gr. זואפטענו היינים אונים ליינים מונים אונים ליינים מונים אונים ליינים אונים ליינים ליינ

NIPH. [5] pass of Kal. 1. to be given to any one, c. 5 Gen. 38, 14. Ex. 5, 16. Is. 9, 5. 35, 2 Often to be given up, to be delivered over, c. 5] Job 9, 24. Jer. 32, 24. 25. 36. 43. 46, 24. al. So of a law, to be given, Esth. 3, 14.

2. to be set, placed, Ecc. 10, 6.

3. to be made, c. \(\mathbb{P}\) Lev. 24, 20; as anything, Is. 51. 12.

Hoph. only fut. 15. 1. i. q. Niph. no. 1, to be given, 2 K. 5, 17. Job 28, 15.

2. i. q. Niph. no. 2, to be put, placed; 2 Sam. 18, 9 and he was placed (suspended) between the heaven and the earth. Lev. 11, 38.

Deriv. בְּתַּהָת, מָמָּנְה , מַתָּהְיָה, also the proper names מָתָּה, בְּתַּהְנָה, בְּתָּהְרָה, and the four here following.

רְבְּקּוֹ, Chald. found only in the fut. רְבָּקּוֹ, יִנְּתִּוֹּ, inf. יְבָּחִי, i. q. Heb. to give, Ezra 4. 13. 7, 20; c. ל Dan. 2, 16. 4, 14. 22. 29. The other tenses are taken from the verb רַבּב.—Hence

(given sc. of God) Nathan, pr. n. a) A prophet in the time of David 2 Sam. 7, 2. 12, 1. 1 K. 1, 8. Ps. 51, 2 b) A son of David 2 Sam. 5, 14. c) 3 Sam. 23, 36. d) and e) 1 K. 4, 5. f) 1 Chr. 2, 36. g) Ezra 8, 6. h) 10, 39.

קרביים (placed i. e. appointed by the king) Nathan-melech, pr. n. of a court officer of Josiah 2 K. 23, 11.

קרְאָאֵל (given of God) Nethaneel, pr n. Gr. Nusarańi, Nathanael. a) Num 1, 8. 2, 5. b) Several other persons only once mentioned respectively, 1 Chr 2, 14. 15. 24. 24, 6. 26, 4. 2 Chr. 17, 7. 35 9. Ezra 10, 22. Neh. 12, 21. 36.

and כְּלֵבְרָה (given of Jehovah) Nethaniah, pr. n. m. a) The son of Asaph 1 Chr. 25, 12. b) 2 K. 25, 23. 25. Jer. 40, 8. 14. c) Jer. 36, 14. d) 2 Chr. 17, 8.

:תנ

* Did to tear up the ground, to break up, proscindere terram; kindred with מַק and מַחָין. Once Job 30, 13 נַתְּע נחיבחר they tear up my path, mar and destroy it. Four Mss. read here, by a gloss, tr.).

* נְתֵּץ i. q. נָתֵץ, to break out the teeth; the y being changed into y in the Aramæan manner.

Niph. pass. לַּקְינוּ Job 4, 10. The ancient Heb. intpp. refer this form to r. q. v. לַתַּע

* אָרַ fut. יְהֹץ to tear or break down, to destroy, e. g. houses, buildings, Lev. 14, 45. Judg. 8. 9. 17. 2 K. 23, 7. Is. 22, 10; walls Jer. 39, 8. 52, 14; a city Judg. 9, 45; a statue 2 K. 10, 27; an altar Deut. 7, 5. etc. Also to break out the teeth Ps. 58, 7.—Trop. of persons, to destroy, Job 19, 10. Ps. 52, 7.

NIPH. pass. to be thrown down, broken down, destroyed, Jer. 4, 26. Ez. 16, 39; rocks Nah. 1, 6.

PIEL i. q. Kal, Deut. 12, 3; elsewhere only in Chron. as 2 Chr. 31, 1. 33, 3. 34, 4. 7. 36, 19.

Pual i. q. Niph. once præt. Judg. 6, 28. HOPH. i. q. Niph. and Pu. once fut. Lev. 11, 35.

to tear away, to pluck off, e.g. a ring from the finger Jer. 22, 24. Trop. in a military sense, to draw away, to cut off sc. from a place, c. 32 Judg. 20, 32; see Niph. and Hiph. Part. pass. נחוק castrated Lev. 22, 24. Arab. نتق to strip off the skin; ito tear out the locks; بتخ to tear or break out a tooth,

to tear as an eagle his prey. The idea of tearing seems to belong to the syllable ביות Hence ביום.

Piel to tear up or off, e. g. bands, to preak, burst, Judg. 16, 9. Ps. 2, 3. 107, 14. Jer. 2, 20. 5, 5; c. בַּעַל Judg. 16, 12; a yoke Is. 58, 3; to tear the breasts, to wound, Ez. 23 34; to tear out roots Ez. 17, 9

HIPH. trop. to cut off from a place see in Kal, Josh. 8, 6. Also c. 3 to pluck out, to separate, for any thing Jer. 12, 3.

Horn. קוֹמָק i. q. Niph. no. 3, J. dg 20, 31.

Niph. pm., fut. רְנָחָק 1. to be torn off broken, e. g. of a string, cord, Is. 5, 27 Jer. 10, 20. Judg. 16, 9. Ecc. 4, 12. Is. 33, 20. Metaph. Job 17, 11 my counsels, purposes, are broken off, i. e. rendered vain.

2. to be torn out or away, e. g. from a tent Job 18, 14. Prægn. Josh. 4, 18 and when the soles of the feet of the priests were plucked up from the muddy chan nel and placed upon the dry land.

3. Metaph. to be separated out, Jer. 6, 29. In a military sense, to be cut off from, c. 72 Josh. 8, 16.

Deriv. from Kal is

m. in pause בְּחַב, a scall, mange, scab, in the head and beard, Lev. 13, 30 sq. Concr. אַנֶּעֹל מָנָע v. 31 and אָנָע עָּרָ אָזָע v. 31 and v. 33 one affected with the scall; comp. ສຸລຸ no. 2.

* בְּחֵר fut. יְהֵר 1. to tremble, e. g. the heart, to palpitate Job 37, 1. Onomatopoetic, like τρέω, τρέμω, tremo.

2. i. q. Arab. قرّ to fall with a sounc or noise, in allusion to the sound or rattling of dry leaves in falling; whence Chald. and Syr. נמר to fall, as leaves, fruit, etc. See Chald. and Hiph. no. 2.

PIEL to spring up and down, to leap, i. e. to move by leaps, spoken of the locust Lev. 11, 21. Other verbs of trembling are also transferred to the idea of leaping; see הַרָגל, חָרַגל.

HIPH. fut. apoc. הַּדְּר, imp. הַהַּדְ.

1. Causat. of Kal no. 1, to make tremble Hab. 3, 6.

2. i. q. Aram. Aph. pr. to shake off the foliage of a tree, hence to shake off a yoke Is. 58, 6. Also דתרר צסורים to shake off the yoke of captives i. e. to loose, to set free captives Ps. 105..20. 146. 7. Poet. Job 6, 9 יַּתֶּר יָדוֹ וְיַבֶּאַנֶיִי Oh that God would let lovse his hand and cut me off; here the hand of God when not exerted is figuratively regarded as bound, and when ex nded

as set free.—For יַּמֵּר 2 Sam. 22, 33, see the root איים.

Chald. and Syr. to fall off, as the foliage or fruit of a tree, see the Heb. no. 2.

APH. to shake off leaves, Dan. 4, 11.— Hence

m. nitre, Lat. nitrum, Gr. צונססי, Migor, pr. the natron of the moderns or Egyptian nitre, a mineral alkali, gathered from the celebrated natron lakes, (different from ליבים vegetable alkali,) which mingled with oil is still used as 20ap, Jer. 2, 22. With an acid it effervesces, and loses its strength; hence Prov. 25, 20.—Prob. so called, because t thus leaps or effervesces. See Hasseluist's Reise p. 548 Germ. J. D. Michaeis de Nitro § 10. Wilkinson Mod. Egypt and Thebes, I. p. 382 sq. Lond. 1843.

* שַׁלְחַלֹשׁ fut. שׁוֹחִי, inf. שׁוֹהִי, pr. to tear

Niph. pass. 1. to be plucked up, expelled, as a people, Jer. 31, 40. Am. 9 15; to be overthrown, as a kingdom, Dan. 11, 4.

2. i. q. רְשֵׁיִ (Is. 19, 5), to be dried up, spoken of water Jer. 18, 14.

HOPH. to be torn up, plucked up, Ez. 19, 12.

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Samech, the fifteenth letter of the Hebrew alphabet, as a numeral denoting 60. The name 330 denotes fulcrum, support, which accords well with the Phenician form of this letter; see Monumm. Phon. p. 39.

As to the sound of D, it seems to have been pronounced anciently as a softer sibilant than b, which latter before the introduction of the diacritical points was not distinguished from v, see Lehrg. p. 17, 18. Hence it comes, that very many roots are constantly written .n one and the same manner, either with ס, as סבר, סבר or with שָׁמָח, as שָּׁמָה, and also that others when written with o differ entirely from the similar nes written with שׁ, as סָׁכֵל to be foolsh, סַבַר to view, to understand; סַבַר to shut up שַׁכֵּר to hire; רָפַש and דֶּכָּר; ם and טִּלְּתָה and סָבָּה; שוּר By degrees however this distinction in the pronunciation was lost, so that the later Hebrew not unfrequently puts o for b and vice versa; e. g. מַנט and מַנָּם vexation; הפרג once for הפרג Job 24, 2; מַרָר and מָבֶר ; שָׁרַרָה for שָׁבָר Ezra 4, 5; מול (שוֹר for מְּבְּׁלְּהַח folly Ecc. 1, 17; מול מול אום for קבּל folly היבָּּם (שוֹר for מוֹר קבּׁם (שוֹר קבּׁם הוֹל קבּׁם הוֹל (שוֹר אוֹר הוֹר הוֹים). The Syriac employs only the letter Samech (שוֹר); the Arabic only Sin (שוֹר); the Chaldee imitating the Syriac often substitutes o for the Hebrew שוֹר, as מְשֵׁר Chald. מְשֵׁרְר Chald. מִשְׁרָר לַבְּיב to expect.

In the Hebrew itself, and n. Aramæan, D is frequently interchanged: a) With the thicker שׁ, as סְּרָיוֹן and יִיִּים and יִּיִים and יִּיִּים to collect. הַּבְּסְ and הַבְּיַּט to pour, etc. comp. בְּלַל בְּיַט and the like. That the Ephraimites pronounced white Samech. we know from Judg. 12, 6. b) With and ץ; see under these letters. c) With dentals; as פְּבָּי Chald. בְּיַיִּ mire; comp בְּיַסְ and בְּיַבְי, בְּיַבַּים and בְּיַבַּים.

obsol. root. Arab. Lu, to extend, to expand; then perhaps to measure, comp. 772. Hence

האָסְ, f. plur. פֿאָרִם. 1. a Seah, a certain measure for grain, according to the Rabbins the third part of an ephah, אַרָּהַ: i. e. nearly ½ peck English; according to Jerome on Matt. 13, 33, a modius and a half. Gen. 18, 6. 1 Sam. 25, 18. Dual סַאַחַרִּם for בַּאָרָהַ 2 K. 7, 1. 16, contracted in the Syriac manner, like בַּאָרַהָּם, בּאָרַהַם Chald. id. From the Aram. form בּאָרַהַ has sprung the Gr. σάτον, in Sept. the N. T. and Josephus.

2. Genr. measure; so Chald. אַרָאָסָ often. Hence with Aqu. Symm. Theod. Chald. Syr. I would explain the difficult word הַאָּסְבְּקְּבָּן Is. 27, 8, contr. from הַאָּסְרְהַבְּיִּךְ (Dag. fort. conjunct. as בּבֶּיבְיַ for בּבְיָּרְהַבוֹיִ), by measure and measure, according to measure, i. e. with moderation; comp. בַּבְּיִלְבָּה Jer. 10, 24, and בַּבְּיִלְבָּה Jer. 30, 11. 46, 28. Less prob. is a solution lately proposed, that הַאָּמָבְה is put for בַּבְּיִלְבָּה (r. בַּאִי) in agitating or terrifying her.

קוֹאָסְ m. (r. מְשִׁרְ) a shoe, spec. the high and hollow shoe, caliga, ὑπόδημα κοϊλον, bound on with thongs, such as rustic travellers and soldiers were accustomed to wear as a protection against the mud; Chald. פִּירָפּאוֹן מַאַרָּ Syr. בְּיבֹרָשִּׁ Is. 9, 4. בְּיבֹרִי מִאַרְ מַאַרְ blit. every shoe of the shod, omnis caliga caligati, i. e. of the soldier, warrior.

י אָבּי, 1. Pr. as it would seem, to be clayey, miry, comp. Chald. פָּרָ, דְיָסְ, Syr. בְּיַבֶּי, Heb. פֹרָּן mire, clay, kindr. with the subst. פֹרּן clay. Hence a shoe, as a defence against the mud and mire. Thence

2. Denom. to shoe, to furnish with shoes, calceare, like Syr. בּצָּין. Part. מַצְּיִּן intrans. shod, Is. 9, 4; see in אָבָּיִּן.

אָסְאָסָ Is. 27, 8, see in סָאָסְ no. 2.

Deriv. the two following.

קּבָּא Ez. 23, 42 Keri, i. q. Part. סְּבָאּ Cheth. plur. סְבָּאִרם drunkards.

לבֶּא m. c. suff. סְבַאָּךְ. 1. wine Is. 1, 22. Nah. 1, 10 see in r. סכא.

2. a drinking-bout, carouse, Hos. 4, 18.

סְבָּאִים, plur. סְבָּאִים, (perh. i. q. Ethiop. תַּסְבָתְּכָה , סָבָתָּה . מַבָּתָּה man, comp. Seba, the Sabeans, pr. n. of a people descended from Cush, Gen. 10, 7; i. e. a people and country of Ethiopia flourishing in traffic and wealth, Is. 43, 3. 45, 14. Ps. 72, 10; and distinguished for the tall stature of its inhabitants, Is. 45, 14. Hdot. 3. 20. According to Josephus, Ant. 2. 10. 2, it would seem to have been Meroë, a province of Ethiopia distinguished for its wealth and commerce, lying between the Nile and the Astaboras (Tacazzé), and called by the ancients an island; with a metropolis of the same name, of which the ruins are still found not far from the town of Shendy. See Burckh. Travels in Nubia p. 275. Ruppell's Reisen in Nubien und dem petraischen Arabien 1829. Tab. 5. Hoskins' Travels in Ethiopia etc. Lond 1835 —For plur. סָרָאִרם Ez. 23, 42, sec in אַבָּשָׁ.

* בְּבֶּׁכְ præt. both fully and defect. מְבְּהַ, מְּבָּהָ, מְבָּהָ inf. בֹּס, once בֹּשְּׁכְּ, Num. 21, 4; imper. בֹס; fut. בֹס, and בִּיּבָּ, בֹסיִ, conv. בִּיָּבָּן.

1. to turn oneself, i. e. to turn intrans. e. g. Prov. 26. 14 the door turneth אַרָּבְּיִּל נְּלָבְיִי upon its hinges. 1 Sam. 15, 27 מוֹם מוּשׁל לְּלָבְיִי and Samuel turned to go away. The person or place to which one turns is put with אַרָּבְּיִר 1. 6

I Sam. 14, 24; \$ 1 K. 2, 15. Ps. 114, 3.5; לבל, Hab. 2, 16. 2 Chron. 18, 31. That from which one turns is put with 12, וַיָּפֹב מַצָּצְלוֹ 1 Sam. 17, 30 בְּפַּנֵי , מַבֵּל מל־מול אחר and he turned from him toward another. 18, 11. Gen. 42, 24. With אל־אחרי to turn back after any one, so as to follow him, 2 K. 9, 18. 19; and absol. to return Cant. 2, 17. 18. Ps. 71, 21; inf. c. > to turn oneself to lo any thing, Ecc. 2, 20, 7, 25. Also alsol. to turn to, for to approach, 1 Sam. 22, 17. 18. 2 Sam. 18, 15. 30. Spoken of things, to turn to any place, i. e. to be brought, carried, transferred, to that place or person; 1 Sam. 5, 8 בת רפב let the ark turn about to Gath, be carried thither. Num. 36, 7. Hab. 2, 16; comp. 1 K. 2, 15.

2. to go about in a place, which includes the idea of turning oneself continually, to go over a place, as a city, cities, c. ב Cant. 3, 3, 5, 7, 2 Chr. 17, 9. 23, 2; also c. acc. Is. 23, 16 מסבר על פי מסבר לוב מי מסבר לוב

4. Trop. to turn, i. e. to alter, to change; with b to become like any thing, Zech. 14, 10. Comp. Pi. and Hiph. no. 3.

5. Trop. to go about any thing, to bring about, i. e. to be the cause of any thing. Comp. Arab. cause, cause, for to cause; Talmud. The cause, pr. the thing or occasion on which any thing depends; Engl. circumstance, Germ. Umstand, from the signification of sur-

rounding, comp. אודיה. I Sam. 22, 23 אָכִרך פַל־נַפָּשׁ בַּרח אָכִרך I am the cause to all the persons of thy family, i. e. I have brought about, occasioned, their death; Vulg. ego sum reus omnium animarum.

Niph. בְּסָבְ and בְּסֵבְ Ez. 26, 2; fem. בְּסָבְה for בְּסָבָה Ez. 41, 7, see Lehrg. p. 372. Heb. Gr. § 66. n. 11; fut. בַּסָב, יִשָּבר, יִשָּבר

1. i. q. Kal no. 1, to turn oneself, to turn, Ez. 1, 9. 12. 17. 10, 11. 16; often of a boundary Num. 34, 4. 5. Josh. 15, 3. al. Also i. q. to be turned over to any one, c. לְּ , Jer. 6. 12 נְּמַבֵּי בְּתִּידֶם לַצְּבֵּירִם their houses shall be turned over (transferred) to others; comp. in Kal Num. 36, 7.

2. i. q. Kal no. 2, to surround, Judg. 19, 22; with 52, in a hostile sense, Gen. 19, 4. Josh. 7, 9.

Piel מַבֵּב i. q. Kal no. 4, to turn, i. e. to change, 2 Sam. 14, 20.

Po. סובה 1. i. q. Kal no. 2, to go about in a place, c. 7 Cant. 3, 2; c. acc. to go about or over a place i. e. in it Ps. 59, 7. 15; to go round a place Ps. 26, 6; with 52, in a hostile sense Ps. 55, 11.

HIPH. בַּסֶב, fut. בַסֶב and בַּכָב.

1. Causat. of Kal no. 1, to cause to turn Ex. 13, 18. Trans. to turn, 1 K. 8, 14 וַיַּפֶּב חַמֵּלֵךְ אֵי־פַנִירו and the king turned his face. 21, 4. 2 K. 20, 2. חסב ערנרו jo to turn away the eyes from any one to turn הַסַב לָב פּ׳ עַל Trop. דַּסָב לָב פּ׳ עַל the heart or mind of any one towards a person or thing Ezra 6, 22, comp. 1 K. 18, 37; and so without 35, 2 Sam. 3, 12 to turn all Is- לְהַסָב אֲלֵיךְ אָח־בָּל־יִשְׂרָאֵל rael unto thee. Hence also to transfer, with 5 of pers. to whom, 1 Chr. 10, 14 מוליבה לְדְוִיר and transferred the kingdom to David. With of place, i. e. to or into any place, 1 Sam. 5, 8. 9. 10; acc. of place 2 Sam. 20, 12.

2. Causat. of Kal no. 2, 'to cause te go about,' 1. e. to lead about, around e. g. a man Ez. 47, 2; an army Ex. 13 18; walls, to build around 2 Chr. 14, 6

3. Causat. of Kal no. 4, to turn, i. e. to change; 2 K. 23. 34 יַבְּיִבְּים and changed (turned) his name to Jehoiakim. 24, 17.

4. Intrans. a) i. q. Kal no. 1, to turn oneself 2 Sam. 5, 23. b) i. q. Kal no. 2, to go about in a place, c. acc. Josh. 6, 11. c) i. q. Kal no. 3, to surround, in a hostile sense, Ps. 140, 10.

HOPH. בהוסה, fut. בהוסה 1. to be turned, to turn intrans. e. g. a door on its hinges Ez. 41, 24; the roller of a threshing-sledge, Is. 28, 27.

2. tc be surrounded, Ex. 28, 11. 39, 6.

3. to be turned, changed, Num. 32, 38.

בוּסַב, מַסַב, סְבִּיב, נְסָבָּה, סִבָּה.

רָּבָּהָ וּ (דְּ. בְּבָּהָ) a turn, course of things, as from God, 1 K. 12, 15; i. q. רְּבָּהַ 2 Chr. 10, 15.

סְבְּרַב m. (r. סָבֶב 1. Sing. as subst. a circuit 1 Chr. 11, 8. Hence בְּּפֶבֶּרב from or in a circuit, round about, on every side, Job 1, 10. Ez. 37, 21. Josh. 21, 42. al. sæp. Sept. κύκλοθεν. So from round about any person or thing Num. 16, 24. 27. Accus. סברב as adv. round about, circum, Gen. 23, 17. Ps. 3, 7. 12, 9. Job 10. 8. 18, 7. al. sæp. and so after verbs of motion Is. 49, 18. 60, 4. סביב סביב circumcirca. round about, Ez. 40, 5 sq. פָּבִיב לָ as prep. round about, around any thing, e. g. round about the tabernacle סביב לַמְּשׁבּן Ex. 40, 33. Num. 1, 53. al. Once c. genit. פְבִּיב הָאָרֵץ round about the land Am. 3, 11.

2. Plur. m. סְבִּיבִּים a) Of persons, those round about, neighbours. Jer. 48, 17. 39. b) Of place, places round about, circumjacent, the environs. Jer. 33, 13 בַּיבִּיבִי יִרְיּשָׁלַם in the environs of Jerusalem. Ps. 76, 12. 89. 8. 97, 2. c) As prep. c. suff. round about, around any one; Ps. 50, 3 מְבִיבִּיוֹ נִשְּׁבֶּיִם it is very tempestuous round about him. Jer. 46, 14. Lam. 1, 17.

 the environs, Num. 22, 4. Dan. 9, 16
Neh. 12, 28. Ps. 44, 14. 79, 4. c) In st. constr. as a prep. round about, around, Num. 11, 24 מְבִּיבוֹת round about the tabernacle. Ez. 6, 5. Ps. 79, 3. Often c. suff. מַבְיבוֹתְּי round about me Job 29, 5; and so Neh. 5, 17. Job 22, 10. Ez. 5, 12. Ps. 18, 12. Gen. 35, 5. 2 K. 17, 15.

* קבּטְ to interweave, to interlace, e. g branches, part. pass. Nah. 1, 10, see in r. אָבָטְ. Comp. קבַשָּ. Arab. شبك II, id. Kindr. are אָבַה, קבּאָ. From this root with a softened comes the verb מוּה escent שִׁיה.

Pual pass. of roots interworen Job 8 17.

Deriv. the five following.

קרָרָה m. (Kamets impure) branches interwoven, a thicket. Gen. 22, 13. Hera also belongs the phrase אַבְּקְבָּק Ps. 74, 5, taking - as Kamets long, although Metheg is wanting in the editions. A similar instance is קרָרָה Ps. 16, 5, which all copies write without Metheg, although it is doubtless to be read m'nath, comp. 11, 6. A few Mss. have קַּבְּיָב, see קַבְּיָב.

קבף id. a thicket, whence plur. constr בְּבָּר חַוּבָּר Is. 9, 17. 10, 34. Kimchi and some Mss. read בְּבָּר, בְבָּבָּר, בְבָבָּר, בְבָבָּר, בְבָבָּר, בַבְּבָּר, בַבְּבָּר, בַבְּבָּר, בַבְּבָּר, בַּבְּבָר, בּבַר בּבּר Lehrg. p. 77.

קֿבֶּסׁ c. suff. יוֹבְסְּסְ or יוֹבְאָסָ (Dag. euphon.) a thicket, Jer. 4, 7. R. בָּבָסָ.

ν. 7. 10. 15, sambuca, Gr. σαμβύκη, σαμβύκης, σόμβυξ, ζαμβίκη, a stringed instrument of music, having four strings. similar to the nablium or ΣΞ q. v. no. 3, i. e. to the harp or lyre. See Athen. IV. p. 175. XIV. p. 633, 637. Strabo X. p. 471 Casaub. Vitruv. 6. 1. ib. 10. 22.—Strabo affirms, l. c. that the Greek word σαμβύκη is of barbarian i. e. oriental origin; and if so, the name might perhaps have allusion to the interweaving of the strings, from r. ΕΞΟ.

יבְּרֵי (for הַּהְיּבָּהְ thicket of Jehovah i. e. crowd of God's people, comp. הְּכָּי, Sibbecai, pr. n. of a military chiei under David, 2 Sam. 21, 19. 1 Chr. 11, 29 (for which 2 Sam. 23, 27 corruptly פְּבָּרַיּ) 20. 4. 27. 11.

לבל, fut. יִּמְבֹל, to bear, to carry, sc. heavy burdens. Syr. Chald. id. Kindr. are วิวุซุ, วิจซ่.—Is. 46, 4. 7. Gen. 49, 15. Trop. to bear the sorrows, sins of any one, i. e. to suffer the punishment which another has merited, Is. 53, 4. 11. Lam. 5, 7,

PUAL part. plur. מסבלים , laden sc. with young; hence gravid, big with young, of حَامِل Comp. Arab. kine Ps. 144, 14. portans, in utero gestans, ثَقُلُ gravis fuit, in utero gestavit. Syr. المشترا laden, gravid.

HITHP. לְּחַמְבֵּל to become a burden Ecc. 12, 5.

Deriv. סבלה , סבל , סבל , סבל .

סבל Chald. i. q. Heb. also to lift or raise up, to erect. Comp. אנטא.

POAL pass. to be erected, built, Ezra 6, 3 יאשוחר מסובלין and its foundations be set up, built.—Chald. and Samar. id.

m. a bearer of burdens, porter, 2 Chr. 2, 1. 17. 34, 13. Neh. 4, 4.-1 K. 5, 29 (15) by apposition נְשָׂא סָבַל. R. . סבל

מבל m. a burden Neh. 4, 11. Ps. 81, 7; trop. 1 K. 11, 28. R. סֶבֵל.

לבַל m. (r. סְבַל) c. suff. קֿבָל Dág. euphon. a burden Is. 10, 27. 14, 25. לבלי the yoke of his burden, his burdensome yoke, Is. 9, 3.—For the Dag. f. euphon. in סָבֵלי see Lehrg. p. 87. The form is not to be derived either from . סבל or סבל

or סְבָּלָה only in plur. constr. שבלות burdens, tasks imposed, heavy and oppressive labours, Ex. 1, 11. 2, 11. 5, 4. 5. 6, 6. 7. R. סָבֶל.

in the dialect of the Ephraimites i. q. בְּלֵבׁי, ear of grain, Judg. 12, 6.

* フラウ Chald. (in Heb. マラヴ) a root in frequent use in Chaldee and Syriac, the significations of which may be arranged as follows; see Thesaur. p. 1319. Buxt. Lex. col. 1424-30.

1. to cut. to divide; whence Po. סיבר to cut or open a vein. Buxt. no. V.

2. to look at, to discern, to inspect, which is implied in dividing and distinguishing, as in r. בין; see Heb .--Arab. سبر to examine a wound.

3. to look for, to await; also to hope to trust; see Buxt. no. II. Often in the שבין. Syr. בַּטַח, קוָּה. Syr. Pa. to hope.—Once in O. T. Dan. 7, 25 מולקבר להשניה and he hopeth, trusteth, to change, etc. Sept. Alex. προσδέξεται.

4. to judge, to suppose, to think, Buxt.

no. III. Syr. Pe. Aph. id.

5. to understand, Buxt. no. IV.

Deriv. from no. 3 is

סְבְּרֵיִם (two-fold hope) Sibraim, pr. n. of a Syrian city between Damascus and Hamath, otherwise unknown, Ez. 47, 16.

מבקה Gen. 10, 7 (21 Mss. מבקה) and ו בּבְּקָּאָ 1 Chr. 1, 9, Sabtah pr. n. of a people and region of the Cushites; see in שים no 2. There is little doubt that it corresponds to the Ethiopian city Σαβάτ, Σαβά, Σαβαί, (see Strabo XVI. p. 770 Casaub. Ptolem. IV. 10,) situated on the S. W. coast of the Red Sea, not far from the present Arkiko, in the vicinity of which the Ptolemies hunted elephants. Among the ancient intpp. Pseudojonathan gives it by סמראר, for which read i. e. Sembritæ, whom Strabo l. c. p. 786 places in the same region. Josephus, Ant. 1. 6. 2, understands those who dwelt upon the Astaboras.

እጋጥጋ፬ Gen. 10, 7. 1 Chr. 1, 9, Sabteca, pr. n. of a people and region of the Cushites, probably in Ethiopia, like the preceding; see in שוש. Targ. זנגאר Zingitani, in the eastern parts of Ethiopia. On Egyptian monuments the word SBTK or Sabatoca appears as the pr. name of the Ethiopians; so that אַכְהַבְּקַ can hardly be sought for elsewhere. See Thesaur. p. 940. Rosellini Monum. Storici II. p. 108 sq. 120, 121.

. סיג plur. סַגּרם, see סָּגָּרם.

* רְסִגֹּר, fut. רְסִגֹּר, to fall down in adoration, to prostrate oneself, spoken of idol worship, c. 5 Is. 44. 15. 17. 19. 46, It is a word of the later Hebrew and Chaldee; see the following article.

סנד Chald. Dan. 2, 46, fut. יָסָבָּד, i. q. Heb. to fall down in adoration of idols, c. > Dan. 3, 5. 6, 10-12. 14. 15. 28; in

homage of a man 2, 46.—Syr. __ to adore. Arab. المجكن id. whence mosk.

סבר

סלור m. (r. סלר 1. a shutting up, enclosure. Hos. 13, 8 סגור לבם the caul of their heart, i. e. the parts around the heart, pericadium.

2. Job 28, 15 i. q. זָחָב סָגוּר , see סָנַר Kal part. pass.

3. Ps. 35, 3 see in 35 Kal, lett. c.

• סבל obsol. root, Chald. סבל (for סגל (סגל) to get, to acquire; comp. סגולמא p.operty. Kindr. is סַנֶּר .-Hence

הללה f. property, wealth, private property, 1 Chr. 29, 3. Ecc. 2, 8. Often of the people of Israel, סָנֶלֶת רְחוֹה (comp. תַּחָלָח) Ex. 19, 5. Deut. 7, 6. 14, 2. 26, 18. al.

סְלֵּלְ or סְלֵּלְ m. only in plur. פּלָנִים , a prefect, governor, ruler, spoken: a) Of Babylonian magistrates, prefects of the provinces, Jer. 51, 23. 28. 57. Ez. 23, 6. 12. 23; comp. Is. 41, 25. See the b) Of the chiefs and rulers of the people of Jerusalem in the time of Ezra and Nehemiah, Ezra 9, 2. Neh. 2, 16. 4, 8. 13. 5, 7. 17. 7, 5. 12, 40. 13, 11.

-Corresponding in mod. Pers. is prætor, satrap; whence Arab. Syr. , satrap, prefect. A trace of the same from the anc. Pers. seems to exist in פּקשׁבּן q. v. edict of a prince; also in Gr. ζωγάνης Athen. XIV. p. 639. C. Benfey compares Sanscr. cangha, or rather casana, command, Monatsn. p. 193 Bohlen better Sanscr. sagana (ζωγάνης) q. d. εὐγενής, noble. Sept. στρατηγός, ἄρχων.

750 m. Chald. a prefect, governor of a province, Dan. 3, 2, 27, 6, 8. But Dan. 2. 48 רב סבנרן the chief of the prefects, sc. yer the Magi.

* בְּלֵבֶר fut. יְלְבֹּל , to shut, to close. Kindr. is סַבֶּר but less frequent; comp. also סַבָּר. The primary syllable is זְנָר, comp. תָנָר. Ethiop. AWIL to shut up in a net, to take in a net.-Constr. c. acc. as a doo: Gen. 19, 10. Mal. 1, 10; a gate Josh. 2 7. Ez. 46, 12; the womb, so as to render barren, 1 Sam. 1, 5. Job 3, C a breach in a wall 1 K. 11, 27; trop one's own heart Ps. 17, 10, comp. J John 3, 17. Also סַּגַר תַּהַבֶּלָת אֲחָרֵיו te shut the door after oneself on entering a house, Gen. 19, 6; oftener סַנֵר הַהַבֶּלִת id. 2 K. 4, 33. Is. 26, 21; ellipt. סגר אַחָרָרו id. Judg. 9, 51. So too נבר מבר הבלת בבר מ' to shut the door after (around) any one, to shut him in, 2 K. 4, 4. 5; and without הַבַּלָּח Gen. 7, 16. For all these constructions with בְּבֶר, and also for Judg. 3, 22, see in מַכֶּד no. 1, 2, and note, p. 143, 144. Gen. 2, 21 חובה השור בשר and God closed up the flesh instead thereof, i. e. in place of the rib.-Instead of the acc. we find other a) With בַּעָד around, constructions: round about; see in בָּפָר no. 1. a. the סַגַר בֻּלֵינָהם הַשִּׁרָבָּר Ex. 14, 3 צַל desert hath shut them in, lit. hath closed עם דים לר בל האים 12, 14 יים לר בל האים he shutteth up over a man sc. a subterrac) With לַקרַאת prægn. nean prison. Ps. 35, 3 draw out the spear וסגר לְקרַאת and shut the way against my pursuers; here many interpreters take סגר or סגר as subst. i. q. Gr. σώγαρις a battle-axe Hdot. 7, 64, comp. Arab. عبار a wooden spear; but this d) Absol. Is. 22, 22. is unnecessary. Josh. 6, 1 ויִרִיחוֹ סֹגֵרֶת וּמְסִגֵּרֶת and Jericho had shut its gates and was fast shut up, where Kal seems to refer to the closing of the gates, and Pual as intens. to their being fastened with bolts and bars; Vulg. Jericho autem clausa erat atque munita; Chald. 'et Jericho erat clausa foribus ferreis et roborata vectibus æneis.'--PART. pass. סְנוּר shut up, closed, Ez. 44, 1. 2. 46, 1. Hence also precious, whence זָהַב סָנפּר precious gold, i. e. pure, unadulterated, 1 K. 6, 20. 21. 7, 49. 50. 10, 21. 2 Chr. 4, 20. 22. Vulg. aurum purum. Chald. aurum bonum. Others less well, aurum dendroides, from ree, i. e. native gold, shooting out in the form of a tree

NIPH. pass. of Kal to be shut, of doors or gates Is. 45, 1. 60, 11; shut up, of persons, Num. 12, 14. 15. 1 Sam. 23, 7 Reflex. to shut oneself up, Ez. 3, 24.

Piel קבר i. q. Hiph. no. 2, to deliver sc. into the power of any one, pr. 'to shut up in the power of any one; c. בְּרֵד 1 Sam. 17, 46. 24, 19. 26 8; absol. Sam. 18, 28. Comp. συγκλείω Rom. 11, 32. Gal. 3, 22. Diod. Sic. 9. 19.

PUAL to be shut up, e. g. a city Josh. 6, 1 see above in Kal lett. d. Is. 24, 10. Jer. 13, 19.

Hiph. הסניר 1. to shut up e. g. a bouse Lev. 14, 38; a person Lev. 13, 4. 6. 11. 21. 26. al.

2. to let shut up, to deliver over e. g. to he keepers of a prison Job 11, 10; and genr. to deliver into the power of any one, c. אַבְּיב Josh. 20, 5. 1 Sam. 23, 12. 20. Ps. 31, 9. Lam. 2, 7; אַ Deut. 23, 16. Job 16, 11; אַ Am. 1, 6. 9; absol. Ob. 14. Also stronger, to deliver over, to give over to the power and discretion of any one; c. \ Ps. 78, 48. 50. 62; without dat. to give up, q. d. to forsake, to abandon, Deut. 32, 30. Am. 6, 8.

Deriv. מְסָגַר, סֹּגֵר, סֹּגָר, בְּסָבָּר, בִּסְנָּר,

Chald. to shut, to close, Dan. 6, 23. Syr. id.

שלְּבִרירָא m. rain, heavy rain, Prov. 27, 15. Chald. מַבְּרִירָא, Syr. בּבְּרִירָא, Samar. אַבְּרִירָא, id.—Some refer this noun to to Arab. ישׁ to fill with water, to pour out water into the gutter. Better from r. בּבָּרִי to sweep away, to bear off; Arab. spec. to wash away the earth, as a torrent; hence by prefixing the sibilant בִּבְּרֵבּ Comp. Chald. בַּבְּרַרִּ i. q. בַּבְּרֵבּ ; פַּבִּרִרּ ; see more in Lehrg. p. 862.

רף. אָסְרֵי, stocks, Lat. nervus, i. q. קּבְּקּים q. v. a wooden frame or block in which the feet of a person were shut up. Job 13, 27. 33, 11.—Syr. אָלָּבָּיּ, Chald. בּיִבְּיּם id.

*770 obsol. root, Arab. , to stop, to shut up by a bar, bolt, etc. Hence 70.

ກາວ m. (r. ງາວ) a shirt, shift, a wide under-garment of linen worn next the body, Judg. 14, 12. 13. Is. 3, 23. Prov. 31, 24. Sept. σινδών.—Chald. id. Byr. ບໍລິຊະ in the Peshito for Gr. σουδών μον Luke 19, 20, for λέντιον John 13, 4.

DTO Sodom, Gr. Σόδομα, pr n. of a city in the vale of Siddim near the south end of the Dead Sea, which with three others was destroyed in the time of Abraham and submerged in the Dead Sea. Gen. 10, 19. 13, 10. 18, 20. 19, 15. Is. 1, 9. al. Hence vines of Sodom, which were probably degenerated and inferior, (comp. the apples of Sodom Jos. B. J. 4. 8. 4,) are put Deut. 32, 32 as the emblem of a degenerate state; comp. Jer. 2, 21. Also judges of Sodom, i. q. unjust and corrupt judges, Is. 1, 10.- The name may signify burning, conflagration, (r. as being built on a bituminous soil (, פַּדָּם and therefore perhaps exposed to frequent fires; comp. the name Karaxexavμένη given to a part of Phrygia. Or it may be i. q. שַׁרַמָּה field, vineyard, q. v.— On the site and catastrophe of Sodom, see Bibl. Res. in Palest. II. p. 601 sq.

* בְּבַּר obsol. root, Chald. פַבּר often in Targ. for Heb. בְּרָהְ, to set in a row, to arrange in order. Hence שְּׁבַרָה, and

קרָר m. order, plur. סָּדָרים Job 10, 22.—Chald. id. Syr. (פֿרָנּים id.

* בּיַבְּי obsol. root, prob. to go round in a circle, to be round; kindred with הַּיִּבְּי, q. v. Samar. i. q. בְּיַבְּי to surround. Talmud. בְּיִבָּי a wall, fence.
—Hence בְּיִבְים, בְיִבָּים.

m. roundness; once Cant. 7, 3. אַנַן הַפַּחַר a basin of roundness i. e. a round basin or goblet.—Syr. אַנָּרְיּ

Arab. מָשֶׁה, the moon, so called from its round form; comp. בַּחֵרוֹנְים.

m. a tower i.e. a round tower castle, fortress; Syr. בית בושלים arx, palatium. Hence בית בושהי the tower

touse, house of the fortress, spoken of a briffed prison, Gen. 39, 20-23. 40, 3. 5.

870 So, pr. n. of an Egyptian king contemporary with Hoshea king of Israel 2 K. 17, 4; Sept. Σωά, Σουά, Σοβά, Σωβά, Σουβά, Vulg. Sua; the Sevechus of Manctho, the second king of the Ethiopian (XXV) dynasty in Upper Egypt, successor of Sabaco and predecessor of Tirhakah, הַרְהַקָּה. According to Eubeb. 12, he reigned 14 years. The name SBTK or SaBaToK on Egyptian monuments is regarded by Rosellini as Ethiopic; corresponding to which is Egyptian Sevech and Seve (מוֹא , פֿוֹא). According to Champollion the name Sevech denotes an Egyptian deity represented under the form of a crocodile, the Xoóros (Saturn) of the Greeks; Panthéon de l'Egypte no. 21, 22. On the accordance of sacred history with that of Egypt in that age, see Comm. on Is. I. p. 596.

I. באס, twice אוני 2 Sam. 1, 22. Job 24, 2; fut. אַסְיּ Mic. 2, 6 like verbs איז, Lehrg. p. 407; to go off from, to draw back, to depart, espec. from God, c. בְּי Ps. 80, 19; absol. 53, 4. Part. pass. Prov. 14, 14 בּי שׁׁׁ מֹר drawn back in heart from God, a backslider; comp. Ps. 44, 19.

Niph. יַסוֹג , once יַסוֹג 2 Sam. 1, 22, fut. קסוג , inf. absol. יַסוֹג , to draw back, pr. to be made to draw back, to be turned back; e. g. of a retreating enemy, often with יַסוֹג added, Ps. 35, 4 יַסוֹג added, Ps. 35, 4 יַסוֹג det them be turned back and put to shame. 40, 15. 70, 3. 129, 5. Jer. 46, 5; of others Is. 42, 17. 50, 5. Once of a weapon, 2 Sam. 1, 22 יַסוֹג With to make defection from him, i. q. Kal, Zeph. 1, 6. Is. 59, 13; and so without these words, id. Ps. 44, 19. 78, 57.

HOPH. אָסְלָּד, i. q. Niph. to be turned away, turned back, with אָד, trop. Is. 59, 14.

Note. Most lexicographers assume also a root בָּכֶּב, to which they refer Hiph. and Hoph. יְּפֶבּג; inf. Niph; also fut. Kal יָּכָּב. But this is unnecessary.

Deriv. שרג, סרג, סרג.

* II. בים to hedge about, to enclose i. q. Heb. קיב, Syr. ביב, Chald. פיב, Part. pass. Cant. 7, 3.

ארם Ez. 22, 18 Cheth. i. q. סרג scoria.

סהבר m. (r. סְבֶּר) pr. prison; then cage of a lion Ez. 19, 9. Sept. «ημός, Vulg. cavea.

TIO m. for Tior (r. 7) 1. consessus, divan, a circle of persons sitting together, an assembly; either of friends in familiar conversation Jer. 6, 11. 15, 17; or of judges in consultation, a council, and hence of God consulting with those above Ps. 89, 8. Job 15, 8. Jer. 23 18; also of wicked men plotting together Ps. 64, 3. 111, 1. Gen. 49, 6. Ez. 13, 9.

2. familiar converse, intercourse, intimacy, Ps. 55, 15. Job 19, 19 מִירָ מִירָי מִירָ my
confidents, familiar friends. סִיר יְהוֹיָה
converse with Jehovah, i. e. his favour.
Ps. 25, 14. Prov. 3, 32. Job 29, 4.—Syr.
אַבּיל, Arab. אַבּיל, id.

3. deliberation, consultation; Prov. 15, 22 מור without deliberation, opp. בארן פור Ps. 83, 4.

4. a secret, whence אַלָּה (מַּלָּה) הַּלְּהָ to reveal a secret, Prov. 11, 13, 20, 19, 25, 9. Am. 3, 7.

סוֹדִי (for סוֹדִיָּה confidant of Jehovah) Sodi, pr. n. m: Num. 13, 10. From סוֹד.

* דֹלָבֵּ obsol. root, perh. to veil oneself; comp. לנט זְּיָרִת to hide, נפט זְיָרִת to clothe oneself. כי vesture, external appearance. Hence מָּמְרָת מָּמְרָת

* הַוֹּט i. q. הְהָה to wipe away, to sweep away. Hence pr. n. מָרחוֹן and the two here following.

סְּבְּּׁלָ Suah, pr. n. m. 1 Chr. 7, 36.

קרוה f. (r. סריף) i. q. קריף, sweepings filth, dung. Is. 5, 25 אין Sept. אֹנ

בּסְתוֹים, Vulg. quasi stercus, Targ. אָקְיִרִיקּא.—Kimchi here regards the letter ב as radical, so that שׁבַּפּיּנְים would be from r. שׁבַּיבָּע to sweep out. But sofcompar.could here hardly be omitted.

סוֹכֵּד (for שׁוֹבֵּד , r. הְשָׁבֶּי) Sotai, pr. n. m. Ezra 2, 54. Neh. 7, 57.

Hiph. to anoint oneself 2 Sam. 12, 20.

—But Part. קַסָרְ Judg. 3, 24 is i. q. קַסַבְּ
covering, from קַסָּרָ

Deriv. אָסוּךְ.

The Heb. integrated in Thesaur. Heb. vol. XXXII. p. 39-42. The saur. 10. 15, and Mem being dropped סרמיייה v. 10. 15, and Mem being dropped v. 10. 15, and Mem being dropped v. 10. 10. 15, v. 10. 15, p. 439. A. Casaub. Isidor. Orig. III. 21 extr.) adopted into the Chaldee tongue, just as at the present day the like instrument is called in Italy sampogna and in Asia Minor sambonya. The Heb. intpp. well שלבי הבכרים See the tract on Hebrew musical instruments entitled שלבי הבכרים in Ugolini Thes. Vol. XXXII. p. 39-42. Thesaur. Heb. p. 941.

pr. n. Syene, a city in the southern extremity of Egypt, on the Nile, situated directly under the tropic of Cancer. Copt. Copt. 1, which Champollion (l'Égypte sous les Phar. I. 164) explaius opening, key, sc. of Egypt, from Orest to open, and C& a participial

Formative. Arab. Aswan.—Ez. 19, 10. 30, 6, in both places in acc. to Syene. The π is prob. only for π local; but was not so taken by the punctators.

* 070 obsol. root, to leap, to bound i. q. www; in Zabian spoken of the leaping and springing of horses; Norberg. III. p. 298. 3.—Hence

סרס m. 1. a horse, so called from his leaping; Aram. אָסָאָס, בְּשׁבּשׁ id. Gen. 49, 17. Prov. 21, 31. Job 39, 18. al. Sing. often collect. horses, war-horses cavalry, Ex. 14, 9. 23. Deut. 17, 16. 1 K. 18, 5. al. The Egyptians excelled in their cavalry, Ex. c. 14. 15; also the Canaanites Josh. 11, 4. Judg. 4, 3. 7 sq. 5, 22, 28; the Assyrians and Chaldeans Jer. 6, 23. 8, 16. 50, 37. Hab. 1, 8 sq. But the Hebrews appear to have had little taste for cavalry, Is. 30, 16. 36, 8; notwithstanding the efforts of Solomon 1 K. 4, 16. 9, 19. 10, 26; and therefore placed the more confidence in Egypt, Is. 31, 1. 36, 9. Jer. 4. 13. The war-horse is described Job 39, 19 sq.—Meton. a horseman Zech. 1, 8.

2. a swallow, so called from its swift and cheerful flight, ἀπὸ τοῦ ἀγάλλεσθαι πτερύγεσσιν (comp. Il. 2. 462), Is. 38, 14 and Jer. 8, 7 Cheth. where Keri του. So Sept. Theod. Jerome. The Rabbins render it a crane. See Bochart Hieroz. T. II. p. 602 sq.

FOTO f. a mare, the female horse, Cant. 1, 9; Sept. $\hat{\eta}$ innoc, which the Vulg. renders as a collective, equitatum. But the comparison of a bride to cavalry could hardly be elegant.

סרְּסִי (horseman) Susi, pr. n. m. Num. 13, 11.

- * אַסְהַוֹּבֵל obsol. root, Chald. אַסְהַוּבְל to come together, to convene. Hence סָּרָבָא
- * 5,70 fut. 5,707 1. Pr. to sweep or snatch away, to carry off; kindr. with 50% and 550. Hence 550.
- 2. to make an end of, to destroy, see Hiph. but in Kal intrans. to have an end, to perish, Is. 66, 17. Esth. 9, 28. Here too we may refer ID Ps. 73, 19 Milel, and ID, Am. 3, 15 Milra on account of Vav conversive.—Syr. and Chald. id.

Hiph. to sweep away, to make an end of, to destroy; Zeph. 1, 2, 3 ቫርጳ ቫርጳ I will utterly sweep away; also Jer. 8 13 ፫፱፻፭ አርጳ I will utterly sweep them away; where the infin. absol. pleo

pastic in both passages is from the kindred verb אָפָּאָ no. 5. Comp. Is. 28, 28. Deriv. קוֹס, חשקט.

Fio Chald. id. to have an end, i. e. to be fulfilled, e. g. a prophecy Dan. 4, 30. Comp. 자꾸 no. 1 fin.

APH. to make an end of any thing Dan. 2, 44.

Aramaism, i. q. 72, Ecc. 3, 11. 7, 2. 12, 13. 2 Chr. 20, 16. Of the rear of an army Joel 2, 20.

קוֹס Chald. m. (r. קוֹס) emphat. אָּהָוֹס, end, Dan. 4, 8. 19. 6, 27. 7, 28. Targ. for אָבָּי.

אם m. a rush, reed, sedge; specially:
a) sea-weed, sedge, Jon. 2, 6. Hence
אַס־בּיב the sea of sedge, i. e. the Arabian
Gulf or Red Sea, which abounds in seaweed, Ex. 10, 19. 13, 18. 15, 4. Num.
14, 25. Deut. 1, 40. Ps. 106, 7. 9. 22. 136,
13. al. Simpl. אָבָר id. Deut. 1, 1; see in
אַבְּרָבָּיַב.
Called also in Egyptian GIOLE
AULAPI i. e. the sea of weeds. See Michaelis Suppl. p. 1726. Jablonski Opusc.
ed. te Water T. I. p. 266. b) rushes,
bulrushes, growing in the Nile, Ex. 2, 3. 5.
Is. 19, 6. See Plin. H. N. 13. 23. § 45.—
The etymology is obscure; perh. pr.

sword, like Arab. , and so transferred to coarse grass, q. d. sword-grass, as Copt. CHGE, CHGE, sword and also reed. In the Indo-European tongues we may compare also Lat. scirpus, sirpus, old High Germ. sciluf, Germ. Schilf, Dan. sif, saf, the letter r being softened by degrees into l, and even into a vowel.

הקיס f. (r. היס) a whirlwind, hurricane, tempest, which sweeps away all before it, Job 21. 18. 27, 20. 37, 9. Prov. 10, 25. Is. 17, 13. With ה parag. הקיסוס Hos. 8, 7. Plur. היסוס Is. 21, 1.

* הסרר אולד Hos. 9, 12, fut. הסרר ייסרר conv. ביסר Ex. 8, 27. Judg. 4, 18, which same form is found also in Hiph.

1. to go off, to turn aside or away. to depart, c. מַאַחָרָר. בַּנִבּם, בַּיבָּט, בַּנַאָּחָרָר. E. g.

a) From a place. Is. 52, 11 סורה סורה משרה של depart, depart, get ye out from thence. I am. 4, 15. Num. 12, 10. Espec.

from a way 1 Sam. 6, 12; metaph Deut 2, 27. 2 K. 22, 2. 2 Chr. 34, 2; also Ex 32, 8. Deut. 9, 12. Is. 30, 11. al. So too from work, service, 2 Chr. 35 15; from calamity, i. e. to escape from it, Job 15, 30. Prov. 13, 14.

b) From a person, Ex. 8, 7. 25. Ps. 6, 9 depart from me, all ye workers of iniquity, let me alone. 119, 115. 139, 19. Job 21, 14. 22, 17. With מַאָּחֵרֶי to turn acide from after any one, to desist from following him, 2 Sam. 2, 21-23; c. מחוד to depart from among, 1 Sam. 15, 6; c to depart from the alliance of any one, Is. 7, 17.—Often of things which depart from any one, leave him, e. g. leprosy Lev. 13, 58; a yoke, c. ביל Is. 10, 27; the sword 2 Sam. 12, 10; the divine anger Ez. 16, 42; the punitive hand of God 1 Sam. 6, 3; an evil spirit from God 1 Sam. 16, 23; folly Prov. 27, 22; defence Num. 14, 9; the sceptre i. e. empire Gen. 49, 10. So Prov. 11, 22 a fair woman בַּבָּם מַרָּה who departeth from discretion, i. e. who is without discretion.-Spec.

aa) to turn away from God, to depart, i. e. to fall away from his worship, to apostatize, c. בְּבָי Is. 17, 5; בַּבְּרֵבְי Isam. 12, 20. 2 K. 18, 6. Joh 34, 27; בַּבָּר Jer. 32, 40. Ez. 6, 9; once c. בְּ, Hos. 7, 14 בַּבָּר בִּי Iike.

cc) סגר מַרֶּד to depart from evil, to avoid it by doing right, often joined with ירָא אָלְחִים, Ps. 34, 15. 37. 27. Prov. 3, 7. Job 1, 1. 8. Is. 59, 15. al.

dd) God is said to depart from men, when he forsakes them, withholds his aid and favour, c. בַּצָהַ 1 Sam. 16, 14. 18, 12; בַּצָהַ 28, 15. 16. Judg. 16, 20.

Absol. in various senses, e. g. a) to turn away from God, to apostatize, comp above in lett. aa; Deut. 11, 16. Ps. 14
3. Jer. 5, 23. Dan. 9, 11. β) to depar

i. e. to pass away, 1 Sam. 15, 32 the bitterness of death is past. Hos. 4. 18. So of clamour Am. 6, 7; the guilt of sin Is. 6, 7; envy 11, 13. γ) to be taken away, removed. 1 K. 15, 14 and the high places were not taken away. 22, 44. 2 K. 12, 4. 14, 4. 15, 4. Job 15, 30.

2. With a preposition implying motion away into a place, to turn aside to a place or person, sc. from the way. So with מל of pers. Gen. 19, 3 ייָסרג אַלְרוּ and they turned in unto him. Judg. 4, 18; of place Gen. 19, 2. Judg. 19, 12 לֹא נַסוּר של־פיר נָכְרָד we will not turn aside into the city of a stranger. 1 Sam. 22. 14 who turneth in unto (hath access to) thy private audience. With ד- local, as סור ומים to turn aside thither Judg. 18, 15; סור חַנַּח Prov. 9. 4. 16; with adv. סור חַנַּח של Judg. 18, 3. 19, 15. With לבם to turn aside towards any one, e. g. to fight with him 1 K. 22, 32. Absol. to turn aside and go to any place; Ex. 3, 3 אַרָאָר אָן אָרָאָר I will turn aside now, and see. v. 4. Judg. 14, 8. Ruth 4, 1. 1 K. 20, 39. Jer. 15, 5.

Hiph. תַּסִרד, fut. conv. שְּיָּכֶּר which can be distinguished from the like fut. of Kal only by the context, Gen. 8, 13. 30, 35. al.

1. Causat. of Kal no. 1, to make depart, to remove, to put away, in any manner, with acc. and often מֶבֶל, פָּדָ; e. g. by driving Gen. 30, 32; by exile 2 K. 17, 18; by uncovering Gen. 8, 13; by cutting off or away Lev. 1, 16. 3. 4. 10. 15. Is. 18, 5. 1 Sam. 17, 46. So the hand from one's head, מַבֶל רֹאִשׁ Gen. 48, 17; a ring from the finger Gen. 41, 42; garments from any one Zech. 3, 4. Gen. 38, 14. 1 Sam. 17, 39; a crown Job 19, 9; the head from any one, to behead, 1 Sam. 17, 46. 2 Sam. 4, 7. 16, 9. 2 K. 6, 32; a hedge Is. 5, 5; idols, idol-worship from a land 1 K. 15, 12. 2 K. 3. 2. 2 Chr. 14, 2. Is. 36, 7; innocent blood 1 K. 2, 31, etc. Deut. 7, 15. Josh. 7, 13. 1 Sam. 17, 26; also Is. 1, 16. Job 27, 5. 2 Sam. 7, 15. More rarely of men to remove, to put away from a land, i. e. to expel, 1 Sam. 28, 3. 2 K. 17, 18; also from a station, power, 2 Chr. 15, 16. Is. 10, 13 I have removed the bounds of the people, . e. have moved them forwards, extended them.—Spec. to remove is a) i. q. 'o tale away, comp. i Kal no. 1. y; espec. the right of any one Job 27, 4. 34. 5; c. לְּ Job 12, 20. b) to turn away from the worship of God, c. בַּאַרָּבָּר, 4. Prov. 28, 9. Job 33, 17 בְּאַרָּבָּר, where it should probably read הַּבְּבָּיבָר, where it should probably read הַבְּבָּיבָר, c) to take back, to retract a promise Is. 31, 2. d) to turn away the prayer of a suppliant, Ps. 66, 20. e) to turn or put aside, i. e. to leave undone, to neglect, Josh. 11, 15.

2. Causat. of Kal no. 2, to cause to turn aside to any one, c. צֶּלֶרינ 2 Sam. 6

HOPH. האפת to be removed Lev. 4, 31 35. 1 Sam. 21, 7. Dan. 12, 11. Is. 17, 1 בְּשְׁיִם מִּנְּיַר מֵצִּיִר Damascus shall be removed (taken away) from among the cities, i. e. destroyed.

Pil. סירה i. q. Hiph. to turn aside a way, to cause to deflect from the true course, and so to lead into calamity. Lam. 3, 11; comp. v. 9.

Deriv. מָרָח, pr. n. מָרָח, and

2. a degenerate branch or shoot, comp. the root no 1. aa, bb. Jer. 2, 21 מַּבְּרָ בְּיִר degenerate shoots of a strange vine.

3. Sur, pr. n. of a gate of the temple only 2 K. 11, 6. In the parall. passage 2 Chr. 23, 5 it is called יְרָכְּיִר the foundation gate; and this is preserable.

*האס or היס in Kal not used, to stimulate, to incite. This root is wanting in all the kindred dialects, and is perhaps secondary, derived from מַּבְּים thorn, goad, stimulus.

HIPH. הְסְרָח and הְסִרּח Jer. 38, 22, fut. בְּסֵרָח and רְסִרָּח Is. 36, 18, conv. בְּסֵרָח and בְּסִרּח Is. 36, 18, conv. בְּסֵרָח and בַּסִרּח Is. 36, 18, conv. 24, 1; part. בְּסִרָּח 2 Chr. 32, 11; to incite, to impel, to move, often in a bad sense; followed by an acc. and inf. c. 5, 1 Chr. 21, 1 and (Satan) moved (בְּסִרָּח David to number Israel. 2 Chr. 18, 2. Acc. simpl. to seduce, Deut. 13, 7. 1 K. 21, 25 Ahab... whom Jezebel his wife הַסְּחָח incited, seduced; where הַסְּחָח is for הַסְרָּח, following the analogy of verbs בַּסִרְּח, as if from a root בְּסִרְּח, Jer. 38, 22. Is. 36, 18 lest Hezekiah seduce

vou. 2 K. 18, 32. 2 Chr. 32, 11. 15. So of a thing indifferent, Josh. 15, 18. Judg. 1, 14.-With acc. of pers. and 2 to incite, to stir up, to provoke, against any one, 1 Sam. 26, 19. 2 Sam. 24, 1. Job 2, 3. Jer. 43, 3. With 79, to incite, or entice away from a pers. or place, to move to der -rt; 2 Chr 18, 31 and God וְיָסִיתָם ncited them from him, moved them to leave him. Job 36, 16 and even THEE would he have led away out of the בר־חמת Difficult is Job 36. 18 בי־חמת usually , פּוֹ־יָסִיחָהְ בְשַׂפָּק וְרָבִיפֹפֵר אַל־יַשַּׁהְ thus rendered: if there be anger (from God, if God be angry), beware lest he drive thee forth with chastisement; then great ransom cannot turn thee away sc. from punishment. But such a meaning of הַּסְרָת is not elsewhere found, and וא not accordant with its usual ascertained signification. Others: beware lest one seduce thee with abundance; and let not great ransom (wealth) turn thee away; here pro may indeed be abundance, i. q. בס Job 20. 22; and קהיסיקה may be taken impersonally; but רָב־כֹּפֵר can hardly be put for wealth in general, and nan is not accounted for. See Thesaur. p. 945, 946.

ה"ב מות "מות בי גויס ה". Gen. 49, 11, a garment, clothing, usually regarded as by aphæresis for מַּסְבּ (רָּ. הַשְּׁבְּ), which the Sam. Cod. gives in full; see the author's Comment. de Pent. Sam. p. 33, and Lehrg. p. 136.—Better to take it as contracted from מַּסְבּ (רַ. הַשְּׁבָּ), as בַּסְבּ from r. הַסָבְ) a garment; comp. הַבְּסִבְּ veil. So Aben Ezra. Thesaur. p. 700, 941.

to draw along upon the ground, e. g. a dead body 2 Sam. 17. 13. Jer. 15, 3 lwill send ... ישלים לפרם to drag them about. 22, 19. 49, 20.

2. to pull or tear in pieces; whence

קּחָבָה f. a tearing in pieces. Jer. 38, 11.12 בּלוֵיר הַמְּקוֹת old torn clothes, rags, clouts.

* הַּהְטָּ to sweep away, to wipe off, only in Piel סְּהֵיתִי Ez. 26, 4.—Arab. אינה a broom, brush, Chald. אינה to wash. Kindred roots are סָּתַּרּ (whence סָּתַה , סָתַּר) and הַּתַּטַ.—Hence

m. sweepings, offscouring, trop for any thing worthless, Lam. 3, 45 Comp. Gr. περίψημα id. 1 Cor. 4, 13.—Chald. Επίμα dung.

שׁרִים מֹת. גּיּיְסֹת. 2 K. 19, 29, for which in the parall. passage Is. 37, 30 is found יְּחִים, that which grows of itself the third year after sowing; on which compare Strabo XI. 4. 3. p. 502 Casaub. Comp. בַּחִים. Sept. 2 K. l. c. זמׁ מֹיִמוֹנְלּאֹרִים, Vulg. quæ sponte nascuntur. The etymology see under

2. to bear down, to cast down, to the ground. Syr. wid. Hence

Niph. to be prostrated, overthrown, Jer. 46, 15. Others: to be swept away, from Kal no. 1.

דרכן fut. דְסְחֵר. 1. to go about, to travel around in a land, to migrate as nomades, with acc. of country Gen. 34. 10. 21. With אָ to go about or migrate into a land, Jer. 14, 18.—Kindred is סְבַּר v. Chald. סְבַּר very freq. in the Targums for Heb. סָבָּר Syr. spec. to travel about as a mendicant. In the Arab. verbs and the notion of going about is very doubtful, and is not supported by the usus loquendi.

2. Spec. to travel around, to traverse countries as a merchant, in order to buy or sell; hence to trade, to traffic, έμπορεύομαι. Gen. 43, 34 וְאֶת־רָץ הְסִחָרוּ and ye may traverse the land sc. to buy grain, to traffic in it. Part and a trader, merchant, ἔμπορος, Gen. 23, 16. 37, 28. Ez. 27, 21. 36. הַמֶּלֶה the king's traders, who made journeys in order to purchase wares for him, 1 K. 10, 28. 2 Chr. 1, 16. Also of traders by sea Prov. 31, 14. Is. 23, 2. Ez. 38, 13. מחרה a female trader, merchant. Ez 27 12. 16. 18. Metaph. to have commerce intercourse, with any one, Is. 47, 15.—In Aramæan and Arabic the idea of traffick

ing is expressed by the kindred verbs בּבֹּה, הְמַנֵּה.

Pile. סְּתַּרְבֵוּר to move about rapidly, e. g. of the heart, i. e. to palpitate strongly, Ps. 38, 11.

Deriv. מְסְהָי and the five following.

קּחָר m. constr. סְחַר 1. a mart, emporium, Is. 23, 3.

2. What is gained from traffic, profit, wealth, Is. 45, 14.

קרֹרָה f. (ר. קר, traffic, merchandise, for concr. merchants, Ez. 27, 15 קחרַר, i. q. קריר v. 21, i. e. merchants at thy hand, ready at hand.

קרְהָּיָם f. a shield, so called from surrounding and protecting a person, Ps. 91, 4. Comp. Chald. סְתֵּר to surround; Syr. בְּיֵב tower, castle. R. אַחָסָ.

מתולה f. in pause מתולה a kind of costly stone used in tesselated pavements, Esth. 1, 6. It is either a species of black marble, comp. Syr. אבינים lapis niger tinctorius (o and v being interchanged); or, better, marble marked with round spots like shields. spotted or shielded marble, comp. חַרָּים. Hartmann (Hebraerin III. p. 363) supposes to be tortoise-shell, consisting as it were of shields, comp. שׁרִים but this would hardly be interspersed in a pavement with various kinds of marble.

. סוֹטֵר see סֿטֵר

plur. i. q. שַּבִּים pr. deviations from the right way, i. e. transgressions, Ps. 101, 3. R. שוֹנים

סרג (Chethibh סרגר, מדגר) Ez. 22, 18 Keri (Chethibh סרגר, מרגר, pr. what goes off from metal, recedanea, i. e. a) scoriæ, dross. Prov. 25, 4 קרנים בעַבֶּסָה separate the dross from the silver 26, 23 ערבים מינים dross-silver i. e. not yet refined. b) base metal, originally mixed with the finer and separated from it by smelting, see בְּרִיל Ez. 22, 18. 19. Is. 1, 22 25.

Note. For סינים we fin! in severa Mss. and printed editions קָּנִים Is. 1, 22. 25. Ez. 22, 18. 19; comp. Lehrg. p. 145. The former is preserable.

סרחון (sweeping away, i. e. a warrior sweeping all before him. r. סור. Sihon, pr. n. of a king of the Amorites at Heshbon Num. 21, 21, 23. Ps. 135, 11. al. Hence the city of Sihon i. e. Heshbon, Num. 21, 28. In Jer. 48, 45 ימברן סרחון from the house (city) of Sihon; comp. Num. 21, 28.

* רְּסְ obsol. root, prob. to be miry, kindr. with אָסָ; whence Chald. יְסָאָן Syr. בֿין mire, i. q. Chald. פֿין, Syr.

طِیْنْ , Arab. مِئْنُ

city situated among marshes at the north-eastern extremity of Egypt. in a tract now entirely covered by the sea, Ez. 30, 15. 16. Comp. Strabo XVII. p. 802. In Arabic it is called i. e. marsh; and also is called it is called it is called it. e. miry place, from q art. masc. ep to be, and Otts mire; see Champollion l'Egypte II. p. 82 sq. Sept. Suis, cod. Alex. Turk.

2. The desert of Sin, westward of Mount Sinai on the coast of the Sinus Heroopolitanus or Gulf of Suez, Ez. 16, 1. 17, 1. Num. 33, 12. See Bibl. Res. in Palest. 1. p. 106.

קרבי pr. n. Sinai, Gr. צוראם, ב mountain or rather mountainous tract in the Arabian peninsula lying between the two gulfs of the Red Sca, and celebrated as the place where the Mosaic

aw was given; Ex. 16, 1. Num. 33, 16. Deut. 33, 2. Judg. 5, 5. Ps. 68, 9. 18. Fully דור סיני Ex. 19, 11 sq. 24, 16. 34, 4. 29. 32. Lev. 7, 38. 25, 1. 26, 46. 27, 34. al. [The proper Sinai is a lofty ridge between two deep and very narrow valleys; the northern end impends perpendicularly over a narrow plain er-Rahah; the southern rises into a higher summit, the modern Jebel Masa. In the S. W. beyond the deep valley is another ridge. on which is the summit St. Catharine. The place of the giving of the law was prob. the north end of the first ridge. The Arabic name for the whole mountain is now Jebel et-Tur, الطور. a full description of Sinai with a Map in Bibl. Res. in Palest. I. p. 129 sq. 139 sq. 148 sq. 157 sq. 175 sq.—R.] The desert around the mountain was called פְּרָבֶּר סרנר, Ex. 19, 1. 2. Lev. 7, 38. Num. 1, 1. 19. 9, 1. al.—The etymology is un-

pr. n. the Sinite, a people prob. near Mount Lebanon Gen. 10, 17. 1 Chr. 1,15. Strabo mentions here a city Sinna, XVI. 2. 18. p. 756 Casaub. Jerome also, Quæst. Heb. in Gen. ad h. l. speaks of a place Sini not far from Arca.

שָרֵץ סִינִים, whence טִינִים land of the Sinim Is. 49, 12, where the context implies a remote country situated in the eastern or southern extremity of the earth; prob. the Sinenses, Chinese, whose country is Sina, China. This very ancient and celebrated people was known to the Arabians and Syrians by the name صين, حن، آئناً, Sin, Trini; and a Hebrew writer might well have heard of them, especially if sojourning in Babylon, the metropolis as it were of all Asia. This name appears to have been given to the Chinese by the other Asiatics; for the Chinese themselves, though not unacquainted with it, do not employ it; either adopting the names of the reigning dynasties, or ostentatiously assuming high-sounding titles, e. g. Tchung-kue 'central empire,' etc. But when this name was thus given them by other nations, and whence it was derived is mater of question. Not improbably the pinion of those writers is correct, who suppose the name סרנים, Sinenses, to come from the fourth dynasty, called Tshin, which held the throne from 249 to 206 B. C. see Du Halde Descr. de la Chine T. I. § 1, and p. 306. Abel Rémusat Nouveaux Mélanges Asiatiques II. p. 334 sq. To say nothing of the people called Tshinas and spoken of in the laws of Menu, the name of this dynasty may have become widely known among foreign nations long before it acquired the sovereign power over all China. See more in Thesaur. p. 949, 950.—Others, who reject this application of the name to the Chinese, understand the inhabitants of Pelusium (comp. 770), and by synecd. the Egyptians; so Bochart Phaleg 4. 27; or the inhabitants of Syene, comp. סְנֵבֶה Sept. ץῆ Περσῶν.

no. 2. q. v.

לְּבֶּא (congregation, as in Syr. and Chald. r. פֿס) Sia, pr. n. m. Neh. 7, 47; for which פֿיבְּיָה Siaha Ezra 2, 44, which latter seems to be a corruption made up from the two forms מיכום. Comp. נְּמִיבֶּיִם.

סיפלייה Dan. 3, 10 Cheth. for סיפלייה q. v.

mid. Yod, to boil up, to effervesce, comp. Arab. שוֹל to spring up, to effervesce as wine; to rage, as anger, a fever; Heb. שָׁאַר and שִׁשָּׁל to ferment, to boil up, to ferment.—Hence

2. Plur. סירים and סירים Ps. 58, 10. a) thorns, briars, so called Am. 4, 2. from the idea of springing up, efferveseing, in allusion to the luxuriant and redundant growth of wild plants; comp. ר. בר and art. יצר no. 2. Is. 34, 13. Hos. 2, 8. So in the paronomasia Ecc. as the crack- בקול הַפּירִים הַחָח חַפּיר ling of thorns under a pot. Poet. a thicket of thorns or briars is an emblem of wickedness; Nah. 1, 10 צַר־סִירִים סְבָּכִים inter-שני also פָּב, also פָּב, also פָּד B. 2. c; comp. Mic. 7, 4. Ez. 2, 6. Difficult is Ps. 58, 10 בָּנֶרֶם יָבִינוּ מִירֹחֵיכֶם אטד before men marked your thorns, lo a thorn-bush! i. e. swiftly and unexpectedly the wicked grew up; but, whether quick or burning, God will storm it away, i. e. God will destroy them with the same swiftness. Others here take סירות as pots, i. e. before your pots can feel the thorn-bush (fire of thorns Ecc. 7, 6) God will sweep it away; the figure being taken from travellers in the desert, who build a fire which the wind sweeps away. b) hooks for fishing, from their resemblance to thorns, Am. 4, 2; comp. nin.

Note. In former editions I have referred סָּרְרָם thorns to the root, as denoting pr. recedanea, degenerated or wild parts of a shrub, comp. סַּרָרַ דַּנָּבֶּלָּן Jer. 2, 21. But it is better to refer both significations of סִרָּר to the same origin.

סות see ד. חום.

10 m. απ. λεγόμ. a multitude of people, Ps. 42, 5. So all the versions and intpp. and so the context requires, although in assigning the etymology there is a great diversity. There can be little doubt that it is pr. a thicket of trees, a thick wood, here poet. for a dense crowd of men, from r. 120; comp. 10 no. 2. Comp. also 27 of a hostile troop. Is. 10, 18. 19. 34.

য়ত m. (r. নৃত্ত) c. suff. iছত্, once iছাত Ps. 76, 3 in some editions.

- 1. a booth, hut, Ps. 27, 5. Poet. for a tabernacle, dwelling, Ps. 76, 3.
- 2. a covert of trees, as the lair of wild beasts, Ps. 10, 9. Jer. 25, 38.
- * הֹסְטָּ obsol. root, i. q. קּבָּה to look שְּׁבָּח. Hence pr. n. יְסְבָּה.

קּבֶּה, plur. סְבַּה, plur. סְבַּוֹת, plur.

1. a booth, hut, made of green boughs and branches interwoven, as a shelter from the sun Gen. 33, 17. Jon. 4, 5. Is. 4, 6; or for a watchman in a garden or vineyard, Is. 1, 8. Job 27, 18; or for the Jewish festival of booths Lev. 23, 34. 42. Nah. 8, 15-17; whence the festival itself is called חג הפכוח the festival of the booths, feast of the tabernacles, Lev. 23, 34. Deut. 16, 13. al. Once by way of contempt of a small ruined house, Engl. hut, Am. 9, 11. Elsewhere also of tents for soldiers, 2 Sam. 11, 11, 1 K. 20, 12 16. Poet. of the dwelling of God Ps. 18, 12. Job 36. 29.—2 K. 17, 30 סבות בנות the booths of the daughters, usually taken for booths in which the maidens prostituted themselves in the Babylonian manner; see Hdot. 1. 199, and art. סבות Perhaps it should read קרשה ning the booths in high places, consecrated to idols; see in no. 3.

2. a covert, as the lair of the lion, Job 38, 40.

רוֹשׁסְעְ (booths) Succoth, pr. n. 1. A town in the tribe of Gad, Josh. 13, 27; on the east of the Jordan Judg. 8, 5. 1 K. 7, 46. For its origin see Gen. 33, 17. יישנים Ps. 60, 8. 108, 8, the valley of Succoth, in which the town stood, perh. part of the valley of the Jordan, el-Ghor.

- 2. The first station of the Israelites in the desert, on the Egyptian side of the Red Sea, Ex. 12, 37. 13, 20. Num. 33, 5.
 - 3. Succoth-benoth, see in סְּבָּח no. 1.

האסס f. (r. קבס) i. q. האסס, a tent, tabernacle, which the idolatrous Israelites constructed in the desert in honour of an idol, like the tabernacle of the covenant in honour of Jehovah, Am. 5, 26; see on this passage in art. בכיון. Comp. the שמחיף לבסיי of the Carthaginians Diod. Sic. 20. 65.

ררם (dwelling in booths) Sukkiim, pr. n. of an African people mentioned along with the Libyans and Ethiopians, 2 Chr. 12, 3. Sept. Vulg. Trogledytes, who dwelt along the coast of Ethiopia and also in Arabia.

* 720, once 720 Ex. 33, 22; fut.

1. lo interweave, to weave, to interlace, espec. boughs and branches as a screen or to form a booth or hut, הַסָּבְּי, hence to hedge, to fence, see Hiph. Kindred roots are יַּבְּיָּלְ אָבִּי II, קּסָבְּי II. In Kal poet. Ps. 139, 13 אָבִי בְּבָּבֶּן אָפִי thou hast woven me in my mother's womb, comp. Job 10, 11.—Since booths as well as hedges were built for the protection and security of men, and also of gardens and vineyards, hence בּבְּיָּבְי is

2. to cover, i. e. a) to shelter, to protect, to cover by way of protection, pr. as boughs and trees, with two acc. Job 40. לרם צללו [17] יְסְכָּחוּ צֵאֵלִים צללו the lotus-trees cover him with their shade. With & Ps. b) Genr. to cover, with acc. of covering and 3. to cover over, Ex. 40, 3. 33, 22; acc. impl. 1 K. 8, 7 42531 and the cherubim covered the ark, lit. they covered over the ark. Ex. 25, 20. 37, 20. 1 Chr. 28, 18. Absol. Ez. 28, 14. 16. Intrans. to cover oneself, to hide, Lam. 3, 44 סבות בַבון. v. 43.—PART. 700 pr. covering; hence a shed, mantlet, vinea, used in besieging cities, Nah. 2, 6.

Hiph. קְּחַחֵּ, fut. conv. קְּיָּהָטְ, i. q. Kal. 1. to hedge in, to fence around, Job 38, 8; c. בְּדָבְ 3, 23.

2. to cover, c. 37 Ex. 40, 21. Also to protect, c. בל Ps. 5, 12, ל Ps. 91, 4. 1 Sam. 24, 4 and Judg. 3, 24, to cover the feet, an euphemism for to ease oneself, to satisfy a call of nature; so correctly Josephus Ant. 6. 13, 4, the Talmudists Buxt. Lex. Talmud. 1472, and so Sept. παρασκευάσασθαι i. q. άποσχευάσασθαι, άνασχευάσασθαι. At least. in accordance with Kimchi's opinion, it is to void urine. which among Asiatic nations the men also do in a sitting posture, covering themselves with the folds of their wide garments.-Others: to lie down for sleep; so Syr. 1 Sam. l. c. and also Josephus (inconsistently) Ant. 5. 4. 2; but in that case no such circumlocution was necessary. See Muntinghe in Diss. Lugdd. p. 1160. J. D. Michaelis Supplem. p. 1743.

Pilp. סְכְּמַך to inflame, to incite, to trouse; Is. 9, 10 מְבָּמָר מָרָבְיוֹ and

his (Ephraim's) enemies God will arouse 19,2 מַבְּעִּדְרִים בְּעַדְרִים בְּעַבְּרִים 19,2 בּוֹבְיִם בְּעַבְּרִים 19,2 בּוֹבְים 19,2 בּיב 19,2 בּוֹבְים 19,2 בּוֹבְים 19,2 בּוֹבְים 19,2 בּוֹבְים 19,2 בּיב 19,2

arm; comparing Arab. شُك id.

Deriv. מְּבָּרָת , סְבָּרִת (שֹׁךְ) סְּבְּת , מְסְבָּת , מְסְבָּת , מְסָבָּת , מְסָבָּת , מְסָבָּת , pr. n. סְבָּרָת ,

קבָּט, see r. קבָסָ no. 2, Part.

קּבְּכְּהְ (enclosure) Secacah, pr. n. of s town in the desert of Judah, Josh. 15, 61.

well to be distinguished from the verb בְּשִׁי to look at, which has nearly the same sound. Corresponding are בְּשִׁי to act foolishly. impiously, Chald.

PIEL to make foolish, i. e. vain, fruitless to frustrate, e. g. counsel 2 Sam. 15. 31. Is. 44, 25. Comp. בילל

Hiph. to act foolishly, with עמה Gen. 31, 28; simpl. 1 Sam. 26, 21.—Aram. Aph. id.

Niph. 1. to act foolishly, pr. to show oneself foolish, 1 Sam. 13, 13. 2 Chr. 16, 9.

2. to do wickedly, 2 Sam. 24, 10. 1 Chr. 21, 8. Comp. בָּבֶל, פָּמִרל, etc.

Deriv. the three following.

550 m. foolish Jer. 4, 22. 5, 21. Ecc. 2. 19. 7, 17.—Syr. الله id.

m. folly, concr. fools Ecc. 10, 6.

קלהת (r. סְבֶּל folly. found only in Ecclesiastes, c. 2, 3. 12. 13. 7, 25. 10, 1 3. Once שִׁבְלהוּת di. Ecc. 1, 17.—Syr. id.

* לְבַׁלָּ fut. יְסְבֹּן 1. Pr. i. q. זְבֵילֶ

עלכי, to dwell. c. acc. pers. with whom.

2. to be familiar with any one, to associate with, from the idea of dwelling together in the same tent or house. Hence Part. בס מו associate, companion, friend, e. g. of a king Is. 22, 15.

Fem. בס מ female friend, attendant, 1

K. 1, 2. 4. Comp. Hiph.—Hence

3. With and by of pers. to do kindness to any one, to benefit. Job 22, 2. 35

3; absol. 15, 3. Intrans. to profit, Job 34, 9.

4. i. q. Arab. مَكُن Conj. I. IV, V, to be poor, needy, see Pual and יספור Many have despaired of finding an accordance between this signification and the others; but it probably comes from the notion of being seated, which is kindred with that of dwelling. The idea of being seated is closely connected with that of sitting down of sinking from languor and debility; comp. المعاقبة to sit, Conj. IV pass. to be compelled to sit, to be lame; عَدُن weakness in the camel's foot;

Arab. סְבֵּן and Heb. סְבַּן therefore are pr. to be sunk in one's affairs, to be ruined, comp. מָבָּן, מִבּוּן,

Niph. i. q. Chald. Ithpa. to be endangered. Ecc. 10, 9 whoso cleaveth wood is endangered thereby. This signification is foreign from the other meanings of the verb; but it may be perhaps a denominative from שַּׁבִּין knife, axe, q. v. and hence to cut oneself, to be wounded, as Vulg. rulnerabitur.

Pual part. בְּקְכְּקְ impoverished, see Kal no. 4. Is. 40. 20 הַבְּיה הָּבְּקְ he that is impoverished by an oblation, i. e. who has little to offer.

2. to be accustomed, to be wont, c. inf. et 5 Num. 22. 30.

Deriv. בְּסְבֵּנוּץ, בִּסְבֵּן.

* I. ٦٩٥ in Kal not used, i. q. to shut up, to close.—Chald. id. Syr. Arab. عقب , id.

NIPH. to be shut up, stopped, Gen. 8, 2. Ps. 63, 12.

Piel i. q. סגַר and דְּסְגִּיר, to deliver up or over, c. בָּיַר Is. 19, 4.

II. בְּסַכְּי i. q. ישָׁכָּר q. v. to hire, Ezra 4, 5.

* הְבַּטְ in Kal not used, to be silent, kirdred with בּשְׁלֵי to rest. Arab. בער ניתון. I, IV id. Samar. to attend.

HIPB. to keep silence, once Deu 27, 9. Sept. σιώπα, Vulg. attende.

סָרָּת (r. לַּבְּלֵי) pr. a slender rod, e. g of willow, osier, from which baskets were woven; hence a wicker-basket, breadbasket, Gen. 40, 17. Ex. 29, 3. 23. Num. 6, 15. al. Plur. פַּרָּת Gen. 40, 16. 18 Comp. κάνεον, κανίας, κάναστορν, canistrum, pr. a basket woven from reeds. from κάνη canna, a reed. Chald. אָלָה, אַרְאָס, Syr. אַבָּה, Arab. בּבּה id. בּבּה a basket-maker.

k town near Jerusalem, 2 K. 12, 21.

י אָלֶטְ pr. i. q. מְלֵל , סְלָּה no. 1, to lift up; spec. to suspend a balance, comp. אָטָן Job 6, 2, and hence to weigh; comp. Lat. pendeo and pendo. Once in

Pual pass to be weighed; Lam. 4, 2 אַנְּיָבְּיִם בַּּוֹם who are weighed with fine gold. i. e. are comparable to pure gold.

Deriv. pr. n. אַסְלָּהָא, סְלָּהָא, זְּסָלָּהָ, זְּסָלָּהָּא.

* 7 0 ana; leyóp. in Piel 700 to spring up, to leap up, to exult, Arab. the horse so leaps that the stones give forth sparks.' Job 6, 10 this is still my comfort, וַאֲסַלְּרָה בְחִילָה לא and I exult even under pain which doth not spare, that I have not denied the words of the Holy One. Sept. for ו באבוע has אוויף, Targ. יאבוע I exult. So Schultens Comm. in loc.—Others. as Saadias, Abulwalid, Kimchi, compare the Chald. סְלֵּד to burn, to roast, and then make the second clause concessive or parenthetic: and though I burn (am tormented, comp. דְּלַק) with pain which doth not spare; other explanations see in Thesaur. p. 955. But the tradition of the Sept. and Targ. as the oldest, may well be received as having most authority.-Hence

לְּכֶּׁלְ (exultation) Seled, pr. n. m. l Chr. 2, 30.

* [. הַלְּכָּל i. q. מָלֵל and סָלֵּא, pr. to lift up, to raise. Hence

1. to suspend a balance, to weigh, see Pual. Comp. in אָלָּאָ.

2. to make light of, to contemn, like Lat. elevare, Ps. 119, 118. Comp. Engl. light and weighty as applied to things trifling or important.—Chald. and Syr. d.

Piel. i. q. Kal no. 2. Lam. 1, 15.

Pual pass. of Kal no. 1. Job 28, 16 wisdom בְּכְחֵם אוֹבִּיר cannot be weighed with gold of Ophir, cannot be purchased with gold.

* II. The perhaps i. q. The (o and being interchanged), to rest, to be quiet; Syr. La to cease, to rest, Chald. id.

always in panse, a musical word, found 73 times in the Psalms; elsewhere only in Hab. 3, 3. 9. 13. It is pr. imper. סְלֵח from r. סָלָה II, with הַparag. אָסָ, in pause אָסָ, q. d. rest, pause! Its use seems to have been, in chanting the words of the Psalm, to direct the singer to rest, to pause a little, while the instruments played an interlude or symphony. It is a sign of pause. This use and interpretation is supported: a) By the authority of the Sept. which everywhere renders τος by διόψαλμα, q. d. interlude, symphony, sc. by instrumental music. b) By the position which occupies in the Psalm. It stands usually in the middle of a Psalm, at the close of a certain section or strophe. Thus in some Psalms it occurs only once, Ps. 7, 6. 20, 4. 21, 3; in others twice, Ps. 4, 3. 5. 9, 17. 21; in others three times, Ps. 3, 3. 5. 9. 32, 4. 5. 7. 66, 4. 7. 15. 68, 8. 20. 33; and is even four times repeated, 89, 5. 38. 46. 49; frequently also it stands at the end of a Psalm, Ps. 3. 9. 24. Thus it serves to divide a Psalm into several strophes. Very rarely it is found in the middle of a verse, Ps. 55, 20. 57, 4. Hab. 3, 3. 9. c) From Ps. 19, 17, where for the simple מַלָּח we find the fuller הַּנְּרוֹן מַלָּם, which by apposition may be rendered: instrumental music, pause, i. e. let the instruments strike up a symphony, and the singer pause. - In a similar sense some derive סַלָּה from r. סָלָה I, to lift up, and understand by it a raising of the voice sc. in response to the instruments, comp. נְשָׂא no. 1. e, and Job 21, 12. Others, deriving it from the same root, render it: suspend the voice, i. e. rest, pause, as above. But the former etymology is preferable.

Many have supposed, but without good reason, that מַלָּה is an abbrevia-

tion, composed of the initial letters of three words. Such abbreviations are indeed common among the Arabians and later Jews, (as רשר Rashi for בר Rabbi Solomon Jarchi.) but it cannot be shown that they were known to the ancient Hebrews. This supposed abbreviation has been explained in various ways, e. g. אָלָת הָשָׁר co redi sursum cantor, i. q. da capo, or סיבון לשנוח ל the sign for a change of voice or key; but all these fall away of course with the hypothesis itself. For more on this topic see Michaelis Supplem. p. 1760. Rosenmüller Comment. in Ps. T. I. p. LXVII. ed. 2. Noldii Concord. Particul. Heb. p. 940. ed. Tymp. Eichhorn Bibl. der bibl. Litteratur V. p. 542 sq. Forkel's Gesch. der Musik, I. p. 144. See Thesaur. p. 955 sq.

סְלֵּךְ (weighed, r. מְלָּא) Sallu, pr. n. m. Neh. 12, 7; for which v. 20 סָלֵּד Sallai.

סְלֵּהְאָ (id.) Sallu, pr. n. m. 1 Chr. 9, 7; for which Neh. 11, 7 מַלָּאָ

Tide Ez. 2, 6, and לילו Ez. 28, 24, a thorn, prickle, pr. such as are found on the shoots and twigs of the palm-tree; from be twig and i, see in r. אַבָּטָּ no. 2. Metaph. of wicked men Ez. 2, 6. Sept. σχόλοψ.—Chald. אַבָּטָּא, אָבָלָיָא, Arab.

thorns of the palm-tree.

* ΠΟΟ fut. προ, once προς Jer. b. 7 Cheth. to forgive, to pardon. Chald and Zab. id. Eth. by transpos. TUUΛ to be element, propitious, to pardon, comp. Arab. Law facilem se præbuit. Samar. to expiate. The primary idea seems to be that of lifting up, taking away, as in κρο, προ.—So of God, with dat. either of sin Ex. 34, 9. Num. 14, 19. 1 K. 8, 34. 36. Ps. 25, 11. Jer. 33, 8; or of pers. Num. 30, 6. 9. 13. Deut. 29 19. 1 K. 8, 50. 2 Chr. 6, 39; absol. Num 14, 20. 2 K. 24, 4. Am. 7, 2. Lam. 3, 42 Sept. ¼άσκομαι, ἀφίημι, etc.

Niph. to be forgiven, pardoned, e.g. sin, c. dat. pers. Lev. 4, 20. 26. 35. 5, 13 16. 18. Num. 15, 25. 26. 28. al.

. סְלִיתָה , סַלָּח Deriv.

הלָם m. forgiving Ps. 86, 5

לְלֵי (hasket-maker? denom. from לְּכָּל Sallai, pr. n. m. a) Neh. 11, 8. b) 12, 20, see לְּלָּה .

קליקור f. forgiveness Ps. 130, 4; plur. Neh. 9, 17. Dan. 9, 9. R. קלה.

* 120 obsol. root, Arab. Um to move along, to move about, to go, whence way, tract.—Hence

(without Dag. in 3, and therefore for 1320) Salchah. pr. n. of a town of Gad or Manasseh 1 Chr. 5, 11; in the eastern limits of Batanea or Bashan, now called Salkhad, and by the Arabian geographers Sarkhad, abounding in vineyards; see Burckhardt's Travels in Syria, etc. p. 99 sq. or I. p. 180 Germ. and note p. 507. Bibl. Res. in Palest. III. App. p. 160.—Deut. 3, 10. Josh. 12, 5. 13, 11. 1 Chr. 5, 11.

* לֹבְׁטְ fut. לֹבִי to lift up, to raise; like the kindred roots אֹבְּטָ, חֹבָּטָ, comp. חֹבַטָּ, צֹבְטָּ, pבְּטָּ, also לֹבַשָּׁה, חֹבָּשָּׁ, לֹפּוּטוּ. See Pilp.

1. to cast up into a heap, Jer. 50, 26. Spec. to cast up earth into a causeway, i.e. to prepare a way (comp. בים 15. 49, 11), Is. 57, 14. 62, 10. Prov. 15. 19. Jer. 18, 15. Job 19, 12 קרָה and cast up (prepare) their way unto me. 30, 12. Without prepare or the reast up.

up, prepare, sc. the way. 2. From the idea of being elevated, high, comes the signif. to move to and fro, to wave, of things lofty, tall, slender, flexible. Espec. of the slender and pendulous boughs and twigs of trees, as of willows and the palm-tree, which are used for weaving baskets and bound into brooms; comp. לָּלָל, יָדָלֵל, יָדָלַל, whence וְלִנְלִים shoots, tendrils; also הַלֶּל מַלִּים Hence הַלְתֵּלִים -Hence. הַלְתֵּלִים and סַלְּסְלֵּוֹת (Arab. sing. سَلَة) baskets, i. c. of wicker-work, woven from slender twigs; comp. the lengthened forms the ל סַנְּסִנְּים (t being changed for doing changed pendulous shoots of the palm, from which brooms are made, (whence the with brooms,) and אָבָיָבְיּבִּי basket, as also kindr. אִינָיִבְּי basket, Chald. אָבָיבִי id. Arab to weave baskets. — Further as the branches of the palm-tree, before they put forth, are covered with thorns or prickles, these are designated by nouns from the same root, as אינ שליי thorns growing upon the branches of the palm, and Heb. אינ a thorn or prickle growing upon a branch or twig, from יש (pr. twig) and the formative syllable אינ a large needle, is so called from its resemblance to a thorn or prickle.

Pilp. i. q. Kal no. 1, metaph. Prov. 4, 8 occidental exalt her, sc. wisdom, with praises.

Hithpo. לכלה (denom. fr. תְּסְמִוֹלֵל to oppose oneself as a mound or dam, to resist, c. בודף בקחולל as yet opposest thou thyself against my people?

Deriv. הְלָּלְהָל , בְּלֶּבְ, הּלָּבָּ, הּלְבָּלְּהּ From no. 2, סַלְּכְלִּוֹת , סִלֹּנִן and מְלֹנִן , סַלְּבָּלִ and pr. n. אַלָּבָי, יַשַּׁבָּ

פּלְּכָּה f. (r. סְלֵּכָה) a mound, rampart, especially a mound thrown up by besiegers against a city, 2 K. 19, 32. Ez. 4, 2. 2 Sam. 20, 15. Jer. 32, 24. 33, 4. al.

ת ה a slair-case, ladder, Gen. 28, 12, i. q. Arab. "". R. אַבָּלָּי. R. אַבָּלָּי.

קליסלות, plur. (r. סַלְּכָּל no. 2) i. q. סַלְּכָּל no. 2) i. q. סַלִּים, wicker-baskets, so called from the slender twigs from which they are woven, Jer. 6, 9. Sept. Vulg. צמׁטְזמאלוס, cartallus.

* אַכְּל obsol. root, pr. to be elevated, high, like אָפָׁם, חָלָם, Pop. Hence

סָלֵע m. in pause סֶלֵע, c. suff. סָלְעִרם, plur. סָלָעִרם.

1. a rock; not found in the kindred dialects; but comp. Sanscr. gila rock, Lat. silec-s silex. Num. 20, 8. 10. 11. 24, 21. Judg. 6, 20. Job 39, 1. 28. Ps. 137. 9. לְּבָּרִ בְּּיִלֶּלָ מִלְּבָּר (a tooth (sharp crag) of a rock 1 Sam. 14, 4. Sometimes of a fortress situated upon a high rock, in which there is security from enemies, Is. 31, 9. 33, 16. Hence metaph. of God as a refuge Ps. 18, 3. 31, 4. 40, 3. 42. 10.

2. Sela, i. e. Petra, pr. n. of the ancient capital city of the Idumeans. situated between the Dead Sea and the Elanitic Gulf in a valley shut in by lofty rocks. Written with the article בוְּמַלֵּע Judg. 1, 36. 2 K. 14, 7. Poet. without the art. Is. 16, 1; perh. Is. 42, 11. Gr. Hέτρα, later αἱ Πέτραι; in the middle ages Vallis Mosis, whence the modern name وادى موسى Wady Mûsa. The city was subdued by the Romans under Trajan, and restored by Adrian. Its remains still exist, consisting of splendid sepulchres and temples excavated in the rock, an amphitheatre, etc. They were first visited by Burckhardt ın 1812. See Burckh. Trav. in Syr. p. 421. Irby and Mangles' Travels, p. 415 sq. Laborde Voyage de l'Arabie Pétrée, fol. Bibl. Res. in Palest. II. p. 514 sq. 573 sq.

*DJO obsol. quadril. root, to swallow down, to consume, as in Chald. Hence

DΣ, m. a species of locust, winged and esculent, Lev. 11, 22. Sept. ἀττάκης, Vulg. attacus.

* Too in Kal not used. Some modern intpp. assume for it the primary idea of slipping, sliding, comparing Arab. to oint, to smear, also to slip away, to pass away, Germ. schlupfen, Engl. to slip, and kindr. בְּלַק i. q. Gr. άλείφω; whence in Piel to make slippery a way (Prov. 19, 3), and then to cause to fall, e. g. a cause, σφάλλειν δίκην (Ex. 23, 8); so A. Schultens ad Prov. p. 203. Fāsi in Jahn's Neue philol. Jahrbb. IV. p. 168. But this is not confirmed by any exegetical tradition, either of the ancient versions or of the Rabbins. All these give the idea to pervert, to wrest, and then to subvert, to overthrow, ו. q. קַּמָּה, תְּמָה, either directly or indirectly; Gr. σχολιόω, Vulg. subvertere. So too the Chald. though not freq. as to be distorted. wry, as the mouth, Targ. Esth. 6, 10; סלים perverse of lip, Targ. Prov. 10, 10. It is safer therefore to rest in this view.

Pier שְׁסֵלֵּה, fut. הְסֵלֵּה, part. הְסֵלֵּה.

1. to pervert, to wrest, e. g. a) The words of any one (comp. IFI Jer. 23,

קלֶּם m. perverseness, Prov. 11, 3. 15, 4.

* PDO or PDO Chald. to go up. to ascend, Dan. 7, 3. 8. 20. Plur. אַסְיָּס Dan. 2, 29. Ezra 4, 12. Fut. Pop see in r. Pop .—In Targg. often for Heb. צָּלָה. Syr. Sam. id.

*חֹבֶּׁכְ obsol. root, Arab. שלש to rub off, to strip off husks, etc. whence pearl-barley, grits. Talm. מְלַהְיה pearl-barley, grits. Talm. מַלְהָה to cut chips of wood, מוֹלְהָה chips; Chald. מּלְהָה , הֹוֹלָה , fine meal, flour.—Hence

רֹשְׁלָּכְּׁלְּחָ f. (but with m. Ex. 29, 40,) c suff. הַּשְּלֶּבְּׁרָ Lev. 2, 2; fine meal, flour, the finest and purest, Sept. σεμίδαλις, Lev. 2 1 sq. 5, 11. 6, 13. Num. 8, 8. 1 K. 5, 2. 1 Chr. 9, 29. Ez. 16, 13. 19. al. בּילָּב mur wheaten flour Ex. 29, 2. By apposit. בּילָב הַשְּׁבְּי הַשְּׁבְּי Gen. 18, 6. Chald. id. see in r. בּילָב .

. סמים see סם

קבר יְבר Samgar-Nebu, pr. n. of a Babylonian military commander, Jer. 39 3. Perh. 'sword of Nebo,' i. e. of Mercury; from Pers. شهشیر sword, and بردا وردا وردا

also of other blossoms, as of hemp, see Norberg Lexid. p. 159.—Some of the Rabbins understand by this word not the blossom but the young grapes just out of the blossom, see Surenhusii Mishna T. I. p. 309; so the Vulgate Cant. 7, 13, and also Kimchi, but the former sense is to be preferred on account of Cant. 2, 13 and 7, 13.—This quadril is formed apparently from ס aroma, fragrance, and און to burst forth as a blossom. See more in Thesaur. p. 959, 960.

* אָם fut קָּסְלּהְ 1. to place or lay upon any thing, to impose, so as to rest or be supported upon any thing. Chald. id. to lean upon, be supported; Ithp. to trust in. Syr. id. also of reclining at table. Ethiop. no no recline upon, to lean upon. Kindr. is קבה .- Spec. נספה בר על to lay the hand upon any thing, pr. so as to lean upon it. Ex. 29. 10. 15. 19. Lev. 1, 4. 3, 2. 8. 14. So too Lev. 24, 14. Num. 27, 18. Deut. 34, 9. But Am. 5, 19 יָסְמַהְ יָדוֹ עֵּל־דֵחִקּיר and leans his hand upon the wall.-Intrans. to lean or rest upon any thing. Ps. 88, 8 thy wrath lieth heavy בַּלֵר מֶבְיכָה חֲבָּהָה upon me.

2. to uphold, to sustain, to support, pr. to let lean upon c. acc. Ps. 37, 17. 24. 54, 6. Ex. 30, 6 מְבֶּרְ מִצְּרָחְם they that upheld Egypt, the allies of Egypt. Is. 59, 16. 63, 5; c. א Ps. 145, 14. Part. pass. קיבוים upheld, propped, i. e. firm, unmoved, Ps. 112, 8. Is. 26, 3. With two acc. to sustain one with any thing. i. e. to bestow upon him, to give bountifully; Gen. 27, 37 קְּבֶּן רְחִרִים מְבַּבְּרִין corn and new wine have I bestowed upon him. Ps. 51, 14.

3. to draw near, to approach, c. אָל Ez. 24. 2. Syr. id.—This signification connects itself with that of leaning upon, being contiguous, etc. comp. Rabb. קשם to hang together, be connected, near, סמרך,

NIPH. to be supported, upheld, c. by Judg. 16, 29; to stay oneself, to rest upon, Is. 36, 6. 2 K. 18, 21. Metaph. 2 Chr. 32, 8. Ps. 71, 6. Is. 48, 2.

Piel. to stay, i. e. to refresh, c. P. Cant. 8. 5.

Deriv. יִּסְמֵּכְרָחוּ pr. n. יִּסְמֵּכְרָחוּ and

קְּבֶּרְיָהְרָּ (Jehovah sustains him) Se machiah, pr. n. m. 1 Chr. 26, 7.

*້າງລື obsol. root, of which the signif. is not known. In Heb. we may compare r. ໄຫ້ລຸ II to make like, to be like; also ລຸ່ງ image; and in the Indo-European tongues perh. Lat. simile, Groundoc.—Hence

מְשֶׁלֶ and מְשֶׁלֵ m. in pause מְשֶׁלָ , a likeness, image, Ez. 8, 3. 5. Deut. 4, 16. כּר Chr. 33, 7 שְׁמֶלֵל מְשֶׁלֶל a statue of likeness i. e. a sculptured likeness, carved image v. 15.

* الآي obsol. root, Arab. شُمْ to smell شُدُومُ any thing fragrant.—Hence

שרים m. plur. aromatics, spices, Ex 30, 34. קטרח סמרח fragrant incense Ex. 30, 7. 40, 27. Lev. 4, 7. 16, 12. Num. 4, 16. al. Syr. ביי מיים aroma, φάρμακαν.

* רְבַּׁיִ in Kal not used, (comp. kindr. ;) to mark off, to designate. Talmud. סְבֵּין, whence פְּיִבֶּין, whence יְבִיבּין, whence יִבְּיִין, mark, sign. It is sometimes improperly compared with the Gr. σημαίνω, in which * does not belong to the root.

NIPH. part. פְּלֶּבְיָה marked off, designuted, e. g. a place. Is. 28, 25 בְּשְׁבָּיִה וּטְכִּין and (sows) the barley in the appointed place i. e. in the field marked off. So Targ. Saad. Kimchi. and this interpretation is to be preferred.—Others, fat barley, from the root שִׁבִּין to be fat; but this is repugnant both to the laws of syntax and to the context; see Comm. on Is. in loc. The signification millet in Sept. Theod. Aqu. Vulg. is merely conjectural.

לְבְּרֵי to stand erect, to bristle, φρίσσειν.

a) Pr. of hair, see Piel and טָּסָי, hence of a person in terror, to shudder, Ps. 119, 120 סָבֵּר בְּעַיִּרִי סָבָּר בָּעַיִּרִי סַבּר אָטָּיִר בָּעַיִּרִי b) Of bristling points; whence בַּיִּבְי any thing pointed, a nail, and תַּיִּבְּי , Chald. מַבַּי , to fasten with nails Piel id. to stand erect, e. g. the hair Job 4. 15.—Hence

າບຸວຸ m. bristling, ວໍດູປະດົດຄຸເຮ, Jer. 51, 27 an epithet of the insect phi.

* אֶּלֶכְּ obsol. root, perh. i. q. סָנָה to be

ikorny, bristling; kindr. are אַזְעָ, Syr. בוּשׁ, to hate.—Hence אָניס and

town of Judah Ezra 2, 35. Neh. 7, 38. With the art. Neh. 3, 3.

the king of Persia in Samaria, Neh. 2, 10. 4, 1. 6, 1. 2. 12. 14. 13, 28. He was a Horonite, from Horonaim, a town of Monb. The name appears to be of Persian origin. Bohlen compares will be army, and Sanscr. send-balat 'giving strength to the army.'

* רְּבְּטְ obsol. root, prob. to be thorny, bristling; kindr. with שָּבָּן, and perh. with שָׁבָּן to be pointed.—Hence

Ex. 3. 2 sq. Deut. 33, 16.—Syr. Lim id. Arab. Lim and Lim senna, folia sennæ.

Chald. and Talınud. אָסָנָק id.

2. Seneh, pr. n. of a pointed rock (Thorn-rock) opposite Michmash; in pause ロラウ (as ロラヴ in pause ロラヴ) 1 Sam. 14, 4. See Bibl. Res. in Palest. II. p. 116.

סָנָת, perh. palm-branch, i. q. קרְנַח־סַנָּח see in קּרְנַח־סַנָּח, art. קרְנָח lett. e. R. קנַנּ

רְאָּה, c. art. הְּפְנוּאָה (the bristling, r. סָנוּאָה) Senuah, pr. n. Neh. 11, 9, prob. fem.

Chald. quadril. to blind; derived according to C. B. Michaelis from the trilit. לינ to shine, with prefixed, see Lehrg. p. 862; or according to Simonis compounded from שיל to blind.—Hence

סְלֵרֵים m. plur. blindness Gen. 19, 11.

Sept. Σεννοχηρίμ, Σεννοχηρείμ, Hdot. Σαναχάριβος, king of Assyria from 714 to 696 B. C. when he was slain in the temple of Nisroch by his two sons, 2 K. 18, 13. 19, 16. 36. Is. 36, 1. 37, 21. 37. See further concerning him Hdot. 2. 141. Berosi Fragmentum ap. Euseb. Chron. Armen. ed. Aucher. T. I. p. 42, 43.—Bohlen derives this name from Sanscr. senagrib 'conqueror of armies,' to which corresponds mod. Pers.

* 120 obsol. root, in Chald. and Sy to sweep with a broom made of branchs but this is secondary, see in 250 no. 2.—Hence 750 and the two following.

ກະວົງວ (palm-branch) Sansannah, pr. n. of a town in the south of Judah Josh 15, 31.

palm-branches, i. e. the pendulous twigs and boughs, Cant. 7, 9. See more in ביל היים היים 2. R. אָבָסְ.

quadrilit. fin of fishes, Lev 11, 9. Deut. 14, 9. The origin is unce. tain. Perh. from زنفل to hasten, and نفر to flee. to hasten, Pi. to propel.

Do m. (r. Dad) a moth, in clothing Is 51, 8; so called from its leaping.—Syr l'mm, Chald. κου, id. Arab. moth, weevil, louse. Gr. σής.

ਜਹ੍ਹੇ Cant. 1, 9, see ਜਹ੍ਹੇਰ .

್ಲಾರ್ Sisemai, pr. n. m. 1 Chr. 2, 40.

ל דבי ל השבע, to prop, to uphold to support. Chald. and Arab. לו שבע id. With acc. Ps. 18, 36. Is. 9, 6. Prov. 20, 28. Then to sustain, to aid, to strengthen, Ps. 20, 3. 41, 4. 94, 18. Spec. ליבו לבו ליבו ליבו ליבו (strengthen) the heart, i. e. to refresh oneself with food, see בי no. 1. a. Gen. 18. 5 בי strengthen your heart, refresh yourselves with food. Ps. 104, 15. With two acc. Judg. 19, 5. 8; acc. impl. 1 K. 13, 7 השבט refresh thyself. Deriv. השבט היים אומים אומים בי היים אומים בי היים בי ה

ראַף Chald. to aid, to help, c. לְּ Ezra 5, 2.

* אַבְּטְ מֹתּמּבְ גֿנּיְאָהְוּ i. q. Arab. to run, to rush. spoken also of tempests; see Thesaur. p. 962.—Ps. 55, 9 רחַ סֹבְּתּוּ a rushing wind.

קּעִרּן m. (ר. קּסַבָּק) 1. a cleft. fissure; בּלַבּלָּג the cleft of the rock Judg. 15, 8. 11. Plur. סְצִּיפַר הַפְּלָנִים Is. 2, 21. 57, 5.

2. a branch. bough, Is. 17, 6. 27, 10. See מְּבֶּטְ .—Both these significations are also united in Arab. בּבָּטֹּי

* בְּבְּטְ to divide, i. q. Arat the letters בּ and ב being inter hanged Hence בְּבִים, הְבָּבָּם, הִבְּבָּט.

Piel নুষ্ঠ as denom. from নুষ্ঠ no. 2, to disbranch, to lop the boughs of a tree, is. 10, 33.

Deriv. the three in Kal, סֶּרְצַּפֶּּח, מְּצִּפָּרם,

קביל adj. verbal (of the form מְשַׁבְּיֹם) divided. i. e. a man of divided mind. who has no sure faith in regard to divine things, but is driven hither and thither, a doubler, skeptic, σκεπικός, plur. במים Ps. 119, 113. Sept. παράνομοι, Vulg. iniqui.

הַבְּעָּק f. (ר. הְצַּטָ) i. q. קּיבָּטּ, and only n plur. מְּבָשְּׁה branches. Ez. 31, 6. 8. Comp. בּוֹרָצַעָּה.

קלפים (ני קּבְּבּים, divided opinions, parties; 1 K. 18, 21 בֵּר בָּחָר , Vulg. usquequo claudicatis in duas partes, i. e. how long do ye hesitate between the two opinions, the worship of Jehovah or Baal?

* סְצֵר fut. יְסְצֵר, kindr. with שָׁבֶּר and g. v.

1. to be violently agitated, tossed, e. g. the sea by tempests Jon. 1, 11. 13. Trop. of adversity Is. 54, 11. Comp. Pi.

2. Act. to rush on as a tempest, spoken of a foe Hab. 3, 14.

NIPH. to be agitated, disquieted, of the heart, 2 K. 6, 11.

Piel סֵבֵר to toss about, to scatter, e. g. a people, Zech. 7, 14.

Po. intrans. to be driven, scattered, by a tempest, as chaff Hos. 13, 3.

Deriv. the two following.

סְעֵּכְּ m. a storm, tempest, Am. 1. 14. Jon. 1, 4. 12. Jer. 23, 19. 25, 32. al.

קּעָרָה f. a storm, tempest, Is. 29. 6. 40, 24. 41, 16. Zech. 9, 14. Job 38, 1. Ps. 107, 29. al. Also קּבָּרָה Ps. 107, 25, רּבְּּחַ סְבָּרָה Ez. 13, 11. 13, a storm-wind. Once מוֹדְבָּיָם in many Mss. 2 K. 2, 1.

אָסָ m. (r. סְפָּר) plur. סְפִּרם, also סָפּוֹת, c. suff. סְפָּר.

1. sill, threshold. Judg. 19, 27. 2 K. 12, 10. al. seep.—Chald. and Sam. id. Syr. Law atrium.

2. a dish, basin, bowl, Ex. 12, 22. Zech. 12, 2. Plur. פפרם Jer. 52, 19, בשנת 2 Sam. 17, 28, בשנת 1 K. 7, 50. al.

3. Saph. pr. n. m. 2 Sam. 21, 19; for which Chr. 20, 4 מַפּר Sippai.

* শুট্ obsol. root, Talmud. in Pc. and Aph. to feed an infant, to give to eat. Hence খাল্ডা

* TĐO fut. TOO? to smile the breast. as a gesture of mourning; hence to mourn, to lament, chiefly for the dead, with b of the dead for whom one mourns, 1 K. 14, 13. Jer. 16, 6. Gen. 23, 2; לַלָּ 2 Sam. 11, 26. Zech. 12, 10; לְּמָנֵי 2 Sam. 3, 31; absol. Jer. 4, 8. 16, 5. Ecc. 12, 5, for a public calamity Is. 32, 12 (c. לְבל). Jer. 49, 3. Joel 1, 13. Mic. 1.8. Zech. 7, 5. It is often so applied as to include the voice of mourners. i. q. to wail, Mic. 1, 8 אַספּרַה I will wail I will make a wailing (מְסְפֵּר) like the jackals. Jer. 22, 18 they shall not lament for him, saying, Ah my brother! 34, 5. Still the primary signification seems to be that of beating, i. q. Lat. plangere, and not exclamation; as in the Gr. σφαδιάζω, and this the Sept. expresses in several passages של בשרים לפרים לפרים לפרים לפרים לא as Is. 32, 12 פל בשרים לפרים לפרים they smite upon the breasts sc. the women, comp. Nah. 2, 8. (Comp. Lat. plangere pectora, ubera.) There is here no difficulty in referring the particip. to the women, since they are expressly mentioned, though at a considerable distance previously, viz. in the beginning of v. 11, הַרָדוּ שֵׁאֵינוֹח ; see Heb. Gramm. § 144. n. 1.

NIPH. to be mourned for, lamented. Jer. 16, 4. 25, 33.

Deriv. TDOD.

יַסְקּ, וֹנְיסָרְ, וֹנְיסָרְ, וֹנְיסָרְ, וֹנְיסָרְ, וֹנְיסָרְ, וֹנְיסִרְ, וֹנְיסִרְ, וֹנְיסִרְ, וֹנְיסִרְ, וֹנְיסִרְ, וֹנְיסְרְ, וֹנְיסִרְ, וְּסִרְּ, וֹנְיסִרְ, וֹנְיסִרְ, וֹנְיסִרְ, וֹנְיסִרְ, וֹנְיסִרְ, וֹנִיסְרָ, וֹנִיסְרָּ, וֹנִיסְרָ, וֹנִיסְרָּ, וֹנִיסְרָּ, וֹנִיסְרָּ, וֹנִיסְרָּ, וֹנִיסְרָּ, וֹנִיסְרָּ, וֹנְיִיםְיְּ, וֹנְיִיםְרָּ, וֹנִייִּים וְּיִים וְיִים וְּיִים וְּיִים וְיִים וְיִים וְּיִים וְּיִים וְיִים וְיִים וְּיִים וְיִים וְיִים וְּיִים וְּיִים וְיִים וְיִים וְיִים וְיִים וְיִים וְיִים וְיִים וְיִים וְיִים וְּיִים וְיִים וְיִים וְּיִים וְיִים וְיִים וְּיִים וְיִים וְיִים וְיִים וְּיִים וְיִים וְּיִים וְיִים וְּיִים וְיִים וְיִים וְיִים וְּיִים וְּיִים וְּיִים וְיִים וְּיִים וְּיִים וְיִים וְּיִים וְיִים וְּיִים וְיִים וְּיִים וְיִים וְּיִים וְיִים וְּיִים וְּיִים וְיִים וְּיִים וְּיִים וְיִים וְּיִים וְּיִים וְּיִים וְייִים וְּיִים וְּיִים וְּיִים וְיִים וְּיִים וְּיִים וְּיִים וְּי

2. i. q. בְּבְּים q. v. to add, only in imperat אבר Is. 29, 1. Jer. 7. 21, and inf. בּבּיב Is. 30, 1. Also, to add to any thing, to augment, (see בְּבָּי חַבְּי חַב) c. צל Num. 32, 14

NIPH. 1. to be taken away, to be de stroyed, to perish, Gen. 19, 15, 17. Num 16, 26. Prov. 13, 23; espec. in war, 1 Sam 12, 25, 26, 10, 27, 1, 1 Chr. 21, 12.

2. Pass. of Hiph. to be scraped together; Is. 13, 15 every one found shall be thrust through, בְּחֶרֶב and every one scraped together (seized, caught) shall fall by the sword; Sept. ottives συτηγμένοι είσί.

HIPH. to scrape together, to heap up, c. >5 upon any one, as calamities Deut. 32, 23. Sept. συνάξω.

JEO m. (r. PD) pr. a covering with boards, wainscot, ceiling, of the temple, 1 K. 6, 15.

- * កាភ្លាំ and កាភ្លាំ see Piel and កាត្តឃុំ ភ.
- 1. to pour, to pour out; Arab. ניים to pour out, as blood, water, tears.—In the derivatives it includes the shedding of blood, הַּשְּׁיִם; the inundation of water, יִים no. 1; the falling of seed, הַשְּׁיִם, no. 2; the falling off of hair, Pi. רַשְּׁיִם, הַתְּשָּׁיִם, הַתְּשָּׁיִם, הַתְּשָּׁיִם,
- 3. to spread out, as water poured out is spread; Ethiop. Ď ♣ M to expand, to spread. See Pu. and art. กาำตุจุจ cushions.
- 4. With by to pour upon, i. e. to add, to adjoin; see Niph. and Hithp. In this way the signif. of adding together or adjoining found in these conjugations, is readily reconciled with the certain one of pouring.

Niph. to adjoin oneself to another, c. אָלָּכָּיָּלְּ אָיָּיָּלְּבִּיּרְ בִּעָּלְּבִּיּרְ בָּעָּלְּבִּיּרְ בָּעָּלְּבִּירִ בְּעָּלְּבִּירִ בְּעָלְבִּירִ בְּעָלְבִּיר בְּעָלְבִּיר בְּעָלְבִּיר בְּעָלְבִּיר בְּעָלְבִּיר בְּעָלְבִּיר בְּעָלְבִּיר בּיִבְּיר בּיִבְּיר בּיִבְּיר בּיִבְּיר בּיִבְּיר בּיִבְּיר בּיִבְּיר בּיִבְיר בּיִבְּיר בּיִבְיר בּיִבְּיר בּיִבְיר בּיִבְיר בּיִבְיר בּיבּיר בּיִבְיר בּיין בּיִבְּיר בּיִבְיר בּיין בּיין בּיבּיר בּיין בּייִיין בּייִין בּייין בּייין בּייין בּיין בּייִין בּייין בּיין בּייין בּייין בּייין בּי

Piel רשָם and רשָשׁם 1. to pour out strong drink; Hab. 2, 15 קרמָם השָּטְּם who pourest out thy glow, sc. of wine as heating and intoxicating. Targ. בּילָם

2. to make flow out or fall off so. the nair by disease, scab. etc. hence i. q. to make bald the head Is. 3, 17; comp. in Kal no. 1.

Pual to be poured out, i. e. to lie prosrate; so of the poor of the people, Job 50, 7 הרול יְסְפַּחוּ under the thornnushes they lie prostrate, stretched out.

Hither. to adjoin oneself, i. q. Niph. c. בְּ, 1 Sam. 26, 19 they have driven me out this day בְּיִבְּלֵּחְ הַשְּבָּחְתַ from adjoining myself to the inheritance of Jehovah, from abiding in it. Targ. and Vulg. habitare.

Deriv. see in Kal no. 1.

רחשט f. scurf, scab, mange, so called from the flowing or falling off of the hair, Lev. 13, 2. 14, 56. Comp. Piel וּשְּׁשׁ in r. הַשְּׁטִּים.

উট্ট Sippai, see নৃত্ no. 3ঃ

m. (r. סְׁפַרָּת) pr. 'what is poured out,' effusum. Hence

- 1. an inundation, flood, plur. Job 14.
- 2. the self-sown, what grows of itself, i. e. grain produced spontaneously from the self-sown kernels of the former year, without new seed, Lev. 25, 5. 11. 2 K. 19, 29. Is. 37, 30. Comp. το αυτόματα.

לְּכְּהְ f. (r. סְפַּלְ, a ship, spec. with a deck, once Jon. 1, 5. Syr. and Arab. id.

* كَاكِّ obsol. root, prob. i. q. سفل, to be low, depressed. Hence

Judg. 5, 25. 6, 38. Comp. 50 no. 2, id. Chald. Talmud. id.

- *] ED fut. i P., once] ED Deut. 33, 19; pr. to cover, comp. the kindred] E.. Hence
- 1. to cover with beams or rafters, to roof, with two acc. 1 K. 6, 9.
- 2. to cover with boards, to wainscot, to ceil, 1 K. 7, 3. 7. Jer. 22, 14. Hagg. 1, 4.

t belongs, comp. Gen. 49, 15; see Lehrg. p. 721.

Deriv. סְפֵּרְנָה , סְפֵּרְן.

* DED a root of uncertain signif. whence no threshhold, dish.

HITHPO. ADIADA denom. from AD, to stand or wait on the thresheld, Ps. 84, 11.

* I. PĐO, rarely PĐŪ see Hiph. and PDU; fut. PDD7; to strike, to smite with the hand so as to make a noise, to clap; eomp. Engl. to spank. Arab. سفق and (صفة id.-Spec. a) ס' על־רַרָה to nite upon the thigh, a gesture of selfreproach, Jer. 31, 19; אַל־רָבָהָ Ez. 21, 17. Comp. Il. 12. 162. ib. 15. 397. Od. 13. 198. b) ספק אח־בפים to smite the palms together, to clap the hands, in indignation Num. 24, 10; in derision. c. 3 Lam. 2, 15. Job 27, 23 where 31 Codd. have שׁ instead of ס. Also without קַּבָּרָם Job c) to smite in chastisement, 34. 37. spoken of God, Job 34, 26.

HIPH. בְּיִפְּרִים, כּ. בְּ, to strike hands with any one, Is. 2, 6. This may refer to covenants, or to traffic and other intercourse.

Deriv. בַּשָׁק.

* 11. Pho and Phy 1 K. 20, 10. 1. to vomit, to vomit forth, Jer. 48, 26. Syr. Pa. id.

2. to be enough, to suffice, 1 K. 20, 10. Chald. Pho. Syr. www, id.—The primary idea, whence have arisen both significations, seems to be that of abundance, redundancy. Hence

PDO m. c. suff. ippo, sufficiency, abundance, Job 20 22.

2. to write, pr. to scratch or grave in letters; comp. γράφω to write, also בחם, pp, which all come from the idea of cutting in, graving. It is less usual than and, and is found only in Part. The a

writer, scribe, Ps. 45, 2. Jer. 36, 3; npp חספר a writer's ink-horn Ez. § 2. 3. Spec. a) ספר הַשָּלָה the king's scribe, secretary, an officer of state who wrote the royal edicts, etc. 2 K. 12, 11. 2 Chr. 24, 11; so xut έξοχήν במסק the scribe 2 K. 18, 18. 19, 2. 22, 3. 8 sq. 1 Chr. 24, 6. Is. 36, 3. 37, 2; also without art. הספר 2 Sam. 8, 17. 20, 25. 1 Chr. 18, 16. Sometimes several scribes are mentioned, 1 K. 4, 3. Esth. 3, 12. 8, 9; comp. Jer. 36, 23. b) a military scribe or tribune, who had charge of the conscription and muster-rolls, muster-master, 2 K. 25, 19. Jer. 52, 25. 2 Chr. 26, 11. Is. 33, 18. So prob. Jer. 37, 15, as having charge of the public prison. Genr. of a military leader, Judg. 5, 14. Comp. Arab.

to levy a conscription, an army so levied. c) In the later books, a scribe, γραμματεύς, one skilled in the sacred books and in the law, 1 Chr. 27, 32. Jer. 8, 8. Ezra 7, 6 Ezra was a scribe (אַבוֹּה אָפֹּאָר) skilled in the law of Moses. So as a title of Ezra, Neh. 8, 1 sq. 12, 26. 36. Ezra 7, 11. Syr. אָבֹה, Arab

3. Fut. הספר, to count, to number, perh by marking down or checking each one Gen. 15, 5. 41, 49. Lev. 15, 13. 28. Deut 16, 9. Ps. 48, 13. 139, 18. So to number one's steps, i. e. diligently to observe him, Job 14, 16. 31, 4; to number a people, to enrol, Ps. 87, 6.

Niph. pass. of Kal no. 3, to be num bered 1 Chr. 23, 3. Often לא רְּפֶּמֶר מֵּרֹב oft shall not be numbered for multitude, i.e. shall be innumerable, Gen. 16, 10. 32, 13. 1 K. 3, 8. 8, 5. Jer. 33, 22. Hos. 2, 1.

Piel סְפֵּר, fut. קְפָּפֶּר, 1. i. q. Kal no. 3, to count, to number, Ps. 22, 18. 40, 6. Job 38, 37.

2. to recount, to narrate, to tell, to declare, Job 15, 17. Jer. 23, 28. With acc. of thing and 5 of pers. Gen. 24, 66. 29
13. Ex. 18. 8. Judg. 6, 13. Ps. 48. 14. Job 12, 8. al. אָסָל הואָ of pers. Gen. 37, 10; בַּאָזַיִר , 10, 2; 5 of pers. and סַלּל thing Joel 1, 3; אַסְלֶּהְהַ אֵּלִּהְרָת אַל-הוץ 1 will declare concerning the decree. 69
27. Often spec. to recount with praise, to celebrate, e. g. the name of God El.

B, 16. Ps. 22, 23 (\$\frac{1}{2}\$ of pers.) 102, 22; also his praises Ps. 9, 15. 78, 4. Is. 43, 21; Lis glory Ps. 19, 2. 96, 3; his works and deeds Ps. 73, 28. 107, 22. 145, 6; his wondrous acts Ps. 9, 2. 26, 7. 75, 2.—
Job 28, 27 then did God see and declare it sc. wisdom in and through his works.

3. Absol. to declare, i. q. to speak to discourse; Is. 43, 26 אַפַר לְּפָדֵן הַּאָרָ speak, that thou mayest be justified. Ps. 64, 6. 73, 15.

Pual pass. of Piel no. 2, to be recounted, told, Hab. 1, 5; 5 of pers. Is. 52, 15. Job 37, 20; 5 of pers. and thing Ps. 22, 31. Deriv. סְפַּרָה, סְפַּרָה, מְפָּרָה, מְפָּרָה, and the four here following.

TOO Chald. m. 1. a scribe, secretary, who accompanied the satrap or governor of a province, Ezra 4, 8. 9. 17. 23. See Hdot. 3. 128.

2. a scribe, γραμματείς, skilled in the sacred books and the law, Ezra 7, 12. 21. See r. Σος Kal no. 2. c.

ים m. (r. סְבָּרִים, c. suff. סְבָּרִים, plur. סְבָּרִים, constr. סְבָּרִים.

1. writing, Syr. (בְּשַׁר, i. e. a) The art of writing and reading; Is. 29, 11. 12 בּיִּרְיֵב וַשְּׁמָּר acquainted with writing, able to read and write. b) Kind of writing; Dan. 1, 4 בַּשְׁרֵּב the writing (letters) and language of the Chaldeans. v. 17.

2. a writing, whatever is written, as a bill of purchase or sale Jer. 32, 12 sq. a bill of accusation, memorial, Job 31, 35; a bill of divorce Deut. 24, 1. 3; espec. an epistle, letter, 2 Sam. 11, 14. 2 K. 10, 6. Plur. Darre letters, epistles, 1 K. 21, 8. 2 K. 10, 1. Esth. 1, 22; also as in Engl. letters for a single epistle, 2 K. 19, 14. Is. 37, 14. 39, 1. So Syr.

3. a book, as written; Syr. אָפּבּי, id. Ex. 17, 14. Deut. 28, 58. 29, 20. 26. 1 Sam. 10, 25. Job 19, 23. al. Books were anciently written on rolls, comp. Is. 34, 4; hence more fully בַּבָּיל roll of a book Jer. 36, 2. 4. Ez. 2, 9. Often with genit. of the contents, as אַבּיל the book of the law Josh. 1, 8. 8, 34. 2 K. 22, 8 sq. 2 Chr. 34, 14; בַבַּיל the book of the covenant Ex. 24, 7.

2 K. 23, 2. 21 ; מַפר הַפּלְכִים the book of the kings 2 Chr. 16, 11. 24, 27; 100 the book of chronicles, annals, see סַפַּר דָּבָרָי שִׁלֹמִח no. 2; מַבָּר דָּבָרָי שִׁלֹמִח the book of the acts of Solomon 1 K. 11, 41; ס' הַּיָּשֵׁר the book of the upright, see in ושר no. 2. Also בַּבֶּר חוֹלְדוֹח אָדָם the book of the genealogy of Adam Gen. 5, 1; מי the book of the living, i. e. of those destined to life, the book of life which is with God, Ps. 69, 29, comp. Dan. 12, 1. Rev. 20, 12. 15; called also the book of God Ex. 32, 32, 33. Ps. 135, 16.—But מַבֶּר רַיִּר the book of Jehovah Is. 34, 16 is the sacred book, the collection of sacred books, oracles; and so too ספרים Dan. 9, 2 can only be the sacred books, scriptures, into which the writings of Jeremiah had already been received. Further, אמני אמני אל Is. 29, 18. and קבלה ספר Ps. 40, 8, the book of the law; the Scriptures, Kor. الكتاب 2. 50. Pococke Spec. p. 156, also the Koran.

רְּטַּקר, Chald. m. plur. סְּמָּרָר, a book, i. q. Heb. פַּקר, Dan. 7, 10. Ezra 4, 15.

ר ה. 1. a numbering, census. 2 Chr. 2, 16. R. בַּפַב

2. Sephar, pr. n. of an Arabian city coupled with Mesha Gen. 10, 30; for which passage see in مناه. There can be little doubt, that بالمناه Dhafar or Zafar, Bochart Geogr. Sacr. II. c. 30; now called by the natives Isfar, اسفار, اصفار; an ancient maritime city, the seat of the Himyaritic kings, situated in Hadramaut not far from the port of Mirbat; where its extensive ruins are still seen. See F. Frosnel in Journ. Asiatique, Ser. 3. T. V. p. 516 sq. Niebuhr Arabien p. 236. Plin. H. N. VI. 23 or 26.

which exiles were carried from Jerusalem, Obad. 20. Syr. Chald. and the Rabbins, by conjecture, Spain. Jerome says: "Nos autem ab Hebræo, qui nos in Scripturis erudivit. didicimus Bosphorum sic vocari; et quasi Judæus, ista, inquit, est regio, ad quam Hadrianus captivos transtulit." That the distric Sepharad is indeed to be sought somewhere in the region of the Bosphorus

has recently been confirmed by a paleographic discovery. In the celebrated cuneiform inscription containing a list of the tribes of Persia (Niebuhr Tab. 31 lett. I), after Assyria, Gordyene, Arme nia, Cappadocia, and before Ionia or Greece, is found the name CPaRDa, as read both by Burnouf and Lassen, and this was recognised also by De Sacy as the סְּבָרֵד of Obad. 20; see Burnouf Mémoire sur deux Inscr. cunéiformes. 1836. p. 147. It was therefore a district and people of western Asia Minor, or at least near to it. [In his later researches Lassen identifies it with Sardis: Zeitschr. f. d. Morg. VI. p. 50. Rawlinson reads it Sparta; Inscr. at Behistun p. i-R.

קֿרָדְּהָ f. (r. סְּמֵּר) a book, i. q. סְמָּר, Ps. 56, 9.

קְּפַרָּה f. (r. סְפַּרְ *number*, plur. סְּפֹרִה P3. 71, 15.

ברורים 2 K. 17, 24. 18, 34. 19, 13. Is. 36, 19. 37, 13, Sepharvaim, pr. n. of a city of the Assyrian empire, whence colonists were brought into the territory of Samaria; prob. Sipphara in Mesopotamia (Ptol. 5. 18) situated on the east bank of the Euphrates above Babylon. The gentile noun plur. is סַבְּרֵיִם Sepharvites 1 K. 17, 31.

רְּחֶלֶּטְ (scribe, r. יְשְׁבֶּטְ, with a fem. ending as a name of office, see Lehrgb. p. 468.) Sophereth, pr. n. m. Neh. 7, 57; and with the art. Ezra 2, 55.

* DD to stone, to pelt with stones, u

species of capital punishment among the

Hebrews, as to which see the decisions of the Rabbins in C. B. Michaelis Dissert. de judiciis pænisque capitalibus § 5, in Pott Syll. IV. p. 185. The signification of stoning. however, would seem hardly to be the primary one, especially since in Piel it has also the sense to free from stones. The origin seems to lie in the root \$\frac{1}{2}\triangle \frac{1}{2}\triangle \frac{1}{2}\tr

30, 6. 1 K. 21 10. al. Often with the

word מָאֶבְיִּם added, Deu . 13, 11. 17, **5** 22, 24. al. Comp. syn. רָבָם.

Niph. pass. to be stoned, Ex. 19, 13, 21, 28 sq.

PIEL 1. i. q. Kal to stone, to pelt with stones, 2 Sam. 16, 6. 13.

2. Priv. like Engl. to stone, i. e. to free from stones, to gather out the stones from a field, Is. 5, 2; with 1349 added 62, 10. Comp. Heb. Gramm. § 51. 2. c.

PUAL pass. to be stoned, 1 K. 21, 11. 15.

m. adj. (ר. קבָת f. קבָת . 1. refractory, rebellious, Jer. 6, 28. See in r. קבַר ho. 1.

2. evil. spoken of the countenance, i. e. sad, sullen, angry, 1 K. 20, 43. 21, 4. 5. See the root no. 2.

* 370 obsol. root, Chald. 270 to be refractory, rebellious; whence

בּיִּטְרָבִים m. (for בְּיִסְ, of the form בְּּרַבְּיבְים refractory, rebellious; Ez. 2, 6 בַּיבְּים though they be rebels and thorns toward thee; Targ. בְּיבִין, Syr. Some of the Rabbins have rendered בְּיבִים briers, and Castell in Heptagl. nettles, (comp. בְּיבִים to singe, to burn,) but the common interpretation is properly defended by Celsius in Hierob. II. p. 222.

* בְּרַבֶּל Chald. quadrilit. to corer, as with a garment, flesh, fat, see Buxtorf. col. 1548. Derived perh. from Chald. בְּרָבֵּל to bear, as בַּרְבֵּל

Chald. m. plur. (Kamets impure) sarabala, a kind of garment; either long and wide trowsers, such as are still worn by the Orientals; or cloaks, mantles; Dan. 3, 21. 27.—The former meaning, trowsers, is supported by Dan.

Pers. by transpos. αράβαρα, σαράβαρα, σαράβαλλα, Lat. sarabara saraballa Isid. Orig. 19, 23, Span. zaraguelles, Portug. ceroulas, Hungar. schalwary, Pol. scharmvari; see Frahn ad Iba Foszlan p. 112 sq. Pott Etymol. Forsch. I. p. lxxx.—The other meaning. mantles, is supported by the usage of the Gemars in which το is often put for cloak; by

the Arabic form سرْبَالٌ, which is de

מוות in the Camoos to be a long shirt, or coat of mail, or any other garment; and by the Syr. שִׁיבֹים which is explained by Bar Bahlul to mean cloaks, mantles.—There can be little doubt that בְּבָּבֶּל, are Semitic words, from r. בְּבָּבֶּל, and altogether different from Zend. sâravâro, Pers. , and altogether different from Zend. sâravâro, Pers. , i. e. Persian trowsers. Hence, while the context affords no clue to determine the meaning, the orthography with a favours the latter. cloaks, mantles.

prince of the sun) Sargon, pr. n. of a king of Assyria who preceded Sennacherib, 716-714 B. C. Is. 20, 1. Comp. 2 K. 18, 7. Jer. 37, 38.

*770 obsol. root, Syr. ? to fear, to tremble; hence

ֶּטֶּרֶד (fear) Sered, pr. n. m. Gen. 46, 14-Patronym. סֵרְדִּי Sardite Num. 26, 26.

קרָה f. (r. סְּרָה) pr. a going off, turning away. Hence

1. defection from Jehovah, apostasy, Deut. 13, 6. Is. 1, 5. 31, 6. 59, 13. Jer. 28, 16. 29, 32.

2. transgression of law, fault, crime, Deut. 19, 16.

3. cessation, remission, of chastisement, Is. 14, 6.

n (recessio, r. 30) Sirah, pr. n. of a cistern 2 Sam. 3, 26.

1. to pour forth, to diffuse, to spread, i. q. Arab. , see Diss. Lugdd. p. 700 sq.—Part. pass. poured forth, trop. extended, stretched, upon a couch, Am. 6, 4. 7. Arab. VII, id.—Intrans. part. fem. Ez. 17, 6

2 to hang over, spoken of a curtain Ex. 26. 12. Part. pass. קרוּח ליוּח hung over, hanging over, v. 13. Ez. 23, 15 קרוּחר שְבוּלִים hanging down with turbans, wearing long turbans hanging down from the head.

NIPH. to be poured out; metaph. Jer. 49, 7 מְּבְּיִבְּיִם מְּנִים נֹּגִּים נֹגִּים נֹגִּים נֹגִּים נֹגִּים נֹגִיים נֹגִיים נֹגִיים is their wisdom poured out? i. e. spilled, lost; comp. Is. 19, 3 and Jer. 19, 7.—Hence

m. superfluity, redundance concr. superfluous part, remainder, Ex 26, 12.

יוֹן i. q. פֶּרְיוֹן, a coat of mail, Jer 46, 4. 51, 3.

סָרִיס m. (r. סַרֶס) constr. סָרִיס; plur סריסים, constr. סריסים, once סריסים Gen 40,7; c. suff. סריסיו Gen. 40, 2; a eunuch, one castrated, Is. 56, 3. 4. Syr. الشَّـَةُ فَعُلَا Such persons oriental monarchs were accustomed to set over their harems, Esth. 2, 3. 14. 15. 4, 5; and also to employ them in various offices of the court, Esth. 1, 10. 15. 2, 21. 6, 2. 7, 9; comp. Gen. 40, 2 7. 2 K. 20, 18. Is. 39, 7. Dan. 1, 7 sq. Joseph. Ant. 16. 8. 1. עם הַפּּרִיסִים Dan. 1, 3, בַב הַפּרִיסִים v. 7 sq. the chief or prince of the eunuchs, who had charge of the king's sons, as at the present day in Turkey the Kislar Aga or chief of the eunuchs has charge of the Sultan's children, called Itshoglan. -Hence according to some, genr. a minister of court, court officer, though not castrated, Gen. 37, 36. 39, 1. But these passages determine nothing; because many eunuchs are not wholly impotent, and sometimes live in matrimony, Ter. Eun. 4. 3. 24. Juv. 6. 366 sq. Chardin Voy. III. p. 397. Of the other passages of the O. T. there are not a few where the proper sense is obviously to be retained, as Jer. 38, 7. 41, 16. 1 Sam. 8, 15. 2 K. 24, 12. 15. Is. 39, 7. On the other hand, there is no passage where the proper sense is not appropriate, as 1 K. 22, 9. 2 K. 8, 6. 9, 32. 20, 18. 23. 11. 25, 19. 1 Chr. 28, 1. Jer. 34, 19. 52, 25. Sept. constantly εὐνοῖχος, twice σπάδων, Vulg. eunuchus. See more in Thesaur. p. 973.

קרְכִּין, a high officer of the Persian court, a minister, president, spoken of the three highest ministers, Dan. 6, 3. 4. 5. 7. 8. In Targg. פְּרְכִּין, plur, פְרְכִין, plur, פְרְכִין, plur, פַּרְכִין, plur, פַרְכִין, plur, פַרְכִּין, plur, פַרְכִּין, plur, פַרְכִּין, plur, פַרְכִּין, plur, פַרְכִּין, plur, פַרְכִין, plur, ווּ put for the Heb. פַרְכִּין, plur, plur, is put for the Heb. 2, 13.—The etymology is uncertain, but seems to come from Zend sara (para) head, and suff. ku; as Sanscr. sirastha chief prefect, from siras head i. q. sara; Benfey Monathsnamen p. 193.

סָרְנָים only in plur. סָרָנָים. comstr. סַרְנָי 1. axles, 1 K. 7, 30. Syr. מַרְנָא id. Chald. סְרְנָא wheel. The etymology is uncertain.

2. Metaph. princes, lords, a word peculiar to the five chiefs of the Philistines, Josh. 13, 3. Judg. 3, 3. 16, 5 sq. 1 Sam. 5, 8. 11. 6, 4. 29, 6. al.—Comp. Arab. عُطُنُ axis, pole; metaph. prince, q. d. the axis round which a people revolve.

* ບົງວຸ obsol. root, prob. i. q. kindr. ປ່າປ່ອ (denom. from ປ່າປ່ອ) to root out, to extirpate, spec. the testicles, and hence, to castrate, Syr. and Chald. ພື້ນ.

סְרֵכּם, to castrate. Hence היבשה סָרְרּס one castrated (pr. extirpated), a eunuch; and also the secondary verb impotens ad Venerem fuit.

הַלְּעָּהָה (r. קּבַּסְ) a bough, branch, i. q. מְּבָּסְ, the letter שׁ being inserted, Ez. 31, 5. Syr. בּבָּה germinavit.

* ১০০ in Kal not used, i. q. ৯০৩ to burn, to consume with fire. Syr.

Piel part. קַּסְבֶּק lit. the burner sc. of the dead, he who kindled the funeral pile, Am. 6, 10. This was usually done by the nearest of blood; comp. Gen. 25, 9. 35, 29. Judg. 16. 31.—But 23 codd. Kennic. and several of De Rossi exhibit קבשב

* 770 once Hos. 4, 16; elsewhere anly in the participle.

1. to be refractory, rebellious, intract-

able, pr. of refractory and unruly animals; kindr. with אסירר . PART. סירר f. סֹרֵרָת, refractory, stubborn. perverse, of an untamed heifer Hos. 4, 16; of a disobedient son Deut. 21 18. 20. Is. 30, 1; of a lewd woman casting off all restraint Prov. 7, 11; of men disobedient towards God. Hos. 4, 16. 9, 15. Is. 30, 1. 65, 2. Plur. סוררים the rebellious, spec. of gentile nations. who reject God, Ps. 66, 7, 68, 7, 19. Ascribed also to the heart Jer. 5, 23; to the shoulder, see in and no. 1. Paronomasia is found Is. 1, 23. Hos. 9, 15. Jer. 6, 28 סָרֵי סֹרְרִים rebellious of the rebellious, i. e. most rebellious.

2. to be bad, evil, i. q. Arab. شُرُّم. Hence p no. 2.

Deriv. סָר.

אין, obsol. root, Arab. מידל, Syr. Aph. און, to winter, though these perhaps are denominatives.—Hence

תְּלְּחָר m. (form like קְּחָב) winter, Cant. 2, 11, where Keri יִּחָב is probably a corrupted form after the analogy of the suff. בּיִּחָי . Chald. בִּיִּחָ . Syr. מְּחַבּה, Arab. בּיֹב plur. מִּבֹב , id.

קרור (hidden, r. קתר) Sethur, pr. n. of the phylarch or chief of the tribe of Asher, Num. 13, 13.

* Dṇṇ, once Dṇṇ Lam. 3, 9; fut.

1. to stop up, to obstruct, as fountains 2 K. 3. 19. 25. 2 Chr. 32, 3. 4. Metaph. Lam. 3, 9 שְּלֵּחִי מְּפָּנְתְּי he stops my prayer, shuts it out.—Chald. בּחַסְ to shut up, Arab. בּחַס, whence Chald. בּחַסְ, בּיּבּי, שִׁבּי, אשׁבּי, הַסָּ הָּטָּ, הַסָּ, הַסָּ, הַסָּ, אַבְּיִבָּי, Syr. Arab. בְּבַבּי, to stop a well, Heb. בּשַהָּ to close up, to finish; and with a guttural prefixed בּשָּאָ, בַּשָּהָ, בַּיַהָ, בַּסָהָ, בַּסָהָ, בַּסָהָ, בַּסָהָ,

2. to shut up, to keep secret, Dan. 8, 26. 12. 4. 9. Part. pass. part. hidden, kept secret, Ez. 28, 3. Ps. 51. 8.

NIPH. to be stopped, repaired, e. g. the breaches of a wall, Neh. 4, 1 [7].

PIEL. i. q. Kal no. 1, Gen. 26, 15. 18.

* רַסְּרָר, to cover, to veil, see Hiph. no. 1, and חַחַר no. 1; then to hide

to protect, אָבּשׁׁבּ veil, hiding-place, secret. Arab. ידי to cover, to cover over; III, to hide; יידי and יידי veil, יידי hield.—In Kal once intrans. to hide oneself, fut. יירי Prov. 22, 3 Cheth. where Keri יירי אָרָיִר.

NIPH. 1. to be hid, to lie hid. Job 3. 23 to a man הַרְבוֹ נְסְהֵרֶת to whom his way is hid, who knows not how to escape from calamities. With 10 (xaλύπτεσθαι από τινος, comp. 72 no. 3. b) to be hid from any one Ps. 38, 10. Is. 40, 27. Gen. 31, 49 when we shall be hid from one another, when we shall be far distant from one another. Ps. 19, 7. Job With מֵברני, Hos. 13, 14 repentance is hidden from mine eyes, i. e. is unknown to me. Is. 65, 16; מְּתֵּנֶד (Lat. occultari a conspectu alic. Plaut.) Deut. 7, 20; מַלְּמְנֵר Jer. 16, 17; מַלְמְנֵר Am. 9, 3. PART. plur. f. הַחַרוֹח hidden things, secrets, Deut. 29, 28; spec. hidden sins, i. e. unconsciously committed, Ps. 19, 13.—Followed by another verb, it may be rendered by an adverb, secretly, like Gr. λατθάνω; Num. 5, 13 הַנְּכְבָּאָת (כְּהָתָיִה הַנְבְּבָאָה and she be secretly defiled.

PIEL to hide a person for protection, Is. 16, 3.

Pual part. fem. אָסְהֶּנְהְ hidden, secret, Prov. 27, 5.

Jehovah is said to cover or seil his face, יוְסְתִּיר פַּנִים also דְסְתִּיר פַּנִיוּ Is. 50, 2, comp. Job 34, 29; e. g. a) Where he is said not to regard human affairs Ps. 10, 11; c. מָדְ, Ps. 51, 11 cover (מָדָ, q. d. turn away) thy face from my sins, i. e. regard them not, forgive them. b) In token of displeasure ; opp. הארר פַּנָרו see p. 25, and 'סָן פָּנֶשׁא פָּנָר p. 695. With פָּן Deut. 31, 17. 32, 20. Ps. 13, 2 how long will thou reil thy face from me? 22, 25 he doth not veil his face from him ec. the afflicted, but hears his prayers. 27, 9. 102, 3. Is. 8, 17. Jer. 33, 5. Ez. 39, 23 sq. al. sep. So without 70 Deut. 31, 18. Ps. 30, 8, 44, 25, 104, 29, Job 13, 24, 34. 29 when he veileth his face, who can behold him? i. e. if he be displeased, who can be admitted to his presence? the figure being drawn from the custom of kings and princes, who admit only those whom they favour. So with Dans impl. Is. 57, 17 I smote him (the people) covering my face, and I was wroth.-Once the sins of men are said to veil the face of God, i. e. to avert his favour, Is. 59, 2.

HITHPA. אַלְּחָחָרוֹי to hide oneself 1 Sam. 23, 19. 26, 1. Ps. 54, 2. Is. 45, 15 truiy thou art אַל מְטָהְוּאָה a God hiding thyself, whose secret counsels none can comprehend. Is. 29, 14 the understanding of the prudent shall hide itself, i. e. shall van ish away, disappear.

Deriv. סְרָר, מְסָה, הַשָּׁר, מְסָה, אוֹקס, מְסָה, קימָה, pr. n. מְסָה, מַסָה,

רְּסְלְּרִי Chald. Pa. 1. to hide. Fart. pass. plur. f. אַרְיְהִיף hidden things, secrets, Dan. 2, 22.

2. to destroy, Ezra 5, 12; pr. to hide away, to remove out of sight, comp. מקור and הקרור. In Targ. often. Syr. Pe. id

סָתָר m. (r. סְתָר) in pause סָתָר Deut. פָתָר: 15. 24; c. suff. סְתַרִים, plur.

י. a covering. veil; Syr. Arab. id. see nr. אַבְּרִם סְתֵּר כֹּוֹ ונוֹ Syr. Arab. id. see nr. אַבְּרִם סְתֵּר כֹּוֹ ונוֹ Syr. Arab. id. see nr. אַבְּרִם סְתֵּר כֹּוֹ ונוֹ אַבְּרִם סְתָּר כֹּוֹ ונוֹ אַבְּרִם בְּעִּם him, so that he seeth not. 24, 15 הים השונה he maketh his face a veil, i. e. veils his face. Ps. 81, 8 בְּתָּר רַצְם in the veil of thunder, i. e. a thunder-cloud. 18, 12.

2. a covert, shelter; Ps. 27, 5 has and the covert of his tabernacle. 61, 5. Is. 32, 2. Trop. protection, defence, Is. 16, 4. 28, 17. Ps. 31, 21, 91, 1. Hence God is said to be a covert, shelter, protection, Ps. 32, 7, 119, 114.

3. a hiding; then a hiding-place place of concealment, 1 Sam. 25. 20; sc אָרָשְׁבְּ in a hiding-place 1 Sam. 19, 2. Ps. 139, 15.—Also. something hidden, a secret, secrecy; Judg. 3, 19 אָרָבְּ מַבְּרָ מַבְּרָ מַבְּרָ וּשְׁבָּ מַבְּרָ וּשְׁבָּ אַרָ מַבְּרָ וּשְׁבָּ מַבְּרָ וּשְׁבָּ מַבְּרָ וּשְׁבָּ מַבְּרָ וּשְׁבָּ וּשְׁבָּ מַבְּרָ וּשְׁבָּ וּשְׁבְּ וּשְׁבְּי וּשְׁבְּ וּשְׁבְּי וּשְׁבְּ וּשְׁבְּי וּשְׁבְּ וּשְׁבְּי וּשְׁבְּי וּשְׁבְּ וּשְׁבְּי וּשְׁבְּ וּשְׁבְּי וּשְבְּי וּשְׁבְּי וּשְׁבְי וּבְּיִי וּשְׁבְּי וּשְׁבְּי וּבְּיִי וּבְּיִי בְּיִי בְּיִי בְּיִי וּשְׁבְי בְּיִי בְּיִבְי בְּיִי בְיִי בְּיִי בְּיִי בְּיִים בְּיִי בְּיִים בְּיִי בְּיִי בְּיִי בְּיבְייִי בְּיִי בְּיִיים בְּיִי בְּיִיים בְּיִיים בְּיִי בְּיִיבְי

קרָהָ f. (r. מָתָר, i. q. מֶתֶר, no. 2, protection, Deut. 32, 38.

סְתְרֵיּת (for מְחְרִיָּת protection of Jehovah, r. סְתְרִיּת קָּוֹת protection of Jehovah, r. מ, Sithri, pr. n. m. Ex. 6, 22.

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Ain, קיד eye, the sixteenth letter of the Hebrew alphabet. as a numeral denoting 70. Compare its figure O in the Phenician alphabets, whence the Greek Omicron.

While the Hebrew was a living language, this letter, which is peculiar to the Semitic tongues, and extremely difficult for our organs to pronounce, seems to have had, like n, a twofold pronunciation, which the Arabians distinguish by a diacritical point. ع Ain, خ Ghain. The one apparently was only a guttural impulse of the breath, like the letter &, but more forcible, so as to resemble the sound of a in father, or short e when uttered furtively or as if abruptly ejected from the throat. Hence the Greek interpreters have sometimes represented it by the smooth and rough breathings and sometimes also by expressing the furtive vowels, as עברר אווי פלר אווי פלר אווי פלר אווי פלר ישתאל פיים אווי פלר ישתאל ישתול ישתול ישתול ישתול ישתה ישתה ישתול ישתול י Έβραῖος, שַשֵּׁיִח Ἀσηέ, צִּלְבַּע Γελβουέ, עיר eio, see Orig. ad Gen. 28, 19, in Montf. Hexapl. II. p. 397. On the other hand the harder Ain, which the Arabs call Ghain, was a harsh sound uttered from the bottom of the throat, accompanied by a certain whirring or whizzing, so as nearly to resemble the letter r when uttered abruptly with a strong rolling. This the Seventy have usually repre-

sented by the letter y, as nin sie Fata,

קיבר אינים אינים

The softer pronunciation of y seems to have been the most frequent among the Hebrews; as also among the Arabs the letter e is far more frequent than e. For this reason y is very often interchanged with א, or, to speak more accurately, y is often softened into א, see p. 1; also in the middle of words. when preceded by a Sheva. y is often dropped, like א and ח, as א בב contr. בבל contr. בבל to which we may also refer הבשים for הבר לכבר אם לכבר Ps. 28, 8.—On the other hand the harder y was kindred in sound: a) To the guttural n, as pan in the seems of the seems of the guttural n, as pan in the seems of the seems of the guttural n, as pan in the seems of the seems of the guttural n, as pan in the seems of the seems of the guttural n, as pan in the seems of the seem

closely together, and also i. q. to

serve, to worship; see in צַּמֶּר.

עור. Also to the letter א, r, by which indeed many express the Arabic Ghain, as מַנְשׁ and מַנְשׁ to polish. b) To the palatal letters, as 2, 2, p, which see respectively, and compare שַמַר and מַמַר and to surround; נָבֶד, נָבֶג and נָבָא), to boil up; Chald. אַרְקָא and אַרְקָא earth; אַם and אַם and מַשְׁל and מַשְּׁל and מַשְּׁל and מַשְּׁל and מַשְּׁל and מַשְּׁל and מַשְּׁל מוּשְׁל מוּישׁים מוּשְׁל מוּשְׁל מוּשְׁל מוּשְׁל מוּשְׁל מוּשְׁל מוּשְל מוּש very frequently interchanged with γ, in such a way that for the Hebrew γ we find in Aramæan 3, i. e. the sibilant being dropped, and nothing but a guttural impulse of breath remaining, as ix's אַרְצָא ٱنخُا ارض אֶרֶץ ;flock كُتُا ضار. earth; كَمِدِيْلُ يِدِيْتِ wool. See on the nature and cause of this permutation, Ewald Krit. Gram. p. 33.

I. בּלָּי m. (ר. בְּבֵר m. (ר. בְּבֵר m. (ר. a threshold, step, i. e. a projection or offset, perh. collective, forming the ascent into a portico, 1 K. 7, 6. Ez. 41, 25. Plur. בַּבָּר v. 26, as if from a sing. בֹי. Targ. well in 1 K. 7, 6 שְּׁבְּרַים thresholds. Vulg. epistylium, architrave, against the context in both places; although such is the poverty of the Hebrew in terms of this sort, that the Heb. בַּי may perhaps have comprehended the epistyle. This is also favoured by the etymology from בַּבָּי to cover, q. v.

II. שָׁל comm. gend. (m. Is. 19, 1. Ecc. 11, 3; f. 1 K. 18, 44,) constr. אָר Prov. 16, 15. Is. 18, 4, once באַ Ex. 19, 9; plur. עָבִּרים, constr. עָבִרים, twice עָבִּרים, 2 Sam. 23, 4. Ps. 77, 18. R. אַבּרים.

1. darkness, chiefly of clouds, Ex. 19, 9 בְּבֵּב הָשְּׁבְּן in the darkness of a cloud. Ps. 18, 12 בְּבֵּר שְׁחָקִים darkness of clouds.—Hence

2. a cloud, Is. 19, 1. 25, 5. al. בְּבֶּי מָלֵה מִלְּה a cloud of dew Is. 18, 4. Prov. 16, 15. Often collect. clouds Job 20, 6. 36, 29. Is. 14, 14. Plur. Judg. 5, 4. 1 K. 18, 45. Ps. 104, 3. al. A cloud is put as an emblem of swift motion Is. 60, 8 (comp. 19, 1); also of things evanescent Job 30, 15. Is. 44, 22.

3. dark thicket of a wood, plur. פָבִים Jer. 4, 29. Chald. Syr. id.

see in בעׁב see in נעב I.

* عَجَى obsol. r. prob. to cover, to hide,
م وَدِيّ obsol. r. prob. to cover, to hide,
م وَدِيّ obsol. r. prob. to cover, to hide,

לבר * fut. דעבר : to laboun to work to do work. Aram. צָבֶד רָבֹשׁ, to make i. q. Heb. צְשֵׁה; Arab. בֿבֿע to serve God, see no. 3, but Conj. II to reduce to servitude, عَنْلُ servant; see Hiph. no. 2. A. Schultens holds the primary idea to be that of subduing, depressing, ad Job. p. 6; and so Redslob nearly.—Alsol. Ex. 20, 9 יְמִים הַעָּבֹר nug six da:s shall thou labour, opp. to rad. 34, 21. Deut. 5, 13. Ecc. 5, 11, With acc. of land, etc. to work, e. g. to till the ground Gen. 2, 5. 3, 23. 4, 2; a vineyard Deut. 28, 39; a garden Gen. 2, 15. So of artisans, Is. 19, 9 עברי פשחים the workers in linen. Ez. 48, 18 לבדי־הוציר the workmen or labourers of the city. v. 19. Accus. impl. Deut. 15, 19 thou shalt not till the ground with (2) the firstling of thy bullock.

2. to work for another, to serve, Num. 4, 37; 3 of price, Gen. 29, 20, 25. Hos. 12, 13. Ez. 29, 20. Often with acc. of pers. to serve any one, Gen. 29, 15. 30, 26. 31, 6. 41. Ex. 21, 6. Mal. 3, 17; poet. of a beast Job 39, 9; Ey with any one Gen. 29, 25. 30. Lev. 25, 40; לָפָנֶר 2 Sam. 16, 19 of a minister of the king, comp. עמר לפנר. With two acc. Gen. 30, 29 לרתיף thou knowest what (how) I have served thee .- Spoken not only of single persons, but also of nations, who serve their kings and princes Judg. 9, 28. 38. 1 Sam. 11, 1. 1 K. 5, 1. 12, 4. Ps. 18, 44. Jer. 27, 7. 9; or who are subject to other nations Gen. 15, 14. 25, 23. Ex. 14, 12. 1 Sam. 4, 9 (c. 5). 2 Sam. 10, 19. Jer. 40, 9; also of kings who are tributary to others Gen. 14, 4. 2 K. 18, 7. Here belongs Gen. 15, 13 מַבְבָרוּם וְצִנָּר אֹחָם and they (the Israelites) shall serve them (the Egyptians), and they shall afflict them, the Egyptians shall afflict the Israelites, the subject and object being changed. So too פֶס לבר 1 K. 9, 21, see in בַּם.—Once to serve any one is for simpl. to obey, 1 K. 12, 7.

3. to serve in a religious sense, i. e. to worship, to yield reverence and obedience to, e. g. Jehovah Ex. 3, 12. 4, 23. 7 16. 26. Josh. 24, 15. 18. Ps. 22, 31. Job 21, 15. al. sæp. Also idols Deut. 4, 19 8, 19. 13, 7. 14. Judg. 10, 10. 1 K. 16, 31

ל K. 10, 18. al. So of a single sacrifice or act of worship Ex. 3, 12. 4, 23. Constr. with acc. rarely with ל Judg. 2, 13. Jer. 44, 3. Acc. impl. (Jehovah) Job 36, 11. Is. 19, 23. With two acc. to serve God with any thing, i. e. to offer in sacrifice, Ex. 10, 26; hence, the name of God being omitted, אוני ביי ביי ליבון לי

4. Causat. אַ וֹצָבֵר (. תְּצֵבִרר, to make serve, to impose service upon any one. Lev. 25, 39 לֹא־חַצָּבוֹר בּוֹ עְבֵּרַר בּוֹ עְבֵּרָר בּוֹ עִבְּרָר בּוֹ עִבְּרָר מָּבָּר thou shalt not make him serve the service of a bondman. v. 46. Ex. 1, 14. Jer. 22, 13. 34, 9. 10. So of nations Jer. 25, 14. 27, 7. 30, 8. Ez. 34, 27.

NIPH. 1. to be wrought, tilled, of a field, Deut. 21, 4. Ex. 36, 9. 34.

2. to be served, [profited, as a king by his land, Ecc. 5, 8.—R.

PUAL 1. i. q. Niph. no. 1, Deut. 21, 3; comp. 15, 19.

2. Pass. of Kal no. 4, Is. 14, 3 the heavy service אָשֶׁר צְבֵּר בְּבָּר בְּרָּ which was imposed upon thee. For בְּבִר אָשָׁר we might expect בְּבִּיך ; but see Heb. Gram. § 140. 1. b.

Hiph. 1. Causat. of Kal no. 1, to cause to work, to compel to labour, c. acc. Ex. 1, 13. 6, 5. 2 Chr. 2, 17.—Hence to weary with severe labour, to fatigue; Is. 43, 23 I have not wearied thee with offering sacrifices.... 24 אַרְ הַעְּבֶּרְהַנִי בְּחַשְׁאוֹתָר בָּחַשְׁיִנִי בְּחַשְׁאוֹתָר בַּחַשְׁיִנִי בַּחַשְׁיִנִי בַּחַשְׁאוֹתָר בַּחַשְׁיִני בַּחַשְׁאוֹת thou hast wearied me with thy sins.

2. Causat. of Kal no. 2, to cause to serve, Ez. 29, 18; to reduce to servitude sc. a people Jer. 17, 4.

3. Causat. of Kal no. 3, 2 Chr. 34, 33. Hopn. קוְּכְּבֶּר to be made to serve i. e. to norship. Ex. 20, 5 היִבְּרָב nor be made (led, driven) to serve them i. e. false gods. 23, 24. Deut. 5, 9. Hence to serve, at the persuasion or urgency of others, Deut. 13, 3.

Deriv. מֵבְבֶּר, and the seventeen here ollowing.

Chald. to make, to do, i. q. Heb.

Tipe no. 2, for which it is usually put in
the Targums. Spec. a) to make an
image Dan. 3, 1, b) to make, i. e. to
reate the heavens and the earth Jer. 10,
11. c) to make ready a feast Dan. 5, 1.

1) to keep a festival Ezra 6, 16. e) to
make war Dan. 7, 21. f) to d. a law,

i. e. to keep it, Ezra 7, 26; comp. אָפָּרָת no. 2. l. Also to do or perform miracles Dan. 3, 32. 6, 28; to do or commit wrong Dan. 6, 23; to make sedition Ezra 4, 15. g) Genr. to do any thing, comp. אַרָּבָּרָת no. 3; Ezra 6, 13. Dan. 6, 11. 4, 32 [35] אָרָבָּרָת bat doest thou? spoken in invective. h) אַרָּבָּרָת to do with any one, sc. customarily, Dan. 4, 32 [35]; to do with any thing, to dispose of it, Ezra 7, 18; c. בּיִז id. Ezra 6. 8.

ודודר. to be made, to be done, Ezra 4 19. 7, 26. With a noun following, Dan. 3, 29 הַבֶּבֶר וֹיִבְּבֵר let him be made pieces, be cut in pieces, see in בַּדְב. Dan. 2, 5. Ezra 6, 11. Absol. to be done, spoken of something before mentioned, Ezra 5, 8. 6, 12. 7, 21. 23.—Deriv.

תֶּבֶּר m. (רְבֵּר y m. (עְבֵּר ; c. suff. צֶבְּר ; plur. צֶבְּרִּים; constr. צִבְּרִּי ; a servant, Arab. كُمْرُ, Syr. أَكْبُكُ.

1. Genr. a servant, who among the Hebrews was also a slave, Gen. 12, 16. 17, 23. 39, 17. Ex. 12, 30. 44. 21, 2; whether born in the house, verna, (דֵלְיד מַרָּת q. v.) or bought with money (מַקנַת) קַּסָף) Gen. 17, 12. 23. עבֹרָת עָבֶר servile שסר Lev. 25, 39. עבר עולם a servant for ever, see in עבר עברים no. 2. a. עבר עברים a servant of servants, the lowest menial, Gen. 9, 25. ביח עבדים the house of servants, house of bondage, prison-house, i. e. Egypt, Ex. 13, 3. 14. 20, 2. Deut. 8, 14. 13, 6. 11. Emphat. Jer. 2, 14 is Israel a' servant? is he a home-horn slave? why is he a spoil? Often followed by ? in stead of a genit. a servant to any one, see 5 no. 3. f. Gen. 41, 12. 1 Sam. 30, 13. עבְרֵים לְשָׁאוּל But יְצָהֶם עָבָרִים לְשָׁאוּל. (But עבְרֵי are the ministers and courtiers of Saul; see below in lett. b.) 2 Sam. 9 12. 1 K. 11, 26. Hence הָרָה עֶבֶר לְ to become servant to any one Gen. 9, 25-27. 44, 9. 10. 17. 33. 47, 25. Lev. 26, 13. Deut. 6, 21; אָיָה לְעָבֵר לִ id. 1 Sam. 8, 17. 17, 9; נצר לעבר ל . 1 . 2 לקח לעבר ל . (comp. לַצָּבֶר ל Is. 44, 21, 49, 5;) once i. q. to obey, to be obsequious, 1 K. 12, 7.—Spec. the name servants is applied: a) To common soldiers, who are called the servants of their general or prince, 2 Sam. 2, 12. 13. 15. 30. 31. 3, 22. 8, 7. b) To the servants of a king. i. e. his ministers and court officers, e. g. עַבְרֵי מַרְעֹה Gen. 40, 20. 41, 10

לַבְּרֵר שָׁאֵבּל 1 Sam. 16, 17. 18, 22. 28, 7; עַבְּרֵר יִשְּלֵּךְ 1 Sam. 16, 17. 18, 22. 28, 7; עַבְּרֵר יִשְּלֶּךְ 1 K. 1, 47. 9, 27. 2 K. 19, 5. Esth. 3, 3. Is. 37, 5. al. So of military commanders 1 Sam. 29, 3. 1 K. 11, 26. 2 K. 25, 8. c) To whole nations, which are subject or tributary to others, Gen. 9, 26. 27, 37. Deut. 5, 15 15, 15. 16, 12. 2 Sam. 8, 2. 6. 14. 1 Chr. 18, 2. 6. 13. d) Trop. of beasts Job 40, 28; also of things Gen. 47, 19, comp. Judith 3, 4.

In addressing superiors the Hebrews from modesty or humility were accustomed to call themselves servants, and those whom they addressed, lords; see in אָרוֹן. Gen. 18, 3 pass not away from thy servant, i. e. from me. 19, 19. 33, 5. 44, 18. 24. 33. 1 Sam. 17, 32. 34. 38. 20, 8. Is. 36, 11. Dan. 2, 4. al. So in converse with God, Ex. 4, 10. 1 Sam. 3, 9. 10; and in prayers to him, Ps. 19, 12. 14. 27, 9. 69, 18. 119, 17. Neb. 1, 6. 8. Hence לכהף thy screant is in this way put for אַלֹכִי, so that the suffix of the first person is referred to it, e. g. Gen. 44. 32 for thy servant (I) became surety for the lad unto my father.—The term servants is applied also to absent persons, whom one wishes to commend to the favour of a patron; as Gen. 44, 27 thy servant, my father, said unto us. 32, 5, 20, 21,

2. עבר יחוח, serrant of Jehovah, used tropically in various senses, viz. For a worshipper of God; Neh. 1, 10 לבַרָרף וְעָמֵּף tney (the Israelites) are thy servants and thy people; comp Chald. Ezra 5, 11 we are the servants of the God of heaven. we worship the God of heaven. Dan. 6, 21 O Daniel, servant of the living God, i. e. who dost worship the living God. In this sense it is used as a laudatory epithet or title applied to the pious worshippers of God, e. g. to Abraham, Ps. 105, 6. 42; Joshua, Josh. 24, 29. Judg. 2, 8; Job, Job 1, 8, 2, 3, 42, 8; David Ps. 18, 1. 36, 1. 78, 70. 89, 4. 21. Jer. 33, 21 sq. Ez. 34, 23; Eliakim Is. 22, 20; Zerubbabel Hag. 2, 24. in plur. בְּבֶרֵי יְחוֹחָז is often said of pious men, Ps. 34, 23. 69, 37. 113, 1. 134, 1. 135, 1. 136, 22. Is. 54, 17. 63, 17. 65, 8. b) For a minister or ambas-9. 13-15. eador of God, called of God and sent to נקל מְחִיוֹתְהְ perform any service. Is. 49,6

אַ בּר עַבַד לָחַקִים אַת־שׁבְטר יְשִׂרָאַל וגר' not enough that thou shouldst be my ser vant (i. e. my ambassador and instru ment) to raise up the tribes of Israel ... I will also make thee a light to the Gen-In this sense it is applied tiles. v. 5. directly to the Messiah Zech. 3, 8; also to Nebuchadnezzar king of Babylon. whom God used as his instrument in chastising the people, Jer. 25, 9. 27, 5. 43, 10. Often also there is connected with the term the idea of a familiar servant, standing in a more intimate relation, chosen and beloved of God for his piety and approved fidelity, and sent to perform his service, e. g. thus spoken of angels (in the other hemistich מלאכים) Job 4, 18; and of prophets Am. 3, 7. Jer. 7, 25. 25, 4. 26, 5. 29, 19. 35, 15. 44, 4. Dan. 9, 6. Ezra 9, 11; spec. of Moses Deut. 34, 5. Josh. 1, 1, 13, 15. Ps. 105 26; of Isaiah Is. 20, 3. Sometimes the two ideas of a pious worshipper of God and of an ambassador sent from God appear to have coalesced, e.g. in the passages which relate to Abraham and Moses, and particularly in those where Israel or Jacob, i. e. the people of Israel, is addressed by this honourable and endearing appellation, as Is. 41, 8.9. 42, 19. 44, 1. 2. 21. 45, 4. 48, 20. Jer. 30, 10. 46, 27. 28. Ez. 28, 25. 37, 25; comp. Hos. 11, 1. Still it is the pious Israelites who are here especially meant, i. e. those truly worthy of the name, aln Diroi 'Ioφαηλίται, Is. 43, 10. 49, 3 where see the author's note at the end of his Germ. version edit. 2. Among these again the prophets particularly are so named, Is. 44, 26. This same Jacob who is thus termed the servant of Jehovah. is called in the other hemistich sometimes the elect, chosen of God, Is. 41, 8. 45, 4; sometimes ambassador and friend 42, 19, and so in the plur. ambassadors 44, 26. But in all the passages respecting the servant of God in the chapters of the last part of Isaiah, (42, 1-7, 49, 1-9, 50, 4-10. 52. 13-53. 12,) he is represented as the intimate friend and ambassador of God, as aided by the divine spirit, and as about to restore the tribes of Israe and become the teacher of other na Such was to be the character of the Messiah, to whom these pas

sages are expressly referred in the N. T.-R.

Ebed, (servant sc. of God.) pr. n.
 a) Judg. 9, 26. 28. b) Ezra 8, 6.

לבין Chald. i. q. Heb. יבי servant; e. g. servant of the king, i. e. a minister, prefect, Ezra 4, 11; so those who address the king call themselves his servants, Dan. 2, 4. 7. בְּבֵּר בְּלֵּחָא the servant of God, i. e. worshipper, Dan. 3, 26. 6, 21. Ezra 5, 11.

m. (Kamets impure) work, deed, once Ecc. 9, 1. Syr. آيٽ.

עבר see, עבר

אָבְעָּעָ (servant sc. of God, after the Chaldee form) Abda, pr. n. m. a) 1 K. 4, 6. b) Neh. 11, 17, for which 1 Chr. 9, 16 מַבְּיִבָּי

pr. n. of a Levite, 2 Sam. 6, 10. 1 Chr. 16, 38.

עְבְּרָאֵל (servant of God) Abdeel, pr. n. m. Jer. 36, 26.

לברה f. (r. עבר 1. work, labour ; Ps. 104, 23 man goeth forth unto his work and to his labour (לַצַבֹּרָחוֹ) until the evening. Lev. 25, 39 עברה עבר servile labour. 23, 7. 8. 21. 35. 36. Num. 28, 18. 25. 29, 1. 12. 35.—Ex. 39, 32 בַּל־עָבֹרָת משבן אחל all the work of the tabernacle, all the lab ur expended upon it. 36, 3.5. Hence a) work, business, i. q. מָלָאכֶח, Num. 4, 47 'נבר עברת עברת וגו' אול 10 work the work of the ministry and the work of bearing in the tabernacle of the congregation, i. q. to do the work or business; for which in 1 Chr. 9, 19 לַצַבֹר צַבֹּרָתוֹ 1s. 28, 21 מָלָאכָת עַבֹרָת to work his work, i. e. divine judgments upon the ungodly. 32, 17. Comp. פֿעל, מצמח . Chald. עַבִּירָא i. q. מְנָשִׂים. Spec. work of the field, tillage, agriculture, 1 Chr. 27, 26. Neh. 10, 38.

2. labour of a servant for his master, service, ministry. Gen. 30, 26 thou knowest my service (בְּבִּרְתִּדְּלְּתְּה אָּ), which I have done thee. בּבְּרְתִּבְּי to serve a service with any one, to be his servant, Gen. 29, 27. Ex. 1, 14 and they made their life bitter (הַשָּׁבְּרִ הִיבְּבִי with hard service in mortar, etc. and so הַשָּׁבְּרִ הַי of hard service rendered by a people to a

king or to another people, Deut. 26, 1 K. 12, 4. Neh. 5, 18. Is. 14 3. Lam. 1 3; of military service Ez. 25, 18. Also of the service or ministry of the king 1 Chr. 26, 30. 2 Chr. 12, 8.—Hence a) service, i. e. use, profit. Ps. 104, 14 and herb for the service of man. Num. 3, 26. b) service, i. e. furniture, implements, Num. 3, 31. 36. Comp. in Engl. a service of plate.

3. service of the tabernacle and temple, the sacred ministry of the priests and Levites, 1 Chr. 25, 1. 26, 8. al. Fully שברה ; Num. 4, 23. 35 שברה באחל מוער ע אַדֵּל מ׳ Ex. 30, 17. Num. 18, 6; ער מי בּיַר Num. 3, 7. 8. 16, 9; זברת ברת ברת בר 1 Chr. 9, 13. 23, 28; צברת קרש Num. 7, 9; תברת יהוח Num. 8, 11. Josh. 22, 27; צמז לֹּנִסְאָי חִיבְבֹרָח 2 Chr. 35, 10. So the service of the sons of Kohath sc. in the tabernacle, Num. 4, 4; the vessels בַּלֵי חָזֶבֹרָה the vessels of service, sacred vessels, 1 Chr. 9, 28. 28, 14. אָבָא הַלֶּבֹרָת the service-host, the host of ministering priests and Levites Num. 8, 25. v. 26 צברה לא יעבר he shall do no service, shall take no part in it. Spoken also of a particular rite or service, Ex. 12, 25. 26. 13, 5.

הַרְּבֶּר (רְבֵּדְיִי service, for concr. servants, familia, Gen. 26, 14. Job 1, 3. Comp. Gr. Θεραπεία Matt. 24, 45.

לבְּדְרֹן (servile) Abdon, pr. n. 1. A Levitical city in the tribe of Asher, Josh. 21, 30. 1 Chr. 6, 59. The same name according to 20 Codd. should be read Josh. 19, 28 instead of the usual יַבְּבֹּין.

2. Of several men: a) A judge of Israel, Judg. 12, 13. 15; called 17, 1 Sam. 12. 11; see in 7, b) 1 Chr. 8, 23. c) ib. 8, 30. 9, 36. d) 2 Chr. 34, 20.

לְרְדְּרָתְּ f. (denom. from בֶּבֶּי servitude, bondage, Ezra 9, 8. 9. Neh. 9, 17. Syr. كُمُوكُمُ id.

בּרְבְּיִּדְ (for בְּבְּרִּיָּה servant of Jehovah) Abdi, pr. n. m. a) 1 Chr. 6, 29. b) 2 Chr. 29, 12. c) Ezra 10, 26.

לֶבְּרָיְאֵל (servant of God) Abdiel, pr n. m. 1 Chr. 5, 15.

m. (worshipper of Jehovah) Obadiah, pr. n. of several persons, of whom the most distinguished was a prophet of this name contem-

porary with Jeremiah, Obad. 1.—1 K. 18, 3. 1 Chr. 3, 21. 7, 3. 8, 38. 9, 16 (comp. Neh. 11, 17). v. 44. 12, 9. 27, 19. 2 Chr. 17, 7. 34, 12. Ezra 8, 9. Neh. 10, 6. Sept. 'Αβδίας, which properly comes from ΤζΕΓΕ

(servant of the king, Arab. בּרֶבְּיֶלֶהְ Abd el-Malek), Ebed-me-lech, pr. n. of an Ethiopian at the court of Zedekiah, Jer. 38, 7. 39, 16.

איבר לְגֹל (perh. i. q. בְּבֵּר עָבֹּר (per of Mercury, see בְּבֹּר עָבֹּר (יְבִּר בַּר) Dan. 1, 7. 2, 49. 3 12. also בָּבֵר עָבֹר עָבִיר עָנִיא v. 29, Abed-nego, a Chaldee pr. n. given in Babylon to Azaciah one of Daniel's companions.

י בְּבֶּר 1. to be thick, fat, Deut. 32, 15. 1 K. 12, 10. Comp. the noun צָבָר.

2. to be dense, compact; whence בְּבָּהְּ הַבְּבָּהְ .—Syr. בֹּבְבֹּ to be fat, hard, as the heart; Eth. UNP to be large, to grow; Arab. ביב to be thick, dense.

עבום m. a pledge, pawn, Deut. 24, 10. 11. 12. R. צבם .

קבר הָאָרֶץ m. (r. עָבר (פְבר הָאָרֶץ produce of the earth, grain, corn. Josh. 5, 11. 12; opp. manna or bread from heaven. Syr. בבבנו Chald. בבנו השברל, Hiph. יָבר to bring; הְבוּאָח from r. בוֹא הרוח; בוֹאָח from r. בוֹא הרוח;

קברל (ר. בְּבֵּר, after the form בְּבֵּר, pr. a passing over, transit; found only with prefix , and so used as a Preposition (and Conjunction) corresponding nearly to Gr. vnfo with a genitive, Engl. over, marking that over or above which any thing passes or moves; see Passow Lex. art. vnfo A; comp. בל no. 2. d. e. Found only in tropical senses.

A) l'rep. 1. over, i. e. for, in behalf of, for the sake of, in the sense of protection, care, favour, benefit, Gr. ὑπίφ τινος Passow in ὑπίφ A. no. 4. Gen. 12. 13 that it may be well with me προτείτης for thy sake. 2 Sam. 9, 1. 7. Gen. 26, 24 for my servant Abraham's sake. 18, 26. 29. 31/32. Ps. 132, 10. 1 Sam. 12, 22. 2 Sam. 5. 12. 6, 12. 12. 25.—Hence

2. for, because of, marking the cause on account of which any thing is done; romp by no. 2. d. 2 Sam. 13, 2 he fell

sick בְּבְבּרָּרְ מָּבְּרָ for his sister Tainas because of his love for her. 12, 21. Jer 14, 4. Gen. 3, 17 cursed be the ground because of thee. 8, 21. 1 Sam. 23, 10 2 Sam. 7, 21. 2 Chr. 28, 19. Job 20, 2 Mic. 2, 10.—Also

3. for, spoken of price; comp. iniq for i. q. instead of, Passow l. c. no. 5 Am. 2, 6. 8, 6.

4. With infin. for, i. e. for this cause that, in order that. Ex. 9, 16 I have raised thee up מַבְבַּרְּר הַרְאָּחָךְ אָרוֹכְתִּי for to (that I may) show thee my power. 1 Sam. 1, 8. 2 Sam. 10, 3. 19, 18.—So too בַּבְּבַרְּר c. infin. id. Ex. 20, 20. 2 Sam. 14, 20. 17, 14.—Hence

B) Conj. that, in order that, marking end and purpose; c. fut. Gen. 21, 30 בַּבְבוּר מִּדְיִח לִּי לְבַּדְּה that they may be to me a testimony. 27. 4. 19. 31. 46, 34. Ex. 9, 14. 19, 9. 20, 20. Ps. 105, 45; fully בַּבֵּבוּר מֵּבִיר מֵּבִיר מֵבִּיר מֵבִיר מֵבַּיר מֵבַּיר מֵבַּיר מֵבַּיר מֵבַּיר מַבַּיר מַבַּיר מַבַּיר מַבַּיר מַבַּיר מַבַּיר מַבַּיר מַבַּיר מַבַּיר מַבְּיר מִבְּיר מַבְּיר מִבְּיר מַבְּיר מַבְּיר מַבְּיר מַבְּיר מַבְּיר מַבְיּר מַבְּיר מַבְּיר מַבְּיר מַבְּיר מַבְּיר מַבְּיר מַבְּיר מַבְיּיר מַבְיבּיר מַבְּיר מַבְירָיבְירְיבְירְיבְּירְי

צבות see בות.

* בְּבְרֵם fut. בְּבָרֵם 1. to change, to exchange, see Piel. Kindr. is בְּבָר to interweave.

2. to give a pledge for any thing borrowed, which lies in the idea of exchange; Deut. 24, 10 מבטי ביבי in order to pledge his pledge, i. e. in order that he (thy brother) may do so.—Hence to borrow, sc. upon a pledge given, Deut. 15, 6 מַבְּבָּה לֹא חַבָּה but thou shalt not borrow.

PIEL to change for another. Joel 2, 7 they change not their ways, i. e. nothing turns them out of their course.

Hiph. to lend upon a pledge, with acc. of person to whom, Deut. 15, 6; with two acc. of pers. and thing v. 8.

Deriv. בום and

m. (r. בַּבְּיִרם m. (r. בַּבְּיִרם m. (r. בַּבְּיִרם m. (r. בַּבְּיִרם m. things taken in pledge. Hab. 2, 6 wo to him who enlargeth what is not his own! how long? to him who ladeth himself with goods taken in pledge, i. e. unjustly detained and appropriated to his own use; the figure being taken from a heartless extortioner.

תָּבֶּר m. (ד. תְּבֶּר) denseness, compactness, e. g. of shields Job 15, 26. 2 Chr 4, 17 בְּבֵר תְאֵרֶטְהוֹ in the compact soi. prob. clayey; Vulg. in terra argillosa

thickness 1 . בברו m. (ר. בברו) c. suff. בברו K. 7, 26. Jer. 52, 21. 2 Chr. 4, 5.

עָבִידָא Chald. f. (r. צֶבֶר) 1. work, labour, Ezra 4, 24. 5, 8. 6, 7. 18.

2. business, e. g. administration of afairs, Dan. 2, 49. 3, 12. Comp. מַלָּאכָה Neh. 2, 16.

* عُمِلُ obsol. root, Arab. عَمِلُ to strip a tree of its leaves, & white stone, a mountain whose rocks are white.—Hence pr. n. צֵיבֶל, עוֹבֶל .

* ٧٦٠ obsol. root, i. q. בּצַבּ to be in pain, according to 1 Chr. 4, 9, 10.— Hence pr. n. יְנְבַּץ.

*לַבַר fut. יַצָבר, 2 p. fem. קּצָבוּרָר, Ruth 2, 8, see Lehrg. p. 306. Heb. Gr. § 47. n. 1.

1. to pass over. Arab. عبر to pass over a river, also to pass away, depart, die; bank of a stream, shore; to pass away, depart. Aram. בְּבַר i.q. Heb. The same root is widely found in the Indo-European tongues, e. g. Sanscr. upari, Pers. بر, ابر super, supra, Gr. ὑπέρ, πέρα, πέραν, περάω, Lat. super, Goth. ufar, afar, Germ. über, Engl. over.—Pr. to pass over a river, sea, c. acc. Gen. 31, 21 רַבֶּבר עבר ים 1s. 23, 2 אַר־תְּנָהָר. Deut. 3, 27. 4, 21. Josh. 4, 22. 24, 11; c. 3 Josh. 3, 11. 2 Sam. 15, 23. Zech. 10, 11; ברוה Num. 33, 8. Accus. impl. to pass over sc. a river Josh. 2, 23. 2 K. 2, 9; and with acc. of place to which one passes over, Jer. 2, 10 עברו איי כחיים pass over (the sea) to the coasts of the Chittim. Is. 23, 6. 12. Am. 6, 2; c. 58 Num. 32, 7. -Spoken also of other impediments which one passes over; as a deep valley or ravine Is. 10, 29, see Bibl. Res. in Palest. II. p. 116; a wall or fence Job 19, 8, comp. Is. 51, 23; a bound Ps. 104, 9. Hence metaph. to pass over, to transgress, Sept. παραβαίνω, e. g. the commandment of God Num. 22, 18. 24. 13. 1 Sam. 15, 24. Hab. 1, 11; or of the king Esth. 3, 3; a covenant Deut. 17, 2. Josh. 7 11. 15. 23, 16. Jer. 34, 18; a law Is. to trane کمنز . 24, 5. Dan. 9, 11. So Syr. gress a law, Chald. בַּרַכָּא transgression With by, to pass over the border to any pers. or thing, 1 Sam. 14, 1. 27, 2. Trop. also of a razor passing over one's head, c. > Num. 6, 5; of the wind passing over upon any pers. or thing, c. 3 Ps. 103, 16. Comp. no. 4.

2. to pass over, to pass through, to go through, sc. a region, city, field, etc. with acc. Num. 20, 17. Judg. 11, 29 רַיַבר מחדולעד וגר' and he passed over throughout Gilead and Manasseh. Often c. 3 in, through, Gen. 12, 6 בַּיִּבֶר בָּאָרֶץ אַבְרָם. Ps. 42, 5 פר צַברר בַּפְּהָ for I had passed on among the crowd. Gen. 30, 32, 41, 46. Num. 20, 18. Deut. 2, 27. Josh. 18, 9. 1 Sam. 9, 4. Is. 34, 10. Jer. 2, 6; בֵּרן between two things, Gen. 15, 17. Jer. 34, 19; בּהוֹהָ Job 15, 19. Ez. 9, 4; בָּקַרֶב Josh. 1, 11. Am. 5, 17; absol. 2 K. 4, 8. —So of things, Ps. 18, 13 עַבִּיוֹ עַבְרוּ בַּרָד there passed through his clouds ונחלר אש (acc.) hail and burning coals; but see in no. 4. d. 1 K. 22, 36 and there went a joyful cry throughout the host. Absol. Lam. 3, 44 thou hast covered thyself with clouds מַלַבֹר הְפְּלָּח so that our prayer should not pass through.—So בַּכָּה עבר 2 K. 12, 5 and בַּכֶּף עֹבֵר לַפּתַר Gen. 23, 16, money passing among the merchants, current money, i. e. which passes current; prob. pieces of silver on which the weight was marked, as among the Chinese; since coined money can hardly have existed in the days of Abraham. Vulg. probata moneta.

3. to pass over, i. e. to pass beyond, to pass by. to pass along or away; with acc. of pers. or place by which one passes. Judg. 3, 26 יָהוּא נָבַר אֱת־הַמְּסִילִים and he passed on beyond the quarries. Gen. 32, 32. 2 Sam. 18, 23 ריעבר אחד מושר and he passed by Cushi, outran him. Is. 31, 9 סַלְּצוֹ מִשָּגוֹר רַצְבֹר from feur he shall pass on (flee) beyond his fortress. With > pr. over, beyond, Gen. פר על־בֶּן עַבַרְחֵם עַל עַבְּרְבֶם 18,5 for therefore do ye pass by your servant, i. e. pass this way. Judg. 9, 25 בַּלראָטֶר־רַצָבר צַלָּרָחָם all that passed along by them that way. 1 K. 9, 8. 2 K. 4, 9. Prov. 24, 30. Jer. 18. 16. Ez. 16, 6. 8; קעל Gen. 18 2 K. 4, 31; לְּמָנֵר ; 2 Ex. 34, 6 בַּל־מָנַר also בָבֶר הַחַה to pass along under

the crook of a shepherd numbering his flock, i. e. to be numbered, Lev. 37, 32. Absol. Gen. 37, 28 there passed by Midianites, merchants. Ex. 12, 23. Ruth 4, 1.—Part. לבְרֵים passers by Ps. 129, 8. Is. 51, 23; with genit. of way, דְרָיִי בְיָרָה passers by on the way, they that pass by the way, Ps. 80, 13. 89, 42. Job 21, 29.—Spec.

- a) Of time as passing away. e. g. the day Ps. 90, 4; the days of one's life Job 17, 11; mid-day 1 K. 18, 29; the seasons Jer. 8, 20. Cant. 2, 11; the harvest Jer. 8, 20. So of welfare, anger, mourning, i. e. seasons of welfare, mourning, etc. Job 30, 15. Is. 26, 20. Ps. 57, 2. Gen. 50, 4. 2 Sam. 11, 27.
- b) Of things that pass swiftly away and vanish; c. g. chaff driven by the wind, בָּי מִיץ בָּרָ, Is. 29, 5. Jer. 13, 24. Ps. 48, 5; a cloud Job 30, 15; a shadow Ps. 144, 4; waters drying up Job 6, 15. 11, 16.—Hence
- c) to pass away, to perish, e. g. men Ps. 37, 36. Job 34, 20. Nah. 1, 12; by a weapon, ਸਹੇਲ੍ਹੇ Job 33, 18. 36, 12; of things, q. d. to be forgotten, Esth. 9, 28.
- d) Trop. אַבֶּר עֵל־פָּבוֹי to pass over transgression, i. e. to forgive, to pardon, Mic. 7, 18. Prov. 19, 11; and so without אַבָּה, c. dat. to forgive any one, Am. 7, 8. 8, 2.
- 4. to pass over from one place to another, i. e. to pass on, to pass, to go further; עבר מידיר לידיר to pass from city to city 2 Chr. 30, 10. Gen. 18, 5 אַקר מַלבֹר afterwards ye shall pass on. Neh. 2, 14 no place for the beast under me to pass sc. further. 2 Sam. 18, 9 the mule that was under him passed on, went away. 16, 1. Mic. 1, 11. Josh. 6, 7. 8. 2 Sam. 16, 9 let me pass on and take off his head. לבר ושב to pass on and return, i. e. to pass hither and thither, to go to and fro, Ex. 32, 27. Ez. 35, 7. Zech. 7, 14. 9, 8. With 2 or 33 of the way; Prov. 4, 15 pass not (12) in it. K. 6, 26 the king was passing (צַל) upon the wall. v. 30.-Hence
- a) to pass on to a place, to go to it; c. acc. 2 K. 6, 9. Am. 5. 5 and pass not to Beersheba; c. b 1 K. 19, 19. 2 K. 4, 8. Often of a boundary, which passes on to any point, acc. c. n loc. Num. 34 4. Josh. 15 3 so. 18. 13. 18. 19. 19, 13.

- b) With בינס to pass in, to go in, to en ter; Judg. 9, 26 בְּבֶּבְרוּ בִּבְּרָה מוֹלַבְּיָם and the, entered into Shechem. Lev. 26, 6. Ez. 14 17; c. acc. to pass in at a gate Mic. 2. 13. Is. 62, 10. Here belong also the phrases בְּבַר בַּבְּרָה to enter into a covenant Deut. 29, 11; בְּבָּר בַּבְּרָה to pass into the pit of death Job 33, 28.
- c) With לְּמֵנֵי to pass on before, to go before, so that others follow afterwards, Gen. 33, 3. Ex. 17, 5. Deut. 3, 28. Josh. 4, 5. 12. 6, 7. Also to pass on first. to go first, Gen. 33, 14. 1 Sam. 9, 27. 25, 19. 2 K. 4, 31.—Contra, c. בְּמֵנֵי to pass on after, to follow, 2 Sam. 20, 13.
- d) With מָאָח, פוּ, to pase from any person or thing, to go away, to depart. Ruth 2, 8 לא תַנבוּרָר מְנָה pase not from hence. Cant. 3, 4. 1 K. 22, 24; of things, מונה ננה עברי 13, 18, 13, Ps. 81, 7. (Ps. 18, 13 קברג from the brightness before him passed (went) forth his clouds, hail and burning coals, i. e. the hail and lightning were in the thunder-clouds which were gathered around his glory .- R.] Trop. Deut. 26, 13 I have not departed from thy commandments, have not transgressed them. Is. 40, 27 מצלחר משפטר my righteous cause hath passed away from my God, he neglects it, no longer cares for it.-Absol. id. Cant. 5. Esth. 4, 17.
- e) With אַב, to pass over to another owner, Is. 45, 14. Ez. 48, 14 Cheth. Comp. Lam. 4, 21 בּבֶּר פוֹס בּבְּר פּוֹס μυπόο thee also shall the cup pass on or over.—But Deut. 24, 5 בָּבֵר בַּל to pass over upon is i. q. to be laid upon, as a burden, charge.
- a) Trop. of an inundating host, to overwhelm; Dan. 11, 10. 40 (coupled

b) to rush upon any one, to assail; c. אָל, Job 9, 11 אָל, sc. God. 13, 13. Hos. 10, 11. Nah. 3, 19 whom hath not thy wickedness assailed?

c) Also of tears, to overflow, comp. in Engl. 'to run over;' Arab. ביר מבר the eye overflows. ביר מבר a tear. Part. מר מבר מבר overflowing myrrh, i. e. distilling of itself, dropping in tears, Cant. 5, 5. 13.

Niph. fut. רַכְּבֵר, to be passed over, e. g. a river Ez. 47, 5.

Piel לְּבֶּר, fut. רְצָבֶּר, to make pass over, a) A bar, bolt; hence to shut up or close with bolts; c. לְּמָנֵיר, 1 K. 6, 21 מת and he נַרְעַבֵּר בְּרַשוּיִסוֹת זָּדָב לִפְנֵי חַיְּבִיר closed up with golden chains (instead of bars or bolts) before the holy of holies. b) A female is said to let pass, to transmit the male seed, etc. and thence to conceive, to breed. Job 21, 10 שורו עבר his cow breedeth, becomes big with young. Chald. עבר Pe. Pa. Ethpa. id. see Bochart Hieroz. I. p. 291, and Buxtorf Lex. Chald. col. 1568. Comp. syn. to pass. over, Pa. Aph. to be made gravid, in Targg. for קלה, pr. to transmit, Buxt. col. 1579. See Thesaur. p. 984.

HIPH. יַבְבָּר, fut. יְצָבָר, apoc. וְיַבָּבָר, . 1. Causat. of Kal no. 1, to cause to pass over, to transport across a river, e. g. a people, flocks, etc. with two acc. of pers. and stream, Gen. 32, 24. Num. 32, 5. Josh. 7. 7. 2 Sam. 19, 16; acc. of obj. and 3 of the stream Ps. 136, 14. This word is employed whether the passing of a stream be in boats, over 2 Sam. l. c. or by swimming, as in the case of a flock, or by wading through at a ford, Gen. Josh. l. c.—Further: a) to cause a razor to pass over any one, i. q. to shave, c. > Num. §, 7. Ez. 5. 1; comp. Kal no. 1 fin. b) to cause to pass, to transfe rom one place to another. Gen. 47, 21 and he transferred the people to other cities, out of some cities into others, i. e. made them exchange habitations; comp. 2 Chr. 30, 10 in Ka' no. 4. c) to cause an inheritance to pass to any one, c. Num. 27, 7.8; comp. Kal no. 4. e. d) to cause to pass over, i. e. to make transgress a law, 1 Sam. 2, 24; comp. Kal no. 1.

2. Causat. of Kal no. 2, to cause or let pass through, e. g. a land Deut. 2, 30; to cause to pass throughout or overrun, as wild beasts a land Ez. 14, 15. Spec אינ ביר קול ב to cause to be proclaimed to make proclamation in i. e. throughout a land, camp, Ex. 36, 6. Ezra 1, 1 10, 7. 2 Chr. 30, 5. Also אינ ביר שופר to cause the trumpet to pass through a land, i. e. to blow the trumpet, Lev. 25, 9.

3. Causat. of Kal no. 3, to make or let pass by or beyond; 1 Sam. 16, 9. 10. 20 36 he shot an arrow לְּחַצְבֶּרְרוֹ to make it pass by him, i. e. beyond him. Metaph. הַבְּבֵירִר וַשְּׁנָאָרוֹ to let a sin pass by i. e. to remit, to forgive, comp Kal no 3. d. 2 Sam. 12, 13. 24, 10. Job 7, 21.

4. Causat. of Kal no. 4, i. q. מֶּבֶרָא, to cause to pass, to cause to go or come; also i. q. to bring, spec. to offer as in sa-ברוווי ביהוח ביהו —Often also in the phrase הַוֹצַבִּיר בָּנִים to offer children to Molech Jer. 32, 35. Lev. 18, 21. Ez. 16, 21. 23. 37; also with the added 2 K. 23, 10; and without dat. הַּעָביר אַח־בָּנוֹ בָאֵשׁ Deut. 18, 10. 2 K. 16, 3. 17, 17. 2 Chr. 33, 6. Ez. 20, That children thus offered to Moloch were really burned, the following passages hardly leave a doubt: 2 K. 17, 31. Jer. 7, 31. 19, 5. 2 Chr. 28, 3. Ez. 23, 37; comp. Diod. 20. 14. Euseb. Præp. 4. 16. The Rubbins however, desiring to free their ancestors from the opprobrium of a superstition so atrocious. have feigned that the children were only made to pass through the fire as a rite of lustration; see Carpzov Apparatu-Antiq. s. Cod. p. 483. Spencer de Legib. ritual. p. 363-370. The same sentiment is also expressed by the Seventy, 2 K. 16, 3. al. See more in Thesaur. p. 985.

5. Causat. of Kal no. 4, viz. a) Of Kal no. 4. b, to cause to pass in, to make

mter, c. 1, as תְּבֶּרֶר בַּבְּלְבֵּן to make enter the brick-kıln 2 Sam. 12, 31. b) Of Kal no. 4. d, to lead away, 2 Chr. 35, 23; to take away, to put away, to remove, e. g. a garment Jon. 3, 6; a ring Esth. 9, 2; idols, false prophets, 2 Chr. 15, 8. Zech. 13, 2; to put away, to avert evil, reproach, Esth. 8, 3. Ps. 119, 39. Ecc. 11, 10; the eye, to turn away, so as not to see, Ps. 119, 37.

HITHPA. pr. i. q. Kal no. 5, of waters, to pass over banks, to overflow; hence trop. a) Of overflowing wrath, to be wroth, Ps. 78, 21. 59; c. בְּ v. 62. Deut. 3, 26; פּבָר Ps. 89, 39; אַב Prov. 26, 17; c. suff. Prov. 20, 2 יְבַרְּהָּיִם for יִשׁ whoso poureth forth wrath against him sc. the king. Comp. יִבְּרָה no. 1. Arab. יִבְּרָה to transgress, to be proud to be wroth. b) Of pride, to overflow with pride, to be haughty, บลุยผู้ผม, Prov. 14, 16. Comp.

Deriv. מֶבֶּבֶר, מְבֶבֶּר, מְבֶבֶּר, and the eight here following.

עֶּבֶרִים m. c. suff. לְּבְרִים; plur. צֶּבְרִים, constr. עֶבְרֵי

1. the region or country beyond, on the other side of a river or sea which one must pass; as בַּבֶר אָרְנוֹן beyond the Arnon Judg. 11, 18. בעבר חים in the region beyond the sea Jer. 25, 22. Spec. דַרְהַן, τὸ πέραν τοῦ Ἰορδάνου, the country beyond Jordan, the part of Palestine lying east of the Jordan, Gen. 50, 10. 11. Deut. 1, 1. 5. Josh. 1, 14. 9, 10. Judg. 5, 17; מֶבֶבר לְּיַרְהַן id. Num. 35, 14. Josh. 14, 3. 17, 5. Judg. 7, 25; comp. Num. 22, 1. In some passages, however, this expression is applied to the ountry west of the Jordan; as Deut. 3, 20. 25. I Sam. 31, 7; comp. Josh. 5, 1. 12, 7. 22, 7. Deut. 11, 30; also Josh. 22, 7. 1 Chr. 26, 30; espec. Num. 32, 19. Similar is also the phrase עבר הזהר the country beyond the river, i. e. the Euphrates, Josh. 24, 2. 3. 2 Sam. 10, 16. 1 Chr. 19, 16; which is used also of provinces on the west of the Euphrates. 1 K. 5, 4 [4, 24]. Ezra 8, 36. Neh. 2, 7. 9. 3, 7; comp. Chald. Ezra 4, 10. 16. All these were probably written by persons who had resided on the east of the Euphraes.—Plur. עָבְרֵי נָחָר id. Is. 7, 20.

2. a region opposite, the other or op-

3. With prefixes it often becomes a preposition, viz.

h) אָל־צָבְרוֹ . q. אָל־צָבְרוֹ, straight forwards, i. e. one's own way, Is. 47, 15.

c) מַבֶּרָה with genit. or suffix; also אָ מֵבֶּרָה a) from the other side. from beyond, after verbs of motion, 2 Chr. 20, 2. Job 1, 19. Josh. 24, 3. Zeph. 3, 10. β) on the other side, beyond, e. g. מַבֶּרָר beyond the sea Deut. 30, 13; מַבֶּרָר בּוֹיִם beyond the streams of Ethiopia Is. 18, 1. 1 K. 14, 15.

4. Eber, Heber, pr. n. a) The founder of the Hebrew race, Gen. 10, 24. 25. 11, 14. 15. See a discussion on this point, Gesch. d. Heb. Sprache u. Schrift p. 11. Hence בְּרֵי בֶּבֶר Gen. 10, 21, and poet. בִּרִי בַּרֵר collect. Num. 24, 24, i. q. בִּרִר Hebrews. For the distinction between Hebrews and Israelites see under בִּרִר בָּרָר (b) Neh. 12, 20. c) 1 Chr. 8, 12. d) 3, 22. e) 5, 13.

רבי Chald. i. q. Heb. מְבֶּר הַחָּיִא no. 1, the region beyond; hence מְבָּר בַּיְרָא the country beyond the river Euphrates, i. e. in the Persian mode of speaking, the country west of the Euphrates. Ezra 4, 10. 11. 16. 20. 5, 3. 6, 6. 8. 13. 7, 21. 25

רָדָעָ f. (r. רְבַיִּצְ) 1. a ferry-boat for passing a stream 2 Sam. 19, 19. Chald. רְבָּבּרָתָא, אָבָנְבּוּרָת

2. 2 Sam. 15, 28 Cheth. where Keri desert-places, as the context requires.

לְּבְרָהְיּ f. (r. עֶּבְרֵת) constr. עֶּבְרָהְיּ, c. suff. עֶּבְרָהִיּ עָבְרוֹת, constr. עָבְרוֹת, Job 40, 11, also עברוֹת Ps. 7. 7.

1. an outpouring, overflowing of wrath, comp. the root in Kal no. 5, and Hithpa. Job 40, 11 צָבְרוֹת צִּמָּה the outpourings of thy wrath.—Hence for wrath itself, i. e. outburst of wrath; so of the king's wrath, Prov. 14, 35; of enemies Ps. 7, 7. Spec. of God's wrath Is. 9, 18. 13, 9. 13. Hos. 13, 11. Am. 1, 11. Ps. 85, 4; so the the fire of my wrath Ez. 21, 36 [31]. 22, 21. 38, 19; עם עברחי the people of my wrath, against whom I am wroth, Is. 10, 6; comp. Jer. 7, 29. Prov. 22, 8. Lam. 3, 1. יום עברה the day of God's wrath Prov. 11, 4. Zeph. 1, 15. 18. Ez. 7, 19; plur. id. Job 21, 30. Prov. 11, 23 the expectation of the wicked is wrath sc. from God. Coupled with syn יח. יפם Ps. 78, 49.

i. q. "βρις, pride, haughtiness, insolence, see the root in Hithpa. lett. b. Is.
 6. Jer. 48, 30.

נְבֶרוֹנֶה (passage sc. of the sea, r. כֶּבָר Ebronah, pr. n. of a station of the Israelites near Ezion-geber on the Elanitic gulf, Num. 33, 34. 35.

עברים m. plur. אָבְרִים Ex. 3, 18; f. עבריות, plur. עבריות, gentile n. Hebrew, Hebrews, Gr. Louios. As to the origin of this name, it is derived in the O. T. from the name קבר no. 4, q. v. but would seem primarily to have been an appellative from that word (בַבַּר), implying the land or country beyond the Euphrates; whence יְבְרָי pr. one from beyond the river, Gen. 14, 13; where Sept. well ὁ περάτης. The name Hebrews differs from the term Israelites (בְּנֵי רְשֵׁרָאֵל) in this respect, viz. that the latter, as a patronymic derived from the founder of the nation, was in use only among the people themselves; while the former, as an appellative applied by the Canaanites to the Hebrews migrating from beyond the Euphrates into Canaan, was the current name among breign nations. and כּנְצָנִים and Φοίνικες; Chemi, ακτισ, Αίγυπτος.) Hence Greek and Roman writers use only the name Hebrews, or in later times Jews; e.g. Pausan. 5. 5. 2. ib. 6. 24. 6. Plut. Sympos. IV. 6. 1. Tac. Hist. 5. 1.

Josephus passim. The writers of the O. T. apply to the Israelites the term Hebrews, either where foreigners are introduced as speaking, Gen. 39, 14, 17. 41, 12. Ex. 1, 16. 2, 6. 1 Sam. 4, 6. 9. 13, 19. 14, 11. 29, 3; or where Israelites are represented as speaking of themselves to foreigners; Gen. 40, 15. Ex. 1. 19. 2, 7. 3, 18. 5, 3. 7, 16. 9, 1. 13. Jon. 1, 9; or where they are opposed to other nations, Gen. 43, 32. Ex. 1, 15. 2, 11. 13. 21, 2. Deut. 15. 12 (comp. Jer. 34, 9. 14). 1 Sam. 13, 3. 7 where there is a play of words in נְבָרִים צַבָּרָי. 14,21. The opinion of some that the term Israelites was a sacred name, and Hebrews the common appellation, is without foundation. See more on this topic in Gesch. d. hebr. Sprache u. Schrift, p. 9-12.

אבררת (עבר (regions beyond, from עבר (אברית, pr. n. Jer. 22, 20. Fully הדריקעברים Num. 27, 12. Deut. 32, 49, and הקברים Num. 27, 12. Deut. 32, 49, and הקברים Num. 33, 47. 48, the mountains of Abarim, a range of mountains beyond Jordan over against Jericho, in which was Mount Nebo; see יבו חס. 2. The name Abarim was apparently sometimes so extended, as to include all the mountainous tract on the east of the Dead Sea.—For עברים Num. 21, 11. 33, 44. 45, see in art. יש חס. 2. b.

י עברן, see in עברן no. 1.

* τος απ. λεγόμ. Joel 1, 17, to die, spoken of seed which loses its germinating power and dies in the ground from the effects of too great heat, astu vanescil, to use the words of Pliny on this very point H. N. 14. 24; Germ. verdummen. Kindred is Chald. "Dy pr. to rot, spec of the kernels perishing in the ground; see Buxtorf Lex. Chald. 1642. Bochart. Hieroz. II. 471. That the word for to rot may be so extended as to apply to seed astu vanescens, is shown by the Gr. πύθομαι, Hesiod. Scut. Herc. 153.— Abulwalid compares Arab. عبس i. q. to dry up; so that here בָּיִשׁי would be i. q. יַבְשׁוּ

*חבץ in Kal not used, to be interwoven, interlaced, kindr. with the roots בָּנֵים, בָּנֵים,

PIEL to entangle, to pervert, Mic. 7, 3. Deriv. the two following.

adj. fem. מלש, interwoven, interaced, spoken of trees with thick foliage Ez. 6, 13. 20, 28. Lev. 23, 40. Neh. 8, 15.—Syr. with Tet

אלה, plur. צבחים and קברים, subst. of both genders (f. Judg. 15, 14), any thing interwoven, interlaced. R. בי, — Hence

a cord Judg. 15, 13. 14. Is. 5, 18.
 Job 39, 10. Ps. 118, 27. Plur. cords, i. e. bands, bonds, fetters, Ps. 2, 3. Ez. 3, 25.
 Trop. bands of love Hos. 11, 4.

2. a braid, wreath, of small rods or wires woven together Ex. 28, 24 מַבְּהִי braided or wreathed work Ex. 28, 14. 22. 39, 15; הוֹת הְעָבֹהוֹת שִׁרְשׁׁרוֹת שִׁרְשׁׁׁרוֹת הַעְבֹּהוֹת שִׁי wreathen chains 28, 14.

3. a branch with thick foliage, thick-leaved bough, Ez. 19, 11. 31, 3. 10. 14.

1. Pr. to breathe, to blow, i. q. kindr. בְּבָּב no. 1; whence עוּבָּב a wind-instrument of music. This idea is then transferred to emotions of the soul, to breathe after, to desire; hence

2. to love inordinately, to dote on, i. q.

ΣΤΙΧ Ρί. spoken of impure love, lust, c.

ΣΣ Εz. 23, 5. 9. 16. 20; μν. 12; acc. v.

7. Part. Είναι lovers Jer. 4, 30.—Comp. ἀγαπόω. Arab. ΕΙν placuit alicui res; V accendit amore.

Deriv. the two following, also בָּנְבּ שׁנְבָּ see אַנָּב.

אַנְבָּח, inordinate love, עַנְבָּחָה f. c. suff. בְּנְבָּחָה , inordinate love, excessive fondness, Ez. 23, 11. R. צָנָבָה

שנים m. plur. (r. בַּבַב) loves; Ez. 33, 32 שׁרר פָּנָבים a song of loves, i. e. an erotic song pleasing to the people. Then i. q. קָּבֶּר, love for men; Ez. 33, 31 פריבנים בְּפִיהָם הַפָּה עשׁרם for with their mouth they make love, i. e. they show much love and kindness, opp. but their heart fol-

loweth after gain. Comp. Arab. 4 id.

med cakes Ex. 12, 39. Arab. == egg-

fritter, omelet. See Bibl. Res. in Palest. II. p. 496. III. p. 76.—The orthography varies in Mss. and editions; in most it is written without Dagesh; see J. H. Michaelis in II. cc.

איניר (גיבי) a verbal adj. of passive form but active signif. chattering, twittering; hence: a) As an epithet of the swallow, Is. 38, 14 מנור אינור (אַנור אַנור אַנור באַנור אַנור באַנור אַנור באַנור אַנור באַנור אַנור באַנור (אַנור באַנור באַנור אַנור באַנור הַנור באַנור הַנור באַנור הַנור באַנור הַנור באַנור הַנור באַנור (אַנור באַנור באַנו

שְׁנִיל m. (r. בָּנֵל a ring, spec. ear-ring, Num. 31, 50. Plur. בָּנִילִם Ez. 16, 12.

* לבל obsol. root, i. q. לבל to roll, to revolve, Syr. Pa. id. Comp. Arab. בעל to hasten to hurry.—Hence מַענּבֶל, עָּיִרְל and the five here following.

מלל adj. fem. צָּנְלֶּה, round, rounded, 1 K. 7, 23. 31. 35. 10, 19. 2 Chr. 4, 2.

m. (r. פּגלָר c. suff. פָּגלָר, plur. ענלים, constr. ענלים, a calf, Ps. 29, 6. Is. 11, 6. Am. 6, 4. Lev. 9, 8. al. Also a young bullock, steer, Jer. 31, 18 בּבֵבל לא as a steer witrained, unsubdued to the yoke. Is. 27, 10. Ez. 1, 7.—عيد חישים a calf of a year old Lev. 9, 3. Mic. 6, 6. פגל מרבק a fatted calf 1 Sam. 28, 24. More fully בֶּלֶל בָּן־בָּל a calf of the herd, of neat cattle, Lev. 9, 2; inasmuch as قير was used also for the young of other animals, see the Ethiopic usage below. Often of the images of a calf set up and worshipped by the Israelites at Sinai and in the kingdom of Samaria; מַנְלֵר ; a molten calf Ex. 32, 4. 8 שַּנְלֹר מַפַּבָּח Enj golden calves 1 K. 12, 28. 2 K. 10, 29; שֵנֶל שׁמְרוֹן the calf of Samaria Hos. 8, 6, comp. 13, 2. Metaph. Ps. 68, 31 the mullitude of the bulls בַּעָּבְלֵר עֲבִים with the calves of the people, i. e. the hostile leaders with their people compared to herds.

-Arab. جُلُة f. عُلُم, Syr. الرَّدِ f. المُحَلِّل, Syr. الرَّدِة f. المُحَلِّدِة بين المُحَلِّدِة بين المُحَلِّد أَلَّهُ المُحَلِّدِة المُحَلِّدُ المُحَلِّدِة المُحْلِيقِ المُحْلِقِ المُحْلِيقِ المُحْلِيقِ المُحْلِقِيقِ المُحْلِيقِ المُحْلِقِيقِ المُحْلِيقِ المُحْلِقِ المُحْلِقِيقِ المُحْلِقِيقِ المُحْلِقِيقِ المُحْلِقِيقِ المُحْلِقِيقِ المُحْلِقِيقِيقِ المُحْلِقِيقِ المُحْلِقِيقِيقِ المُحْلِقِيقِ المُحْلِقِيقِ المُحْلِقِيقِ المُحْل

שַּנֵל fem. of שַּנִלְרוֹ 1. a calf, heifercalf, or rather heifer, i. q. קרה, Deut. 21, 4. 6. Jer. 46, 20; more fully מַנְלַח בָּקָר a heifer of kine Deut. 21, 3. 1 Sam. 16, 2. Is. 7, 21; see שֵגֵל בּן־בָּקָר in צַּגָל in צַּגָל. So of a heifer untrained to the yoke Hos. 10. 11; giving milk Is. 7, 21; as ploughing Judg. 14, 18; treading out grain Jer. 50, 11; of three years old Gen. 15, 9. So too prob. פּגְלַת שָׁלִּרְשֵׁרָּה a heifer of the third year, unsubdued to the yoke, as an emblem of Moab, Is. 15, 5. Jer. 48, 34; so Sept. Targ. Vulg. Of idol images Hos. 10, 5.—Arab. Syr. etc. see in פגל 2. Eglah, pr. n. of a wife of David, 2 Sam. 3, 5. 1 Chr. 3, 3.

קנלים, constr. אָבֶלְהוֹי Num. 7, 3 wain, car, any wheeled carriage, e.g. a wagon Gen. 45, 19 sq. Num. 7, 6–8; an ox-cart 1 Sam. 6, 7 sq. 2 Sam. 6, 3. Is. 5, 18. Am. 2, 13; a threshing-dray or sledge (see אָבוֹי) Is. 28, 27. 28; a war-chariot Ps. 46, 10.—Chald. אָבָּיְלָהָ, id.

קרלון (q. d. vituline, from בָּלֶּבֶּׁל (q. d. vituline, from בָּלֶבְּלוֹן) Eglon, pr. n. a) A king of Moab Judg. 3, 12. b) A city in the plains of Judah, formerly a royal city of the Canaanites, Jost . 10, 3. 12, 12. 15, 39. A tract of ruins still bears the name 'Ajlan, בּבָּלֵבָּ'; see Bibl. Res. in Palest. II. p. 392.

* Diff to be sad, to grieve, c. if for any one, Job 30, 25. See in Diff, no. 3.

* אָבֶן only in Niph. from the Chald. o shut oneself up. to remain shut up. Ruth 1, 13 יחלבון שנגנים would ye there-

fore remain shut up? i. e. so as not to marry; for הַּבְּנְבָּה comp. in Is. 60, 4. Sept. κατασχεθήσεσθε.—Chald. ברח מַנְנָרָן one detained, shut up, espec. in prison; whence ברח מַנְנָרָן prison. According to Kimchi Talmud. שניה is a woman who shuts herself up at home and lives without a husband.

לביר, obsol. root, prob. onomatopoetic, by transpos. i. q. אַבָּער, v. to cry out; Eth. 10 L and 10 L to cry out from pain. to groan like one sick or dying; Gr. γηφύω, γαφύω; Lat. garrio, pr. of the chirping or twittering of certain birds, nearly i. q. אַבָּעָבָּי; whence hirundo garrula Virg. Georg. 4. 307; cicada garrula Phædr. 3. 16. 10; lusciniæ garrulentes Apuleius.—Hence

עָּד, also אָד after a prefix with Kamets; pr. subst. m. from r. מַבָּר i.q. בַּבָּר.

A) Subst. 1. pr. a passing progress, in space; also duration in time. Hence perpetual time, eternity, everlasting, i.q. נילִים; so Eth. 2H time, from בּוֹלָים to pass; comp. fem. מֶלַר time, for מֶלַר So לצר for ever, i. q. לצולם, Ps. 9, 19. 19, 10. 21, 7. 22, 27. al. פרי פר to everlasting, for ever, Ps. 83, 18. 92, 8. 132, 12. 14. Is. 65, 18; לְצוֹלֶם וָצֶר for ever and ever Ps. 9, 6. 119, 44. 145, 2. Mic. 4, 5; צוֹלָם וצר id. Ps. 10, 16. 21, 5. 52, 10; פר עולמי ער id. Is. 45, 17. מור ער from of old, i. q. מבילם, Joh 20, 4. Also אבר עד everlasting father Is. 9, 5; מררי ער, הורי ער, everlasting mountains Gen. 49, 26. Hab. 3, 6; פֵר inhabiting eternity, sitting enthroned for ever, Is. 57, 15.

2. prey. booty, see the root no. 2. Gen. 49, 27. Zeph. 3, 8. Is. 33, 23. Chald. מָדִיהָא, מֵּרָאָה, מָּדָאָה, id.

B) Prep. פֿר, and poet. plur. consti עָבֶּרי Job 7, 4. Ps. 83, 18; c. suff. פָּבִּרי עָבֶּרין, עָבֶּרי, עָבֶּרי, אַבָּריָם, also עַבִּריָם, with Kamets Job 32, 12; once עַבִּריִם for צַבִייָם, 2 K. 9, 18. Comp. Syr. עַבִּיהָם dum, donec; Samar. ▼ id.

1. during a certain time, so long as, while. Job 20, 5 פרי רוד לעד during (for) a moment. 1 K. 18, 45 ליד פרי פוד לעד מוו אל מידי מוו אל during so and so, in the mean while; prob. accompanied by some gesture of the hand. 2 K. 9, 22 ערייוניני ארובל עדייוניני ארובל during the whoredoms of Jezebel. se

long as these continue.—With infin. Judg. 3, 26 enemying during their tarrying, while they delayed. Jon. 4, 2.

2. to, unto, even to a certain term or limit, viz.

a) Of space, as ער הַנְּחָר הַעָּרוֹל unto ישר קצה האָרֶץ: he greal river Deut. 1, 7; ער קצה האָרֶץ unto the end of the earth Ps. 46, 10; פריבוֹן even unto Dan Gen. 14, 14. פר הַלֹם, פר הַנָּח, hitherto, to this point, 2 Sam. 7, 18. 1 Sam. 7, 12. So after the verbs נַנֶּכ Judg. 9, 52. Opp. נְגַשׁ 11, 7, מָצָא Judg. 9, 52. are מְּן-וְעֵּר from-to, and מְּן-וְעֵּר from -even to, see in 19 no. 3. α. p. 583; also where there are several terms and a progression from one to another, קר-וער Gen. 7, 23, and so כו being omitted 1 Sam. 17, 52. Jer. 31, 40.—Coupled with other prepositions: aa) 첫 평 which does not differ from פר, and belongs to the later writers, e. g. ער למחנה even to the camp 1 Chr. 12, 22; פר למרחום even to afar, afar off, 2 Chr. 26, 15. Ezra 3, 13; comp. עד מ' Is. 57, 9. With infin. bb) בר אליחם even unto see below in b. them 2 K. 9, 20. cc) כד לשני even to before, e.g. the king's gate Esth. 4, 2; אס בר נגר Neh. 3, 26, בר נגר Judg. 19, 10. 20, 44.

b) Of time, unto, until, as ער היום הזה even unto this day, i. e. this day, still, Gen. 26, 33. 32, 33. Deut. 34, 6; צֶּד הַבּּקָר until the morning, i. e. before to-morrow, Judg. 6. 31; ער הַבֶּרֶב until the evening Lev. 15, 5. Poet. צַרֶר עָרֶב Ps. 104, 23; ערר עד unto everlasting, for ever, Is. 26, 4, comp. Joel 2, 2. Rarely פר ל Ezra 9, 4.—Often with an adv. of time: בר־אַנָּה, לבר-מָתַר, till when? how long? see in מָבּר־הַנָּה ; also מָהַר contr. שריבה, בריבה, עריבן, יבריבה, until now, hitherto, see these words.—With infin. until; שר־גִּשׁתוּ until he came near Gen. 33, 3; אבישים until thou come again Judg. 6, 18; ער־הַשְּׁמִירוֹ until he had destroyed him 2 K. 10, 17; קבל until thou come Gen. 19, 22, see in בוֹא no. 2. b. Ex. 22, 25 [26]. Ps. 18, 38. Jer. 9, 15. Dan. 10, 3. In the later Hebrew also יבר לבוא id. as בר לבוא Judg. 3, 3. 1 Chr. 5, 9. 13.5; so Ezra 10, 14. 1 K. 18, 29. 1 Chr. 28, 20. 2 Chr. 24, 10. 29, 30.—Sometimes the idea of the infin. lurks in a particle (originally a noun), e.g. פֶר אֶרן pr. until שריאין mone, i. e. until there be none, as עַר־אֵין

c) As marking the degree of excellence or pre-eminence to or unto which a person or thing has arrived; 2 Sam. 23, און נער השלשה לא בא but unto the three he did not attain. Job 11, 7 אם פר מבלית שׁהַר חַסְצָא canst thou attain unto the perfection of the Almighty? Hence in comparisons: 1 Chr. 4, 27 nor did all their family multiply פר בְּנֵר יָהוּרָה even unto the children of Judah, i. e. to equal the children of Judah, like to them. Nah. 1, 10 צד סירים נבכים interwoven like to thorns, i. e. so as to be like thorns entangled together, see in r. פָּבָא. So פָּד, ער למאר, 'even unto vehemence,' i. e. vehemently, exceedingly; פר מְהַרָּח 'even to (great) speed,' speedily. very swiftly; 'even to the highest point' צַר לְבֶּיבְלָה 'even to the highest point' exceedingly, see in בַּבֶּל II. 3. b. Here too might be referred several examples quoted above in lett. b, as פרדצרן מכפר. -Also, even to some extreme limit, e g ער אבר even to destruction Num. 24, 20, of some extreme thing, the last even to which an action or quality might be expected to extend; 1 Sam. 2, 5 אבקרה נלרח שבבה she, even the barren, hath borne seven, i. e. even she, the barren. Num. 8, 4 even unto the shaft and unto the flowers thereof, it (the candelabra) was turned work. With a negat. Hag. 2, 19. Job 21, 5. So לא ... ער־אַחָד not even one Ex 14, 28. Judg. 4, 16. 2 Sam. 17, 22.

C) Conjunct. 1. while, comp. in F 1 With præt. 1 Sam. 14, 19; fut. Joo 8 21; particip. Job 1, 18 comp. vv 16. 17

More fally שַׁר שָׁר שִׁי id. Cant. 1, 12.—אַלּדרילא Prov. 8. 26, and אֹל שִׁר שִּׁר בּנה. 12, 1. 2. 6, while not, while as yet not, i. q. בְּבֶרֶם before, Syr. בְּבֶרָם Matt. 1, 18 for Gr. מַנוֹי חָיׁ.

2. until, so long as until, spoken of a term or limit of time, comp. in B. 2. b. With præt. Josh. 2, 22 פַר שָׁבַרּ הַוֹרְקִפִּים until the pursuers have returned. Ez. 39, 15. 2 K. 24, 20; fut. Gen. 38, 11. Hos. 10, 12. Prov. 7, 23. Job 27, 5. Is. 22, 14. More fully פר אָטָר until that, with præt. Deut. 2, 14. Judg. 4, 24; fut. Num. 11, 20. Hos. 5, 15. ער טֵי Cant. 3, 4. Judg. 5, 7. פר פר id. with præt. Gen. 26, 13. 2 Sam. 23, 10; fut. Gen. 49, 10. ער אם Gen. 24, 19. Is. 30, 17. and ער אַטר אם Gen. 28, 15. Num. 32, 17. Is. 6, 1. In 1 Sam. 1, 22 the term or limit of time itself is signified, not the space or interval up to that limit, e. g. עד רגמל הנער נהביאתרו Sam. 1, 22 עד רגמל until the child be weaned, then will I bring him, for when he shall be weaned; comp. Chald. בר אַחֶרֵין, and the idiom of southern and western Germany: 'bis Montag reise ich,' i. e. I set off on Monday next. There is here strictly an ellipsis, which we may thus fill out: until the child be weaned (let him remain with me), then will I bring him .- It has moreover been often observed, (comp. Noldii Concord. Part. p. 534. Intpp. ad Ps. 110, 1; et contra Fritzsche ad Matt. p. 853 sq. Winer Lex. p. 695,) that the particle קבי sometimes includes also the time beyond its term or limit: but this is manifestly without foundation, so far as it is ascribed to this particle as arising from any special usus loquendi of the Hebrew language. Still it is not the less certain, that the sacred writers have not in all places assigned the extreme limit, but a nearer one, without intending however to exclude at all the time beyond. When a person setting off on a journey says to a friend: farewell till we meet again! he now thinks indeed chiefly on this nearer term, although he also wishes his friend to fare well in like manner after his return. These remarks apply to passages like Ps. 110, 1. 112, 8. Dan. 1, 21. Gen. 28, 15. 1 Tim. 4, 13. Comp. Hengstenberg A thentie des Daniel p. 66, 67.

3. even to such a degree, i. e. so that even so that, comp. in B. 2. c. Comp. Arab. בדט donec, also ut c. fut. Eth. אחות donec, ut.—Is. 47, 7 thou saidst, I shall rule forever, שַּלְּה שֵּלָּה שֵּלָּה so that (even to such a degree of insolence, that) thou didst not lay these things to heart. Job 14, 6. More fully Josh. 17, 14, comp. Chald. A. 3

לאר Chald. i. q. Heb. where see.

A) Prep. 1. during, within; שנה שלחין שלחין within thirty days, Dan. 6, 8. 13.

2. until, even until, of time, e. g. עַד פּבָּק even until now Ezra 5. 16. But בָּד until the last, i. q. till at the last, at last, Dan. 4. 5.

3. to, for, of purpose, end; פַּר־דְּבֶרָת דְּר to the intent that, to the end that, Dan. 4, 14, i. q. דְּרַתְת דְּר 2, 30.

B) פר הר Conjunct. 1. until that, ere. Dan. 6, 25 they had not yet reached the bottom of the pit, i. e. the persons thrown in ere (בור בין) the lions seized them.

2. until, till that, with præt. Dan. 2, 34. 5, 21. 7, 4. 9. 11. 22; fut. Dan. 2, 9. 4, 20. 22. 29.

של m. (ר. עדי Tsere impure, plur. עביר , constr. צַרִירם, once עַרָר Ps. 27. 12 in some copies.

1. a witness, Deut. 17, 6. 19, 15. Ruth 4, 9. 11. Is. 8, 2. Prov. 19, 5. 9. al. Also of things, Gen. 31, 44. 48. Is. 19, 20. Job 16, 8.

2. witness borne, testimony; בְּרָה בֶּר בְּ to bear witness against any one, Ex. 20, 16. Deut. 5, 17.

3. a prince, chief, pr. a preceptor, law giver, Is. 55, 4. See the root in Hiph 2.c.

עלד, see עלד *yet.*

עָּדָא Chald. see after r. פָּדָה

Deriv. מָדָעָרָח, אָדָּר, pr. n. יִּבָּרָ, הְיָדָּק.

לְּדָרוֹ (ut. רְּיָבֶּר, conv. נְיַנְצֵּר; i. q. יְבָּרָר; Chald. Syr. id. Arab. עבר for e. Eth. URO, id.

1. to pass, to pass over or by, Job 28, B. Hence אַר A. 1, B. C.

2. to rush upon, to attack in a hostile manner, whence Arab. מבני an enemy; comp. the synon. אבר no. 5. b. Hence

עד A. 2, prey.

Hiph. Causat. of Kal no. 1, to remove, to put off or away a garment Prov. 25, 20, i. q. הַשָּבֶּר Jon. 3, 6.

Deriv. פַּבְּרָהְ פָּבְּרָהְ נְּבְּהָּ הְיִּבְּיָּהְ הָבְּרָהְנִי, מַבְּרָהְ, מָבְרָהְ, בְּבָרָהְ, בְּבָרָהְ, בְּבָרָהְ, בְּבְרָהְרָבְּּ

עָּרָה or אֶּלָא Chald. fut. רְּעָבָּא , רֶעְבָּא , נְעָבָא , נְעָבָא , i. q. Heb. Syr. וֹ בֹ id.

1. to pass over i. e. away, and hence, of a kingdom, to perish Dan. 7, 14; of a law, to be abrogated Dan. 6, 9. 13.

2. to go or come, c. \(\bar{\pi} \) to or upon any thing Dan. 3, 27; c. \(\bar{\pi} \) to go from, to depart, Dan. 4. 28:

APH. Causat. of Pe. no. 2, to take away Dan. 5, 20. 7, 26; of kings, to remove, to depose, Dan. 2, 21.

תְּהָה (ornament, beauty, r. קּהָה no. 3) Adah, pr. n. f. a) The wife of Lamech, Gen. 4, 19. b) The wife of Esau, Gen. 36, 2. 4; comp. 26, 34.

I. יְבַּרָה f. (for יְבַּרָה, r. יְבַּרָה) constr. בָּרִיה, plur. פֵּרִיה, an appointed meeting, assembly. Spec.

1. an assembly. congregation. of the Israelites; fully בְּרֵח רְּטֵרְצֵּל Ex. 12, 3. 6. 47. Lev. 4. 13; בְּרֵח רְטִרְצֵל Ex. 16, 1. 2. 9. 17. 1. 35, 4; בְּרַח רְחִרָּת fthe congregation of Jehovah Num. 27, 17. 31, 16; also צמר בּנְבַּרָח שִּׁבְּרַח בּנִר בִּנְבָּרָ בַּנְרָבָּרָ 4, 15. 8,

3. 4. 5. Num. 13. 26. 14, L. al. Sept. συναγωγή.—But לַבְּרַת צֵּל Ps. 82, 1 is the assembly (council) of the angels convoked of God.

2. A domestic or private company, family, household, Job 16, 7. 15, 34

אַוּלָלַי־שָּׁתַר. parall. בְּרַת נְוּמַם:

3. Any assembly, multitude; Ps. 1, 5 the congregation of the righteous. 7, 8. Often in a bad sense troop, band, gang, of wicked men, Ps 86, 14. 22, 17. 16, 5. 11. 26, 9. 27, 3,

4. Of beasts, as בדרת אבררים the multitude (herd) of the bulls Ps. 68, 31. Of bees, a swarm, Judg. 14, 8.

II. עּוֹרָה f. (r. עוּר Tsere impure, plur. ערוֹת

1. a witness, any thing which testifies, Gen. 31, 52.

2. testimony, Gen. 21, 30.

3. a precept of God, ordinance, only plur. Deut. 6, 20; c. suff. Ps. 119, 22. 24. 59. 79. 138. 146. 168.

קרה (פְּרֵר . עְּרָרה) only in plur. פּרָרם pr. a reckoning, stated time, i. q. Arab. פָּרָה spec. the monthly courses of women, Is. 64, 5 בְּרָה פִּרָּרם בּיָרָ פִרָּרם

So Arab. ڪ conj. VIII menstruata est mulier.

and אלדלי (timely) Iddo, pr. n. m. a) A prophet and writer 2 Chr. 12, 15. 13, 22. b) The grandfather of Zechariah the prophet, Zech. 1, 1. 7. Ezra 5. 1. 6, 14. Neh. 12, 4. 16.

מדרת and ביד f. (r. ציר plur. c. suff. ניתר ; i. q. צרותרו II. 3.

2. Collect. precepts, law, spec. the decalogue. Ex. 25, 21 in the ark thou shalt put the law, the decalogue. v. 26. ראבון הערבה the ark of the law Ex. 25, 22 26, 33, 34; האבון הערבה the law Num. 9, 15, 17, 23, 18, 2

לחות הערות הערות the tables of the law Ex. 31, 18. 34, 29.—2 K. 11, 12. 2 Chr. 23, 11.

3. a revelation, and hence a song or psalm revealed, in the inscriptions Ps. 60, 1. 80, 1; comp. Ps. 60, 8–10. Others a lyric song, to be sung to the lyre, as if derived from Is i.q. Arab. 3 c lute, lyre.

שְּלֵּדְי m. (r. בֶּרָה) in pause מֶרִי, c. suff. בֵּרִיה , plur. בַּרִיִּה .

1. ornament, and collect. ornaments, see the root no. 3. Ex. 33, 4. 6. Jer. 4, 30. בֵּרִי בְּרָרִם splendid ornaments Ez. 16. 7.

2. Perh. time of life, age, comp. בַּד A.

1, and רַשַּ no. 3. Spec. youth, as Ps. 32, 9

be not as the horse and as the mule...

dle must their youth (vigour, fierceness)

be muzzled. Others: with bit and bridle, even their trappings, must they be

muzzled. Ps. 103, 5 הַּבְּרָבּוּ בַּעוֹרֹב בָּעוֹרֹב בָּעוֹרֹב בָּעוֹרַב בַּעוֹרַב בָּעוֹרַב בַּעוֹרַב בַּעוֹרַב בַּעוֹרַב בַּעוֹרַב בַּעוֹרַב בַּעוֹרַב בַּערַב בַּעוֹרַב בַּערַב בַּערַבּיב בַּערַבּיב בַּערַב בַּערַב בַּערַב בַּערַב בַ

n. m. a) 1 Chr. 4, 36. b) 9 12. c) 27, 25.

לְּנְרָהָ (whom Jehovah adorns, r. יַּנְרָהָרָה Adaiah, pr. n. m. a) The grandfather of king Josiah, 2 K. 22, 1. b) 1 Chr. 9, 12. Neh. 11, 12. c) 1 Chr. 8, 21. d) Ezra 10, 29. e) 10, 39. Neh. 11, 5; for which שְּׁנְהָה id. 2 Chr. 23, 1.

מברן adj. (r. בון) delicate, effeminate, soluptuous, Is. 47, 8.-Very difficult and perhaps corrupted is the passage in 2 Sam. 23, 8 Cheth. הוא ערינו העצנו (Keri הַּבְצֵּנִים) for which the author of Chronicles gives in 1 Chr. 11, 11 איז he lifted up his spear. Simonis renders in 2 Sam. l. c. percussio ejus hasta sua (suit) in octingentos, etc. comp. عدن Conj. II, to smite with a pointed weapon; see below in כצון. Better to render פדין vibration i. e. the brandishing of a spear, r. נדן to be soft, pliant. flexible. Perh. however the reading is here corrupted for הוא יְעַרָנוֹ הַעָּצְנוֹ he brandished it, his spear, with suff. pleonast. יְעַדְנוֹ, for the sake of paronomasia with דופאנו; comp. Ez. 10, 3. 1 Sam. 21, 14.

2. Adin, pr. n. m. Ezra 2, 15. Neh. 7, 20.

לְרֵיבָּא (slender, pliant,) Adina, pr. n of a military commander under David 1 Chr. 11, 42. R. בַּיָרָה.

לביתים (double prey, see אַריתים A. 2) Adithaim, pr. n. of a town in the tribe of Judah, Josh. 15, 36.

* 577 obsol. root, Arab. Just to be just, equitable, generous.—Hence the two following.

עְּרְלֵי (for בְּרַלְיָה justice of God) Adlai, pr. n. m. 1 Chr. 27, 29.

ביל (justice of the people, for בּילָּיִי ; according to Simonis for בּילָיִי ; according to Simonis for בּילָיִי ; according to Simonis for בּילָיִי ; according to Simonis for בּילִי ; according to Simonis for בּילִי ; according to Simonis for the campanites, and fortified by Rehoboam, Josh. 12, 15. 15, 35. 2 Chr. 11, 7. Mic. 1, 15. Neh. 11, 30. Sept. Odolláµ. In its vicinity was the cave of Adullam, בּילְיִים, 1 Sam. 22, 1. 2 Sam. 23, 13.—Gen tilen. בּילְיִים Adullamite Gen. 38, 1. 12. 20.

י אור יי in Kal not used, prob. to be soft, lax, pliant; Arab. א בי ע to be flexible, to waver, to vibrate; ש בֹע בּ softness, laxness, languor, בֹע בּ בּ a cane or reed, a long pole (pr. vibrating in the air); comp. above in יִדין no. 1. The Gr. ἀδινός, which Simonis here compares, is obviously not connected with this root.

HITHP. pr. to give oneself up to softness, i. e. to live delicately, sumptuously, voluptuously, Neh. 9, 25.

Deriv. פֶּצְרָנִים , עָּרִרן , עֶּרְנָח , עֶּרֶן . צֵּרֶן. מַרָּנִא and the pr. names צְּרָנָא , צַרְנָא .

עֶּדֶן m. (r. נֶיבֶן), plur. צֶּדֶן, c. suff. עדניק.

1. delight, pleasure, Gr. ήδοτή, only in plur. Ps. 36, 9. 2 Sam. 1, 24. Jer. 51 34. See the root in Hithp.

2. Eden, pr. n. of a pleasant region in Asia, the situation of which is described Gen. 2, 10-14; in which was placed tne garden of our first parents. Gen. 2, 8. 10. 4, 16. Is. 51, 3; hence אַרָּבְּיִבְּיִן the garden of Eden Gen. 2, 15. 3. 23. 24. Joel 2, 3. Ez. 36, 35; אַבִּיבִּייִ the trees of Eden, Ez. 31, 9. 16. 18. The place in

.he mind of the sacred writer would seem to have been in the elevated regions of Armenia, near the sources of the Euphrates and Tigris; in which vicinity also we find the earliest traces of mankind after the deluge, Gen. 8, 4.

—The various opinions respecting the site of the terrestrial paradise are reviewed by Rosenmüller, Bibl. Geogr. I. p. 172 sq. Tuch Comm. ab. d. Genesis p. 71 sq. See Thesaur. p. 995.

קקו (pleasantness) Eden, pr. n. of a region in Mesopotamia or Assyria, 2 K. 19, 12. Is. 37, 12. Ez. 27, 23. The site is uncertain.—Different is בֵּרָה no. 12. dd.

עָרֶבֶּר, לֻּגְרֶּלָ, contr. for צַר־תַּצָּר till now, yet, Ecc. 4, 2. 3.

לְּדָרָי Chald. m. (ד. לְּדָרָי, plur, לְּדָרָי, time, Dan. 2, 8 sq. 3, 5. 15. 7, 12. Syr. ג'. Arab. בּ id.—Spec. in prophetic language for a year, Dan. 4, 13. 20. 22. 29. 7, 25 יַנְירִ וְּמַלֵּג עָּדָן הַמַּלֵּג עָדָן הַמַּלֵּג עָדָן הַמַּלֵּג עָדָן הַמַלֵּג עָדָן הַמַּלֵּג עָדָן הַמַּלָּג עָדָן הַמַּלָּג עָדָן הַמַלָּג עָדָן הַמָּלַג עָדָן הַמַּלָּג עָדָן הַמָּלַג עָדָן הַמַּלַג עָדָן הַמַּלָּג עָדָן הַמַּלָּג עָדָן הַמָּלַג עָדָן הַיִּבְּיִרן הַמָּלַג עָדָן הַיִּבְּיִר הַמָּלַג עָדָן הַיִּבְּיִרן הַמָּלֵג עָדָּן הַיִּבְּיִרן הַמָּלַג עָדָּן הַיִּבְּיִר הָּמָלָג עָדָּין הַיִּבְּיִר הַמָּלַג עָדְּיִין הַמָּלַג עָדָּין הַיִּבְּיִב הַיִּין הַיִּבְּיִרוּן הַמָּלַג עָדָּין הַיִּבְּיִרוּן הַמָּלֵג עָדָּין הַיִּבְּיִרוּן הַמָּלֵג עָדָּין הַיִּבְּיִר הָּמָּלְג עָדְיִין הַּתָּלְיִין הַיִּבְּיִרְין הַתָּלְּיִין הַבְּיִין הַיִּבְּיִר הָּתָּלְיִין הַּמָּלְג עָדְיִין הַּמָּלָג עָדְיִין הַּמָּלָג עָדְיִין הַמָּבְּיִין הַּמָּבְייִין הַיִּבְּיִרְין הַיְּבְּיִין הַיִּבְּיִין הַּמָּב בּיִין הַּבְּיִין הַּמְּלָּג עָדְייִין הַּבְּיִין הַּבְּיִין הַּבְּיִייִין הַּבְּיִיין הַיִּבְּיִין הַּבְּיִייִין הַיִּבְּיִייִין הַיּבְּייִייִין הַיִּבְּיִייִין הַיִּבְּיִייִין הַיִּבְּיִייִין הַיּבְּייִייִין הַיִּבְּיִייִין הַיְּבְּיִייִין הַּבְּייִייִין הַיּבְּיִייִין הַיִּבְּיִייִין הַּבְּיִייִייִין הַיְּבְּיִייִין הַיְיִייִין הַיִּבְּיִייִין הַיִּבְּיִייִייִייִין הַיִּבְּיִייִין הַיּבְייִין הַיְיִייִין הַיִּבְּייִייִין הַיְיִייִין הַּבְּיִייִייִין הַיְיִייִין הַיְיִייִין הַיְּבְייִין הַיְיִייִין הַיְיִייִין הַּבְּייִין הַיְּבְּיִייִין הַיְּבְּיִייִין הַיְּבְייִין הַיְּבְּייִין הַיְיִייִין הַּיּיִייִין הַּיּיִייִין הַיִּיּיִיין הַיִּיּיִיין הַיִּיִייּייִין הַיִּיּיִיין הַיִּיּיִייִין הַיִּייִייּיִייּייִין הַיּיִייִייִייּין הַיּיִייִייִייּיִייְייִייְיִייִיּיִייּייִייְייִייְייִייְיּיּיְיִייִיּיִייְיִייְייִייְיִייִיּיְייִייי

לְּדְיָאָ (pleasure) Adna, pr. n. m. Ezra 10, 30. R. פָּוַדְ

לְּדְּלָהְ (id.) Adnah, pr. n. m. a) 1 Chr. 12, 20. b) 2 Chr. 17, 14.

לְּדְלָהְה f. (r. פֶּדֵן Hithp.) pleasure, Gen. 18, 12.

צֶּרֶנְ see צֶּרֶנָּה.

קיקיקי (Syr. festival) Adadah, pr. n. of a town in the southern part of the tribe of Judah, Josh. 15, 22. See in r. ביַּדָּי.

* \backslash \backslash \backslash to be abundant, redundant, pr. of garments or curtains hanging in full folds, Ex. 26, 12. 13. Then to be more than enough, to remain over as surplus, of food Ex 16. 23; of money Lev. 25, 27; of men, c. \backslash \backslash Num. 3, 46, c. \backslash 48. 49.

HIPH. to gather more than enough, to have an overplus, Ex. 16, 18.—Arab. superfluum, nimium dedit; Conj. IV laxavit velum.

1. to set in order, to arrange, o array, e. g. an army for march or bat-

tle, c acc. 1 Chr. 12,38; acc. impl. v.33 Perh. kindr. with 50.

2. to put in order a vineyard, i. e. to dress, to dig, to hoe, so that by heaping up earth around the vines, the hills and furrows form rows; so in Talmud. See Niph. no. 1, and הַבָּיבָּי.

3. to muster, and so to miss, to find lacking, as in TPD; see Niph. no. 2.

NIPH. 1. Pass. of Kal no. 2, to b dressed, digged, as a vineyard, Is. 5, 6, 7, 25.

2. Pass. of Kal no. 3, to be missed, to be wanting, lacking, of pers. 1 Sam. 30, 19. 2 Sam. 17, 22; of things Is. 34, 16. 40, 26. 59, 15. Zeph. 3, 5. Arab. to remain behind, as a sheep from the flock, pr. to be lacking.

Piel to let lack, to let be wanting, 1 K. 4, 27 [5, 4].

Deriv. מַלְבֶּר, pr. n. מַלְבָּר, צֶּדֶר.

עֶּדֶר m. (r. עָבִר) c. suff. אָדְרוֹ, plur. בֶּדְרִים, constr. צָּדְרִים.

2. Eder, pr. n. a) A city in the south of Judah, Josh. 15, 21. b) A man 1 Chr. 23, 23. 24, 30. Comp. פְּנְהֶל מֵּרֶר no. 4. a.

לֶּדֶר (flock) *Eder*, pr. n. m. in pause ז פֶּדֶר 1 Chr. 8, 15.

לְרֵרְיֹאֵל (flock of God) Adriel, pr.n. of a son-in-law of king Saul, 1 Sam. 18, 19. 2 Sam. 21. 8.

* שלש obsol. root, Arab. בלש to fodder a flock or cattle. Hence perhaps

לְּרָשׁׁרִּם, only plur. צְּרָשׁׁרִם, lentiles, a kind of pulse resembling small beans, used chiefly by the poor, Gen. 25, 24. 2 Sam 17, 28. 23, 11. Ez. 4, 9. See Celsii Hie

rob. II. p. 104 sq. Still called in Arabic

عَكُسُّ 'Adas, and much used by the common people; see Bibl. Res. in Palest. I. p. 246.

עַרָּת see in צַּרָת.

ערָא 2 K. 17, 24, see in אָלָּאַ 2.

* In Kal not used, i. q. has no. 3, to wrap around, to cover with darkness.

Hiph. to cover with darkness, metaph. to degrade, to treat with contumely. Lam. 2, 1 how hath Jehovah in his wrath covered with darkness the daughter of Zion! Sept. ἐγνόφωσεν, Vulg. caligine texit.—Syr. Aph. to obscure; but Pa. Δως metaph. to contemn, to treat with contumely, Arab. Δως mid. Ye, to dishonour, to disgrace.

Deriv. ي II.

לובד (serving sc. God, r. פֿרָבָּד (no. 3) Obed, pr. n. m. a) The son of Boaz and Ruth, Ruth 4, 17. 21. b) 1 Chr. 11, 47. c) ib. 2, 37. d) ib. 26, 7. e) 2 Chr. 23, 1.

לבּלֶב Obal, pr. n. of a tribe and region in that part of Arabia peopled by the descendants of Joktan, Gen. 10, 28; for which in the Sam. Cod. and 1 Chr. 1, 22, is read בַּלְב Ebal. Its position is very uncertain. Bochart, Phaleg. 2, 23, understands the Avalitæ or Abalitæ on the Ethiopian coast, outside of the straits of Bab-el-mandeb; but the descendants of Joktan must be sought, it would seem, in Arabia itself. Still less can it be referred to the Γοβολίτις of Josephus in Idumea, which is בַּבָּג.

1. pr. to move in a circle, like the kindr. roots אָדָּג, פּגָּד. Arab. בּוֹב, Mrab. בּוֹב, Mrab. בּוֹב, הוֹנג (צְּבָּה, Arab. מַבָּר, בּוֹל (צְּבָּה) אָדָר, a round cake, bread-cake, like בָּרָר from בַּרָר.

2. Denom. from אָרָבָּד, to bake cakes, i. e. bread-cakes, fut. c. suff. אָרֶבָּנָּהְ Ez. 4, 12.

לול (perh. contr. for לְּכָּק , לַּלֶּה , i. e. long-necked?) Og, pr. n. of a king of Bashan famous for his gigantic stature, Num. 21. 33. 32, 33. Deut. 3, 1. al.

לֶּגֶב m. (r. פֶּגַב) Gen. 4, 21. Job 21, 12. 30, 31, also עָנָב Ps. 150, 4 (where

several Mss. and editions lave (אָנָה pipe, reed, syrinx, as the Hebrew intpp. correctly give it. Targ. אָבָּרָא pipe, tibia, Jerome organon, i. e. double or compound pipe, an instrument consisting of several pipes. In Dan. 3, 5. 10. 15, the Hebrew translator uses it for סּרְּמִבֹּיִרָּה q. v.

* 779 1. pr. to turn back, to return, hence to go over again, to repeat, comp.

באש"ט. Arab. كَافَ to return, to repeat to get accustomed; IV to repeat, to restore. Comp. also r. ארד no. 1.

2. to continue, to endure, from the idea of constant repetition; comp. קבוף no. 3. a, b. Hence ביר again, continually.

3. Spec. to say again and again; hence to affirm and spec. to testify, to exhort; in Kal once Lam. 2, 13 Cheth See Hiph. Comp. Arab. IV, in no. 1.

Piel פור to surround, Ps. 119, 61; comp. Ps. 18, 5. 6. Eth. UPR to go around, IV LOR to cause to go around, i. e. to surround.

HIPH. הַּצִירָה, fut. 1 pers. אַנִירָה.

1. Spoken of a witness: a) i. q. Kal no. 3, to testify, to bear witness, absol. Am. 3, 13. Mal. 2, 14. With acc. against any one 1 K. 21, 10. 13; but also in favour of or for any one, i. e. to laud him, Job 29, 11; comp. μαρτυρών Luke 4, 22. b) Causat. to cause to testify, i. e. to take witnesses, to take any one as witness, Is. 8, 2. Jer. 32. 10. 25. 44. Hence to call as witness, to invoke, c. 2 against any one Deut. 4, 26. 30, 19. 31, 28.

2. to obtest, i. e. a) to protest, to affirm solemnly, calling God to witness, with of pera. Gen. 43. 3 הער הער בנו האיש לאמר the man solemnly protested unto us. Deut. 8, 19. 32, 46. 1 K. 2, 42. Zech. 3, b) to exhort solemnly, to admonish, espec. Jehovah a people, c. acc. pers. Lam. 2, 13; 3 Ps. 50. 7. 81, 9. 2 K. 17. 13; אָשַ Jer. 6. 10. Also to chide, to upbraid, comp. רַסֵּר, Neh. 13, 15. 21. to enjoin solemnly upon any one, e. g. a precept, law, and hence of the divine legislation, comp. צַרָה no. 3, and צֵרָה. With acc. of thing and 2 of pers. 2 K. אָת עַרְוֹתָיו אָשֵׁר הַעִּיד בָּם 17. 15 his precepts which he had enjoined upon them given them. Neh. 9, 34. 1 Sam. 8. 9.

HOPE. TO be testified, declared, made known, c. D Ex. 21, 29.

Pilel לבר (improperly referred by some to the root עבר) to set up again, to restore, to relieve, Ps. 146, 9. 147, 6.

HITHFOL. to right oneself again, to restore oneself, plur. 1 pers. Ps. 20, 9. Sept. ανοφθώθημεν.

Deriv. מְּנִיּדָה, מֵּרָה, מֵּרָה, pr. n. עְּרָה, also

עוד, rarely עוד, (according to the Masora twelve times, e. g. Gen. 8, 22. Jer. 13, 27. etc. כ. suff. עוד and עוד (see in no. 4), pr. repetition, continuance, duration, from r שור no. 2; but always as Adv. Not found in the kindred languages, except the Chald. See below.

1. again, yet again; comp. Aram. בהם, again, also from the idea of returning, repeating, Gen. 4, 25. 24. 20. 37, 9. Hos. 1. 6. al. sepiss. O'en after a verb denoting repetition, as יָסָר עור 3, 1; יַסָר עור 3, 1 יָסָר עור 18, 29. With a negat. אין מון אין אין זור 15. Is. 54, 9; and so לא יָסַר עור 5, 15. 54, עור פור 18, 20. לא יָסַר עור 5, 15. 54, פור 19. אין סוף עור 19. 56. 8, 21.

2. repeatedly, i. e. continuedly, continually, without interruption; Gen. 46, 29 יַבְּקְהְ עֵּל צַוּאַרֶיו עוֹד and wept upon his neck continuedly, uninterruptedly. Ruth 1, 14. Ps. 84. 5 happy they who dwell in thy house, יְדֵּיִלְלוּקְ continually do they praise thee.—Hence

3. yet, yet more, further, longer, pr. of continued time and action. Gen. 8, 10 and he waited פוד שָבְבֶּח יָמִים yet seven days longer. 29, 27. 30. 7, 4 לַבְּמִים עוֹד שבעה for in yet seven days. Is. 5, 4. Ecc. 3. 16. With a negat. no more, no longer, Gen. 17, 5. 32, 29. Is. 2, 4. 30, 20. Job 24, 20. al. Also yet the more, of an action continued and increasing; Gen. 37, 5 יוֹם עוֹד שׁנֹא אחוֹ and they hated him yet the more. Prov. 9, 9.—So too i. q. more than this, besides, where to persons or things already mentioned something further is added; Gen. 43, 6 חַלוֹר whether ye had yet a brother, i. e. besides. Gen. 19, 12. Is. 1, 5.

4. Most freq. of a time or action continued either up to the present moment, or to the occurrence of another act, yet, as yet, still. Gen. 45, 3 תְּבֵּוֹדְ אָבִר תַּדְ doth my father yet live? 31, 14. Is. 5, 25 his

hand is stretched out still. Ps. 78, St while their meat was yet in their mouths. Is. 65, 24. Dan. 9, 20. 21 lo, it is yet high day. So עוד מעם ו yet a little while ana this or that will be done, Is. 10, 25. 29, 17. Ex. 17, 4. Ps. 37, 10.—Where the subject is a personal pronoun, this is appended to לוֹד as a suffix (comp. also מיך, רָשׁ), thus: עוֹדָנִי as yet I, Josh. 14, 11. 1 Sam. 20, 14; יודר see in no. 5. a; עלידף yet thou Gen. 46, 30, f. בידה 1 K. 1 14; עוֹרָנָה Gen. 18, 22; עוֹרָנָה 1 K. l, 22; עור הם Ex. 4, 18, once עורם Is. 65 24. etc. Like בור and אֵרן, so מוד also includes the idea of the substantive verb and is then construed with a participle; e. g. Gen. 18, 22 עורנה לפני לפני לי he stood yet before Jehovah; or with a verbal adj. as עוֹרָנוּ הַי he is yet alive Gen. 43, 28. Sometimes עוד c. suff. is subjoined to a substantive, as Num. 11, 33 while the flesh הַבְשֵׂר פוֹרֵנוּ בֵּרן שׁזֵיחֵם was yet between their teeth. 1 Sam. 13,7. 2 Chr. 34, 3; here the suffix (as elsewhere קרא, הוא has the force of the subst. verb.-Once c. suff. plur. Lam. 4, מודרנו חבלינח עינינו as yet our eyes languish, pr. by anacoluthon as yet we languish, our eyes languish. But the true reading is preserved in Chethibl. עוֹדֵינָה, apparently a poetic form for עודיהן (as רמוֹ ביתוֹם poet. for ביתוֹם), i. e. as yet they languish, even our eyes, the suf fix being redundant, as above, but with a finite verb instead of a participle.

a) בצור pr. 'in 5. With Prefixes: the being yet,' i. e. a) while, while yet, opp. בְּטֵרֶם. 2 Sam. 12, 22 בְּטֵרֶם. while the child was yet alive. Job 29, 5. Prov. 31, 15. Jer. 15, 9 בְּנוֹר רוֹמָם while With noun suff. Ps. 146, 2 yet day. בעודר while I yet exist; but with verbal suff. Gen. 25, 6 בצורני חי while he yet lived. Deut. 31, 27. Here in בצודר the is construed as a noun, pr. in my continuance, existence, being; but in בּעוֹדֵנוּ the עוד is an adverb, and there is an ellipsis. pr. in the time while he yet lived, being the nominative. B) in yet, within yet this or that space of time, Gen. 40, 13 בעיד שלשה רמים wilhin yel three days. Is. 7.8. 21, 16. Jer. 28, 3. 11 Comp. 3 A. 5.

b) בעור from as yet, ex quo, i. e. ever since. Gen. 48, 15 מעודר ever since !

Ti Chald. yet, i. q. Heb. no. 4, Dan. 4, 28.

פינידי (for קשׁינידי setting up again, erecting, r. אור (שור Dded, pr. n. a) The father of the prophet Azariah, 2 Chr. 15, 1. 8. b) Another prophet, 2 Chr. 28, 9.

ל דוד 1. i. q. Arab. عوى, to bend, to curve; also to make crooked, to distort, kindr. with און See Niph. Pi. Hiph.

2. to act perversely, to sin, (comp. קּבָל II. 3,) Dan. 9, 5; with פַל of pers. Esth. 1, 16—Arab. غوى erravit, seductus est.

Niph. 1. to be distorted, to writhe, with pains and spasms, like a woman in travail. Is. 21, 3 בַּבְירֵה מְשָׁלֵינֵ I writhe so that I cannot hear. Also to be bent, bowed down, depressed, with calamities, Ps. 38, 7.

2. to be perverse; part. מְצְנָה perverse. Prov. 12, 8 בְּוֹה לֵב perverse of heart. 1 Sam. 20, 30 בְּנֵרְה לַבְּרָבְּוֹח תַבְּרָבְּוֹח the son of perverse rebelliousness, i. e. of a perverse and obstinate mother; comp. Job 30, 8.

Piel אָדָּי to subvert, to overturn, to turn upside down, i. e. to destroy; Is. 24, 1 פֿנָּין and turneth the face of it (the earth) upside down. Lam. 3, 9 בְּּוֹדְבוֹיִהְי he turneth up (breaks up) my ways. Comp. בְּּוֹדְבוֹיִהְיּ.

Hiph. הְּבְּיִה to make crooked, to pervert, e.g. to pervert or wrest right, Job 33, 27; to pervert one's way or conduct, i.e. to act perversely, Jer. 3, 21. Also with הְבָּהְיִ impl. to act perversely 2 Sam. 7, 14. 24, 17. 1 K. 8, 47. Ps. 106, 6. Jer. 9, 4; c. acc. 2 Sam. 19, 20.

ה f. an overturning, overthrow, Ez. 21, 32. R. אָרָה Pi.

צְּבֶּה 2 K. 18, 34. 19, 13. Is. 37, 13, also עַּבָּה 2 K. 17, 24, (i. q. מְּבָּה overturning, ruin, unless perhaps it is to be so read,) Frah or Avah, pr. n. of a city under the Assyrian dominion, whence colonists were brought to Samaria. Some compare here a Phenician city Avatha,

see Relandi Palæstina p. 232, 233; but it must rather be sought m Mesopotamia.—Gentile n. plur. מָּיִר Avites 2 K. 17. 31, see below under אַנָּר.

קין iniquity, see אין.

אל strength, see זשׁ.

* דוֹ or דוֹ to flee for refuge to any pers. or place; Arab. de mid. Waw id. c. י; II, to cause to flee for refuge, عَوْدُ , عَوْدُ , refuge. Either kindr. with verbs of hasting. שוח, שואי refuge, asylum, comp. Is. 30, 2.

HIPH. causat. pr. 'to cause to flee for refuge;' hence to save by flight, to place in safety, spoken of one fleeing with his effects, property, etc. Ex. 9, 19 קיפון. Acc. impl. id. Is. 10, 31. Jer. 4, 6. 6, 1.

* בּבְּלָ perh. i. q. Arab. בּבּ mid. Waw to sink in any thing, as the foot in the sand; II, to sink, to dig a well; IV, to plunge, to immerse; hence usually בּבְּי stylus. But the notion of digging, graving, is not certain in this root; and it is better to refer בּבְי to the idea of hardness, stiffness, (as Germ. Stift from steif,) which belongs to the kindred syllable פָבְי, see in בְבִי, בְבִי, בִבְּי, ווֹבְי, see in בְבִי, בִבְּי, ווֹבְי, ווֹבְי, see in בּבִּי, ווֹבְי, ווֹבְי, ווֹבְי, ווֹבְי, ווֹבְי, יבִּי, ווֹבְי, יבִי, ווֹבְי, יבִי, ווֹבְי, יבִי, ווֹבְי, יבִי, ווֹבְי, יבִי, ווֹבְי, i. q. יבִי, or ווֹבְי, i. q. ווֹבְי, as is more probable.

ערר, plur. עורם, Avite, Avim, i. e.

Gentile n. from the name עַנְּא , עַנְּא , עַנְּא , עַנְּא , עַנְּא .
 K. 17, 31; see in עַנְּה .

2. Names of the aborigines of the country of the Philistines, Deut. 2, 23. Josh. 13, 3.

3. הְּעֵּים (the ruins, or Avites'-town) a town of Benjamin, Josh. 18, 23.

אַרְרָאָ or אַרְרָאָ Chald. f. perverseness. sin. often in the Targums; but in O. T. only plur. פַּנִּין, or in some copies (al ways in the Targums) שָּׁרָרָ, Dan. 4, 24. R. פַּנִּין.

I. לְּרִיל m. adj. (עֶרֵל) wicked, ungodly
Job 16, 11.

II. אַרִיל m. (r. לפול) a child, pr. o suckling, i. q. עול , Job 21, 11, parall ; רְלָדִים; perh. 19, 18.

ליים (ruins, r. פָּיָה) Avith, pr. n. of a town in the territory of the Edomites, Gen. 36, 35; also 1 Chr. 1, 46 where Cheth. ריש.

* לְבַלְּ in Kal not used, to turn away, to distort, comp. לְבָלְ ; hence to be wrong, perverse, wicked. Arab. בול. Waw quiesc. to turn aside sc. from right, to be unjust.

PIEL fut. 525, to do wrong, to act wickedly, Ps. 71,4 Is. 26, 10.—Syr. Aph.

Deriv. בְּלָנָת , בְּלֶלָת (בְּלָנָת , בְּלֶל, בְּלָנָת), and בַּוְל

שָּלֶל m. (r. לְּיֵל) a wrong-doer, one wicked, Job 18, 21. 27, 7. 29, 17. al. Syr. בُكُوُّا .

לְּלֵלְ to give milk, to suckle, of animals, only part. fem. מְלֵּהְתְּ מְּלֵּהְתְּ milch-kine 1 Sam. 6, 7. 10. Gen. 33, 13. Also without subst. part. מַלֵּהְ the milk-giving, milch, poet. for the ewes, Ps. 78, 71. Is. 40, 11.—Kindr. by transp. is מַלֹּהְ where see note. Arab. الله mid. Ye, gravida fuit et lactavit.

Deriv. צורל II, and

m. a child, pr. a sucking-child, suckiing, Is. 49, 15. 65, 20.—Arab. عايل toy, Syr. الأحدُّر Chald. جُدِّل , تعالى id.

וללה. f. (r. עולקה פולקה. עולקה. f. (r. עולקה) once contr. עולקה. f. (r. עולקה) ps. 125, 3. Hos. 10, 3. contr. עולקה job 5, 16; once transp. עולקה Hos. 19. 9; plur. עולקה ps. 58, 3. 64, 7; i. q. עולקה, wrong, wickedness, iniquity, Job 6. 29. 30. 11, 14. Prov. 22, 8. Is. 59, 3. al. עולקה job 6. 29. 3. 5. 13; עולקה job 13, 7. 24, 7. עולקה j

the wicked Job 5, 16. 24, 20. Ps. 107, 43 Sept. àdinia, àvoula.

לילָה evil, see in נְּלְלָּה; also .t burnt offering, see גלָה.

מוֹלֵל m. (see note) plur. בוֹלָלִים and as from a form פוללים; constr. עילליה Lam. 2. 20; with light suff. עילליה Ps. 137, 9, פולליה Lam. 1, 5; with grave suff. פולליהם; a boy, child, infant, e.g. of tender age Is. 13, 16. Hos. 14, 1. 2 K. 8, 12. Nah. 3, 10. Ps. 137, 9; carried in the arms, Lam. 2, 20; playing in the streets Jer. 6, 11. 9, 20; asking for bread Lam. 4, 4; carried away captive Lam. 1, 5; once of the unborn fætus Job 3. 16. Sometimes coupled with suckling Ps. 8, 3. Joel 2, 16. Jer. 47, 7. Lam. 2, 11; from which however it is expressly distinguished 1 Sam. 22, 19. 15, 3 ביולל ועד רונק. The same is משלל Is. 3, 12. Plur. c. suff. their children Ps. 17. 14.

Note. The form comes from Poel or Polel 525; prob. from r. 525 to vex, and so referring to the petulance of children; or it may come from r. 525 to suckle, though the sense would here be passive, while the form is active. See in 525 I. 2, and Po. no. 3. Thesaur. p. 1033, 1034.

מללות and לכלות f. plur. (r. לכלות constr. קללות gleanings, Mic. 7, 1. Is. 24, 13. Jer. 49, 9. Obad. 5. Twice coupled with a preceding masc. sing. Judg. 8, 2. Is. 17, 6; see Heb. Gram. § 144.

עלֶם m. rarely עֹלֶם Gen. 3, 22. 6, 3. al. plur. עֹלֵם א. R. עַלָּם I.

A) Pr. 'hidden,' spec. hidden time, i. e. obscure and long. of which the beginning or end is uncertain or indefinite, duration, everlasting, eternity, spoken:

באל לולב an ancient landmark, set up by the forefathers. Prov. 22, 28. 23, מחחר עולם , 10 ancient gates, Ps. 24, 7. the dead of old, those long dead, Ps. 143, 3. Lam. 3, 6; בילם the people of old time, long dead, Ez. 26, 20. -Since to men of ancient times were attributed sincere piety and uncorrupted morals, hence הַרֶה עוֹלֶם Ps. 139, 24, אֹרֶת Ps. 139, 24, לולם Job 22, 15, פולם Jer. 6, 16, שברלר עולם Jer. 18, 15, are all put for the true piety of the fathers of old; comp. the righteousness of old, former righteousness, Dan. 9, 24.-That not always the remotest antiquity is implied, is manifest from the phrase ותרבות עולם Is. 58, 12. 61, 4, spoken in [prophetic] allusion to the ruins of Jerusalem at the close of the Babylonian exile. Jer. 25, 9 and 49, 13 do not belong here, '9 there referring to time future.

2. Often also of future time, ever, for ever, evermore, in such a way that the terminus ad quem is to be determined from the nature of the subject. Thus where human things are spoken of:

a) Spec. in the affairs of single persons, בּוֹלֵם is sometimes put for the whole period of life, all the days of one's life, as עבר עולם a servant for ever. i. e. not to be set free in all his life, Deut. 15. 17. Ex. 21, 6. 1 Sam. 27, 12; poet. of an animal Job 40, 28 [41, 4]. פרי־צוֹלָם for ever i. e. so long as he lives, 1 Sam. 1, 22. 20, 15. 2 Sam. 3, 28. בילנר עולם ever secure. ever prosperous, so long as they live, Ps. 73, 12. 30, 13 Jehovah, my God, for ever will I praise thee, לפולם אודה i. c. while I live. 5, 12. 31, 2. 37, 27. 28. 49, 9. 52, 11. 71, 1. 86, 12. Sometimes put for very long life; Ps. 21, 5 he (the king) asked life of thee, thou gavest him אֹרֶהְ וָמִים עוֹלָם וָעָר length of days for ever and ercr, i. e. a long. long life.—A still narrower application of שֹלָם is im-שמחת עוֹלָם עַל־ראֹשֵׁם 10 plied in Is. 35, 10 perpetual joy shall be upon their heads, 1. e. a joy ever conspicuous in their countenances, they shall be ever cheerful and rejoicing (comp. Ps. 125, 2). Is. 51, 11. 61, 7. In Is. 32, 14 the limit of this long time is specified: hill and watch-tower evermore פר־עוֹלָם evermore

.. בר־ינכרה until the Spirit shall be poured out, etc.

b) As pertaining to a whole race, dynasty. or people, and including the whole time of their existence until their de struction. 1 Sam. 2, 30 thy family shall serve me שַּׁרִיבּילָם for ever, i. e. so long as it endures. 13, 13. 2 Sam. 7, 16. 1 Chr. 17, 12. 22, 10. Ps. 18, 51 he will show mercy to David and to his seed שַּׁבְּיבִּילָם, So the covenant of God with the Israelites is called בַּרִית עוֹלָם Gen. 17, 7. Lev. 24, 8; the laws given to them are שַּׁבְּיבָּי עִּיבְּים עִּיבְּים, בַּבִּים, בַּבִּים, בַּבִּים, בַּבִּים, בַּבִּים, בַּבִּים, בַּבִּים, בַּבִּים, בַבִּים, בַּבִּים, בַּבִּים, בַּבִּים, בּבִים, בּבִּים, בּבִים, בּבִּים, בּבִים, בּבִּים, בּבִים, בּבִּים, בּבִּים, בּבִים, בּבִים, בּבִּים, בּבִים, בּבִּים, בּבִים, בּבִּים, בּבִּים, בּבִים, בּבִים, בּבִּים, בּבִים, בּבים, בּבִים, בּבִּים, בּבִים, בּבִים, בּבִים, בּבִּים, בּבִּים, בּבִּים, בּבִּים, בּבִים, בּבִּים, בּבִּים, בּבִים, בּבִּים, בּבִּים, בּבִּים, בּבִּים, בּבִּים, בּבִּים, בּבִּים, בּבִּים, בּבִּים, בּבּים, בּבּים, בּבִּים, בּבּים, בּבים, בּבּים, בּב

c) Nearer to the metaphysical notion of eternity, or at least to an eternity without end, approach those examples in which בוֹלָם is attributed to the earth and to the universe. Ecc. 1, 4 but the earth standeth or abideth לעילם for ever. Ps. 104, 5 it (the earth) shall not be moved for ever. 78, 69. 'S risas everlasting hills, created of old, and to endure for ever, Gen. 49, 26. Deut. 33, 15; במות ע everlasting heights Ez. 36, 2. So too of human things which refer to a period after death, e. g. שנה שנה everlasting sleep, for death Jer. 51, 39. 57; ברת עולמו his everlasting house. long home, i. e the grave Ecc. 12, 5; פולם everlasing life after the resurrection Dan. 12, 2.

d) The true and full idea of elernity is expressed by שׁלְּשׁי in those passages where it is spoken of the nature and existence of God, who is called שׁלְּשׁׁלִּשׁ in the elernal God, everlasting God, Gen. 21, 33. Is. 40, 28; שְׁיִ הְּשִׁילְּם the ever living Dan. 12, 7. (Comp. חַרָּה לְּעִילִם to live for ever, to be immortal like God, Gen. 3, 22. Job 7, 16.) To him are attributed שִׁיִּילִים בְּיִּבְּים בִּיִּבְּים בִּיבְּים בַּיבְּים בִּיבְּים בִּיבְּים בִּיבִּים בּיבִּים בּיבּים בּיבִּים בּיבּים בּיבּים

e) Of a peculiar kind are those passages, where the Hebrews by hyperbole ascribe eternity in the metaphysical sense to human things, chiefly in the expression of good wishes. Here belongs the customary form of salutation towards kings: קְּבֶּילֶבְּי לְּבֶּילֶבְּי let my lord the king live for ever, 1 K. 1, 31. Neh. 2, 3. Comp. Dan. 2, 4. 3, 9. Judith 12

Ælian. V. H. 1. 32. So in poetical invocations of good upon kings and royal lines, e. g. Ps. 61, 8 for ever may he sit upon his throne before God; comp. v. 7 let his years be במו דר ודר as many generations. 45, 7 thy throne of God [pr. O God] לעילם וער is for ever and ever ; see in אַלְחִים note, p. 55. Ps. 89, 37 his (David's) seed shall endure for ever. How much this last expression implies is apparent from the words which immediately follow it: his throne (shall stand) as the sun before me, 38 like the moon shall it be established for ever; and from Ps. 72, 5 they shall fear thee, (O king,) so long as the sun and moon endure, throughout all generations; ib. v. 17 his for ever, so long לעולם name shall endure as the sun shall his name flourish. That is, by this figure of hyperbole there is invoked for the king and his royal posterity, a dominion not less enduring than the universe itself.—Also Ps. 48, 9 God will establish it (Jerusalem) for ever. Jer. 7, 7 the land which I gave to your fathers לִבֶּן עוֹלָם וְעֵר עוֹלָם. 25, 5.

PLUR. שלמים, q. d. ages, everlasting ages, like Gr. alwes, i. e. a) ages of antiquity, ancient ages, Is. 51, 9. Dan. 9, 24. Ecc. 1, 10. b) future ages, the remotest future, Ps. 61, 5. 77, 6. 145, 13. Is. 26, 4. 45, 17.

B) the world, mundus. from the Chald. and Rabb. usage (Buxtorf col. 1620), like Gr. alwr; hence love of worldly things, worldly-mindedness, i. q. more fully ayantov xoomov 1 John 2, 15, alwr tov xoomov toviou Eph. 2, 2, and Arab. the world, worldly things and the love of them, as destructive to the knowledge of divine things. So Ecc. 3, 11 God hath made every thing beautiful in its time, בלים בלא באבם בלא בלא באבם בלא באב

(God) hath set the love of worldly things

in their heart, so that man understandeth

not the works of God ; i. e. בַּאַ for קָּם בָּר,

see 5 no. 4. For the sense comp. Ecc.

8, 17.—Another form is בילום.

* און obsol. root, to rest, to dwell; kindr. און Arab. הוו to live quietly, romfortably;

Hence מְשׁנִים, מְשׁנָה, מְשׁנָה, pr. n. מְשׁנִים

לבן for ערן see the root ערן.

עוֹן m. (r. עוֹה twice לַלוֹן 2 K. 7, 9. Ps. 51, 7; constr. צוון, צוון 1 Chr. 21, 8; plur. absol. and constr. בונות, c. suff. אַנְינִידָּי, קּוֹנְתָר oflener צַוֹנְתָר, קּוֹנְתָר, etc. pr. wrong, perverseness; hence concr. wrong action, iniquity, sin, crime, Gen. 4, 13. 44, 16. Ex. 20, 5. 28, 38. al. seep. Hos. 10, 10 see in פֵּרָן no. 1, note. Sept. άμαρτία, άμάρτημα, άδικία. Often coupled with synon. הַּטָּאה Ex. 34, 9. Deut. 19, 15. Jer. 16, 10. al. With genit. of him who commits the sin, as עוֹך אבות Ex. 20, 5. 34, 7; or of the place where one צ' מְקַהָּט , Josh. 22, 17 ע' פּעור א Num. 18, 1; or also of the punishment to be inflicted for the sin, as צוֹנוֹת חַרַב iniquities for the sword, to be punished by it Job 19, 29, and צון בין iniquity of the end, which brings destruction, Ez. 21. 30; comp. פוֹן פּלִילִים a crime for the judges, to be punished by them, Job 31, To express the pardon or expiation of sins the verbs used are חַצָּבִיר, כָּלָהו, המר, תְּמֵר no. 2. h; for its punishment, קבּד; for the suffering of its punishment, no. 4. d.—By synecd. a) wrong iniquity, guilt, contracted by sinning, as the iniquity of the Amoriles בוֹן חַאֲבֹרִי Gen. 15, 16; חָטָאחִר the iniquity of my sin Ps. 32, 5. So בין נו there is iniquity in any one, he is guilty, 1 Sam 20, 8. 25, 24. 2 Sam. 14, 32; with צַל 2 Sam. 14, 9; \$ Job 33, 9; also 1 Sam. 28, 10. 2 K. 7, 9. b) unrighteous gain, Hos. 12, 9 [8] in all my gains they shall find no אשר חשא ערן wrong that is sin. c) the punishment of sin Is. 5, 18; hence calamity, misery, Ps. 31, 11.

ליקה f. (ד. א"ל a living together, cohabitation in the conjugal sense. Ex. 21, 10. Talmud. id.—For שניות Hos. 10, 10 Keri, see in שין no. 1, note.

ק'צים m. plur. perversities, i. e. perverseness, Is. 19. 14; for פִּיבֵירִם, from the root אָיָב. Vulg. vertigo. not unaptly.

י לול לול. אָלי, with Vav conv. אָלין:

1. to cover, spec. with the wings. feathers, i. q. קַבָּק; from which perhaps this root has been formed by softening the letters, comp. בְּבַּקּ, בְּבָּץ, בַּבָּאָ

אָרְאָ, and many others; see the roots בּוֹלְהְיִה פְּנִבּתְּרִם עְּמוֹרֵת 1.31, 5 הוּהְיָּ, הּוּבְּיִם מְּנֹּרִת בְּעֹרִים עְּמוֹרֵת 3.5 birds cover (their young with their wings) אַלְּהְיָבֶּלְּתְ זְיִרְ צִי צֵּלְ רְרִנְּיָבֶּלְת so will Jehovah of hosts protect Jerusalem.—Hence מִוֹרָם, pr. i. q. הְשָׁ wing, then colcect. birds, fowl; and hence again the verb as denominative:

2. to fly, pr. of birds Job 5, 7. Prov. 23, 5. 26, 9. Deut. 4, 17; also of locusts Nah. 3, 16. So of the Seraphim Is. 6, 6; of God as sitting upon his throne and borne by Cherubim Ps. 18, 11; of a flying roll Zech. 5, 1. 2. Trop. of an army flying (rushing) to battle Hab. 1, 8. Is. 11, 14 (c. 2); of a fleet Is. 60, 8; an arrow Ps. 91, 5. So to fly away, to vanish, as sleep Job 20, 8; human life Ps. 90, 10. Once transic like Hiph. Prov. 23, 5 Cheth.—Arab. imid. Waw and Ye, to hover in the air as a bird, c. is flight.

3. to cover over, to wrap, Syr. involvit, for צוֹנְסֹשׁ Heb. 1, 12. Hence intrans. to be covered (wrapped) in darkness; Job 11, 17 הַבְּקֶר הַּבְּקֶר הַּבְּקָר הַּעְּדְּיָּח, now covered with darkness (calamity), soon thou shall be as the morning. Better perhaps with 3 Mss. to read הַבְּּבְּקַר, darkness shall become as the morning.—Also

4. to be overcome with darkness, to faint, to faint away; so fut. בַּבְּקָר 1 Sam. 14, 28. Judg. 4, 21; this form being chosen to distinguish it from בּבָּה to fly.

—See בּבָּה, הְּבַּיָּר, and Arab. בּבּה.

Syr. בּבֹּר to become weak, Ethp. to faint away. Kindred are בָּבָּר and בְּבַּר to become weak, weary.

PIL TIP'S 1. i. q. Kal no 2, to fly. to fly about, Gen. 1, 20. ls. 6, 2. Part. TIP'S flying, Is. 14, 29. 30, 6.

2. to brandish, q. d. to make fly about, c. g. a sword Ez. 32, 10.

HIPU. to make fly away Prov. 23, 5 Keri.

HITHPAL. to fly away, to vanish, Hos. 9, 11.

Deriv. from no. 1, 2, מְיֹם , מַיְבֶּם ; from no. 3, מֵיבֶּם , מֵינָם , מָינָם , מִינָם , מִינְם , מִינָם , מִינָם , מִינָם , מִינָם , מִינָם , מִינְם , מִינְים , מִינְים , מִינְים , מִינְים , מִינְם

ק'שׁ m. (י. קיד) pr. wing; collect. bira, fowl, . e. the winged tribes;

sometimes with plur. Jer. 4, 25. Ez. 31 6. 13; oftener with sing. verb Gen 1 21. 30. Lev. 17, 13. Ps. 50, 11. al. seep Of birds of prey, 2 Sam. 21, 10.—Syr Lab bird, but not frequent. Eth. P4 id.

মূট Chald. birds, fowl, i. q. Heb. Dan. 2, 38. 7, 6.

שרפר Jer. 40, 8 Cheth. sec in עוֹפֵר

*I. אָרְאָד to consult, to take counsel, i. q. יְצַיִּדְ where see; only in imp. אַבָּאָּד Judg. 19, 30. Is. 8, 10.—Hence אָדָּגִייִּר

* II. ۲۰۱۶ perh. i. q. غاص فی فی فی فی است. فی است. است. الله به impress itself, to sink, e. g. the foot in the sand, comp. r. تابع: whence في في الله الله sandy soil and fertile. Hence

עד ענץ עון Uz, Ausilis, fully ארץ ערץ the land of Uz Job 1, 1. Lam. 4, 21; אַרָץ ינדיץ Jer. 25, 20; Sept. Auditic, Auditas, pr. n. of a region and tribe in the northeastern part of Arabia Deserta, between Idumea, Palestine, and the Euphrates. adjacent to Babylon and the Euphrates: called by Ptolemy (V. 19) Airītai, unless the reading Avoirat is to be restored. For the origin of this tribe, see Gen. 10, 23. 36, 28; comp. 22, 21. See the discussions respecting the situation of the land of Uz in Bochart Phaleg II. 8. J. D. Michaelis Spicileg. II. 26. Rosenm. Schol. in Job. Prolegom. § 5. See also Thesaur. p. 1003.

* PIJ in Kal not used, Syr. and Chald. to be pressed, to be straitened, i. q. Heb.

HIPH. to press, c. תְּחָת pr. to press down, ממומ Alißw. Am. 2, 13 lo, I will press you down (מַצִּיכְ תְּחְתָּיבֶּט), as a cart full of sheaves presseth down ec. what is under it, i. e. I will press you down and crush you as a wain loaded with sheaves.

Deriv. מוּעָקָח, עָקָה.

* קרַר whence Piel שָׁרָנ to blind, see in ערר III.

מנירים adj. (r. שנר III) plur. פירים and פירים Is. 42, 7; blind, Ex. 4, 11. Lev. 19 14. al. Metaph. of blindness of mind the darkness of ignorance, Is. 29. § 42, 18. 19. 43. 8. • 1. עוּרָה, imper. parag. עוּרָה.

1. to wake, to be awake; Chald. Pal. and Aph. אַרֵר, אָרֵר, to awake, to arouse, אַרְרָּאָ to be aroused, awake; Syr. בֹּבְיּ to awake, to arouse; Aph. to excite. Comp. בּיְרֹנְיָם, Sanscr. gri. Perh. kindr. with r. ביר —Cant. 5, 2. Mal. 2, 12 ביר ולנות the waking and the answering,

e. every one living, a proverbial expression (like לְצְבּוֹרְ וְלָנִוֹּרֵבְּ) drawn perhaps from the Levites keeping watch in the temple Ps. 134, of whom one remains awake and calls, and the other answers. In the same sense the Arabs say: no caller and no answerer, i. e. none alive, Vit. Tim. I. p. 108. ed. Mang. Jerome: magister et discipulus, and so the Engl. Vers. 'the master and the scholar.'

3. Causat. to awaken one out of sleep, .. q. Hiph. So fut. קשר Job 41, 2 Keri. Niph. בשר , fut. יביר, pass of Piel and Hiph.

1. to be 'awaked, to be roused from sleep, Job 14, 12. Zech. 4, 1.

2. Trop. to be raised up, to arise, e. g. a wind Jer. 25, 32; a people Jer. 6, 22. Joel 4, 12 [3, 17]; Jehovah Zech. 2, 17 [13].—For Hab. 3, 9, see in r. אבר II.

Pil. צוֹרֵר , comp. Gr. ὄρω, ὄρνυμι, præt. ὄρωρα.

1. to awaken, to rouse out of sleep, trans. Cant. 2, 7. 3, 5. 8, 4; to excite or call forth serpents from their lurking-places ob 3, 8. Trop. to excite, to stir up quarels, strife, Prov. 10, 12; love Cant. 8, 5; commotion Is. 14, 9; c. בל against any one Zech. 9, 13; to rouse up one's strength, Ps. 80, 3.

2. to raise up, to lift up and brandish a spear 2 Sam. 23, 18. 1 Chr. 11, 11. 20; a scourge Is. 10, 26.—But Is. 23, 13 see under r. פרר Pil.

 Нірн. הַעִּיר , fut. יָנְעִיר, inf. קְעִיר, with pref. בְּעִיר, Ps. 73, 20, i. q. Piel.

3. Intrans. to rouse oneself, to wake, i. q. הַּקִּיץ, with which it is coupled Pa. 35, 3. (73 20); c. לַּב for any one Job 8, 6.

HITHPAL. 1. to rouse oneself, to arise, Is. 51, 17. 64, 6; c. אַ against uny one Job 17, 8.

2. to rejoice, to exult, vulg. Engl. to be wide awake, Job 31, 29.

Deriv. פיר , פיר , city, Chald. פיר מיר watcher, pr. n. פָּרָר, פֵרָר, פֵרָר, פִיר, פִירה, פִירָה, יִינִר .

* II. לור i. q. פָרָר and פָרָר to be naked, to be made naked. Arab. אُعَارُ nakedness, verenda. Hence פָּנִיר q. v.

Niph. Hab. 3, 9 אַקְיְרָה הַעּוֹר קוֹל פְּאָרָה הַעוֹר אַניְרָה הַעוֹר אַניין העוֹר מוּא makedness was thy bow made naked, i. e. wholly drawn forth from its sheath; comp. Is. 22, 6.

Pil. עורה, see r. עורה. Deriv. עור, אור

* ווור זיז i. q. אוד, to dig, to excavate. Hence מְּלֶרָה cavern; Arab أَذُ, قَالُةً, id.

PIEL על (as על Pi. על) to blind to make blind, pr. 'to dig out' the eye

tomp. קֹפֵי . 2 K. 25, 7. Jer. 39, 7. 52, 11. Metaph. to blind a judge with presents, Ex. 23, 8. Deut. 16, 19.—Aram. עַּבֶּר, id. Eth. URC to be blind; Arab.

and عور to be blind of one eye.

Deriv. נְעַנְרָח , שִנְּרָח ; Chald. נְעַנְרָח ; Chald. מַּנְרָח chaff.

id. Arab. عَالِيكُ , عُوارُ , a bit of chaff or the like which flies into the eye and hurts or blinds it. R. معاملات no III.

עור m. (r. שר II) c. suff. יישי, plur. שריה, עורות

1. the skin of a man, so called perhaps from nudity; Ex. 34, 29. Lev. 13, 2. Joh 7, 5. al. sæp. אַנוֹר שִׁנִּי שִׁנִּי שִׁנִי שִּׁנִי שְּׁנִי שִּׁנִי שְּׁנִי שִּׁנִי שְּׁנִי שְּׁנִי שְׁנִּי שִּׁנִי שְׁנִּי שִּׁנִי שְׁנִי שְׁנִּי שִּׁנִי שְּׁנִי שְּׁנִי שְׁנִּי שְׁנִּי שְׁנִּי שְׁנִּי שְׁנִּי שְׁנִּי שְׁנִּי שְׁנִּי שְׁנִּי שְׁנִי שְׁנִּי שְׁנִּי שְׁנִּי שְׁנִּי שְׁנִּי שְׁנִי שְׁנִי שְׁנִּי שְּׁנִי שְׁנִי שְׁנִּי שְׁנִּים שְׁנִּי שְּׁנִי שְׁנִּים שְׁנִּים שְׁנִּים שְׁנִּים שְׁנִּים שְׁנִים שְׁנִּים שְּׁנִים שְׁנִּים שְׁנִּים שְׁנִּים שְׁנִּים שְׁנִּים שְׁנִּים שְּׁנִּים שְׁנִּים שְׁנִּים שְּׁנִּים שְּׁנִּים שְׁנִּים שְּׁנִּים שְׁנִּים שְּׁנִּים שְּׁנִּים שְׁנִּים שְּׁנִּים שְׁנִּים שְּׁנִּים שְׁנִּים שְׁנִּים שְׁנִּים שְׁנִּים שְּׁנִּים שְׁנִּים שְּׁנִּים שְׁנִּים שְׁנִּים שְׁנִּים שְׁנִּים שְׁנִּים שְׁנִּים שְּׁנִּים שְׁנִּים שְּׁנִים שְּׁנִּים שְׁנִּים שְׁנִּים שְּׁנִּים שְׁנִּים שְׁנִּים שְּׁנִּים שְׁנִּים שְׁנִּים שְׁנִּים שְׁנִּים בּּים בּי בּּיים בּּים בּּיים בְּיים בְּיִּים בְּיִּים בְּיִּים שְּׁנִּים שְּׁנִּים שְּׁנִּים בְּיים שְּׁנִּים שְּׁנִּים שְּׁנִּים שְּׁנִּים שְּׁנִּים שְּׁנִּים שְּׁנִּים שְּׁנִּים שְּׁנִּים שְּּים שְּּים שְּׁנִּים שְּׁנִּים שְּׁנִּים שְּׁנִּים שְּׁנִּים בְּּי שְּׁנִּים בְּיי שְׁנִּים בְּיי שְּׁנְּי שְּׁנְּי שְּׁנְּי שְּׁנְּי שְּׁנְּי שְׁנְּי שְׁנִּים בְּיבְּי שְּׁנְי שְּבְּי בְּיבְּים בְּי בְּיבְּי בְּיבְּי בְּיי בְּיי בְּיבְּי בְּיבְּי בְּיב

2. skin. hide, of animals Job 40, 31 [41, 7]; chiefly as taken off Lev. 4, 11. 7, 8. Gen. 3, 21. 27, 6; also as prepared and wrought, leather, Lev. 11, 32. 13, 48 sq. Num. 31, 20. מורות seal-skin Num. 4, 8. 11, 12. Plur. עורות Ex. 26, 14. 39, 34.

see on p. 761.

ליבב see עובב.

עָרְרוֹן m. blindness Deut. 28, 28. Zech. 12, 4. R. דיר III.

ערים ערים Is. 30, 6 Cheth. for עירים asses; see in עירים.

לְנֶּרֶתְ f. blindness, Lev. 22, 22. Syr. בּבּבּיָסׁבּוּ R. של III.

* WN ün. leyóu. Joel 4, 11, where Sept. Targ. Syr. render 'to assemble, to come together.' Better, to hasten, to make haste, like the kindred roots win, ray,

perh. غش III to hasten; IV, to urge en in laste.

Der v. ששׁ, שׁרשׁ, pr. n. שׁישׁ, שׁיִּי

* ווֹלְלֵבְיּל in Kal not used, to be curred, crooked, bent, kindr. with בַּבָּב , בַּבָּב .

PIEL אַבּה, fut. הַשְּבֵּה, to bend, to make crooked, Ecc. 7, 13. Metaph. to pervert, to wrest, e. g. justice Job 8, 3. 34, 12; comp. Am. 8, 5. Also with acc. of pers. to subvert, i. e. to wrest or pervert the cause of any one, Lam. 3, 36. Job 19, 6. Ps. 119, 78. בַּהַ בְּרָבָּה to subvert the way of any one, i. e. to thrust him down to destruction, Ps. 146, 9.—Chald. al. Syr.

PUAL part. הַשְּׁמְ crooked Ecc. 1, 15.
HITHP. to bend oneself, to bow down.
Ecc. 12. 3.

Deriv. מנחה

י און מיני מינים און און מינים a root of the same origin and signification with מיש, pr. to hasten, to hasten up sc. for help, Engl. 'to run up;' hence to succour, to help.

Arab. בּלבּי pr. to run; IV, to succour, to help.—Construed with two acc. (like בּבְּשׁ הַבְּי לִּבְּעָר דְּבָּעָר דְּבָּעָר דְּבָעָר דְּבָער דְּבָער דְּבָער דְבַער דִבער דִבּער דְבַער דִבער בּבער אוויי אווי אוויי אווי אוויי אוויי

שׁתֵּר, שּהְיָה, whom Jehovah succours) *Uthai*, pr. n a) 1 Chr. 9, 4. b) Ezra 8, 14.

התות f. (verbal Pi. r. פְּנְתָּח) a bending or bowing down of any one, i. e. oppression, Lam. 3, 59; comp. the verb v. 38.

עוד adj. (r. נְנְיִז , plur. m. מַּיִּד , plur. m. מַּיִּד , נְיִּדְּיִן .

1. strong, vehement, fierce, e. g. a lion Judg. 14, 18 comp. 14; an enemy Ps. 18, 18; a wind Ex. 14, 21; waves Is. 43, 16. Neh. 9, 11; anger Gen. 49, 7. Prov. 21, 14; hunger Is. 56, 11 wing strong of appetite, greedy. Metaph. of love Cant. 8, 6. Also mighty, powerful, Ps. 59, 4. Am. 5, 9; so a people Num. 13, 28. Is. 25, 3; a king Is. 19, 4.--Neut. strength Gen. 49, 3.

2. strong, i. e. fortified, guarded, Num. 21, 24.

3. harsh, hard, stern; plur. f. לַּצְּוּרַת harsh words Prov. 18, 23. אים hard of face, i. e. impudent, shameless, Deut 28, 50. Dan. 8. 23.

ל f. (r. עוו plur. פּוֹרָם 1. a she-goat, Syr. آعُنْ, Arab. عُنْدُ, Phenic. مْرْم Steph. Byzant. The Indo-European tongues have the same word, as Sanscr. aga hegoat, agu she-goat, Goth. gaitsa, Anglo-Sax. gat, Engl. goat, Germ. Geis and with a harder form Gems the chamois, Gr. als, alyos, comp. Grimm. Deutsche Gr. III. 328. The Hebrew furnishes a good etymology in r. צָּיָל; comp. אַיָּל, Gen. 15, 9. 30, 35. 31, 38. 32, 15. Num. 15, 27. etc. [But in the great majority of instances the word is general, a goat, goats, as Lev. 1, 10. 17, 3. Num. 18, 17. Ex. 12, 5. etc. So שֹבִיר שורם a buck of the goats Lev. 4, 23. 28. Num. 28, 15. 30; צפירר עזים id. 2 Chr. 29, 21; מָדִר עוֹים a kid of the goats Gen. 27, 9; מה לדים a goat i. e. the goat, an individual for the species, Deut. 14, 4.

2. Plur. ellipt. פִּיִּדִים goats' hair Ex. 26, 7. 36, 14. 1 Sam. 19, 13.

Chald. f. i. q. Heb. no. 1, a she-goat, Ezra 6, 17.

m. (r. יְנְיֵן) rarely דוֹשׁ Prov. 24, 5. 31, 17. 25; c. Makk. דְּיָּדְ, c. suff. דְּיָּדְ, יְנִיּרְ, rarely בְּיִרְ Ex. 15, 2, דְּיָּרָ Ex. 15, 13, once בּיִּרִיץ Ps. 81, 2.

1. strength, might, power, of God Job 12, 16. 26, 2. al. of men Ps. 29, 11. Prov. 24, 5. 31, 17; of animals Job 41, 14. Also vehemence, violence, as of rain Job 37, 6; thunder Ps. 68, 34; anger Ps. 90, 11. בְּבֶּלִּינוֹ with all one's might 2 Sam. 6, 14. Concr. the strong ones, heroes, Judg. 5, 21; comp. Is. 43, 17.

2. strength, firmness, sc. by fortification. מנדל עו a strong tower, fortified, Judg. 9, 51. Ps. 61, 4; פרר על Is. 26, 1; קרַנת עו Prov. 18, 19. Ps. 30, 8 thou hast confirmed strength unto my mountain, hast made me secure.-Hence trop. defence, refuge, protection, Ps. 28, 8 יהוח נו למו Jehovah is their defence. 46, 2. 62, 8. 84, 6. 140, 8. Is. 49, 5. Jer. 16, 19. Ez. 26, 11.—In a bad sense, עֹד פַנִים strength (hardness) of countenance, i. e. boldness, impudence, Ecc. 8, 1. בּאוֹן פָנָה her pride of strength, her shameless pride, Ez. 30, 6. 18. 33, 28. Concr. Ez. 24, 21 בְּאָדְן אָדְּבֶּ your strong pride, that in which you proudly trust.

4. glory, praise, laud, Ps. 8, 3. 29, 1. 68, 35. 99, 4. Ex. 15, 2. 2 Chr. 30, 21 בילים instruments of praise i. e. used in praising God.

2 Sam. 6, 3, for which v. 6. 7 777 Uzzah. b) 1 Chr. 8, 7. c) Ezra 2, 49. Neh. 7, 51.

אַזַל Azazel, a word found only in the law respecting the day of atonement Lev. 16, 8. 10. 26, and vexed with the numerous conjectures of interpreters. Most prob. the averter, expiator, Averruncus, 'Aliξίκακος, Sept. 'Αποπομπαΐος, i. e. אָנַאָדָ for צְּוַלְּזֵל, from the root עָנָאָדָ, Jie, to remove, to separate; comp. Lehrg. p. 869. By this name is prob. to be understood originally some idol that was appeased with sacrifices, as Saturn and Mars, see אָלָה; but afterwards, as the names of idols were often transferred to demons (Spencer de Legg. Hebræorum ritualibus III. Diss. VIII. p. 1039-1085), it seems to denote an evil demon dwelling in the desert and to be placated with victims, in accordance with this very ancient and also gentile rite. The name Azazel عزازيل is also used by the Arabs for an evil demon, see Reland. de Rel. Muhammed. p. 189. Meninski h. v. The etymology above proposed was expressed of old by the LXX, although neglected or misunderstood by most interpreters. Thus they render in v. 8 τῷ ᾿Αποπομπαίῳ i. e. ᾿Αποτροπαίω, 'Αλεξικύκω, Averrunco; v. 10 είς την ἀποπομπήν, ad averruncandum v. 26 είς ἄφεσιν. Comp. for the use of the Greek word Aποπομπαΐος, what is said by Bochart in Hieroz. P. I. p. 651 Suicer Thes. Eccl. I. p. 468.-The ecclesiastical fathers have referred thu 'Αποπομπαίος to the goat itself, q. d

scape-goat, although obviously in v. 8 the antithesis lies between לעזאול and הוחלה. So too the Vulg. caper emissarius, Symm. ἀπερχόμενος, Aquil. ἀπολεluminos, as if the name were compounded of 12 goat and 51% to depart. Bochart himself (l. c.) understands the place whither the goat was to be sent away, and supposes عزازيل لابدية to be a pluralis fractus from r. Jr pr. separations, and then desert places. But there is no trace of the pluralis fractus in the Hebrew language, and the place whither the goat was to be sent away is specified by the words תַּבְּרָבָּרָת v. 10. 21, and אל־אַרֶץ גְּוַרָה v. 22. See more in Thesaur. p. 1012.

* I. Pr. to cut loose, to loosen the bands or cords by which any thing is bound or fastened; and thus to let loose, to release, to let go free, e. g. a beast of burden, i. q. מַּבָּים. Arab. בּיָט. to let loose camels that they may wander about, see Sypkens in Diss. Lugdd. p. 930, 931. The primary idea seems to be that of cutting loose; so that בְּיֵב is kindr. with באָב, באָד, to cut.—So in the difficult passage, Ex. 23, 5 when thou seest the ass of thine enemy lying down under his burden, בוֹב לוֹ פָוֹב his בּוֹרָבְלָהְ מֵבֵוֹב לוֹ פָוֹב beware that thou leave him not, but thou shalt surely loosen (the bands of the ass) with him, i. c. thou shalt help the owner to loosen the fastenings of the load; comp. Deut. 22, 4. There is here a paronomasia in the double use of the verb בְּיַב, first in its more usual sense to leave, to desert, and then in the sense of loosening. See more in Thesaur. p. 1007.-Spec.

a) Of a slave set free, whence the proverbial expression עצהר וְעָדוּה the shut up and the let go free, i. e. the bond and the free, i. q. all, every one, Deut. 32, 36. 1 K. 14, 10. 21, 21. 2 K. 9, 8. 14, 26. Comp. עבר וְדַנָּה Mal. 2, 12, see in r. עבר I. 1; also the similar Arabic phrases, Thesaur. p. 1008.

b) to let go a thing. i. q. שְלֵּים בְּיִים בְּיִם בְיִם בְּיִם בְּים בְּיִם בְּיִם בְּיִם בְּיִם בְּיִם בְּיִם בְּיִם בְּיִם בְּים בְּיִם בְּיִם בְּיִם בְּיִם בְּיִם בְּיִם בְּיִם בְּיִם בְּיִם בְּים בְּיִם בְּיִם בְּיִם בְּיִם בְּים בְּיִם בְּים בְּיבְים בְיבְים בְּיבְים בְּיבְים בְּיבּים בְּיבְים בְּיבְּים בְּיבְים בְּים בְּיבְים בְּיבְים בְּיבְיבְיבְים בְּיבְים בְּיבְים בְּיבְּים בְּיבְים בְּיבְים בְּיבְים בְּיבְים בְּיבְים בְּיבְים בְּיבְּים בְּיבְים בְּיבְּים בְּיבְים בְּיבְּים בְּיבְּים בְּיבְּים בְּיבְיבְּים בְּיבְּיבְּים בְּיבְּיבְּים בְּיבְּיבְּים בְּיבְּיבְּים בְּיבְּיבְּים בְּיבְּיבְּים בְּיבְיבְּיבְּים בְּיבְּים בְּיבְּיבְיבְּים בְּיבְיבְּיבְים בְּיבְּים בְּיבְּיבְּים בְּיבְּיבְּים בְּיבְּיבְּיבְּים בְּיבְּיבְּיבְּים בְּיבְּיבְּיבְים בְּיבְּיבְּיבְיבְּים בְּיבְּיבְּים בְּיבְּיבְּים בְּיבּים בְּיבְּים בְּיבְּים ב

Ez. 20, 8. Ps. 37, 8 let go writh, keep it not, cease from it.

c) to let go a debt, to remit, Neh 5, 10.

d) to let go, i. e. to leave off, e. g whoredoms Ez. 23, 8; inf. c. \$ Hos. 4 10.—But שׁוֹב חַסְהוֹ מִינֶּם to leave off one's kindness, to withdraw one's favour from any one, Gen. 24, 27; אָרָב חַסְהוֹ אָרָה (Ruth 2, 20.

e) to let go, to let be, i. e. to permit, i. q. הַּבְּקְהַ ; opp. to keep back, to hinder. Ruth 2, 16 בְּלַבְּהָה רְבַּוֹבְּהָה מָלֹבְּיִה מָלַבְּיִה and suffer that she glean, let her glean. With dat. Neh 3, 34 [4, 2] בְּלַבְּיִבְּי will they (one) suffer them sc. to build the walls? i. e. shall we permit them? Clericus: will the governors permit them?

2. to let go a person or thing, i. e. to leave, to quil, e. g.

a) With acc. of pers. Gen. 2, 24. 44, 22. 1 Sam. 31, 7. Ruth 2, 11; with an adjunct of place where, 2 Sam. 5, 21. 15, 16. 2 Chr. 28, 14. Also to leave, to let remain, Judg. 2, 21. Often i. q. to forsake, to desert, e. g. those who need help Deut. 12, 19. 14, 27. Num. 10, 31. Job 20, 19. al. Part pass. fem. קובה one forsaken Is. 62, 4.—So God is said to forsake any one, i. e. to withdraw his help from him, Gen. 28, 15. Josh. 1, 5. Ps. 27, 9. 71, 9. 11; a people Ps. 9, 11. 22, 2. Is. 42, 16. 54, 7; a land Ez. 8, 12. 9, 9. Contra, men are said to forsake God, to full away from him, Deut. 31, 16. Judg. 2, 12. 2 Chr. 12, 1. 10. Jer. 5, 19 al. sæp.

b) Of place, to leave, to forsake, Jer. 25, 38. Ez. 8, 12; a way, metaph. the way of the wicked Is. 55, 7: the right way Prov. 2, 13. 15, 10.—Also to forsake, to abandon, to desert. houses or cities, so that they lie descried and fall into ruins; comp. Arab. ביי to be deserted, desolate. as a land. Is. 17, 2 בְּיִבְּיח פָרֵיב the cities of ruins are deserted. Jer. 4, 29. Zeph. 2, 4. Hence PART. pass. fem. לבורבת deserted, a desolation, i. e. houses deserted of the inhabitants, ruins, rubbish; Is. 6, 12 וְרַבָּח הַצַּוּבָה בִקַרֶב הַאָּרֶץ und great be the desolation (ruins) in the land. 17, 9 his strong cities shall be במוובת החבש as ruins in the forests and in the summits of Palestine. which the Canaanites have left deserted before Israel, i. e. as they fled before Israel in the time of Joshua.

c) With acc. of thing, to leave, to forsake, as a bird her eggs Is. 10, 14. Josh. 8, 17 they left the city open. With an adjunct of place where Gen. 50, 8. 39, 15. 18; 'Dag Gen. 39, 12. 13. Prægn. Is. 10, 3 whither will you (carry away and) leave your wealth? Metaph. to forsake a law Is. 58, 2; a covenant Dan. 11, 30; counsel 1 K. 12, 8; the precepts of God Ps. 119, 87; wisdom Prov. 4, 6; piety Job 6, 14; also sin Prov. 28, 13.

d) בְּרֵר בְּרֵר to leave in the hand of any one, to commit or entrust to any one Gen. 39, 6; comp. in lett. c. Also to leave at one's disposal. to give up to his pleasure, 2 Chr. 12, 5. Ps. 37, 33. Neh. 10, 28; c. hid. Ps. 16, 10. Job 39, 14; אָל v. 11; אַל Ps. 10, 14.

c) to leave to or for any one, with acc. of thing and dat. of pers. Lev. 19, 10. 23. 22. So of one dying Ps. 49, 11; of a destroyer leaving nothing behind him Mal. 3, 19 [4, 1].

NIPH. to be left, to be forsaken, deserted. Neh. 13, 11; often of a land left deserted of its inhabitants Lev. 26, 43 (c. 39). Is. 7, 16. Job 18, 4; of cities Is. 27, 10. 62, 12. Ez. 36, 4. With ? to be left, given over. to any one Is. 18, 6.

PUAL 239 i. q. Niph. to be left. forsaken, a city Jer. 49, 25; poet. of the tumult of a city Is. 32. 14.

Deriv. קוובה, and

m. only in plur. פְּזְבּוֹנִים, prob. a technical word signifying traffic, commerce; from the root יַנָּב to leave or let go for a price, i. e. to sell. Hence

1. a fair, market, market-place. Ez.
27, 19 Dan and Javan מַּצְּיִּלְ בְּעִוֹבְיִי, set out spun-work in thy fairs, i. e. brought it to thy fairs. In the similar passages v. 12. 22, with the same general sense we find ב prefixed to the wares, with silver, iron, etc. do they set out thy fairs; in v. 16 ב is put twice, i. e. before both the wares and the place; and in v. 14 ב is omitted before both. Perhaps all these constructions were common among merchants, and therefore adepted by the prophet.

2. gains, earnings, profits accruing from truffe, Ez. 27, 27. 33. Comp. - .

קובים (from מו and בין and אלובים, strong de vastation) Azbuk, pr. n. m. Neh. 3, 16.

प्रेष्ट (from 12 and 73, strong in fortune) Azgad, pr. n. m. Ezra 2, 12. 8, 12. Neh. 7, 17. 10, 16.

לְנְדְּלְ obsol. root, Arab. בָּבֶינְתּ to con-

ন্ট্ৰ (the strong, comp. Valentia) pr. n. Azzah Deut. 2, 23, i. e. Gaza, Sept. Γάζα, one of the five cities of the Philistines, Josh. 11, 22. Judg. 16, 1. 21. 1 Sam. 6, 17. Jer. 25, 20. Am. 1, 6. 7. Zeph. 2, 4. al. It was a royal city Zech. 9, 5, situated near the southern border of Palestine Gen. 10, 19. 1 K. 4, 24; was subdued by the Hebrews in the time of the Judges Judg. 1, 18, but soon afterwards recovered by the Philistines. It is often mentioned in Greek writers; Plutarch calls it the largest city of Syria; and Arrian says it is a great city situated in a high and strong position. The ancient name is still retained, 🗱 🚣 Ghūzzeh. Its history is copiously narrated by Reland, Palæstina p. 788-800. See Bibl. Res. in Palest. II. p. 372-383.--Gentile n. מַנְּחַרּ Gazite Judg. 16. 2.

עzzah, see אָזָאָ lett. a.

קורְבְּה f. (r. בְּיָבֶּי) 1. ruins, rubbish, see the root no. 2. b.

2. Azubah, pr. n. f. a) The mother of Jehoshaphat 1 K. 22, 42. b) The wife of Caleb 1 Chr. 2, 18. 19.

া সেই m. (r. গ্ৰহ) adj. strong, mighty, of God Ps. 24, 8. Collect. the strong ones, warriors, Is. 43, 17.

דורן m. (r. יבון) strength, might, as of war Is. 42, 25; of God Ps. 78, 4. 145, 6.

* יְבֶּלָּז, fut. יְבֶּלָּז, conv. יְבָּלָז, inf. constr. זוֹז and ישׁין.

firm. Arab. if fut. O id. fut. I and A, to be potent. also to be vehement, violent; Eth. OHH to strengthen. also to be strong. Syr. i. q. Heb.—Con str. c. to give strength to any one, to make secure, to protect; Ecc. 7. 19

שהיקים יחוקכים wisdom strengtheneth the wise more than ten chiefs, i. e. protects him more and better than ten leaders; comp. יש no. 2, and ישם. This active signification appears also in the same אחיינון.

3. to be strong, mighty, powerful, Ps. 89, 14. 52, 9; to show oneself strong 68, 29.

Hiph. הַלֵּנוֹ הָּנִין, to strengthen one's countenance, i. e. to put on an impudent, shameless face, Prov. 7, 13; c. ב 21, 29. Comp. ז no. 3, ז'y no. 2.

Deriv. בְּיִה , מְיַה , מִיּה , מִיּה , מָּיִה , פְּיִה , פְּיִה , פְּיִה , פְּיִה , perh. בְּיִהְיָה, and the nine here following.

לְנְיִי (strong) Azaz, pr. n. m. 1 Chr. 5, 8.

ארוֹדְיוֹע (whom Jehovah strengthens, r. יְּנֵין) Azaziah, pr. n. m. a) 1 Chr. 27, 20. b) 15, 21. c) 2 Chr. 31, 13.

בְצִוֹראֵל, see בְּיִראֵל.

보기 (might of God, from is) Uzziel, pr. n. m. a) Ex. 6, 18. Num. 3, 19. b) 1 Chr. 4, 42. c) 7, 7. d) 25, 4. e) 2 Chr. 29, 14. f) Neh. 3, 8.

קֿדִּצֵּלִי Num. 3, 27, Uzzielite, patronym. from פָּדִיצֵּל lett. a.

מוֹלְיִי and אַלְּיִים (might of Jehovah, fr. ידֹי Uzziah, pr. n. m. Sept. 'Oζiaς.
a) A king of Judah from 811 to 759 B.
C. 2 K. 15, 13, 20, 32, 34. Is. 1, 1, 6, 1.
7. 1. Hos. 1, 1. Am. 1, 1. In 2 K. 14, 21.
15, 1, 6, 7, 8, 23, 27, he is also called מוֹרָיִים and מִּוֹרָיִם, which however is prob. not another name of the same

king, but would seem a have ariseu from an error of the copyists, הודים מתפ מה being similar; see Thesaur. או 1011. Comp. in c. b) 1 Chr. 27, 25. c) 1 Chr. 6, 9, for which v. 21 בְּוַרְיִה לוֹ Ezra 10, 21. e) Neh. 11, 4.

אָדִידָא (strong, r. נְצָוַזְ Aziza, pr. n. m. Ezra 10, 27.

תְּיְטְיִלְּיָ (strong as death? from מּ and הַיְטְ) Azmaveth, pr. n. m. a) One of David's warriors 2 Sam. 23, 21. b) 1 Chr. 27, 25. c) בְּיִת בַּוֹטְּיָת see in הַיִּב see in הַיָּב po. 12. ee.

* bid obsol. root, Arab. die to remove, to separate, to set apart; see the kindr. bis no. 2. Hence bisig.

קוֹנְיָהָ f. Lev. 11, 13. Deut. 14, 12, a species of eagle, Sept. מֹנְוֹמִיה Vulg. aquila marina; but Gr. Venet. יְיִשְׁ שׁ conjecture. The Heb. intpp. and also Bochart (Hieroz. II. 774 Lips.) hold the Nun not to be radical, and refer the form to r. יוֹדְאָ, for בּוֹרָא i. e. the strong, Onk. פּוֹנְאָ, Samar. Vers. מּנִוֹנָי, This is well; comp. from the same root מְּנְנֵיְהְ for מִנְנִיהְן Is. 23, 11.

* PIT only in PIEL PIT, to loosen with a mattock or hoe, to dig up or over, so the ground, Is. 5, 2.—Arab. id. whence a spade, mattock.—
From the kindred signif. to dig in, to engrave, comes

אָלְיִאָ Chald. f. a signet-ring, Dan. 6, 18.—Syr. אַבְבּבוֹב id.

Azekah, pr. n. of a city in the plain of Judah, Josh. 10, 10. 15, 35. 1 Sam. 17, 1. Neh. 11, 30. Jer. 34, 7. See Relandi Palæstina p. 603.

* לְנֵלְ fut. בְּלְּיְרָה plur. בְּלְּיְרָה 1. to sur round, to enclose with a wall or fence; to protect. Kindr. are בְּיַרָ no. 1, בְּיַרָ also בְּיֵרָה.—Hence בְּיֵרָה court.

2. to help, to succour, to aid. Arab Syr. id. not it as Simonia and Winer have it.—Absol. Is. 30, 7 acc. of pers. Ps. 37, 40. 79, 9. 109, 26. 118, 13. al. 2 Sam. 8. 5. 21, 17, espec in the later books, 1 Chr. 18, 5. 21, 17

Niph. to be helped, aided, Ps. 28, 7; espec. from God 2 Chr. 26, 15. 1 Chr. 5, 20 בַּנְיִנְים מְלֵינְים and they were helped against them, i. e. God gave them the victory. Dan. 11, 34. The Arabs say in like manner, ייבי to be helped sc. from God, i. e. to conquer.

HIPH. i. q. Kal. Part. after the Aramæan form, plur. מַלְּיִרִים 2 Chr. 28, 23; inf. c. pref. לַלְּיִרָּר 2 Sam. 18, 3 Cheth. Deriv. pr. n. יְלֵינֵר, and the twelve here following.

ת כ. suff. קור און און האפוף. I. help, Is. 30, 5. With genit. the help of any one is the help afforded to him; as קור Ps. 121, 1. 2; עור 124, 8; אור Deut. 33, 26. Ps. 20, 3; קור קור the shield of thy help (O Israel), i. e. God, Deut. 33, 29. Often concr. for a helper, Ps. 33, 20. 70, 6. 115, 9; so of a female helper Gen. 2, 18. 20.

2. Ezer, pr. n. m. a) 1 Chr. 4, 4, for which קֿיָרָה v. 17. b) 12, 9. c) Neh. 3, 19.

לֶּנֶלֶ (help) Ezer, pr. n. m. a) Neh. 12, 42. b) 1 Chr. 7, 21.

ת and און (helper) Azzur, pr. n. m. a) Jer. 28, 1. b) Ez. 11, 1. c) Neh. 10, 18.

לְּבִוֹר (help, r. לְּבִוֹר Ezra, pr. n. m. a) A priest and scribe, γραμματεύς, who in the seventh year of Artaxerxes Longimanus. 458 B. C. led up a colony of Jews from Babylon to Jerusalem, Ezra c. 7-10. Neh. c. 8. 12, 26. 36. For his lineage see Ezra 7, 1-5. b) One of the first colonists, under Zerubbabel. Neh. 12, 1. 13; some suppose him to be the same as the preceding. c) Neh. 12, 33 comp. 36.

עזרמל (whom God helps, Germ. Gott-

helf,) Azareel, pr. n. a) 1 Chr. 12, &b) 25, 18. c) 27, 22. d) Neh. 11, 13 12, 36. e) Ezra 10, 41.

לְּלְרָהְ f. (ר. קְּיֵרְה, לְּלֵיְרָה, for help Jer. 37, 7. Is. 10, 3. 31, 1. With genit. of him who receives help, Judg. 5, 23. Job 6, 13. Ps. 22, 20. 40, 14. al. also of him who gives it Is. 31, 2. Concr. a helper Ps. 27, 9. 40, 18; helpers Nah. 3. 9. With He parag. קְּיִרְהָה Ps. 44, 27.

2. Ezrah, pr. n. see מור no. 2. a.

אָדָרָה (קֿבָר) 1. A word of the later Hebrew for the more ancient אַבְּר atrium, court, sc. of the temple, 2 Chr. 4, 9. 6, 13; from r. קבּע in the sense of enclosing i. q. קבּער, —Often in the Targums, Arab. transp.

2. a ledge around the altar, formed by drawing in or diminishing the part above, an offset, terrace, Ez. 43, 14. 17 20. 45, 19.

לְּוְרָבֶּה (for בֶּוְרָבֶּה, help of Jehovah) Ezri, pr. n. m. 1 Chr. 27, 26.

לְרֵרְאֵל (help of God, comp. the Punic pr. n. Hasdrubal, i. e. אָיָרוֹ בַּעֵּל help of Baal) Azriel, pr. n. m. a) 1 Chr. 5, 24. b) 27, 19. c) Jer. 36, 26.

מוֹרְיָה and מוֹרְיָה (whom Jehovah helps) pr. n. m. Azariah: a) A king of Judah called also מיִי q. v. b) See מיִי lett. c. c) One of the companions of Daniel, Dan. 1, 6. 7. 11. d) Of many others: 1 K. 4, 2. 5. 1 Chr. 2, 8. 39. 39. 3, 12. 2 Chr. 15, 1. 21, 2. Jer. 43, 2. Ezra 7, 1. 3. Neh. 3, 23. 24. etc. etc. See Thesaur. 1014.

בּוֹרִיקְע (help against the enemy)

Azrikam, pr. n. m. a) 1 Chr. 3, 23. b)

8, 38. 9, 44. c) 9, 14. d) 2 Chr. 28, 7.

לְּזְרָת f. (r. יֶּנְיֵר) help, i. q. עָזְרָת, Pa. 60, 13. 108, 13.

אנה see in ענהן fin.

a style, i. e. a writer's style, reed, cala mus, Jer. 8, 8. Ps. 45, 2; also of iron for inscribing letters upon stone or metal Job 19, 24. Jer. 17, 1.

স্টেট্ন Chald. (r. তেনু) i. q. Heb. সম্ভ counsel, i. e. prudence. discretion, Dan 2, 14. • נַיַּעָב .conv. בַּיָּבֶה fut. הַיָּבֶה , הַבָּבָה .conv. בָּיָבֶה .

1. to cover; Arab. לבל, Syr. לאל. Kindred is מְשַׁיּא, and perh. מְשָׁיִּא.—Constr. with אַ like מְשָׁיִי and other verbs of covering, to cover over, Lev. 13,

45. Ez. 24, 17. 22. Mic. 3, 7.2. to cover oneself with any thing, to

put on a garment, to clothe oneself or be clothed with, c. acc. לְטָה מְעָּדל clothed in a robe 1 Sam. 28, 14. Metaph. Ps. 104, 2 רבשלים אור בשלים clothing thyself with light as with a garment; so with zeal Is. 59, 17; disgrace Ps. 71, 13. 109, 29; cursing Ps. 109, 19. Comp. לַבָּשׁ .--Jer. 43, 12 of Nebuchadnezzar: and he shall put on (השש) the land of Egypt, as a shepherd putteth on (רְּשָׁבֶּה) his garment, i. e. he shall get possession of it speedily and easily.-Part. fem. לפרה covered, i. e. reiled; Cant. 1, 7 why should I be מבשרח as one veiled by the flocks of thy companions? i. e. let me not wander in search of thee among the shepherds like a harlot; comp. Gen. 38, 15. Sept. πεοιβαλλομένη.

3. to wrap up, to fold up. Is. 22. 17 המק קם he will wholly wrap thee up, sc. as a ball; comp. v. 18.

Hiph. הְשְׁבֶּח, fut. רְבְּעָה to cover, with two acc. Ps. 84, 7 בּיבּרְכוֹח רַפְּטָה מוֹרָח yea, with blessings the autumnal rain doth cover it. With ye of the thing covered Ps. 89, 46.—For the forms יַּרְנָעָם, 1 Sam. 14, 32. 15, 19, see the root פּיִּבּים.

Deriv. מַצְטָה.

תוב איני מור (ר. מְבַיִּר מֵלְּבּר m. (ר. מְבַיִּר) a place where cattle and flocks lie down, e. g. around water, etc. Job 21, 24 בְּבְּר מִלְּבְּר מֵלְבְּר מִלְבְּר מִבְּר מִבְּי מְבְּי מִבְּי מִבְי מִבְּי מְבְּי מִבְּי מְבְּי מִבְּי מְבְּי מְבְּי מְבְּי מִבְּי מְבְּי מְבְי מְבְּי מְבְי מִבְּי מְבְּי מְבְּי מְבְּי מְבְּי מְבְי מִבְי מְבְי מְבְּי מְבְּי מְבְּי מְבְי מְבְּי מְיבְּי מְיבְּי מְיבְּי מְיבְּי מְיּבְי מְיּבְיּי מְיבְיי מְיּי מְיי מְיּבְי מְיבְיי מְי מְיּבְיי מְיּבְיי מְי מְיּבְיי מְיּבְּי מְי

אַכִּילִישְׁת m. a sneezing Job 41, 10. R.

קשׁבְּעֵלְ m. a bat, Lev. 11, 19. Is. 2, 20. Compounded from איש comp. Arab to be dark, and אַשׁבּל to be dark, and אַשׁבּל to be dark, and אַשׁבּל flying.—Chald id. Phenic. in fem. ວ໋ອວໄລຊົάδ, see Monum. Phæn. p. 391.

* کیای obsol. root, Arab. عطن to lie down around water, as camels; whence عُطَنُ and مُعْطَنُ place near water where cattle and flocks lie down. Hence بينة.

* בְּשִׁלְּהְ fut. הְשִׁלֵּהְ and הְשִׁהְ 1. to cover as with a garment. to clothe, i. q. הַשָּׁא, for which it is often put in the Targums. Arab. בּשָׁב II,V, to put on a garment, Syr. בּשָּׁב to be clothed. Kindr. and synon. is בּשָּׁב הַשִּׁר הַ הַשְּׁב the garment of violence doth cover them, i. e. they are wholly wrapped up in iniquity, as in a garment. Comp. שבּיל.

2. Intrans. to put on, to be covered, clothed with; c.acc. Ps. 65, 14 בַּבְּקִרִם רַעְּבָּוּבּר the valleys are covered over (clothed) with corn. Job 23, 9 יְצָּבֶּוֹךְ יִבְּיִרְ (if) he put on the south, i. e. if he hide himself in the south, as in a garment.

3. to be overcome, overwhelmed, i. e. to languish, to faint, comp. the synon. אַבּרָּהָּ no. 4, אָבָּרְּהָּ. So of the mind or soul Ps. 61, 3. 102, 1. ls. 57, 16. Part. pass. עַבּרִּהְ languid. faint. Lam. 2, 19; weak, feeble, of lambs, kids, plur. Gen. 30, 42.

NIPH. i. q. Kal no. 3, Lam. 2, 11.

HIPH. to act feebly, to show languor, Gen. 30, 42; comp. Kal no. 3.

HITHP. to be overcome, to languish, to faint. i. q. Kal no. 3, Lam. 2, 12; of the mind Ps. 77, 4. 107, 5. 142, 4. 143, 4. Jon. 2, 8.

Deriv. מַצַנְיָםָה.

לְּבֶּלֶנֶנּ fut. c. suff. הַּלְּכְנֶנּ to surround, to encompass, either for a hostile purpose, c. צֶּל Sam. 23, 26; or for protection, c. dupl. acc. Ps. 5, 13.—Kindr. is פַּחָר q. v.

PIEL to encircle with a crown, to crown, with bof pers. Cant. 3, 11. Metaph. Ps. 65, 12; c. dupl. acc. Ps. 8, 6. 103, 4.

HIPH. i. q. Piel, only part. fem. Is. 23, 8 צר הַמַּצְטֵירָה Tyre the crowning, i. e.

bestowing crowns or diadems; since the power and title of king in the Phenician ::lonies were dependent on the senate of Tyre.—Hence the two following.

עָּטָרָה f. (r. עָנֵיר, constr. בְּנֶבֶּר, plur. בָּנֶבְרוֹת.

1. a crown, e. g. convivial, with which guests were crowned, Is. 28, 1; also royal, a diadem, 2 Sam. 12, 30. Ps. 21, 4. Cant. 3, 11. Ez. 23, 42. al. Figuratively crown is used for every thing which serves for ornament and dignity; Job 19, 9 he hath torn the crown from my head. Prov. 12, 4 a virtuous woman is a crown to her husband. 14, 24. 16, 31. 17, 6.

2. Alarah, pr. n. f. 1 Chr. 2, 26.

עָּקְרוֹת (crowns, r. עָּקָרוֹת) Ataroth, pr. n. a) A city in the tribe of Gad Num. 32, 3. 34. b) Another in Ephraim Josh. 16, 7; which is also called בַּקְרוֹת־אַּדָּר (crowns of Addar) 16, 5. 18, 13. c) עַּקְרוֹת בַּרַת רוֹאָב (crowns of the house of Joab) a city in the tribe of Judah, 1 Chr. 2, 54. d) עַּקְרוֹת שִׁוֹקָן a city of Gad, Num. 32, 35.

* שלש obsol. root, Arab. מלשי , to meeze. Chald. מים id. Hence מים אוניים.

על (for קיבי i. q. ישי heap of ruins) Ai, with art הַּבִּי Engl. Hai, pr. n. of a royal city of the Canaanites, eastward from Bethel in the northern part of the territory of the tribe of Benjamin, Gen. 12, 8. 13, 3. Josh. 7, 2 sq. 8, 1 sq. Ezra 2, 28. Sept. Ayyal, Vulg. Hai. See Bibl. Res. in Palest. II. p. 119, 312 sq.—Other forms of the same name in the fem. gender are: עַּיִי Aija Neh. 11, 31; עַיִּי Aiah 1 Chr. 7, 28 in some editions; and עַיִּי Aiath Is. 10, 28.

ער m. (for צֵוֹר, r. שָׁנָה) pr. 'subversion, overthrow;' hence

1. ruins, rubbish. Mic. 1, 6; for Job 30, 24 see art. בְּלֵי Plur. בְּיִרם ruins, rudera, heaps of ruins, Jer. 26, 18. Ps. 79. 1; also מִירֹן Mic. 3, 12.

2. Plur. פּירם Iim or Ijim, pr. n. a) A town of Judah Josh. 15, 29. b) אַנְּבֶּרִרִם Ije-Abarim (ruins at or on Abarim) Num. 21, 11. 33, 44, also simply Iim 33, 45, a town near the desert on the southern quarter of Moab, so

called prob. to distinguish it from the lim of Judah; see in בַּבְרִים.

ערא, see in פר.

עיב, see r. ציב.

בּלְבֶּל (stone, see r. בַּלְּבֶּל Ebal, pr. n. a) A mountain in the northern part of Ephraim, opposite to mount Gerizim (בּבְּל on the northern side of the valley of Sheohem, Deut. 11, 29. 27, 4. 13 Josh. 8, 30. 33. Sept. Γαιβάλ, Vulg Hebal. See Bibl. Res. in Palest. III. p. 96, 101. b) A various reading for בּבָּל Obal, where see. c) An Edomite Gen. 26, 33.

עָרָה, see in עַיָּה.

לְּרֹּוֹן (a ruin, r. פֿרָיוֹן Jion, pr. n. of a fortified city in the tribe of Naphtali 1 K. 15, 20. 2 Chr. 16, 4.

לְּיִּהְּתְּ f. Aijuth, 1 Chr. 1, 46 Cheth. for קַּיִּהִים q. v.

* ערט and היעם and נינט, נס rush upon, to fly upon any person or thing; Syr. کناه to be indignant, to storm or rush upon any one. List indige nation, anger. Arab. فاظ to be indig nant, غيظ heat, anger.-Constr. c. ع, 1 Sam. 25, 14 בוום he flew upon them, i. e. stormed, railed at them. With אַל. 1 Sam. וֹאָל 19 אַל־הָשָׁלָל wherefore....didst thou fly upon the spoil? 14, 32 Keri, which is the true reading, יוֹבַעֵם הָל־הַשְּׁלְל the people rushed upon the spoil. As to the form in both these passages, there is little doubt but that ניעט is the same with ביינט 25, 14; just like ២កុត្តា Job 31, 5 for ២កុត្តា to hasten, and יַחֵד Prov. 27, 17 for דָחַד, וְחֵד, in which forms perhaps there is a Daghesh forte implied after the Chaldaic manner.

Deriv. the two following.

שׁלִים m. 1. a ravenous heast, i. e. rushing on his prey, Jer. 12, 9.—Spec.

2. a ravenous bird, acros, Job 28, 7; as emblem of a warlike king Is. 46, 11. Collect. for birds of prey Gen. 15, 11. Is. 18, 6. Ez. 39, 4.

ערְיָם (place of ravenous beasts, see פּיִם) Etam, pr. n. a) A city in Judah 1 Chr. 4, 3. 327 2 Chr. 11, 6. [Situated perhaps not far south of Bethlehem; see

Bibl. Res. in Palest. I. p. 515. II. p. 168. —R. b) A rock, apparently in or near the plain of Judah, not far from Samson's residence, Judg. 15, 8. 11.

עיים, עיים, איים, see in עיים no. 2.

שילום m. (r. עילום I) clernity, ever; 2 Chr. 33, 7 לְצֵילוֹם for ever, i. q. עולם A. 2. e.

לְּלֵּהְ (i. q. Chald. לְּלֵּהְ supreme, r. לָּלָּהְ / llai, pr. n. of one of David's warriors 1 Chr. 11, 29; called in 2 Sam. 23, 28 בְּלָהוֹךְ .

ערבים f. Is. 21, 2, m. Is. 22, 6, Elam, Elymais, pr. n. of a province of Persia in which was the capital Susa, Ezra 4, 9. Dan. 8, 2. In Greek writers Elymais is the province adjacent to Susiana and Media, on the east of Babylonia (Strabo XVI. p. 744); in Daniel I. c. Elam seems to include Susiana. Saadias renders it by Khūzistān, with which it appears to have accorded; the name פרלם corresponding to the Pehlv. Airjama i. e. . خوزستان See Thesaur. p. 1016, 1017. Cellarii Not. Orb. ant. II. p. 686. Rosenm. Bibl. Geogr. I. i. p. 300 sq.— In Gen. 10, 22, the origin of the Elamites is deduced from Shem. 14, 1. Is. 11, 11. 21, 2. 22, 6. Jer. 25, 25. 49, 34 sq. Ez. 32, 24.

בּלְיִם רְבּוֹ (Sept. בֹּעִים הַ אַבְּלָּיִם הַ אַבְּלָּיִם הַ אַבְּלָּיִם הַ אַבְּלָּיִם הַ אָבְּלָּיִם הַ אָבְּלָּיִם הַ אָבְּלִים הַ אָבְּלִים הַ אַבְּלִים הַ אַבּיּנִם אַנּים בּיִּבְּים בּיִבְּים בּיִּבְּים בּיִּבְּים בּיִּבְּים בּיִּבְּים בּיִּבְּים בּיִּבְּים בּיִּבְּים בּיִבְּים בּיִבְּים בּיִבְּים בּיִבְּים בּיִבְּים בּיִבְּים בּיבְּים בּיבְים בּיבְּים בּיבְּים בּיבְּים בְּיבְּים בְיבְּים בְּיבְּים בְּיבְים בְּיבְים בְּיבְים בְּיבְים בְּיבְים בְּיבְים בְּיבְים בְיבְים בְּיבְים בְּיבְים בְּיבְים בְּיבְים בְּיבְים בְּיבְים בְּיבְּים בְּיבְים בּיבְים בּיבְים בּיבְים בּיבְים בּיבְים בּיבְים בּיבְים בּיבְים בּיבּים בּיבְים בּיבְיים בּיבְים בּיבְיים בְּיבְיים בּיבְיים בּיבְיים בּיבְיים בְּיבְיים בְּיבְיים בְּיבְיים בְּיבְיבְיבְים בְּיבְיים בְּיבְיים בְיבְיבְים בְּיבְיים בְּיבְיים בְּיבְיים בְּיבְיים בְּיבְיים בְּיבְ

1. i. q. Arab. שלים mid. Ye, to flow, to flow out, as water, tears; whence יַּבְיָּבְּיִ eye, fountain, unless this be regarded as the radical word and the verb as secondary.

2. Denom. from פּוֹרֵן. Part. פֵּרֹן eyeing askance, envious, 1 Sam. 18, 9 Keri; in Cheth. is שׁבָּרָ. Arab. عُيُرِنَ , عَالِينَ , in comp. Heb. פָּרָן פָּרַן.

לְּיִלְ f. (very rarely masc. Cant. 4, \$ Cheth. perh. Ps. 73, 7, dual Zech. 3, 9,) constr. יַבְּילָ, c. suff. יַבְּילָי, c. He loc. פֵּילָי, Gen. 24, 16. 45; Dual פֵּילָי, pu also for plur. Zech. 3, 9. Ez. 1, 18. 10, 12 constr. יַבְילָי, once יַבֵּי in some copies Is. 3, 8; Plur. in signif. no. 2, בַּילִית 2 Chr. 32, 3, constr. בַּילִית Ex. 15, 27. Num. 33, 9.

1. the eye; and so in all the Semitic dialects. Ex. 21, 24. Lev. 24, 20. al. sæp. פרן בערן eye to eye Num. 14, 14. Is. 52. 18. יַבְּח צֵינְיָם fair of eyes, having fine eyes, I Sam. 16, 12; opp. פינים רבות weak eyes, blear, Gen. 29, 17.-To the eye is ascribed weeping Job 16, 20. Lam. 1, 16. 3, 48. 49. 51; also various affections and emotions, which are manifested through the eyes, as pride, humility, anger, pity, joy, envy, contempt, etc. as ערנים בסות lofty eyes, pride, Ps. 18, 28 שוח ערנים low of eyes. humble, Job 22, 29 anger is kindled in the eyes חַרָה בְדֵּרְכֵּי Gen. 45, 5, see in חָרָח no 1.c; חָסָה עֵרנִר my eye hath pity upon, see in בל ; Ps. 6, 8 mine eye pineth away for grief, i. e. I pine, am wasted by disappointed hope. 31, 10, comp. Job 17, 7 and in דַאָב, בָּלֶה. Also האיר ערנים to enlighten the eyes, i. e. to gladden, see in אור Hiph. בחור ערנים pure of eyes, i. e. abhorring to look upon evil, Hab. 1, 13; דָנָה פֵּרנִר בְ mine eye is evil towards any one, i. e. envious, I envy him, Deut. 15, 9; comp. רַפֶּצ no. 2. f. Tob. 4, 7 μη φθονησάτω σου δ ὀφθαλμός. So of scorn and contempt, as Prov. 30, 17 the eye that mocketh at his father, and scorneth to obey his mother, the ravens shall pick it out, etc. Trop. of the eyes of the mind, בַּלְנָים having the eyes open, spoken of a prophet in vision, Num. 24, 4. 16.-Spec. to be noted are the following phrases:

a) לְּבֵרנֵי שׁ before the eyes of any one, i.e. before him, in his presence, Gen. 23, 11. 18. Ex. 4, 30. 7, 20. 9, 8. 19, 11. al. sæpiss.

c) בּצֵביבי away from the eyes of any one, i. e. without his knowledge, Num. 15, 24; also after verbs of hiding Job 3, 10. Is. 65, 16.

d) בֵּיןְ בֵּירַיִם between the eyes, i. e. upon the forehead, Ex. 13, 9.16. Deut. 6, 8. 11, 18; upon the front part of the head Deut. 14, 1.

e) פון פון to set an eye upon any one, mostly in a sense of kindness, to look with favour upon any one, prospicere alicui, like Arab. رضع عينا على

שׁרם פָנִים על Opp. is שׁרם, which every where implies disfavour.-E. g. Gen. 44, 21 יָּאָטִימָה דֵּרנִר דָּלָרו that I may set my eye upon him, i. e. be kind to him, Sept. ἐπιμελοῦμαι αὐτοῦ. Jer. 39, 12. 40, 4. Job 24, 23. Ezra 5, 5; c. 5 Ps. 33, 18. 34, 16; Deut. 11, 12; comp. also Zech. 12, 4. 1 K. 8, 29. 52. More rarely in a sense of distayour, of the angry countenance of Jehovah (elsewhere פֿוִים), Am. 9, 4 where to avoid embiguity is added לַרַצָה וָלֹא לְטוֹבַה. v. 8 c. ב. Once with לבובה Jer. 24, 6; comp. 1 Pet. 3, 12.—Simply, פרניה בי thine eyes are upon me, i. e. thou lookest upon me, Job 7, 8. So with the idea of favour and disfavour, Zech. 9, 1 ליהוָח בֵין אָרָם וִכֹל שִׁבְעֵּר וְשְׂרָאֵל for Jehorah's eye is upon men and upon all the tribes of Israel, i. e. upon Israel with favour, and upon all other nations with disfavour. [More in accordance with the grammatical construction, is the rendering: for towards Jehovah shall be the eye of man and of all the tribes of Israel; so Engl. Vers. nearly.-R.

f) נְשֹא צֵרנֵדִם, see in נָשָא no. 1. d. Trop. also in various senses :

aa) Of one who is eye for another, i. e. in the place of eyes, who sees for him, shows him the way; whether to one blind Job 39, 15, or to one ignorant

of the way Num. 10, 31—So among the Persians, the Satraps or royal governors of the provinces were called *the king's eyes and ears*, Hdot. 1. 114. Xen. Cyr.

8. 2. 7. Comp. Arab. عَيْنُ a scout.

bb) Of any thing resembling the eye, e. g. the eye of wine, its bead, Prov. 23, 31.

cc) Meton. a look, glance of the eyes; Cant. 4, 9 Cheth. לבַּבְּתָּיִר מְצִינֵיךָּ thou hast ravished my heart with one of thy glances; Keri בְּאַחַדְ, see above init. Comp. Job 16, 9.—Hence

dd) look, aspect, appearance of a thing; Num. 11, 7 its appearance was as the appearance of bdellium. Lev. 13. 5. 55. Ex. 1, 4 sq. 10, 9. Dan. 10, 6. Spec. the face, surface, as צֵין הָאָרֶץ the surface of the ground, i. q. מַנֵּי הִי, Ex. 10, 5. 15. Num. 22, 5. 11.

ee) Sometimes referred to the human face; but incorrectly, since in all the passages cited for this signif. the eye itself is to be understood, as Gen. 29, 17. 1 Sam. 16, 12; also מֵיוֹן בְּעֵיוֹן Num. 14, 14. Is. 52, 8; and Ps. 6, 8. 31, 10; see above under no. 1.

Note. In Manuscripts (פֵּרָן) eye is sometimes confounded with (עוֹדְ (בין sin, so that it is difficult to arrive at a satisfactory decision; thus Hos. 10. 10 Cheth. אָסָרָם לִשָּׁתֵּר צֵרנוֹתָם , Keri צָּוֹנוֹתָם; here many prefer the latter, and render: because of their two sins, i. e. the two golden calves; but perh. we may better rest in Cheth. in binding them (making them captives) before their two eyes, emphat. for לְצֵינְרְחָם Judg. 16, 28; comp. Gen. 42, 24 לַבֶּרנֶרְחָם So Zech. 5, 6 זֹאָר עִינָם בְּכָל־חָאָרֶץ is rendered by some: this ephan is their image in all the earth; but incorrectly, since may indeed signify the external appearance, but never the image of a thing. Hence it is better, with Sept. and Syr. to read זֹאָת עוֹנָם this is their sin, i. e. that in which they sin, false measure. See also Ps. 73, 7.

2. a fountain; whether so called from its resemblance to the eye, or, vice versa, the eye from its resemblance to a fountain, may be doubtful. Comp. Pers. فشب eye, خشب fountain, Chinese tan eye and fountain. Contra, Gr. عبرا

fountain, corner of the eye.—Gen. 16, 7. 24, 29. 30. 42; מַרְם עַרָם v. 13. 43; עַרְבָּיָר v. 16. 45. Plur. f. פְּרָבִיר , constr. מַרְבּיר , Deut. 8, 7. Ex. 15, 27. Prov. 8, 28. On this use of the plur. fem. for inanimate objects, see

id. عَيْنَ id. Lehrg. p. 539, 540.—Arab.

Many cities and places in Palestine were named from fountains in their vicinity, thus:

- מין בּדְי (fountain of the kid) Engedi, a city in the desert of Judah on the Dead Sea, fertile in palm-trees, the Engadda of Pliny (H. N. 5. 17). Josh. 15, 62. 1 Sam. 24, 1. Ez. 47, 10. Cant. 1, 14. Anciently מַבְּיִי מְבִּיי מִנְי מִּבְיּי ִ Ain Jidy, with a heautiful fountain and ruins; see Bibl. Res. in Palest. II. p. 209, 214.—R.
- b) בּיִרבּוֹים (fountain of gardens) En-gannim, a city: a) In the plains of Judah, Josh. 15, 34. β) Of the Levites in the territory of Issachar Josh. 19, 21. 21, 29; [perh. the Γιναία of Josephus, now Jenin; see Bibl. Res. in Palest. III. p. 155, 156.—R.
- c) פרן הור Ps. 83, 11 and פרן האר (fount of the dwelling) En-dor Josh. 17, 11. 1 Sam. 28, 7, in the tribe of Manasseh, four Rom. miles south of Mount Tabor; now النار Endor. See Bibl. Res. in Palest. III. p. 218, 225.
- d) מֵדְן חָדָּח (swist fountain) En-had-dah, a city of Issachar Josh. 19, 21.
- e) פין העור. En-hazor, a city of Naphtali, Josh. 19, 37.
 - (ז) אין חרוד, see ערן חרוד.
- g) פון מושט (fountain of judgment) En-mishpat. i. q. בין q. v. Gen. 14, 7; romp. Num. 20, 13.
- h) פֵּרְן שָּבּלְרָם (fountain of two calves, mless perh. 'ד is for אַגְּלָּרָם two pools) Eneglaim. a city on the northern part of the Dead Sea, Ez. 47, 10.
- i) אָרָהְ simply: a) A city of the Levites in the territory of Simeon Josh. 15, 32. 19, 7. 21, 16. 1 Chr. 4, 32. β) A place in the north-eastern part of Palestine, Num. 34. 11.

Sometimes fountains themselves are designated by proper names:

aa) מֵיךְ (fountain of the sun)
En-shemesh. on the border of Judah
and Benjamin, east of Jerusalem, Josh.

15, 7. 18, 17. See Bibl. Res. in Palest I. p. 493.

בין רנו (fountain of the scout, Targ. fuller's fountain) En-rogel, in the valley of the Kidron just south of Jerusalem, on the border between Judah and Benjamin, Josh. 15, 7. 18, 16. 2 Sam. 17, 17. 1 K. 1, 9. Josephus says it was in the king's gardens, Ant. 7. 14. 4. Now a deep well, called Bir Eyub, the well of Job; see Bibl. Res. in Palest. I. p. 490 sq.

cc) ברי וחתרן (Drag n fountain) near Jerusalem, prob. i. q. Gihon, Neh. 2, 13. Bibl. Res. in Pal. I. p. 514.

dd) צֵין־תְּשׁנּחַ En-Tappuah, a fountain of the city תַּשׁנּחַ Josh. 17, 7, comp. v. 8.

Denom. are פֶּנֶב, לְנָנִם, and the two following.

ליבים (two fountains) Enajim, Gen. 38, 21, and ליבים (on which form of the dual see Lehrg. p. 536) Enam, pr. n. of a place in the tribe of Judah, Josh. 15, 34.

לֶּלֶּלֶ (having eyes) *Enan*, pr. n. m. Num. 1, 15. 2, 29. Comp. מַצר בָּרנָן under תַּצר.

* בּוֹבֶּל to languish, to faint, to fail, comp. the kindr. roots בְּיבָּר, הַבְּיָּך, once Jer. 4, 31.—Hence בְּיבַּר, pr. ח. בִּיבַר.

קרים adj. (ר. קרים, languid faint, weary, of one satigued with travel or labour and oppressed also with thirst, e. g. espec. Gen. 25, 29. 30. Job 22, 7 where אור ביי stands in the other hemistich. Ps. 63, 2. Prov. 25, 25 cold waters for the fainting i. e. thirsty soul. Jer. 31, 25 I will give drink to the thirsty. Spoken also of wearied beasts of burden is. 46, 1, where אור ביי וואר האור ביי וואר ביי וואר

ז לַלְּפָּה (ר. קיד) 1. darkness. Am. 4, 13 ליקה שָּׁהְר שִּיקה he maketh the morning darkness. With He parag

2. Ephah, pr. n. a) A tribe and region of the Midianites, Gen. 25. 4. Is. 60, 6. 1 Chr. 1, 33. Sept. I auquí Is. l. c.

perh. i. q. Arab. عُفَفُخُ, which the Ca moos explains to be 'a place near Pelusium.' b) A man 1 Chr. 2, 47. c) A woman 1 Chr. 2, 46.

עֵּיְׁבֶּי (weary, languid, r. לְּיֵבֶּי (pr. n. m. Jer. 40, 8 Keri, where Cheth. שׁנִּיבּי.

24. Comp. Gen. 32, 16. Arab. פּוֹבָה an ass, either wild or domestic.—Strictly it would seem to signify a wild ass or colt, so called from its swift running, see the root פָּרָא lett. a; just as בּרָה wild ass, from בָּרָה to run.

* איל to be hot, heated, ardent, Arab. בי mid. Waw, to be hot, e. g. the day at noon. Also causat. for חַבְּיר, to make hot, to heat, as a baker his oven; Hos. 7. 4 בְּירִר ובר he ceaseth from heating after the kneading until it be leavened.—This idea of heat, heing hot, is then often metaphorically applied:

a) To the heat of running, to run hotly i. e. swiftly; whence מִיר an ass. Arab. غار IV to run swiftly, of a horse; mid. Ye, to run away, as a horse when the reins break, comp. בְּלַק no. 2.

b) To the heat of anger, an ardent i. e. impetuous hostile attack; comp. Arab. בב Conj. I, III, IV, to rush upon the enemy, and בב mid. Ye, to be hot with jealousy. Hence פֶּר II, and פֶּר

c) To heat of mind, i. e. anxiety, terror, see פיר II. b.

I. ליר ז) ליר (ניר ייר) masc. perh. in the phrase ידר נְבִּרִיר also Num. 35, 2. 3. Deut. 3, 6; plur. once קַּרָרִים for the sake of paronomasia Judg. 10, 4, elsewhere יבָר, constr. פָּרִרִם, as if from a sing. יבָּרִר.

1. a city. town, Sept. האוני; not found in the kindred dialects. The signif is of wide extent, embracing not only the idea of an encampment, but also that of small fortifications, as watch-posts, watch-towers; thus Num. 13, 19 and what the cities (הְּבָּרִבּין they dwell in, בַּבְּבְּרַבִּין they dwell in, בּבְּבָּרִבּין whether in camps or in strong-holds. 2 K. 17, 9 they built them high-places בַּבְּרַבְּבָּרִים in all their cities,

קפּגְדָּל נֹצִרִים עַד עִיר מְבַצְר from the tower of the watchmen to the fenced city Is. 1, 8 פרר נצירה a lower of watch, i. q נצירה 2 K. l. c. see in נצירם. Gen. 4, 17 prob. a nomadic encampment defended by a ditch or wall against wild This usage leaves no doubt as to the etymology; and ייר is pr. 'a place of watch or guard,' built with a wall or tower as a refuge for the keerers of the flocks, comp. אָנָהַל עָדַר Ger. 35, 2, also the מְנְהַלִּים built by Uzzizh in the desert 2 Chr. 26, 10; then, 'a place, enclosure, surrounded by a mound or wall,' to protect the nomades and their flocks from enemies or wild beasts, a nomadic hamlet; and finally a town, city, often not large, as may be gathered from the fact that in the land of Canaan there were 31 royal cities, while in the one tribe of Judah there are enumerated 124 towns, פרים, Josh. c. 15.-With the pr. n. of the city in appos. הַפִּיר שִׁנְּשָׁן the city Shushan Esth. 3, 15. 8, 15; בשֵׁשׁ 'שׁ Gen. 33, 18. Often with the genit. in various senses: מי a walled city Lev. 25, 29; מֹבְצָר , ע׳ מְבָצָר a fenced city, fortified, see מָקְלָט ; מָבְצֶר , מְצוֹר ; מְבָנָט ; a city of refuge, see צ' הַבַּחָנִים; מָקָלָט a city of the priests 1 Sam. 22, 19; הַמְּלֹּבְּכָה 'צַ a royal city 2 Sam. 12, 26; פַּרֵר יָהוּרָה 1 K. 12, 17; also 2 K. 23, 19. Judg. 12, 7; ע' דַמִּרם city of blood, slaughter, Nah. 3, 1. So ציר הַקּרָש the holy city, Jerusalem, Neh. 1, 1. Is. 52, 1. Dan. 9, 24 comp. πύλις άγία Matt. 27, 53; also 🦻 רהוח Is. 60, 14, צ'לחים Ps. 66, 3. 87, 3, and אמז ביר Ez. 7, 23, דערר Is. 60, 6, all for Jerusalem. (But in Is. 32, stands for Nineveh, the metropolis of the enemy.) With genit. of pers. the city of any one is either the capital of a king, as קשבון פיר סיחון Num. 21, 26, comp. Josh. 8, 1; or oftener one's paternal city. or that in which he dwells, as פרר the city of Nahor i. e. Haran, where he dwelt Gen. 24, 10; the city of David i. e. Bethlehem, 1 Sam. 20, 6; and so Deut. 19, 12. 21, 19-21. Josh. 21, 6. 1 Sam. 8, 22. 28, 3. 1 K. 22, 36. Comp. Gr. πόλις Δαβίδ i. e. Bethlehem. Luke 2. 4; πόλις αὐτῶν i. e. of Jesus' parents, Nazareth, Luke 2. 39, comp. John 11, 1 Judith 8, 3. With genit. of another city is put for the smaller towns and vil

aiges around that city, elsewhere him יברי השבין; asi, ברי השבין; Josh. 13, 17. Jer. 34, 1. But עבר על רוצר In. 17, 2. see in עבר על רוצר no. 1. -Proverbially Ecc. 10, 15 the labour of the foolish wearieth him, because he to go to the city, ללבת אל־פרר Le. cannot find his way to the city; the figure being taken from an awkward rustic who loses his way on the most beaten road; comp. Germ. 'er weiss sich nicht zu finden.' In Ps. 73, 20 בַּעָרֶר is for עורר inf. Hiph. of r. עורר I.-Spec. is also put :

a) For a part of a larger city, espec. as fortified by a separate wall; like Gr. nólic see Passow, Engl. Old city, New city. So פרר הַוָּד the city of David, i. e. the citadel on Zion, a part of Jerusalem, ή ατω πόλις, 2 Sam. 5, 7. 9. 6. 10. 12. [Later the name city of David seems to have sometimes included the whole of Jerusalem; see Biblioth. Sacr. 1843, p. 97 sq. ib. 1846, p. 633 sq.—R.] הַעָּיר the middle city, the middle part of Jerusalem, 2 K. 20. 4 Cheth, where Keri has עיר הַמְּיִם the watercity, part of the city Rabbah, 2 Sam. 12, 27; עיר בֵּיח הַבְּעָל the city of the house of Baul, a part of Samaria so called from the temple of Baal, prob. the enclosure of the temple, Téperos. 2 K. 10, 25.

b) As in Engl. the city for its inhabitants. the people of a city; 1 Sam. 4. 13 מוניק כל־וַזְבֶּיר all the city cried out. Is. 14, 31. Here too belongs the phrase ערר פחים the city of men, i. e. the multitude, crowd of men, Deut. 2, 34. 3, 6. Job 20, 48. (24. 12); also Judg. 20, 48 where read בחָם for בחֹם. See Thesaur. p. 830, and פיר II. b.

c) With genit. of a people or country, the chief city, metropolis; as פרר יהדה the city of Judah, i. e. Jerusalem, 2 Chr. ע' מואַב ; 5, 28 ב' צַמְלָק ' 1 Sam. 15, 5 ב' בַּמְלָק ' Num. 22, 36.

Proper names of cities are: aa) שיר הפכלח the City of Sall in the desert of Judah, near the Dead Sea, Josh. 15, 62.

bb) ביר נחש (city of serpents) Ir-nahash, the site of which is unknown, 1 'Chr. 4. 12.

cc) פרר לֵכֶשׁ (city of the sun) Ir-shemesh, in the territory of Dan. Josh. 19, 51. Prob. the same with Beth-shemesh: see Bibl. Res. in Palest. III. p. 19.

dd) פיר החסרים the City of palm-trees i. g. inra Jericho, so called from the multitude of palm-trees growing there see Plin. H. N. 5. 14. Tacit. Hist. 5. 6. Deut. 34, 3. Judg. 1, 16. 2 Chr. 28, 15.

ee) For ההרם see under ההרם.

2. Ir, pr. n. of n man 1 Chr. 7, 12; for which in v. 7 צירר.

II. ערר m. (r. ערר) heat, i. e. a) anger. wrath; Hos. 11, 9 לא אַבוֹא בָּעִיר I will not come in wrath. b) Of mind, anxiety, anguish, terror; Jer. 15, 18 הַּפָּלְתִּר עַלֵּידָוֹ פָּהָאם עִיר וּבְּהַלוֹח, Sept. έπεούιψα έπ' αυτήν έξαίφνης τρόμον καλ σπουδήν. Here too we may refer Job 24, 12 מערר מהים רנאקו, if with Syr. for מהים men we read מהים the dying, i. e. from anguish do the dying groan.

לרך Chald. m. (r. לדר a watcher, a name for angels in the later Hebrew, as keeping watch over the affairs of men, Dan. 4, 10. 14. 20.—In the Syrian liturgies it is also used for the archangels, as of Gabriel; elsewhere حُمْنِيُّتُ and Gr. eygiyogot of evil angels. In Lib. Henoch. Eth. Try? watchers, is spoken of good angels 12, 2, 4, 92, 16; of fullen angels 10, 13. 12. 5. al. Suicer Thes. Eccl. art. eygiyogos. Lex. Syr. ed. Mich. p. 649.

קרה see before r. ערה, p. 774.

עררא (wakeful, r. לדר I) Ira, pr. n. m. a) A priest under David, 2 Sam. 20, 26. b) Two of David's warriors 2 Sain. 23 26, 28,

סירָד pr. n. m. Irad, an antediluvian patriarch, son of Enoch and grandson of Cain, Gen. 4, 18.

עררף (ir. פרר) Fru, pr. n. m. 1 Chr. 4 15.

עררי (urbanus) Iri, pr. n. sec פיר I. 2

עירֶם (urbanus) Iram, pr. n. of a phylarch or head of a tribe among the Edom ites, Gen. 36, 43.

תולם and ברם m. (r. בירם l) plur בירְמְּרם, nakedness, Deut. 28. 48. Ez. 16 ז וצה פרם ופריה 7 but thou shalt be naked ness and need, i. e. most naked and without help. v. 22. 39. 23. 23. Concr. naked, Gen. 3, 10. 11. Ez. 18, 7. 16; and so plur. מירמים naked Gen. 3.7 — The form is ike נילום i. q. לילם with Dag. in the third radical.

ערש Ursa major, see in שׁיִי Ursa major, see

עיה pr. n. see in עיה

תְבְּבְּיֹלְ (i. q. בְּבְיִבְיּ mouse) Achbor, pr. n. m. a) An Idumean, Gen. 36, 38. b) A courtier of Josiah, 2 K. 22, 12. 14. Jer. 26, 22. 36, 12.

m. a spider Job 8, 14. Is. 59, 5.

Arab. בַּבּבִּרְחָא, Chald. אַבְּבִּרְחָא. It seems to be compounded from בּבּבּ agile, swift. and Arab. בּבּ agile, swift. and Arab. בּבּ היי משמי (as a spider), q. d. swift weaver. So Germ. Spinne from spinning; also Gr. ἀράχτη, comp. Semit. אַבָּאָ to weave.

m. a mouse, espec. field-mouse, 1 Sam. 6, 4. 5. 11. 18; but an esculent species of dormouse seems to be meant Lev. 11, 29. Is. 66, 17. At least the Arab. בُبُوعُ is i. q. يَرْبُوعُ jerbon, mus

jaculus Linn. See Bochart in Hieroz. T. I. p. 1017, who holds this word to be compounded of the Chald. >>> to devour and >= field, the l being elided; better from >>> 3 == agile, swift, and

better from בבי agile, swift, and בּבּ agile, swift, and בּבָּר, אָבָר, to dig, pr. swift digger.

pr. n. Accho, a maritime city in the territory of Asher, Judg. 1, 31; perh. Mic. 1, 10, where ביב seems to be for בצבי. On Phenician-Greek coins בא is to be read בא, see Monumm. Phæn. p. 269, 270. In Greek "An, Strabo 16. 2. 25; more fre-

quently Ptolemais; now Ke 'Akka, also Fr. St. Jean d'Acre. See Reland Palæstina p. 534-542.

לבוֹר (troubler, comp. Josh. 7, 26) Achor, pr. n. of a valley near Jericho, Josh. 15, 7. Is. 65, 10. Hos. 2, 17. R.

**|27 obsol. root, Arab. (see pr. to strike to smile; fut. I, to be hot, spoken of the day, pr. to be struck by the sun; comp. \(\pi_2\); Hiph. no. 1. b. Hence pr. n. \(\pi_2\).

* בְּיֵלְ obsol. root, prob. i. q. בְּיֵלְ to tranble; comp. Josh. 7, 1 sq.—Hence pr. n. בְּיֵלְין and

기가 pr. n. (troubler) Achan, an Israel ite who by his sacrilege brought defeat upon the people, Josh. 7, 1. 22, 20; in 1 Chr. 2, 7 written 그국가 Achar, id.

to bind back; عكس a cord, halter, by which the mouth of the camel is bound to his fore foot. Hence وجوه fetter, anklet; and from this again:

Piet denom. to put on anklets as an ornament; or rather to make a tinkling with them, like semales desirous of attracting notice, Is. 3, 16. See Dep lett. b.—Hence

שׁבֶּכֶּל m. a fetter, ankle-band, see the a) For criminals. Prov. 7, 22 he goeth after her suddenly (the young man after the adultress) as the ox goeth to the slaughter-house, אַרָיל and as fetters for the punishment of the wicked. Or we may here take bee for מבש שיש as one bound in fetters (goeth) to the punishment of the fool, i. e. of folly or crime, as also in Engl. 'a criminal to the punishment of his folly.' b) As an ornament of showy femules, fastened upon the ankles, ankle-band, anklet, periscelis, περισφύριον, plur. בַּסָרַב ls. 3, 18. Comp. D=9 Pi. This ornament was common among ancient nations, as also now in the east; comp. Schræder de Vestitu p. 1 sq.

다그것 (anklet, from r. రহুছ) Achsah. pr. n. of the daughter of Caleb, Josh. 15, 16. 17. Judg. 1, 12.

* 1. pr. i. q. Arab. , to trouble water, to make turbid, to disturb. Hence trop.

NIPH. to be troubled, to be moved with

grief Ps. 39, 3. Part. fem. the being troubled, i. e. trouble, disturbance, Prov. 15, 6.
Deriv. and the two following.

לְּכֶר (troubler, r. לֶּכָר) Achar, pr. n. m. 1 Chr. 2, 7; see in עַבָּר.

アラダ (afflicted, r. つうぎ) Ochran, pr. n. m. Num. 1, 13. 2, 27.

m. quadril. an asp, adder. Ps. 140, 4. Derived perh. from. r. שָבָּשׁ to bend back, and באשי to lie in wait, i. e. an animal coiling itself up and lying in wait.

תל m. (פֶּלָה like פֶּר from בֵּר פֶּלָה) m. עָל from בַּר with disjunct. accent בֵּר with disjunct.

- 1. Subst. height, summit; then for concr. high, most high; so of God Hos. 11, אַל־בַּל רַּמְרָאָדְּאָ they call them unto the Most High (i. e. the prophets the people), but not one will exalt him. With a negat. partic. אַל־בּל the not-high, non-summus, i. q. אַלְּיִבּע the not-high, non-summus, i. q. אַלְּיִבּע worthlessness; so Hos. 7, 16 אַ בְּלִיבָּע they turn themselves to no-gods, i. e. to idols, or to wickedness.
- 2. Adv. on high, highly; 2 Sam. 23, 1 בל הל השלים who was highly exalted, elevated. With pref. בל from on high, from above, Gen. 27, 39. 49, 25; also simply above Ps. 50, 4, see פון no. 3. h.

- 1. i. q. inl. super. auf, upon, where one thing is placed upon the upper part of another, so as to stand, rest, incline upon it, have it for a substratum, etc. Thus:
- ם) Of a state of rest, e.g. רְשַׁב עֵּלְ־הַמָּה to sit upon a throne; עמַד עַּלְּהְוּה to stand upon a mountain; עמַד עַלְּרוּגְלָּרוּ o stand upon his feet Zech. 14, 12; to lie יוֹדְמִינְיוֹדְי upon his bed 2 Sam. 4, 7; מַלְּרְנְתִּי בְּיִרְנִי נַחִרב on or in the way Job 18, 10. Ps.

131, 2 קנְסָל כֶלֵר אָמוֹ as a weaned child upon his mother i. e. upon her lap. Correctly therefore Ps. 15, 3 he slandereth not של־לשני upon his tongue, where strictly speech arises; and so על-פיה upon thy mouth, where we say 'upon thy lips,' e. g. Ex. 23, 13 לא רַפַּים על־פַּיך nor let the name of their idols be heard upon thy lips. Ecc. 5, 1. Ps. 50, 16. Comp. Gr. ava στίμα έχειν.—Here beon or in a על־בַּרָה on or in a house, of which the following examples may be noted: Is. 32, 13 briers and upon all על-על-בחר מכום שoon all the houses of joy, i. e. upon their ruins. 38, 20 we will sing with stringea in the temple יבל־בֵּרת רָר in the temple of Jehovah, or as in Engl. up in the temple, this being on a lofty site; comp. Germ. auf der Stube, auf dem Saale, for up in the room, etc. Polish po izbia on the parlour, this being higher than the ground floor. Similar is פל־פָּמָר on the dust, not only upon the surface of the ground, but also in the sepulchre, where the dead repose not only on or in the dust, but mingle with it, Job 20, 11. 21, 26. See עַּפֵּר -We may perhaps refer to lett. b, and to no. 4 below, the following examples in which motion is implied: Hos. 11, 11 I will cause them to dwell in their houses; Is. 24, 22 the captives are gathered into the dungeor and are shut up in the prison.—Spec.

אני אות אות אות אות שמור לייני בייני שלייני בייני בייני שלייני שלייני שלייני שלייני בייני שלייני של

Ezra 10, 4. Neh. 13, 13. So Arab. عَلَى I owe a thousand dinars, and الف دينار thou owest me a thousand dinars; see De Sacy Gramm. Arabe I. § 1062. ed. 2.

בּיְהָהְ עֵּלֹ , Gr. נְיֹּהְיּ עַּלֹּוֹ tros, to live upon, e. g. בּיְהַבְּּלֵּוֹ on bread Deut. 8, 3, על־הַוְּלֵחַ upon or by one's sword Gen. 27, 40. The idea is here that of a foundation, support, by which life is sustained. Comp. Is. 38, 16.

(ז) Trop. and rarely of time when, as the basis on which זמ המעצ טירים as it were rest, or as a way on or in which they have their course. Prov. 25, 11 סיר אַבּירָּאָל on i. e. at its proper time, timely, see בּבּירָאָל So Arab. אַבּבּירָ בּאַרָּאָל in its time, Gr. בּאַר הַּאָּמִירָ Od. 2. 284 בּאַר בּאַר

νυκτί, έπὶ πολεμοῦ, Germ. auf den Tag, Engl. upon the day, upon a time.

- 60, 1. 69, 1. Also of a song the measure of which is followed in other poems Ps. 56, 1. Comp. the similar use of the Syr. . Eichhorn Præf. ad Jones de Poesi Asiat. p. xxxiii; also Russian patact, after the time, measure.
- b) Of motion upon or over the upper part or surface of any thing; either from a higher place downwards, down upon, over, or from a lower place upwards, up upon, over.—Hence
- a) upon, i. e. down upon, as להן על to put upon any thing Lev. 1, 7; שליה בל to cast upon or over any thing Ps. 60, 10; to rain upon the earth Joh 38. 26; and to inscribe upon tablets Ex. 34, to give over נהו על־רַדַר , נָחַן עַל־רַד ' 1; upon i. e. into the hands of any one, see in ז no. 1. ee. Trop. of punishment or calamity coming upon any one, as moun שליף my wrong be upon thee Gen. 16, 5; קלבחף 27, 13; so 38, 29. 42, 36; to come בוא פל ; Ez. 13, 3 חור פל to come upon, i. e. to happen to any one, see in אום. So after verbs of presenting, giving in charge, Engl. to give over to any one; שם בהב על ,צוח על , פקר על see these verbs; comp. σημαίνειν έπὶ δμωήσι Od. 22.427; and also after verbs of speaking or deciding upon, i. e. against any one, מצר על פ' see in הַבֶּר על פ' lett. g; אַמֶּר על Ez. 26, 2.—To this general sense we may refer Judg. 15. 8 ליה אתם כום על־ הבה he smote them leg upon thigh, Engl. 'hip and thigh;' also Am. 3, 15 and I will smite the winter-palace upon (כל) the summer-palace. Here the idea is to smite them limb upon limb, i. e. so that the scattered limbs fall one upon another; and in like manner palace upon palace, so that the ruins of one overwhelm and destroy another.
- γ) Trop. it marks something superadded; comp. Gr. μήλος επὶ μήλω Od. 7 120, ἐπὶ τοῖοι, Lat. vulnus super vulnus Engl. wound upon wound. So > το

to add upon or to any thing. see אַבְּיִי נְּשׁׁ בַּיִּי נְּשׁׁ בַּיִּי נְשׁׁ נִי נְשׁׁ בַּיִּי נְשׁׁ נִי נִשְׁ בַּיִּי נְשׁׁ נִי נִשְׁ בְּיִשְׁ נִי נִשְׁ בְּיִּבְּי נְשִׁ נִי נִשְׁ בְּיִּבְּי נְשִׁ נִי נִשְׁ בְּיִבְּי נְיִשְׁ נִי נִשְׁ בְּיִבְּי נְשִׁ נִי נִשְׁ בְּיִבְּי נְשִׁ נִי נִשְׁ מִשְׁנִי נְיִשְׁ מִשְׁנִי נְשְׁנִי נְשִׁ מִשְׁנִי נְשִׁי נְשִׁי נִשְׁנִי נְשִׁי נִשְׁנִי נְשִׁי נְשִׁי נִשְׁנִי נְשִׁי נִשְׁנִי נְשִׁי נִשְׁי נִשְׁי נִשְׁי נְשִׁי נִשְׁי נִשְׁי נִשְׁי נִשְׁי נִשְׁי נִשְׁי נִשְׁי נִשְׁי נְשִׁי נִשְּׁי נִשְׁי נִשְׁי נִשְׁי נִשְׁי נִשְׁי נִשְׁי נִשְׁי נִשְׁי נִשְּׁי נִשְׁי נִשְּׁי נִשְׁי נִשְׁי נִשְּׁי נִשְּׁי נִשְּׁי נִשְּׁי נִשְׁי נִשְׁי נִשְׁי נִשְּׁי נִשְׁי נִשְׁי נִשְׁי נִשְׁי נִשְׁי נִשְׁי נִשְּׁי נִשְׁי נִשְׁי נִשְׁי נִשְׁי נִשְׁי נִשְׁי נִשְּׁי נִשְּׁי נִשְׁי נִשְּׁי נְשְׁי נִשְּׁי נִשְּׁי נְשִּׁים נְשְׁי נַשְּׁי נְשְׁי נִשְּׁי נְשְׁי נִשְּׁי נְשְׁי נִשְּׁי נְשְׁי נִשְּׁי נְשְׁי נִשְּׁי נְשְׁי נְשְׁי נְשְׁי נִשְּׁי נְשְׁי נְּעִיי נְשְׁי בְּיִשְׁים נְיִּייִי נְיִיי נְשְׁי נְיִי נְשְׁים נְּיִי נְשְׁי נְשְׁי נְשְׁי נְשְׁים נְּיִי נְשְׁים נְייִי נְשְׁים נְּשְׁי נְשְׁים נְייִי בְּעִייים נְייִי נְשְׁים נְּישְׁים נְּשְׁי נְשְׁי נְיי נְשְׁים נְּשְׁי נְשְׁי נְעִּיים נְיי נְשְׁי נְּעִּים נְּעְיי נְשְׁי מְּעְּי נְּעְיי נְעִיי נְּעְּים בְּעְּים בְּעְּים בְּעְּים בְּעְּיִים בְּעְיים נְּעְּעְּעְים בְּעְּעְיִים בְּעִיים נְעִים בְּעְּבְּעְייים עְּעְּעִים בְּעִּים בְּעִיים עְּעִים עְּעְּעְּעְּע

לא Where any thing is subjoined, which might be an obstacle or hindrance. אוֹם is equivalent to even upon, i.e. notwithstanding; Job 34,6 בַּלְבְּעָדָּהָ notwithstanding my right. Also c. infin. although, Job 10, 7 קּרַבְּיַלִּים although thou knowest. See below in B. no. 1.

2. The second class comprises those significations and phrases in which is contained the idea of impending, suspension, being above or over any thing, yet so as not to be in contact with it, i. q. Gr. vniq, Germ. Wher, Engl. above, over, upon. Spoken of rest in a place, e. g. Job 29, 3 when his candle shined over (around) my head. Ps. 29, 3 the voice of the Lord is heard upon (over) the waters. Also after verbs of motion, Gen. 19, 23 the sun was risen yang upon (over) the earth. 1, 20. Job 31, 21. Spec.

visor, prefect.

b) After verbs signifying to cover, to protect. i. e. pr. to cover over any one, see the verbs נְצָה , מַכָּה, מָכָה, מָכָה, מְנָן, and Lehrg. p. 818; though the cover or veil may not be over or above the thing covered, but around or before it. Ex. 27, 21 the curtain which is over i. e. before the law. 1 Sam. 25, 16 חוֹפֵה הֵרוּ עַלֵינוּ they were a wall over us. i. e. before us, they protected us. Ez. 13, 5. Zech. 12, 2. After verbs signifying to protect, and also those implying to defend, to intercede, it may be rendered for, Lat. pro, (comp. Gr. αμύνειν ύπές, θύειν ὑπές,) as to fight for any one Judg. 9, 17; to make תַּמַר עַל ; id. Dan. 12, 1 expiation for any one; הַחַשַּלֵל על to inercede for any one, in order to avert punishment.

- c) Often it expresses the idea of sur passing, going beyond in any thing, comp Lat. super omnes, supra modum, Engl. over, above. Ps. 89, 8 terrible above all them that are round about him. Job 23. 2 ירי בברח פל־אַנְחָתִי my hand (i. e. the hand of God upon me) is heavier than my groaning. Ecc. 1, 16. Ps. 137. 6. Gen. 49, 26. Comp. Arab. Kor. 37, 153 'I have preferred the daughters 🛵 above the sons.' Also Gen. 48. 22 I give thee a portion of land פֶּל־צָּחֵיה above thy brethren, i. e. a portion larger than to thy brethren. Hence i. q. over and above, besides, beyond, Ps. 16, 2 ביבחר all my good is nothing besides thee, i. e. I prefer thee to all other good. So of time, over, beyond. Lev. 15, 25 if the menstrual flux continue של־נהַהָה beyond the time of her uncleanness.
- d) Trop. of the cause for, on account of, because of which any thing is done, Gr. ὑπὶρ οὐ. Ps. 44. 23 for thee (עלרה), for thy sake, we are slaughtered. Job 34, 36. Ruth 1, 19. Hence כל זה Lam. 5, 17, על כַּן Jer. 4, 28, and על פול נארן (see וְבֵּי), for this cause, on this account; proptet) על אורות (propter rem), דבר causas), on account of, because of; מל מָה on what account? i. e. wherefore? With inf. פל אמרה because of thy saying, because thou sayest, Jer. 2, 35. Job 32, 2. Often also of the cause (qs. the foundation) both of joy and sorrow, see מַפֶּר , סְבֵּר, הֹחְעֵנֵג; of laughing and weeping, see בְּבָי, הַבָּיָ; of anger Job 19, 11; of compassion Ps. 103, 13, etc. etc.
- 3. The third class consists of those examples in which be after verbs of rest implies proximity and contiguity, Lat. ad, apud, Germ. an, bey. Engl. at, by, neur; yet so that this notion springs out of the primary idea of being upon, over any thing. So espec.

- a) Where a thing actually impends over another, e. g. when one stands by a fountain or well, צל־פָּיִן, over which one really impends or inclines, Gen. 16, 7; מרם by the waters, as being lower than the surface of the ground, Num. 24, 6; פל פר מים by the sea Ex. 14, 2. 9; על פר at or on the bank of the Nile Is. 19, 7, אל ראר at the river Ex. 2, 5, comp. Gr. έπὶ ποταμοῦ, Lat. super fluvium Liv. i. e. Engl. upon the river, Dutch Kculen op den Rhyn, Russ. pomorski supermarinus, i. c. maritime; של הובשלים by the camels sc. lying down, so that a man standing was above them, Gen. 24, 30; מל חברן Prov. 23, 30; פל חברן at or over the crib Job 39, 9; בֵל הַלָּחָם at meat, at table, 1 Sam. 20, 24 ; של הַשְּבֶּשׁה at judgment, pr. at the table of the judges, Is. 28, 6; in all which cases the head is above the place named. Comp. έπὶ τῷ δείπνω Xen. Cyr. 1. 3. 12, super cœnam, έπ' ἔργω, ' to sit over one's books.'—Here too belongs נַבָּב עַל, נָבָּר נַל, to stand at or by a person, e. g. lying down 1 Sam. 4, 20. 2 Sam. 1, 9. 10. 20, 11; or sitting on the ground, Gen. 18, 8; or on a seat, as a judge Ex. 18, 13. 14, or a king Judg. 3, 19. 1 Sam. 22, 6. 7. 17. Also to stand at or by an altar, sacrifice, אָל Num. 23, 3. 6. 15. 1 K. 13, 1. Here too some refer the phrase נָבֶד עַל רַי and the like; but these belong rather to lett. b, c, below.—So where one inclines or leans upon or over a person or thing; Gen. 45, 15 he kissed all his brethren דַּבְּהָ and wept upon them, bending over them. Judg. 14, 16. Gen. 45, 14. Is. 60, 14.
- b) Different is it with phrases like: at the face, in front of a person or thing, i. e. before him, see in קנרם); פל ידר, על ידר, at or on the side, i. e. by, near, see in דר no. 5; מל ימרן on the right, at the right of any one, see in יָמִין no. 1; צֵל אַחֵרָיתָ at the rear of it, behind it, Ez. 41, 15; comp. Gr. έπὶ δεξιά, έπ' ἀριστερά, Il. 7, 238. 12, 240 ; Engl. on the side, etc. The superficies of a thing is not only its upper surface, but every other external part; and by the same figure we speak of what is on the side, for at or by the side. Hence g simply is put for בל רַד, i. q. at, by, Rear, e. g. עָבֶר עַל, וְצָב עַל, to stand by

- or near, even where a person so standing is in no way higher than the other as 1 Sam. 22, 9. Zech. 4, 14. Here belong the phrases: אַל רָּרָ בַּל רָּרָ Job 1 6. 2, 1. Zech. 6, 5, דְּרַבְּב עֵּל רָרָ 1 K. 22, 19, spoken of angels and other attendants of Jehovah, who stand before him seated upon his lofty throne, comp. Is. 6. 1. Also Job 30, 4 who pluck up purslain by the bushes, i. e. around and under them. 31, 9 בַּלְּרָם at the door. Ez. 46, 2 בַּלֵּרִם y at the door. Ez. 46, 2 בַּלַרִּם y by the post of the gate. Job 29, 7 בַּלֵּרִם by the city. Comp. below in בַּבְּלַם no. 2.
- c) Sometimes the idea at, by, near, at the side of, is extended so as to include several or all sides, and becomes thus i. q. round about, around, like בַּבָּר בָּלִיתָם חַמְּרָבָּר Ex. 14, 3 בְּבֵּר בַּלֵּיתָם חַמְּרָבָּר he desert hath closed around them, hath shut them in; comp. בַּבֶּר בְּבֶּר בְּבָּר בְּבָּר hath closed around them, hath shut them in; comp. בַּבֶּר בְּבָּר בְּבָּר בְּבָּר hath closed around them, hath shut them in; comp. בַּבְּר בְּבָּר בְּבָּר hath closed around their head, i. e. circumfused around their head, i. e. circumfused around their head. Job 13, 27 see in r. בְּבָּר Hithp. So too Job 26, 9. 36, 30, unless we refer these to the idea of covering over; see above in no. 2. b.
- d) Kindred is the idea of accompaniment, with, together with; comp. also the sense of adding, no. 1. b. y. So of men and beasts; Ex. 35, 22 the men with (על) the women. Gen. 32, 12 צם פל בנים the mothes with the children. Job 38, 32. על משוח וגו' Of things, Num. 9, 11 יונו מיל משוח ואוי with unleavened bread and bitter herbs shall they eat it, sc. the paschal lamb. Ex. 12, 8. 9. Deut. 16, 3. So בשל על חובש to eat flesh with the blood 1 Sam. 14, 32. Lev. 19, 26; comp. אַבֶּל דָם Deut. 12, 23. Of attendant circumstances, as מַלֵּר זַבָּה with sacrifice Ps. 50, 5; שלר נבל with the lyre Ps. 92, 4; עלר אור with sunshine Is. 18, 4.—For Judg. 15, 8 and Am. 3, 15, see above in no. 1. b. a, fin.
- e) Hence arise various phrases, in which של with refers to that which one has with or within himself; so that in the same connection it might be בַּקרָב. So espec. in phrases pertaining to the heart, soul, spirit, (בֹב, שבׁב, וְבָּדָּב, or their affections or changes, etc. Jer. 8, 18 שֵלֵר לַבְּר וַבָּר אָנָה שׁלֵר בִּבָּר אָנָה שׁלֵר שׁלְּבָּר בִּבָּר אָנָה שׁלְּבְּר לִבְּר לַבְּר וֹנָה שׁלְּבְּר לִבְּר לַבְּר לִבְּר לַבָּר וֹנָה שׁלְּבְּר לִבְּר לַבְּר לַבְּר לַבְּר לַבְּר לַבָּר לַבְּר לַבְּר לַבָּר לַבְּר לַבִּר לַבְּר לַבְּר לַבָּר לַבָּר לַבָּר לַבָּר לַבָּר לַבְּר לַבְר לַבְּר לַבְר לַבְּר בְּרְרָב לּב לְבִיב לְבִיב לְבִיב לְבִיב לְבַר לַבְּר לַבְיב לַבְּר לַבְּר לַבְּר לַבְּר לַבְּר לַבְּר לַבְּר לַבְּר לַבְּר לַבּר לַבְּר לַ

בּבְּיִל פָּלי נפּשׁר בּוֹתְיִיבְי פָּלֵי נפּשׁר בּוֹתְיִיבְי פָּלֵי נִינְלִי בּוֹתְיִיבְי פָּלֵי נִינְלִי בּוֹתְי פְּלֵי נִינְלִי בְּּעָלִי בְּעָלִי בְּעַבְּיבְּי בְּעָלִי בְּעָלְי בְּעָלִי בְּעָלִי בְּעָלִי בְּעָלִי בְּעָלִי בְּעָלְי בְּעְבְּיבְיי בְּבְּיבְיי בְּבְּיבְיי בְּבְיי בְּעִבְּיי בְּבְיי בְּעְבְיבְיבְּי בְּבְּיבְיי בְּבְיי בְּעִבְּיי בְּבְּיבְיי בְּבְּיי בְּבְּיבְיי בְּבְּיבְיים בּיי בּיבְּיי בְּבְּיבְיי בְּבְּיבְיי בְּבְּיבְיי בְּבְּיבְיים בּיי בּיבְּיי בְּבְּיבְיים בּיי בּיבְיי בְּבְּיבְיים בּיי בּיבְּיים בּיים בּיי בְּיבְיים בּיי בּיבְיי בְּבְּיבְיים בּיי בּיבְיים בּיים בּיּבְיים בּיבּיים בּיבּיים בּיים בּיים בּיים בּיבּיים בּיים בּיים בּיים בּיבּיים בּיּבְיים בּיבּיים בּיבּיים בּיים בּיים בּיים בּיבּיים בּיים בּיים בּיים בּיבּיים בּיבּיים בּיים בּייבּיים בּיים בּיים בּיים בּייבּיים בּייבּיי בּיבְּיים בּייבּיים בּיים בּייבּיים בּיים בּייבּיי בּיבְיי בְּיבְיי בְּיבְיי בְּיבְיי בְּיבְיי בְּיבְיי בְּיבְיי בְּיבְיים בְּיבְיי בְּיבְיי בְּיבְיי בְּיבְיי בְּיבְיי בְּיבְיי בְּיבְיי בְּיבְיי בְּיבְיי בְּיב

f) With abstract nouns של forms a periphrase for adverbs, as אַל בָּקָר with falsehood, i. e. falsely, Lev. 5, 22; של בָּקָר shundantly, plentifully, Ps. 31, 24; של בָּקָר lightly, slightly, Jer. 6, 14. 8, 11; בְּלַבְּיִן lightly, slightly, Jer. 6, 14. 8, 11; שׁל בְּצִין with acceptance, acceptably sc. before God Is. 60, 7, i. q. בְּצִין 56, 7. Jer. 6, 20. Comp. en loa i. q. נֹסשׁ, enl μέγα, enl πολύ, Arab. בּבּעוֹן שׁל evidently.— But these phrases may also be referred to שׁ חס. 1. a. η.

4. Under the fourth class are included those significations and those examples in which by implies motion and especially rapid motion upon i. e. towards any place or object, and thus approaches to the force of the particle >, for which indeed 🔌 is everywhere put in Syriac and Chaldee, they being without אל. This springs out of the signification of rushing down upon any thing (see in no. 1. b. a), downward motion being usually more rapid, and is expressed in Greek by énl or xará, down upon, especially in compounds as xadinut; Lat. in, ad; Germ. auf etwas hin, auf etwas los; Engl. upon, to, towards, etc. Job 27, 22 יַשְׁלַךְ עָלָרו to cast upon him sc. arrows, to shoot at him. Also פל פניו to his face (elsewhere מנים, see מנים) Job 21, 31; מקמו to his place Ex. 18, 23; פל ימרן to the right hand Gen. 24, 19; על קרבו for צל קרבו into his inward parts, i. e. into him, 1 K. 17, 21. Hence in the same verse שָׁלַח צָּל and שׁלַח עַל Is. 36, 12; נְמַל צָל (also נְמַל צָל) to fall away to any one; בָּחַב צֵּל (also בָּחָב צֵל) to write to any one 2 Chr. 30, 1; נחן על Is. 29, 12 i. q. נַהַן צֵּל v. 11. So after verbs of going to 2 Sam. 15, 20; of coming to ib. v. 4; of fleeing to Is. 10, 3; of sending to Neh. 6, 3; of putting forth he hand to Is. 11, 8; of inclining oneself to or towards, ני לב מי Lev. 26, 1; of speaking, as דְּבֶּר עֵּל לֵב מ' to speak to the heart i. e. kindly, to comfort, see in בְּבָּר עֵל לֵב מ' see in שִּׁים לַב ז', see in שִׁים לַב ז', and desire Cant. 7, 11; and also 2 Sam. 14, 1 לב הַבְּעָלִהְ עַל אַבְשָׁלוֹם the king's heart was upon (towards) Absalom, i. e. he loved him.—Spec.

a) In a hostile sense, upon, against contra; Judg. 16, 12 קלקה the Philistines are upon thee, i. c. assail thee. Ez. 5, 8 הְּיֵיִי עַּלֵּהְה lo, I am against thee i. e. will assail thee (elsewhere בְּיִבֶּי עַלֵּהְ). Job 16, 4. 9. 10. 19, 12. 21, 27. 30, 12. 33, 10. Is. 9, 20. Also קוֹם עַל עִּיר ; זיָם עַל עִיר to rise up against any one; יוֹם עַל עִיר to encamp against a city, to besiege it; עַבָּב עַל נִיר to surround any one sc. in a hostile manner; עַל מִיר to take counsel against any one, etc.

b) More rarely in a sense of kindness, to, towards, e. g. צְלֵיה הַסֶר צֵל Sam. 20, 8.

c) In writers of the silver age of the Hebrew (see אַב Chald.) it is not unfrequently used for אָב and אָן, as marking the dative, e. g. Esth. 3, 9 אָב עַל דַּשְּלָּךְ, if it seem good to the king, if it please him, comp. Ezra 5, 17. So not rarely in the book of Job, as 33, 23 בָּבְּי אָב i. q. יֹשׁ בִּוֹ עַלְּי מִּבְּי וֹ עַלִּי וֹ עַלִּי וֹ עַלִּי וֹ עַלִּי וֹ עַבְּיוֹ עַלִּי וֹ עַבְּיוֹ עַלִּי וֹ עַבְּיוֹ עַבְּיוֹ עַבְּיוֹ עַבְּיוֹ עַבְּין עַבְּיוֹ עַבְּיוֹ עַבְּיִי עַבְּיִיי עַבְּיִיי עַבְּיִיי עַבְּיִי עַבְּיִיי עַבְּיִיי עַבְּיִיי עַבְּיִיי עַבְּיִייִי עַבְּיִייִי עַבְּיִיי עַבְּיִיי עַבְּיִיי עַבְּייִי עַבְּיִיי עַבְּיִיי עַבְּייִיי עַבְּייִי עַבְּייִי עַבְּיי עַבְּייִיי עַבְּיי עַבְּי עַבְּיי עַבְּיי עַבְּיי עַבְּיי עַבְּיי עַבְּיי עַבְּיי עַבְּי עַבְּי עַבְּיי עַבְּיי עַבְיי עַבְּי עַבְיי עַבְּיי עַבְּיי עַבְּיי עַבְּיי עַבְּיי עַבְּיי עַבְּיי עַבְּי עַבְּיי עַבְיי עַבְּיי עַבְּיי עַבְּיי עַבְיי עַבְיי עַבְיי עַבְּיי עַבְיי עַבְּיי עבְּיי עַבְּיי עַבְּיי עַבְייי עַבְיי עַבְיי עַבְּי עַבְיי עַבְיי עַבְּיי עַבְיי עַבְיי עַבְּיי עַבְיי עַבְיי עַבְּיי עבִּיי עבִּיי עַבְייי עַבְייי עבִּייי עַבְּייי עַבְייי עבּייי עבִּיייי עבִּייי עבּיייי עבּיייי עבּיייי עבּייי עבּיייי עבּיייי עבּייייי עבּיי

d) In a few examples בי approaches to the force of שם, with which it is sometimes interchanged in Mss. as Is. 10, 25 בי בי פל הַבְּלִיהָם even to their destruction; here 2 Mss. have בי Ps. 19, 7 and his circuit בי unto the ends of them, where 18 Mss. read ש. Job 37, 3.

Note. Less correctly are referred to this class such phrases as מַּל הַיִּבְּיכוּ toward heaven Ex. 9, 22, הוֹר, 7, (הַר) Mic. 4, 1, and others of the like kind; all of which belong rather to no. 1. b. β.

B) Conjunct. for אָלֶּהְיּ 1. although comp. A. 1. b. d. Job 16, 17 פֵל לֹא חָבֶּם although there is not injustice in my hands. Is. 53, 9.—Arab. في id. see Thesaur. p. 1028.

on account that, because, see in A.
 d; c. præt. Gen. 31, 20. Ps. 119. 136

Ezra 3, 11. More fully על אָל Deut. 29, 24. 2 Sam. 3, 30; על פָּר Deut. 31, 17. Ps. 139, 14.

C) With other Prepositions:

I. בְּצַבְּׁ pr. as according to, as is fitting, comp. in אַ A. 1. a. η. As prep. according to, Is. 63, 7; repeated, Is. 59, 18 בַּבְּׁלִּינְהָן בָּבֵּלִּינְתְּן according to their deeds, accordingly (for בַּבַּלִּינְהָן will he repay. Comp. 2 Chr. 30, 18.—Far more frequent is

II. מַבֶּל, Arab. מַבֶּל, although not frequent in Arabic, e. g. 1 K. 13, 15 Vers. Arab.

1. Pr. from upon, from above, spoken of what is removed from the place upon, above, over which it was, Germ. von oben weg; whether it falls or is borne downwards, or is removed in any other manner. Thus Gen. 24, 64 she alighted מַצַל הַנְּסָל from the camel; so to fall from a seat, מעל דוכשא 1 Sam. 4, 18; to shoot from the wall, חמות צים 2 Sam. 11, 20; or even to be lifted upwards, מַעל חַאָרָץ Ez. 1, 19. Gen. 48, 17 he removed his hand שמל ראשו from his head, on which he had laid it. מַשׁא ראֹשׁ 'D לאַם to take off the head of any one Gen. 40, 19. Am. 7, 11. Judg. 16, 20 Jehovah was departed מַפֶּלְרוּ from him, i. e. the spirit of God which had rested upon a) Of those who put off him. Spec. or lay aside a garment (comp. לַל A. no. 1. a. β) Gen. 38, 14. 19. Is. 20, 2; a shoe, sandal, Josh. 5, 15; a ring from the finger Gen. 41, 42, comp. Deut. 8, 4. 29, 4; hence of the skin. Job 30, 30 עוֹרָר שָׁחַר my skin turns black and falls off from me. v. 17. Trop. Judg. 16, 19 his strength went from him, i. e. in which he was clothed, see ♥ニュ. b) So of those who are relieved from any cause of disquiet, any burden upon them, comp. کچ A. no. 1. y. Ex. 10, 28 לַהְ מַעָּלֵר depart from me, as being a vexation and burden upon me. Gen. 13, 11. 25, 6. 2 Sam. 19, 10 he (David) is fled out of the land מַצְל אַבְשָׁלוֹם from Absalom, to whom he had become a burden. c) Of those who read from upon the page of a book, out of a book, Jer. 36, 11. Is. 34, 16.

2. from at, from by, from near any person or thing, comp. בשל אברָרָם no. 3. Gen. 17,22 and Jehovah went up בייני אברָרָם from with Abraham. 35, 13. Num. 16,26.

Hence after verbs of passing by or away Gen. 18, 3; of removing Jer. 2, 5. Job 19 13; of turning onself away Is. 7, 17. Jer. 32, 40. Hos. 9, 1.

3. אֲשׁבַּי nearly i. q. אַבּי (comp. אַ הַּבְּיִנּי וּ q. הַבְּיִנְי above Neh. 12, 37; above, orer, any thing Gen. 1, 7. Ez. 1, 25. Jon. 4, 6. 2 Chr. 13, 4. Neh. 12, 31. So too at. by, near, by the side of, 2 Chr. 26, 19.—Also being omitted (as הַבְּיִבְּי וֹהָ הַבְּי וֹבְּי וֹבְּי וֹבְי וֹבְיי וְיוֹבְיי וֹבְיי וְבְיי וֹבְיי וֹבְי וֹבְי וֹבְי וֹבְי

על Chald. c. suff. צָלַירהוֹן, צָלֶינָא, נְעַלּוּדָיּר, נְצַלֵּירהוֹן, בַּלֶּינָא, נְעַלּוּדָיר, i. q. Heb.

1. upon, Dan. 2, 10. 29. 46. 48. 49. 3, 12. al.

2. i. q. Heb. no. 2, שׁהשׁ, above, over, Dan. 5, 23. 6, 4; espec. in the sense of surpassing Dan. 3, 19. Trop. for, on account of, because of, hence אל freefore Ezra 4, 15; also of the object of discourse, upon, concerning, Dan. 6, 13. 7, 16. 19.

3. Often i. q. אָל, to, unto any person or thing, e. g. after a verb of approaching Dan. 7, 16; of entering 2, 24; of returning 4, 31; of sending Ezra 4, 11.17. 18; of writing, 4, 7. Also i. q. has mark of the dative, Dan. 6, 19 sleep fled איל לי הוא i. e. his sleep fled; hence also ביל ביל ביל Ezra 5, 17. 7, 18, and ביל ביל Dan. 4, 24, it seems good to any one, i. e. pleases him. In a hostile sense, against, Dan. 3, 29. Ezra 4, 19.

m. (r. 55% II) once 55 Jer. 5, 5, a suff. 15%, a yoke, the curved piece of wood upon the neck of draught animals, by which they are fastened to the pole or beam, Num. 19, 2. Deut. 21, 3. I Sam. 6. 7. Often trop. as the emblem of servitude 1 K. 12, 4. 9–11. Is. 9, 3. 10. 27. 14, 25. 47, 6. Jer. 5, 5; hence to break the yoke, to become free, Gen. 27, 40. Jer. 2, 20. al. An iron yoke is the emblem of severe bondage, Deut. 28, 48. Jer. 28 14. Put also for calamity, suffering Lam. 1, 14. 3, 27. Arab. 15.

Man Chald. abore, over, followed by Dan. 6, 3.

(yoke) Ulla, pr. n. m. 1 Chr. 7, 39.

עלאָדו Chald. emphat. see יצלי

לבל obsol. root, i. q. Arab. غلب, to be strong, to prevail. Hence pr. n. אַבּר־עלבון p. 5.

obsol. root, i. q. عنى, to stammer; hence

שללגע m adj. stammering, stuttering, stattering, stat

* לֶלֶהוּ, fut. דְצֵלָה , apoc. דַצְלָהוּ, inf. constr.

1. to go or come up, to ascend, to mount, opp. ירֵד. Sept. ἀναβαίνω. Arab. אב to ascend, also to be high, I to grow up high, as a plant, to be high sc. in price; Syr. Pa. to lift up, Ethpa. to be lifted up, to go up; Chald. Pa. to exalt, to praise, Ithpa. to be exalted. Comp. Lat. alo to bring up, whence alesco, altus.-Constr. a) Absol. Gen. 44, 17. 46, 29. al. b) With 70 of place whence Josh. 4, 17, 10, 9. Cant. 4, 2; of pers. spoken of God Gen. 35, c) Place whither is put with כל Is. 14, 14. Josh. 2, 8; 5x Ex. 24, 13. 15. 18. 34, 4. Deut. 17, 8. 1 Sam. 15, 34; 5 Is. 22, 1; 2 Ps. 24, 3. Deut. 5, 5. Cant. 7. 9; acc. Gen. 49, 4 בר עלית מְשׁבָּבֵר אָבִיף for thou didst ascend the bed of thy father. Prov. 21, 22. Num. 13, 17. Judg. 9, 48. Prov. 30, 4; c. n loc. Josh. 15, 3. d) The pers. to whom is put with by Ex. 19, 3; 59 Josh. 2, 8. But 59 oftener marks the pers. against whom one goes up, 2 K. 17, 3. 18, 25. Joel 1, 6. e) Infin. c. \ding for doing something Is. 57, 7.

 Persons are said to go up, to ascend. not only upon a mountain, wall, roof bed; but also in other less obvious relations, e. g. a) From a lower region to a higher, comp. in יָרֵד no. 1. a-d; so of God ascending into heaven Gen 35 13. Job 36, 33 see in r. נַבָּר Hiph. no. 2. b. Josh. 4, 17. 19. 10, 7. 9. 33. Judg. 1, 1. 2. 3. 16. 2, 1. Gen. 46, 29 where Joseph goes from the capital near the Nile to the land of Goshen. Spec. of those who go up to Palestine, e. g. from Egypt Gen. 13, 1. 44, 24. 50, 5. Ex. 1, 10. 2 K. 23, 29; from Assyria 2 K. 17, 3. Is. 36, 1. 10; from Babylonia 2 K. 24, 1. Ezra 2, 1. 7, 6. Neh. 7, 6. 12, 1; out of all lands Hos. 1, 11. Zech. 14, 16. 17. But as to Assyria the usage is not constant, and in Hos. 8, 9 Israel is said to go up to Assyria (comp. מְעַלָּה 2 K. 17, 4), just as the Greeks used avasairer of a journey to the interior of Asia, whence the 'Ardβασις or expedition of the younger Cyrus; and this physically speaking is perhaps correct. β) Of those who go into deserts, since these are often high regions, Job 6, 18; comp. Josh. 16, 1. Matt. 4, 1. So too those who go up to a sanctuary, since these were usually on hills and mountains, see in בָּנָים no. 3, 4; Deut. 17, 8. Judg. 20, 3. 18. 31. 21, 5. 8. 19. 1 Sam. 1, 3. 10, 3. Ps. 122, 4; comp. Syr. - to go up to a Ex. 34, 24. convent. Also to a place of judgment Deut. 25, 7. Num. 16, 12. 14. Judg. 5, 4. Ruth 4, 1. Yet perh. the sanctuary and place of judgment were regarded as heights also in a sacred and moral sense; which would accord better with some passages, as Num. l. c. Ruth l. c. So too where Joseph is said to go up to the court of Pharaoh Gen. 46, 31; comp. , ἀναβαίνω, of those who go to the metropolis, Mich. Chrest. Syr. p. 68. Raphel. Obss. ad N. T. e Polyb. p. 90. y) To go up against is said also of those who go to attack or besiege a city, person, land; since cities and fortresses were situated on heights, Mic. 2, 13. Nah. 2, 2. Joel 1, 6. 1 K. 15, 17. 20, 23 Is. 7, 1. 6; comp. 1 Sam. 17, 23. 25.

Spoken of beasts, e. g. the males of sattle in gendering Gen. 31, 10-12. so of things, e. g. a plant, to shoot up, to grow up, Gen. 40, 10. 41, 22. Deut. 29, 22. Is. 55, 13; grass Am. 7, 1; so of a born Dan. 8, 3; and even of a person who grows up Gen. 49, 9. Also of a stream going up, rising over its banks Is. 8, 7; the wind, to spring up, Hos. 13, 15; flame Judg. 13, 20; smoke Gen. 19, 28; vapour Gen. 2,6; the dawn, to rise, Gen. 19, 15. 32, 25. 27; a stench Joel 2, 20. So of a way leading up Judg. 20, 31; a border Josh. 15, 15 sq. 18, 12; a rising tract of country Josh. 16, 1; the lot coming up out of the urn Lev. 16, 9. 10. Josh. 18, 11; anger, which is often compared with smoke, Ps. 18, 9, 78, 21. 31. 2 Sam. 11, 20; a battle waxing fiercer 1 K. 22, 35; of tumult, clamour. Ps. 74, 23. Jer. 14, 2. So of clamour going up to the ears of Jehovah 2 K. 19, 28; a rumour id. Jon. 1, 2.-Metaph. to go up above any one, i. q. to surpass, to excel, Prov. 31, 29; in wealth, prosperity. Deut. 28, 43. Also to come up to mind, i. e. to be remembered, mentioned, Is. 65, 17. Jer. 3, 16. 7, 31. 19, 5. 32, 35; so avaβαίνειν έπὶ την καρδίαν Acts 7, 23. Hiph. Ez. 14, 3. 4.

2. As intrans. עלה to go or come up is also used for various passive senses: a) i. q. to be taken up, e.g. from the ground. Am. 3, 5. Prov. 26, 9 הוח עלה ברד שפור a thorn that is taken up in the hand of a מבעלות בריש בעהו Job 5, 26 בעלות בריש בעהו as a shock of corn is taken up in its season sc. and carried to the garner. 36, 20 long not for the night לַצְלוֹח צָמָרם whither the nations are taken away. b) to be put or laid upon, e. g. a yoke upon an animal Num. 19, 2. 1 Sam. 6, 7; a sacrifice upon the altar 1 K. 18, 36; so of bandages applied to a wound, see in צרובה. c) to be put on, worn, as a garment, Lev. 19, 19, comp. in κ no. 1 a. β. So of flesh and sinews made to grow and cover the bones Ez. 37, 8; comp. in Hiph. no. 2. e. Of a razor, to be drawn over or applied to one's head Judg. 16. d) to be put upon record, to be registered, recorded, 1 Chr. 27, 24; comp. and see Hiph. no. 2. f.

NIPH. נְצֶלָה 'ut. דְצֶלָה 1. to be made

to go up, i. e. to be led or brought up Ezra 1, 11.

2. to list up oneself, to rise up, to go up in departing, etc. So the cloud of the divine presence Num. 9, 17. 21. 22. Ez. 9, 3; an army, i. q. to break up, Jer. 37. 5. 11, comp. 2 Sam. 2, 27. With 12 to get oneself up or away from a place Num. 19, 24, 27.

3. to be exalted, of God, Ps. 47, 10 c. 39 above others Ps. 97, 9.

HIPH. קְבָּלָה, once הַבְּעָלָה Hab. 1, 15 with Vav conj. הַבְּלָה Deut. 27, 6; fut הַבְּלָה, conv. בְּבָעָל, which can be distinguished from Kal only by the context.

1. As referring to men and beasts, to make go or come up, to cause to ascend. to lead or bring up, Sept. αναβιβάζω, ανάγω. E. g. upon a roof Josh. 2, 6; into a chariot 1 K. 20, 33. 2 K. 10, 15. out of a pit Gen. 37, 28. Ps. 40, 3. Jer. 38, 3; from Sheol Ps. 30, 4; also to evoke from Sheol 1 Sam. 28, 11. So from a lower to a higher region of country 2 Sam. 2, 3. 2 K. 25, 6; from Egypt into the desert and into Palestine Gen. 50, 24. Judg. 6, 8. 1 Sam. 12, 6. 2 K. 17, 36. al. into Palestine as mountainous from other lands 2 Chr. 36, 17. Jer. 27 22; comp. 39, 5. So an enemy, comp in Kal no. 1. y; Ez. 26, 3 against Tyre; Jer. 50, 9. 51, 27 against Babylon; or a crowd, mob, Ez. 16, 40. 23, 46. Also to bring up a young lion Ez. 19, 3; comp. Kal Gen. 49, 9. Further, to take up and away, to take away by death, Ps. 102, 25 take me not away in צל הזלנר בחצר רשר the midst of my days. Ellipt. Nah. 3,? the horseman causing (his horse) to rear, i. e. showing off his horse by causing him to rear and prance.

2. As referring to things, and to whatever may be regarded as things, e.g. sacrifices, even if human, to make go or come up, to cause to ascend; and spoken of the sea or waves, to cause to rise, to raise up, c. acc. et > Ez. 26, 3. Hence

a) to bring up, to draw up, as fishes from the water Hab. 1, 15. Ez. 32.3; the cud as ruminating animals, Lev. 11, 4.5.

b) to carry up to a loft 1 K. 17, 19 Neh. 10, 39; and so of things carried or brought up from a lower to a higher tract of country, 2 Sam. 21, 13; c. 5 of pers. 1 Sam. 2, 19; so the ark 1 Sam. 6, 21. 7, 1. 2 Sam. 6, 12. 15; the tribute carried or sent to Assyria 2 K. 17, 4, see in Kal no. 1. α. Hos. 8, 9.

c) to put or lay upon, e. g. the lights upon the candelabra, Sept. έπιτίθημι, Ex. 25, 37. 40. 4. So a sacrifice upon the altar, i. q. to offer, to sacrifice; Is. 57, 6 הַצֶּלְרַת מְנָחָת. 60, 3. Espec. of burnt-offerings, holocausts, which are hence called זולה impositum; as הַעָּלָה to offer a burnt-offering Lev. 14, 20. Job 1, 5. al. sæp. Sept. ἀναφέρω, προσ-הַמָּלָה עֹלָה בָּמָובָה Gen. 8, 20. φέρω. Num. 23, 2. 14; חַמַּזְבָּן ה' ב' על הַמָּזְבָּן Ex. 40, 29. 2 Chr. 1. 6. ה' לעלה to offer any thing as a burnt-offering Gen. 22, 2. 13; ר ד' ד id. 1 Sam. 7, 9. 2 K. 3, 27. to sacrifice to Jehovah sc. as a burnt-offering Judg. 13, 19; למנר דר 2 Sam. 6, 17.—Further, סם חעלה נס to impose a tribute, q. d. to raise a levy, 1 K. 5, 27 [13]. 9, 15; to lay on or apply bandages to a wound, see in אַרוּבָה. Ellipt. 2 Chr. 32, 5 המבהלות and raised up upon the towers, i. e. made them higher, repaired the towers the tops of which were broken down. Comp. the same ellipsis in יָסָהְ פֵּל see קסָר no. 2.

d) to put or cast upon, e. g. dust upon the head, c. > Josh. 7, 6. Ez. 27, 30. Metaph. to send disease upon any one, Deut. 28, 61.

e) to bring up, i. e. to put or lay on, e. g. sackcloth upon a person, to cause him to wear it, Am. 8, 10; to overlay with gold, as 1 K. 10, 17 and with three minæ of gold did he overlay each shield. Also to bring up flesh upon the bones, cause it to grow and cover them, Ez. 37, 6; to put or fasten upon, as ornaments 2 Sam. 1, 24. 2 Chr. 3, 5. 14.

f) to put upon record, to register, to enrol, 1 K. 9, 21. 2 Chr. 8, 8.

g) בְּלְבְּח עֵּלֵלְה עֵל לב to bring up to mind, to remember, q. d. to bear in mind. e. g. idols. idol-worship, Ez. 14, 3. 4. Comp. Kal no. 1 fin.

HOPH. וּבְּלֵה for וּבְּלָה, to be made to go up, i. e. a) to be led away, comp. Niph. no. 2. Nah. 2, 8 בּלְהָה בּלָהָה b) to be offered, as sacrifice, comp. Hiph. no. 2. c. Judg. 6, 28. d) to be put upon record, to be recorded, registered, comp. Hiph. no. 2. f. 2 Chr. 20, 34.

HITHP. to lift up oneself, to be elated Jer. 51 3.—Chald. Ithp. id.

Deriv. בּנְהָּהְ prep. מְּבֶּלָה מְּבֶּלָה מְּבֶּלָה מְּבֶּלָה מְבֶּלָה מְבֵּלָה מְבֵּלָה מְבֵּלָה מְבְּלָה מְבְּלָה מְבְּלָה Chald. יְבִּלְּה Chald.

אלָה m. constr. אָלֵה Neh. 8, 15, a leaf, Gen. 8, 11. Lev. 26, 36. Josh. 13, 25. A leaf, green and flourishing, is the emblem of prosperity, Prov. 11, 28. Jer. 17, 5. Collect. leaves, foliage Ps. 1, 3. Is. 34, 4. Gen. 3, 7.—R. שָּׁלִּה in the sense of springing up, growing up.

ראבות (r. לְבָלֵּבְּיׁ) a cause, occasion, pretext, Dan. 6, 5. 6. Syr. בְּבְּבֹּיּ, Arab. בַּבְּּבְּיִּ , id. Arab. בַּבּרָּ Conj. II, to be a cause, to effect as a cause; V, to give a cause or pretext; VIII, to seek a cause or pretext. Syr. בַּבּי i.q. Arab. II; Ethpa. i. q. Arab. V. Bar Heb. p. 416.

עלקה and עלקה f. (r. עלקה) plur. שלקה pr. 'what goes up ;' hence

1. an ascent, i. e. steps, a stair-way, 1 K 10, 5; plur. Ez. 40, 26. Comp. 2 Chr 9, 4. See Biblioth. Sacr. 1846. p. 612.

2. a burnt-offering, holocaust, a sacrifice to be wholly consumed, comp. Ex. 29, 18, and פַלֵּיל no. 3; so called as being carried up and laid upon the altar; see the root in Kal no. 2. b. Hiph. no. 2. c. Sept. όλοχαύτωμα, όλοχαύτωσις, Vulg holocaustum. For the Mosaic rite, sec. Lev. 1. 3-17. 6, 9-13. The usual formula is עָּבָה עלה, הַעֵּלָה עלה, Lev. 5, 10. Judg. 13, 16. Ez. 45, 23. The patriarchs seem also to have offered holocausts, Gen. 8, 20. 22, 3.6; and human victima were likewise so offered see Gen. l. c. Judg. 11, 31; comp. Monumm. Phæn. p. 446, 453.—Often coupled with other kinds of sacrifices. e. g. with may which included other bloody sacrifices, Ex. 18, 12. Num. 15, 3. 8. 2 K. 5. 17. 10, 24. Is. 56, 7. al. רָאָטָחַ Ps. 40, 7 ; בּלָבֶּי Ez. 46,

Note. For תְּלָּה, פּנינָּה evil, see in

אָלָה Chald. f. emphat. אָלָה , holocaust burnt-offering, plur. בַּלְהָא Ezra 6. 9. 1. By transpos. for שַׁלְּנָה which is read in many Mss. evil, wickedness, iniquity, Hos. 10, 9. Comp. Eth. UAO i. q. צֵּנְלָ

2. Alvah. pr. n. of an Edomitic tribe Gen. 36, 40. 1 Chr. 1, 51 Keri, where Cheth. has 5252.

שלומים m. plur. (denom. fr. צֶּלְמָהוּ, מְּלָהִים, after the form צְּלְהִים, מְּלָהִים, youth, youthful age, Ps. 89, 46. Job 33, 25. Poet for youthful vigour. Job 20, 11 בְּלְאֵדְּיִּ בְּלְאִרְּיִּ בְּלְאִרְּיִּ בְּלְאִרְּיִ בְּלְאִרְּיִ בְּלְאִרְּיִ בְּלְאִרְּיִ בְּלְאִרְּיִ בְּלְאִרְּיִ בְּלְאִרְּיִ בְּלְאִרְּיִ בְּלְאִרְיִ בְּלְאִרְּיִ בְּלְאִרְיִ בְּלְאִרְיִי בְּלְאִרְיִי בְּלְאִרְיִי בְּלְאִרְיִי בְּלְאִרְיִי בְּלְאִרְי בְּלְאִרְי בְּלְאִרְי בְּלְאִרְי בְּלְאִרְי בְּלְאִרְי בְּלְיוֹים בּוּלְיים בּיוֹים בּיוֹבְייִים בּיוֹים בּיוֹים בּיוֹים בּיוֹבְייוּ בּיוֹים בּיים בּייבּיים בּיים בּיים בּיים בּיים בּיים בּיים בּיים בּיים בּיים בּייבּיים בּיים בּיים בּיים בּיים בּיים בּיים בּיים בּיים בּיים בּיים

ن غَلُومَةٌ , Arab. بِإِرْدِهِم , id.

לְלֶּלֶּתְ (i. q. בּוֹבֶוּט tall, thick) Alvan, pr. n. of an Edomite Gen. 36, 23; also written צָּלָהָן 1 Chr. 1, 40. R. צָּלָהָן.

לרקח f. (r. בלרקח מה, גניסים f. (r. בלרקח מה, גניסים, Prov. 30, 15, pr. a leech, blood-sucker, as correctly given by Sept. Vulg. Gr. Venet. Kimchi; and so Arab. عَلَقْ, Syr. مُحَكِمٌ, Chald. עלקא, עלקא; but spoken also of an imaginary female spectre which sucks human blood and is insatiable, like الغولة الغول, el-Ghaleh of Arabian superstition in the Thousand and One Nights, and the vampyre of our own fables; thus العلوق is rendered in the Camoos by this very word del-Ghal, which Bochart. Hieroz. II. 801, and A. Schultens ad Prov. l. c. have wrongly interpreted fate. Hence in Prov. l. c. the leech hath two daughters crying, Give, give, i. e. insatiable.—On the superstitions of the Hebrews and other oriental nations concerning spectres, see our remarks in Comment. on Is. 34, 14.

י דֹבֵלְ i. q. פּבְשׁ and יְבַשׁ, to exult, to triumph, (prob. primarily of a cry or shout of exultation, like ἀλαλάζω, יַבְיַל, and not of leaping and dancing, like the synon. ביב 2 Sam. 1, 20. Ps. 68, 5; c. in any thing Ps. 149, 5. Hab. 3, 18. Trop. of the heart Ps. 28, 7; the reins Prov. 23, 16; also inanimate things, Ps. 96, 12. Sometimes in a bad sense. of insolent and wicked men, Ps. 94, 3. Is. 23, 12. comp. 5, 14. Jer. 50. 11.

Deriv. צַּלִּיז, also

m. one exulting, rejoicing, Is. \$ 14.

* الْحَالَىٰ obsol. root, Arab. غَلِظُ to be thick, dense; and with the letters transposed غَطِلُ to be dark; whence

לְּטָה f. darkness, evening twilight. Gen. 15, 17. Ez. 12, 7. 12.

שְלֵּהְ m. a pestle Prov. 27, 22; from פּלָּה in the sense to be lifted, comp. פָּלָה no. 2. a.

מלי (ascent, summit, concr. the highest, r. רָּבָּי, pr. n. Eli, a high priest, predecessor of Samuel, 1 Sam. c. 1-4. 14, 3. Sept. 'וואון, Vulg. Heli.

רבלאָם, Chald. adj. emph. מַלְּאָם, supreme, most high; מְלֵּים אַרְּטְּאַ God the Most High, Dan. 3, 26. 32. 5, 18 21; and simpl. מַלְּיִּם the Most High 4, 14. 21. 7, 25, of the one only supreme God. In Cheth. everywhere מַלֵּיאַ, after the analogy of Syr. בּבֹּיּג. R. מַלֵּיאַ.

adj. only in fem. אָלָּדְּה, higher, upper, Judg. 1, 15; plur. אַלָּדִּה Josh. 15, 19. R. אָלָק, after the form בְּבָּרָּה.

מְלְיָן and עַלְיָה, see בַּלְיָה and צַּלְיָן.

לְלֶּיָהְ f. (r. תְּלֶּבֶּהְ 1. an upper chamber, loft, שׁהַבּפּׁס, Arab. בְּבַבּּהְ בְּבָּבְּהְ (Chald. מִּלְּבְּהַ q. v. So of the upper chambers of an edifice or private house, 1 K. 17, 19. 23. 2 K. 4. 10; or of a palace Judg. 3, 20–25. 2 K. 1, 2. Jer. 22, 13. 14; of the temple 1 Chr. 28, 11. 2 Chr. 3, 9; sometimes over the gate 2 Sam. 19. 1; or built upon the flat roof, 2 K. 23, 12. Poet. for the heavens Ps. 104, 3. 13.

2. ascent, i. e. stairs or way up to the temple, 2 Chr. 9, 4; comp. 1 K. 10, 5. See Biblioth. Sac. 1846. p. 612.

עְלְיוֹן m. adj. f. בֶּלְיוֹנָם, plur. שָּלְיוֹנוֹת. R. תעלה

1. high, higher, upper, Gen. 40, 17; opp. זְּהַחָּהַ, 1 Chr. 7, 24. 2 Chr. 8, 5. חַבְּרָבִּה הָעֶּלְּהִנְּה the upper pool, i.e. situated on higher ground, 2 K. 18, 17; also Ez. 42, 5. Deut. 26, 19. 28, 1.—Once of a thing exposed in an elevated place as an example of punishment, corresponding to the Greek παραδειγματίζεσθαι.

187

. K. 9, 8 וְהַבֵּיִת הַזָּח יִרְיָה פֶּלְיוּן, Vulg. st domus hæc crit in exemplum.

2. most high, supreme, of God, as אַלְּדִּוֹךְ Gen. 14, 18, יְדִּוֹדְיִח עָלְדּוֹןְ Ps. 7, 18, יְדִּיִּח עָלְדּוֹןְ Ps. 7, 18, יְדִּיִּח עַלְּדִּוֹןְ Ps. 7, 18, אַלִּדִּים עַלְרּוֹןְ Ps. 7, 18, אַלִּדִּים עַלְרּוֹןְ Ps. 7, 3, and simpl. יְדִּים עָלְרּוֹןְ 9, 3. 21, 8. al. sæp.—The Phenicians and Carthaginians used the same word also for the gods, e. g. בוֹבְּעֹסְיִי וֹם, יִשְׁיִּטְּיִי הַּיִּטְּיִי בְּיִּטְיִי בְּיִּטְיִי בְּיִּטְיִי בְּיִּטְיִי בְּיִּטְיִי בְּיִּטְיִי בְּיִּטְיִי בְּיִּטְיִי בְּיִנְיִם רְצִּלְּדִינִים וַעְלִּדְינִים וְצַלְּדִינִים וְצְלִּדְינִים וְצָלְדִינִים וְצְלִדְינִים וְצָלְדִינִים וְצְלִדְינִים וְצָלִדְינִים וְצְלִדְינִים וְצָלִדְינִים וְצְלִדְינִים וְצָלִדְינִים מָּבְּינִים בּיִּבְינִים בּיִּבְינִים בּיִּבְינִים בּיִּבְינִים בּיִבְּינִים בּיִּבְינִים בּיִּבְינִים בּיִּבְינִים בּיִּבְינִים בּיִּבְינִים בּיִּבְינִים בּיִּבְינִים בּיִּבְינִים בּיִּבְינִים בּיִבְינִים בּיִּבְינִים בּיִּבְינִים בּיִּבְינִים בּיִּבְינִים בּיִּבְינִים בּיִּבְינִים בּיִּבְינִים בּיִבְּינִים בּינִיים בּינִים בּינִים בּינִינִים בּינִיים בּינִיים בּינִיים בּינִיים בּינִים בּינִיים בּינִיים בּינִיים בּינִיים בּינִים בּינִיים בּינִיים בּינִים בּינִיים בּינִיים בּינִים בּינִיים בּינִיים בּינִים בּינִיים בּינִים בּינִיים בּינִיים בּינִים בּינִיים בּינִיים בּינִיים בּינִיים בּינִיים בּינִים בּינִיים בּינִיים בּינִיים בּינִיים בּינִיים בּינִיים בּינִיים בּינִים בּינִיים בּינִיים בּינִיים בּינִיים בּינִיים בּינִיים בּינִיים בּינִיים בּינִיים בּיים בּינִיים בּיִּיים בּיבְּינִיים בּיּבְּיים בּיבּיים בּיבְּיִים בּיבּים בּיבּיים בּיבּים בּיים בּיִּים בּים בּיבְּים בְּיבִּים בְּיִּים בְּיִים בְּיבִּים בְּיִּים בְּיבְיבִּים בְּיבְייִים בְּיבְּיבּיים בּיים בְּיבְּיבִיים בְּיבְייִים

לְבְּיִוֹיְלֶ Chald. id. only in plur. majest. לייִרְיּלְיּ the Most High God Dan. 7, 18. 22. 25. 27.

שליד m. (r. לאָט) one exulting, rejoicing, mostly in a bad sense, one proudly exulting, insolently triumphing, Is. 22, 2. 23, 7. 24, 8. 32, 13. Zeph. 2, 15. Is. 13, 3 שליין באָרָה my proudly exulting warriors. Zeph. 3, 11.

אַלְּרֵל m. ἄπ. λεγόμ. Ps. 12, 7 workshop, officina. Others, crucible; so Chald.—R. בַּלַל I. 3.

ללילה f. (ג'ל פלל. 1. 3) Ps. 14, 1. 66, 5, plur. בלילה work, deed, doing, e. g. a) Of the glorious deeds of Jehovah Ps. 9, 12. 77, 13. 78, 11. 103, 7. Is. 12, 4. b) Of the actions of men 1 Sam. 2, 3; espec. in a bad sense, of evil deeds, Zeph. 3, 7 בליליהם they pervert all their doings, i. e. act perversely altogether. Ps. 141, 4. Ez. 14, 22. 20, 43. Zeph. 3, 11. Deut. 22, 14. 17.

וֹ עַלִילְיָה f. (r. לְּבָּל I) i. q. צָּלִילְהָ no. 1, work, deed, sc. of God, Jer. 32, 19.

קליבוית f. (r. עליבוית) exultation, rejoicing, Hab. 3, 14.

עלִרות Chald. f. an upper chamber, loft, i. q. Heb. אֵלְיִה, Dan. 6, 11.

*I. 🚉 i. q. Arab. ﴿ pr. to drink again after a first draught (for which the Arabs use the verb ﴿), in order fully to quench thirst. Conj. II, to drink again and again, also to drink deep. This primary signification is carried over into various tropical applications implying sompletion; e. g. to the gleaning of fields or vineyards; to the second blow

by which one already struck is eu down and killed; to a stripping or aftermilking; comp. Jauhari and Firzubadi in Alb. Schult. Origg. Hebr. I. c. 6, where this root is copiously treated of. In Hebrew > has the following significations:

1. to glean, like בֿל Conj. II; שפּפּ Poel no. 1, and פּוֹללוּה.

2. to quench thirst, trop. of lust, see Hithpa. Judg. 19, 25. Also to gratify one's desire, to indulge oneself in vexing, abusing, deriding any one; and hence to be petulant, saucy, mischievous, comp. Po. no. 2, בּיִלבּיל, בְּיִלַבְּיִים, a petulant boy, abstr. בּיִלבּיבָי,

3. to perform a work, to accomplish, to execute; hence to do a deed, see Hithpa. no. 2, Hithpo. and the nouns צָּלֵילָל, אָלָילָם,

Po. 1. to glean a vineyard Lev. 19, 10. Deut. 24, 21. Trop. of a people, to be utterly cut off, Jer. 6, 9.

3. to vex, to tease, to be petulant, saucy; hence Part. אָדוֹלַל a boy, child, i. q. לַלָּג, Is. 3, 12.

HITHPA. The pr. to quench thirst, trop. of lust, c. Σ upon any one, Judg. 19, 25. Also to gratify or indulge oneself in vexing, abusing, deriding any one, to mock, Sept. well tμπαίζω, Vulg. illudo, 1 Sam. 31, 4. 1 Chr. 10, 4. Num. 22, 29. Jer. 38, 19.

2. to exert one's might, to do wonders, c. \(\frac{1}{2}\) Ex. 10, 2. 1 Sam. 6, 6.

HITHPO. to do a deed, to work, c. acc. Ps. 141, 4.

Deriv. אָנְלִיל, דּוֹלֵלוֹח, פוֹלָח, פּוֹלָל, פְּלִילְי, בְּוֹלֵלוּח, בְּבְּלוּל, בְּעָלִיל, בְּעַלְילִי, בְּיַלִיל, בַּיִּלוּל, בַּעִּלֶל, בְּעַלִילְיח

*II. \$\frac{1}{2}\text{j} i. q. Arab. Let 1. to put in, to thrust in, and intrans. to go in, to enter, like Chald. \$\frac{1}{2}\text{j} q. v.

2. to bind on, to bind fast, whence 39 yoke, like Lat. fugum a jungendo Gr. Luyo'r from Luyruw.

Po. to cause to enter, to thrust in ; Job 6, 15 נוללהר בֶּנְפֶּר מַרְנִי I have thrust my horn into the dust, i. e. my head.

עלל Chald. i. q. Heb. בלל II.

1. to go in, to enter, Syr. id. Spec. of one who is admitted to the private audience of a king, Dan. 2, 16. 24. Præt. אַל בּרָב 5, 10. Part. plur. בְּלֵבְין 4, 4. 5. 8, Cheth. בַּלֵבוֹין

2. Of the sun, to go down, to set, Dan.

6, 15. Comp. Heb. xiz.

Aph. to bring in, to introduce any one, c. acc. pers. Dan. 2, 24. 6, 19; ל 2, 25. 5, 7. Præt. בְּבֶּלָת (with cinserted) Dan. 2, 25. 6, 19. Imp. בְּבָלָת 2, 24. Inf. הָבֶּלָת 5, ~, and הֹבָּלָת 4, 3.

Hoph. byn like the Heb. to be intro-

duced, Dan. 5, 13. 15. Deriv. מַלָּה, פָּלָּה

ללות see לללות.

* I. בל to hide, to conceal; in Kal found only in Part. pass. בְּלְבֶּים hidden, secret, e.g. sins, Ps. 90, 8.—Kindr. is בּלָבְּ The primitive idea is perh. that of wrapping up, comp. בַּלָבָּ.

Niph. לַבְּלֵבוֹ (not לַבְּצֹבוֹ to be hidden, to he hid, with זְיִס of pers. from whom, Lev. 2, 2–4. 1 K. 10, 3. 2 Chr. 9, 2; מַבְּיבוֹ Lev. 4, 13. Num. 5, 13. Job 28, 21.— Part. בַּבְּלַבוֹ hidden Ecc. 12, 14; plur. אול בַּבְּלָבִים hidden men, i. e. crafty, dissemblers, Ps. 26, 4. Fem. בַּבְּלָבִים hidden, covered in darkness, forgotten, Nah. 3, 11.

HIPH. הְבְלֵּים, rarely with comp. Sheva

מבלימו Ez. 22, 26.

1. to hide, to conceal, c. יְּדְבֶּלְּים עֵּרְנִים (from any one, 2 K. 4, 27. Spec. a) הַזְּבֶלִים עֵּרְנִים (c. יְדְּבַלִּים עֵּרְנִים (c. יְדְּבַלִּים עֵּרְנִים (from any one, i. e. to turn away from him, a gesture implying neglect, Ez. 22, 26; refusal of help Is. 1, 15, comp. Prov. 28, 27; or also connivance Lev. 20, 4. 1 Sam. 12, 3 c. בְּּב, b) יְּדְבֶלִים אִיֹּוְרָ to hide the ear, so as not to hear, Lam. 3, 56. c) Intrans. to hide (oneself) Ps. 10, 1; comp. Hiph. of יְּבַּבְּיִם hide (oneself) Ps. 10, 1; comp. Hiph.

2. to hide, to cover over with words, i. e. to chide, to rebuke, (opp. to enlighten i. e. to praise,) Job 42, 3; comp. 38, 2.

HITHP. to hide oneself; of a stream, Job 6, 16 אָלְימוֹ הַתְּבֶּלְימוֹ in which the enow hideth itself. lies hid, i. e. the melting enow in spring, איל here implying ap-

proach, see אָ no. 1. b. אָ. With נג hide oneself from any person or thing, to turn away from, Deut. 22, 1. 3. 4. Ps. 55, 2 אַל־תְּהַעָּלֵם מַתְּחִינָהִי hide not thyself from my supplication, i. e. turn not away. Is. 58, 7.

Deriv. מַבְלָּסָה, עֵּילוֹם, בּוֹלָם, Chald

. עַלַמֵּד, pr. n. עָלְמוֹן, pr. n. עָלָמוֹן

* אוֹר בּבְּלֵים or בּבְּלֵים obsol. root, i. q. Arab. בּבְּלֵים pubes fuit et coëundi cupidus, spoken of young persons and of animals, Syr. בּבְּלֵים id. The primitive idea seems to be that of fatness, fulness, so that בּבְּיִם is kindr. with בּבְּיִם q. v.—Hence בּבָּיִם and הַבָּבִים and הַבָּבִים and הַבָּבִים בּבְּרַבּים.

לבליין, emph. אילים; plur. פולמי, emph. אילים; i. q. Heb. בילים, emph. אילים, everlasting, alon, of time past Ezra 4. 15; of time future Dan. 3, 33. 4, 31. 7, 27; whence Dan. 2, 20 בילים ווער בילים בי

m. (r. בְּלֵב II) a youth, young man, of marriageable age, 1 Sam. 17, 56. 20, 22, for which יון יון איני in v. 21. Sept. reark

σχος. Arab. مُغُلَيَّم , غُلَلَّم , id. عُلَيَّم , see in تِرْج , see in تُرْج

ישנים, a girl, maiden, young woman, sc. of marriageable age, like Arab. בּבְּיבֹּים, אָבָּיבֹּיבָּ, Syr. אָבָּיבַּיבָּ, Chald. אִבְּיבַּיבָּי, i. q. יוֹבָּיבָּיבָּ, and like Gr. reūris by which the Heb. אָבָּיבָּיבָּ, i. q. יוֹבָיבָּיבָּ, and Aqu. Symm. Theod. Is. 7, 14.—Gen. 24, 43. Ex. 2, 8. Prov. 30, 19. Plur. יוֹבְיבָּיבַ אָבָּּ פָּנָּ, 26. Cant. 1, 3. 6, 8. Spoken of a bride, a youthful spouse, a wife recently married, Is. 7, 14, comp. יוֹבָיבִּיבָּ Joel 1, 8 see in art. יוֹ חַ חַבָּ פַּנְ בַּיּבְּילָּת Joel 1, 8 see in art. יוֹ חַ חַבָּ פַּנְ בַּיּבָּילָת joel 1, 8 see in art. יוֹ חַ חַבְּ פַּנְ בַּיּבָּילָת joel 1, 8 see in art. יוֹ חַ חַבְּ פַּנְ בַּיִּבְּילָת joel 1, 8 see in art. יוֹ חַ חַבְּ פַּנְ בַּיִּבְּילָת joel 1, 8 see in art. יוֹ חַ חַבְּיבָּילָת joel 1, 8 see in art. יוֹ חַ חַבְּיבָּילָת joel 1, 8 see in art. יוֹ חַ חַבְּיבָּילָת joel 1, 8 see in art. יוֹ חַ חַבְּיבָּילָת joel 1, 8 see in art. יוֹ חַ חַבְּיבָּילְתְּיבְּילִילְתְּיִבְּילִתְּיִבְּיִּלְתְּיִבְּילִתְיִבְּילִתְּיִבְּילִתְּיִבְּילִתְּיִבְּילִתְּיִבְּילִתְיִבְּילִתְיִבְּילִתְיִבְּילִתְּיִבְּילִתְּילִּתְיִבְּילִתְּיִבְּילִתְילִבְּיִבְּילִתְילִבְּילִתְילִילְילָתְילִינְילָתְילִילְילָת in this word is not that of unspotted virginity, for which the

brews have the special word בחולקת, see Cant. 6, 8 and Prov. l. c. so that in Sept. Is. l. c. it is incorrectly rendered map 3 iros; nor does it primarily signify the unmarried state, as Hengstenberg contends, Christol. des A. T. II. p. 69; but simply the being of marriageable age, the age of puberty. So too Gr. nap 3 iroς Il. 2, 514; κοράσιον Judith 16, 12; Lat. puella Virg. Geor. 4. 458; and even Heb. בַּהַבְּלָה Joel 1, 8. See Comment. ad Is. l. c.—Hence על עלמוח after the manner of maidens, see אם no. 1. a. η; i. e. with the female voice, i. q. our treble, soprano, opp. to the deeper voice of men, 1. Chr. 15, 20 (for which see under the root נַצָּה I. Pi.) Ps. 46, 1. Forkel in his Gesch. der Musik I. p. 142, understands virgin measures, like the Germ. Jungfrauweis of the Meistersanger; but against the context in 1 Chr. l. c.

לְלְמוֹן (hidden, r. בְּלְּמֵן (hidden, pr. n. a) A town in Benjamin Josh. 21, 18; called in 1 Chr. 6, 45 [60] צַּלְּמֵן (אַנְּמֶּת Allemeth. b) עַלְמוֹן־דְּבַלְּחַרְמָת Num. 33, 46, a station of the Israelites in the desert south-east of the Dead Sea.

עלְבֵּר Chald. gentile n. from עֵּלְבָּר v. Elamite, Plur. בֵּלְפָרָא Elamites, Ezra 4, 9.

אַלֶּטֶתוּ (covering, r. נְּלֵבֶּטְתוּ) Alemeth, pr. n. m. a) 1 Chr. 7, 8. b) 8, 36. 9, 42.

ועל see צלמון lett. a.

* לַלֵּלְ fut. יְצֵּלֵּם, i. q. יָבֶּלָם and פָּלֵּץ, to exult, to rejoice, Job 20 18.

Niph. מְבֶּבֶּר נְנְנְרִם id. Job 39, 13 נְבֵּלֶּסָר the wing of the ostrich exults, i. e. moves itself joyfully, swiftly. Comp. Hom. 1l. 2. 432 מֹן־מֹאלֹאנייָה אַדּבּעְּטִינָה אַדּבּעָעִיבּסינּ.

HITHP. to make oneself joyful to enjoy oneself, Prov. 7, 18.

a very doubtful root, which some suppose to be i. q. אַלבינ to sip up, to sip up, to suck up, and thence derive fut. Pi. אַבְּלֵינוּ they suck up Job 39, 30. More prob. it ought to read לבלבי (changing into b, a letter of the same form but larger) i. e. אַלְבֶּלְינוּ or בַּלְּלֵינוּ they sip up eagerly, præt. Pilel from אַל לְּלֵינוּ they sip up eagerly, præt. Pilel from אַל בּלָרוּ a form often used of rapid and eager motion. See in אַל בּיבָּר sip up eagerly.

עב'ע Chald. f. i. q. Heb. צָּבֶּד, a rib, plur. אָבָע Dan. 7, 5.

של הוא in Kal not used, pr. to cover, to wrap up; Arab. בُשُفُ to lay up in a chest, casket, etc. Gr. καλύπτω. Comp. איז no 1.

PUAL 5 1. to be covered over, Cant. 5, 14.

2. to be overcome, to be languid, to faint, see the synon. קָּבֶּה , נְבֶּהְ, Is. 51, 20. So of trees Ez. 31, 15, where בְּבֶּה is for הַשָּׁהְ and refers to שָׁבֶּי by the rule in Heb. Gr. § 143. 3.

HITHP. 1. to veil oneself Gen. 38, 14. 2. i. q. Pu. no. 2, to be overcome, to become languid, to faint, e. g. from heat Jon. 4, 8; from thirst Am. 8, 13.

אַלְּקָּה see in אָלְּקָּה Pu. no. 2.

י מַלַס fut. יְמֵלֵי , i. q. יַמֵּל and מַלֵּי , to exult, to rejoice, to be joyful, Prov. 11, 10. 28, 12. So וּ מְלֵין בַּרוּנִין to rejoice in Jehovah Ps. 5, 12. 9, 3. 1 Sam. 2, 1; יְּמָרֵי יִי id. Ps. 68, 4. With to exult over any one, to triumph, Ps. 25, 2. Trop of things 1 Chr. 16, 32.

Deriv. צַלָּרצוּח.

* דְבַׁלֵּי obsol. root, Arab. عَلَقَ, to adhere, to be affixed, spec. of leeches; Syr. צְלּנְקָּדוּ viscous. Hence צְלּנְקָדוּ leech, q. v.

שנלח see in ללחה.

יו st. absol. with conj. acc. and in constr. but של with disj. acc. and with art. בְּבָּבִי c. suff. בְּבָּבִי Plur. בְּבָּבִי Plur. בְּבָּבִי Plur. בְּבָּבִי Plur. בְּבָּבִי Plur. בְּבָּבִי Neh. 9, 22, constr. בְּבָּבִי 9, 24. בְּבָבִי Judg. 5, 14, in the Aramæan manner (see below in

Chald. [2]); masc. rarely fem. (collect.) Ex. 5, 16. Judg. 18, 7. Jer. 8, 5. R. [2].

1. a people, nation, so called as being congregated together, or from their common interests, etc. q. d. community, commonwealth. Syr. Chald. Samarit. id.

Arab. a to be in common, a the common people, plebs; see in r. בכש .--Constr. with sing, and also as collect. with plur. both of verbs and adj. Ex. 5, 5. Judg. 2, 4. 7. 3 18. 9, 37. 2 K. 14, 21. 21, 24. ls. 9, 1. 8. 65. 3. Often of a people, properly so called, "cœtum juris consensu et utilitatis communione sociatum," Cic. ap. Augustin. Civ. Dei 2.21; e. g. the people of Israel עם רשראל 2 Sam. 18.7; called also מב יחודה Ex. 15, 16. Num. 11, 29. Judg. 5, 11. 1 Sam. 2, 24; עם נַחַלָּח רָר ; Judg. 20, 2 עם הַאַלֹּהִרם Deut. 4, 20; עם הקדם Is. 62, 12; also genr. of any other people, as בש ועם ועם . פס ועם , every people Esth. 1, 22. 3, 12. 8, 9. Neh. 13, 24; to become one people Gen. 34, 16. 22, comp. 11, 6. Deut. 1, 28 a people greater and taller than we. 2, 10. 21. 20, 1. So ביז הארץ the people of the land, i. e. the Canaanites Gen. 23, 12. 13. Num. 14, 9; the Egyptians Gen. 42, C; Ting ty the people of Chemosh, i. e. Moab, Num. 21, 29. Jer. 48, 46. too plur. פַּמָּרִם nations Gen. 17, 16. Ps. 45, 6, 18, 47, 4, Is. 2, 3, 10, 13, 14, 6, 17, 12. al. פַּמֵּר הָאָרָצוֹת Deut. 28, 10; עַמַּר הָאָרָצ Ezra 3, 3.—Sometimes = stands in a narrower sense, for any number or multitude of persons, even not associated, like Engl. people, some people, comp.

Arab. בּיָּטִית מּ people, also some people. Num. 21, 6 בְּיִטְיִנְאֵל and there died much people of Israel. 1 Sam. 9, 24 I have invited the people, i. e. the guests, thirty persons, v. 22. Judg. 3, 18. Ps. 18. 28 בִּיבְּיִנְאַנִי Gen. 20, 4. See below in lett. c.

With a genit. in various ways, e. g. the people of a king, who are ruled by him. Ex. 7, 28; the people of Jehovah, of Chemosh, who worship them, see above, and comp. Ex. 6, 7. Lev. 26, 12. Deut. 27, 9. al. So of private persons, e. g. my people, among whom I belong, am a citizen, Lev. 17. 10. 23, 30. Num. 5, 27. Esth. 2, 10. 20. Ruth 1, 10. al. the

people of Mordecai, the Jews. Esth. 3, 6 Hence בר ענד the children of my people my countrymen, my fellow-citizens, Gen. 23, 11; poet מַבְּר מָבָּר id. see in רַם no. 5 Lam. 2, 11. 3, 48. 4, 3. 6; comp. אַרַץ no. 3.—Also the people of a city, its inhabitanta, Gen. 19, 4. 47, 21; פב ירופשלם 2 Chr. 32, 18, comp. Lam. 1, 1 משר ב the city full of people, thronged with inhabitants. So אַבְּק בֹּדָ the people of a land, its inhabitants, 2 K. 11, 18-20. 15. 5. 16, 15. 25, 19. al. put sometimes for the common people in distinction from the kings and nobles Ez. 7, 27. Hence the Rabbinic בש ארץ for a plebeian, boor, opp. to one learned.—Once a non-people, i.e. not God's people, gentiles, barbarous enemies, Deut. 32, 21; parall. גור נבל.

Spec. cy is used in a narrower and also wider sense:

a) Of a single tribe, race, e. g. 😅 ובולהן Judg. 5, 18; though here it may be taken as men. soldiers, see in lett. b. Plur. prop often of the tribes of Israel, Gen. 49, 10. Deut. 32, 8. 33, 3. 19. Is. 3, 13. Hos. 10, 14. Ps. 47, 2. 10. Comp. the Athenian $\delta \tilde{\eta} \mu o i$.—Also of one's family, kindred, as 2 K. 4, 13 ברוה עמר אוכר רבֶּבֶי I dwell among mine own family; and espec. plur. 'צמר מ one's kindred friends, Lev. 19, 16. 21, 1. 4. So in the to be gathered to נַצֵּטָהְ אֵל־עַּמַריו his kindred, i. q. אל־אַבוֹתִרוּ 'J, see in אָסָאָּ Niph. no. 1; also נברת מעשרי to be cut off from his people, kindred, Gen. 17, 14. Lev. 7, 20. 21; see in תַּרָח Niph. no. 2.

Comp. Arab. שׁב uncle, and the proper names מַבִּינָרָב, מַבִּירוּר, עַבִּיאַר.

b) Of common soldiers, men, Hom. גמסׁר, opp. to the leaders, chiefs; Judg. 8 לים בּבְּלֶבְר נְּבְּלֵבְר נְּבְּלֵבְר (soldiers) that follow me. 5, 2, 9, 36, 37. Fully בַּבְּלַבְר Num. 31, 32; דְּבָלְרָ Josh. 8, 13, 10, 7, 11, 7.

c) Of attendants, servants, i. q. 'בּיִּים one's men, one's people; Gen. 32, 8 בְּּיִּחָה his servants. 33, 15. 1 K. 19, 21. 2 K. 4, 41. Also of the attendants followers, train of a prince, etc. Judg. 3, 18. Ecc. 4, 16. Cant. 6, 12 מַרְבְבוֹיִת עָמִי the chariots of a princely train; the is here not suffix, but paragogic ar the constr. state.

- d) In a wider sense for the human race, all mankind, q. d. the people of the earth. Is. 42, 5 אָרָם פָּלָּרִם לָּלָם that giveth breath to the people upon it so. the earth. 40, 7. Ps. 45, 13 בְּיֵבְירַרְיִּלְם the richest of people, i. e. the Tyrians. So in irony, Job 12, 2 בַּיְבֶּים בִּרְ צַּהָם בִּר צַּהָם מָר מִים בּר צַּהָם לָר מִים מִנּם the world, and wisdom will die with you.
- 2. Poet. of animals, a race, troop. flock, Prov. 30, 25. 26. Ps. 74, 14; comp. τι. no. 2. So Arab. (and Gr. δημος.

Dy Chald. m. a people, Dan. 2, 44. 3, 29; emphat. אַמָּשָׁ Ez. 7. 13. 16. 25; אַמָּשָּׁ 5, 12. Plur. emphat. אַמָּשָּׁ Dan. 3, 4. 7. 31. 5. 19. 6, 26. 7, 14.—Syr. בְּבּבּבׁ, plur. בְּבּבּבֹב.

שְׁיַ pr. conjunction, communion, from the root בְּיָשָׁ, but used only as a particle. viz.

- A) Adv. therewith, therewithal, at the same time, Gr. σύν, μετά, Arab. בּבָּגּׁת. 1 Sam. 17,42 for he was red-haired מַּבְּיָבָּע and withal comely of aspect. 16, 12.—Usually
- B) Prep. c. suff. בְּבֶּר (for which also בִּבֶּר (כִּבֶּר (נִבְּבֹּר (in pluse and fem. בְּבָּר (כִבְּר (בִּבְר (Cen. 18, 16, and בּבְּר (Cen. 18, 16, and בּבְּר (Cen. 18, 16, and בּבְר (Cen. 18, 16, and בּבְּר (Cen. 18, 16, and בַּבְּר (Cen. 18, 16, and בַּבְּר (Cen. 18, 16, and בּבְּר (Cen. 18, 16, and בּבּר (Cen. 18, 16, and בבּב (Cen. 18,

مَعَ , مَعْ Arab. by transp. كُه.

- 1. with, Lat. cum (which indeed has the same origin, see in מביי). pr. of accompaniment, attendance, society; Gen. 13, 1 יבלוט לוט מחלום and Lot with him. 18, 16. 1 Sam. 9, 24. 22, 5. Nah. 3, 12. Hence spec.
- a) Of help, aid, Gen. 21, 22 צְּלְּחִים God is with thre i. e. aids thee. 1 Sam. 14, 45; hence after verbs of helping, as אָזָר 1 Chr. 12, 21, הַהְחַזַּק q. v. etr.
- b) Of mutual and joint action, as דְּבֶּר to divide with any one Prov. 29, 24; to inherit with any one Gen. 22, 10; to make a covenant with any one, see בָּבֶּר מִב (see בָּבֶּר) to talk with any one, and hence בַּבָּר מִב a word spoken with any one Job 15, 11. 2 Chr. 1, 9; בַּבַר מָב to lie with any one Gen. 19, 32 ag. 30, 5.
 - c) In a hostile sense with, for against

- as מו לְּחֵב לָּחָב לֹּחָב to fight or make war with any one; ביר לַחָב לְּחַב לַּחַב לַּחַב לַחַב בַּרַבְּים וְדִיג עִּבְּיִי בְּרַבְּים וְדִיג עִּבְּיִי בְּרַבְּים וְדִיג עִבְּיִי בְּרַבְּים וְדִיג עִבְּיִי בְּרַבְּים וְדִיג עִבְּיִי בְּרַבְּים וְדִיג עִבְּיִי בְּרַבְּים וְדִיג עִבְּיִם וְדִיג עִבְּיִם וְדִיג עִבְּיִם בְּרַבְּים וְדִיג עִבְּיִם וְדִיג עִבְּים וְדִיג עִבְּיִם וְדִיג עִבְּים וְדִיג עִבְּיִם וְדִיג עִבְּים וְדִיג עִבְּים וְדִיג עִבְּיִם וְדִיג עִבְּיִם וְדִיג עִבְּיִם בְּיִב עְבִּים וְדִיג עִבְּיִם בְּיִב עַּבְּים וְדִיג עִבְּיִם בְּיִב עְבִּים וְדִיג עִבְּיִם בְּיִב עַּבְּים וְדִינ עִבְּיִם בְּיִבְּים וְדִיג עִבְּיִם בְּיִבּים בְּיִבּים בְּיִבּים בְּיִּב עִּבְּים בְּיִּב עִּבְּים בְּיִּב עִּבְּים בּיִּב עִּבִּים בּיּבּים וְיִּיב עִּבְּים בְּיִּב עִּבְּים בְּיִּב עִּבְּים בּיּבִּים בְּיִבּים בְּיבִּים בּיִּב עִּבְּים בּיּבּים בּיּבִּים בּיּב בּיִבּים בּיּב עִּבְּים בּיּבּים בּיּב עִּבְּים בּיּבּים בּיּב עִּבִּים בּיּבּים בּיּב עִּבְּים בּיּבּים בּיבִּים בּיּבִים בְּיבִּים בְּיבִּים בְּבִּים בְּיבִּים בְּיבִּים בְּבִּים בְּיבִים בְּיבִּים בְּיבִּים בְּיבִּים בְּיבִּים בְּיבִּים בְּבִּים בְּבִּים בְּיבִּים בְּבִּים בְּבִּים בְּיבִּים בְּבִּים בְּבִּים בּיבּים בּיּבּים בּיבּים בּיבּבּים בּיבּים בּיבּבּים בּיבּבּים בּיבּים בּבּים בּיבּים בּיבּים בּיבּים בּיבּים בּיבּים בּיבּים בּיבּים בּיב
- e) From the idea of accompanying, proceeds also that of a common lot, event, etc. Gen. 18, 23 will thou destroy the righteous with the wicked? i. e. as the wicked. v. 25. Job 3, 14, 15, 21, 8, Ps. 73, 5. Ecc. 2, 16 the wise dicth with the fool, as well as the fool, the same lot falls to both.—Hence
- g) Of likeness in respect to time; Ps. 72, 5 ליק און דיר און דיר און they shall reverence thee with the sun i. e. so long as the sun endures. Comp. Dan. 3, 33; also Ovid Amor. 1. 15. 16. "cum sole et luna semper Aratus erit."
- a) For in the house of any one, ches quelqu'un; see the above examples, and also Gen. 24, 25 straw and provends

that both their origin and primary force are different, is sufficiently shows above.

עם

1 Chr. 13, 14. b) For in one's body: Job 6. 4 the ar-

the later Hebrew fully written 'פם ברת פ

rows of the Almighty are בַּבְּרָּד, Sept. iv τῷ σώματί μου. Oftener

- c) For in one's mind; Job 27, 11 שמר בין עם שַׁדֵּר לֹא אַכְחֵד what is with the Almighty will I not conceal, i. e. what is in his mind, how he is disposed. 9, 35 kis חוס אוכר עמדר mot so am I with myself, i. e. not so disposed in mind sc. that I should fear. Num. 14, 24. Also of purpose, intention; Job 10, 13 רדעתר כר זאת עמה I know that this is with thee, that such is thy purpose. 23, 14. Of that which one knows, is acquainted with; Ps. 50, 11 the beasts of the field are with me, in my mind, i. e. I know them all; parall. רֵדְשָׁהִיר. Job 15, 9. Of one's opinion, judgment, e. g. אַרָק עם אַל to be just with God, i. e. in the view of God, Job 9, 2. 25, 4; comp. Lat. "apud me aندی , multum valet hæc opinio," Arab 'with me' i. e. in my opinion.-In the later Hebrew more fully written כש לבר, נב לבָבָר, like the Gr. μετά φρεσίν, Lat. apud animum statuere, proponere; Ecc. 1, 16 הַבֶּרְתִּר עָם לְבֵּר I communed with my heart, thought within myself. Deut. 8. 5. Ps. 77, 7. 2 Chr. 1, 11; so of purpose 1 Chr. 22, 7. 28, 2. 2 Chr. 6, 7. 8. 24, 4. 29, 10; of that which one knows Josh. 14, 7. 1 K. 10, 2. 2 Chr. 9, 1.
- d) Also with men is often said for among them, in the midst of them, ns Gr. μεθ' έταίρων, μετ' ανδράσι, Lat. apud exercitum, for in exercitu; comp. Germ. mil, which comes from the same root with Mitte and Gr. µειά, also Engl. mid, amid, amidst. Is. 38, 11 פם רשבר שרֵל with (amid) the inhabitants of the world. 2 Sam. 13, 23 פָם אַבַּרָהם in the midst of Ephraim.
- e) Metaph. notwithstanding, comp. Arab. مَعَ De Sacy p in B. no. 2. e. Gr. Arabe I. § 1094. ed. 2. So mg = 3 i. q. in Engl. with this, for all this, i. e. notwithstanding, Neh. 5, 18.

Nore. In many of its significations accords with אַן II; and hence Ewald proposes to derive the latter from Do. 1. e. רְבֶּב, contr. רְבֻ, which is then changed to rk, Krit. Gramm. p. 608.

- 3. With סְיּב prefixed, בַּיָב (Arab. مر. عنل), spoken of those who go from a person or place with, at, by whom or which they previously were, Fr. Similar is מַאַם p. 586.—Spec.
- a) from with, from one's vicinity, neighbourhood, after verbs of going away, departing, Gen. 13, 14. 26, 16; of מדם תשובה dismissing Deut. 15, 12. al. מדם תשובה from near the altar Ex. 21, 14. Deut. 23, 16. Judg. 9, 37. Job 28, 4.
- b) from one's house, de chez quelqu'un, comp. בש no. 2. a. הכדו from the house of Pharaoh Ex. 8, 8, 25, 26, 9, 33. 10, 6. 18.
- c) from one's power, i. e. from any one, after verbs of receiving, taking, 2 Sam. 3, 15; of demanding Ex. 22, 13; of buying 2 Sam. 24, 21. Often of God, from whom as the author and cause any thing proceeds; Ps. 121, 2 my help cometh מַבֹּם from Jehovah. Is. 8, 18 we are signs and wonders to Israel בש ההוח from Jehovah, i. e. sent by him for this intent. 7, 11. 29, 6. 1 K. 2, 33. 2 Chr. ex jussu, ex مرن عند . 10, 15. Arab. مرن عند voluntate alic.
- d) from one's mind, heart, etc. 1 Sam. 16, 14 the spirit of the Lord departed מצם שאול from with Saul, from his mind and heart. Hence of a judgment or opinion proceeding from any one, Job 34, 33 doth God retribute מְצָבֶּק according to thy mind? 2 Sam. 3, 28; of purpose or intent Gen. 41, 32. 1 Sam. 20, 33.
- e) from among, comp. = no. 2. d. מַבִּם אָחָרוּ Ruth 4, 10.

Chald. i. q. Heb. with, cum, of accompariment Dan. 2, 18. 43. 6, 22. 7, 13 one like the Son of Man came שמיה שונה with the clouds of heaven; comp. μετά πτοιής ἀτέμοιο Od. 2, 148. In a hostile sense, with i. e. against Dan. 7, 21, see Heb. = no. 1. c.—Of time during which any thing is done, comp. the Heb. no. 1. g; פים ל-לרא Eng. by night, Dan. 7, 2; so Arah. עם פר וָדֶר Also בול ועעל with all generations, i. c. so long as the generations of men shall endure, Dan. 3, 33. 4, 31.

רעמר fut דביד . 1. to stand; Chald. and Talm. to stand up, see in Arab. and Eth. more freq. UPR a column; whence in the verb Conj. I, II, IV, and UOR to make stand, to prop up, sc. by a column, etc. In the Syriac church is 'to baptize', perh. hecause the person to be lautized stoud in the water; but see Castell. Lex. Syr. ed. Michaelis sub v.-Spoken of men Gen. 24, 30. 31. 41, 17, al. sæp. of heasts Gen. 41, 3; of things Deut. 31, 15. Josh. 3, 16. 11, 13. It implies not only that one already stands in a place, but also that he comes to stand there, q.d. to take a stand, to place oneself; as 1 K. 90, 38 ניעמד למלה and he stood to muet the king on the way. 1 Sam. 17, 51 he ran and stood by the Philistine. Hab. 3, 11 the sun and the moon stood in (hetook themselves into) their dwelling; so עמד בַּבָּרֶץ to stand in the breach, see in אָבֶיץ. The place in or upon which one stands is put with בְּ Ps. 1, 1; oftener with Hab. 2, 1. Jer. 6, 16. Ez. 11 83. 3 Chr. 30, 16; also שָבֶּד עֵל רָגְלֵרו to stand upon one's feet Ez. 2, 1. Zech. 13 13. But is further to stand near any one (see > A. 3. a), i. e. to come near 2 Sam. 1, 9. 10; and then trop. stand by or for, i. e. to succour, to defend, comp. 39 A. 2. b. Dan. 12, 1. Esth. 8, 11. 9, 16; comp. > == Ps. 94, 16. β) to stand over, i. e. to be set over γ) to stand upon, i. e. to Num. 7, 2. confide in, Ez. 33, 26; so Syr. \(\sigma \) Also with לַפֵנֶר, once אַז־פּנָר 1 K. 12 6 where 2 Chr. 10, 6 לשנה, to stand before any one Gen. 18, 22; usually i. q. to serve, to minister unto him, e. g. to a king or leader Deut. 1, 38. 1 K. 1, 28. 10. 8. Dan. 1, 5. Jer. 52, 12; comp. לַכֶּי to stand in the king's palace בה־בל הפלה Dan. 1, 4. So to stand before Jehovah, to act as his servant and minister, e. g. of the priests and Levites Deut. 10, 8. Judg. 20, 28, comp. Ps. 134, 1; the prophets 1 K. 17, 1. 18, 15. 2 K. 5, 16. Jer. 15, 19. Also i. q. to enter upon a service or ministry. Gen. 41, 46.—Once לָבֶּד of sexual intercourse Lev. 18, 23.

2. to stand, i. e. to stand fi.m., to persist, to endure, opp. to fall, to perish. Ecc. 1, 4 תַּבֶּרְ לְעוֹלָם עֹמְרָת the earth standeth for ever. Ps. 102, 27 they (the heavens) shall perish, but thou endurest. Ps. 33, 11 the decree of Jehovah standeth for ever. 19, 10. 111, 3. Ex. 18, 23. Am. 2, 15. Hos. 10, 9. Hence, to continue, not to die, Ex. 21, 22; of things, not to perish, Jer. 32, 14. Also עַכֶּד to stand firm in battle Ez. 13, 5. to stand before any one, i. e. to bear up against him, to resist him, Ps. 76, 8. 130, 3. 147, 17. Nah. 1, 6; more rarely c. בַּמְנֵי Josh. 21, 44. 23, 9; נֵנֶד Ecc. 4, 13; p Dan. 11, 8; simply Dan. 11, 25. 32. With \$\frac{1}{2}\$ to persist, to persevere in any thing, Is. 47, 12. Ecc. 8, 3. 2 K. 23, 3; once c. acc. Ez. 17, 14 to to stand to לְצְבְּרָהָ to stand to it: comp. Esth. 3, 4 whether Mordecai's matters would stand, i. e. whether he would persist in that course.

3. to stand, i. e. to stand still, to stop, opp. to go on, to proceed. 1 Sam. 20, 38 haste, אל הַשְּׁכֵּל stop not. Gen. 19, 17. 45, 9. Jer. 4, 6. Of things, as the sun standing still in his course Josh. 10, 3; oil no longer flowing 2 K. 4, 6; the sea becoming calm Jon. 1, 15. Hence a) to stay, to remain in a place, c. ב 2 K. 15, 20; דא, אש of pers. Gen. 45, 1. 2 Sam. 20, 11; absol. Ez. 9, 28. Of things, Dan. 10, 17. Jer. 48, 11. Ecc. 2, 9. Often to remain in any state. condition, c. ב Lev. 13, 5. 37. b) With בי to stop from doing any thing, to leave off, to desist. Gen. 29, 35

4. to stand, i. e. to stand up, to rise up to arise, i. q. ΕΞΡ; Sept. ανίστημι. Lev. 19, 16 לא הַעָּמֹר על הַם רְעֵק nor shall then rise up against the blood of thy neighbour. Elsewhere only in the later Heb. e. g. of one who rises up to speak 2 Chr. 20, 5 34 m); or for help Is. 47, 13. Dan. 12, 1; of a new king or prince Dan. 8, 23. 11 2. 3. 20. Ecc. 4, 15; of one who rises from the dead Dan. 12, 13. Of things, to arise, e. g. deliverance Esth. 4, 14; war 1 Chr. 20, 4. Dan. 11, 31.—With צל, to rise up against any one, Dan. 8, 25. 11, 14. 1 Chr. 21, 1. 2 Chr. 20, 23; comp. Ezra 10, 15.—Once, to stand forth, i. e. to exist, to be; Ps. 33, 9 חוא צוה ויכבר he (God) commanded, and it stood forth.

5. Pass. cf Hiph. no. 1, to be set, constituted, appointed; Ezra 10, 14 בַּמְרָהּרּ לוֹנְים וֹנִי שׁנְירִים let now our rulers be appointed.

HIPH. דעמיד 1. Causat. of Kal no. 1, to make stand, to set, to place, e.g. a person (or thing Ex. 24, 11) in any place, with בָּלְפֵנֶר , עֵל , according to the nature of the case; Gen. 47, 7. Lev. 14, 11. 16, 7. 27, 8. 11. Num. 3, 6. 5, 16. 18. 30. Is. 21, 6. Ps. 31, 9. al. Hence to set up, e.g. statues, idols, 2 Chr. 33, 19; a house, to build up, 2 Chr. 24, 13. Ezra 2, 68. 9, 9; doors Neh. 6, 1. 7, 1.—Trop. to set up, to constitute, to appoint, e. g. a) To any office, to set over any charge, 1 K. 12, 32. 1 Chr. 15, 16. 2 Chr. 11, 22. 19, 8. 31, 2. Esth. 4, 5. al. b) to appoint, to establish, c. acc. 2 Chr. 30.5; acc. and dat. of pers. 2 Chr. 38, 8 (in 2 K. 21, 8 נַחָן). Ps. 30, 8. 105, 10; مح of pers. Neh. 10, 33.

2. Causat. of Kal no. 2, to make stand firm, i. e. to establish, to maintain, to preserve, 1 K. 15, 4. 2 Chr. 9, 8. Prov. 29, 4; to preserve alive Ex. 9, 16. Trop. to confirm, i. q. Pp., 2 Chr. 35, 2. Dan. 11, 14 to confirm the vision sc. by the event.

3. Causat. of Kal no. 3, to make stand still, to settle, to compose, sc. the features, 2 K. 8, 11. Also to set oneself, to stand, to stand still, 2 Chr. 18, 34; parall. in 1 K. 22, 35 is Hoph.

4. Causat. of Kal no. 4, to cause to arise, to raise up, Job 34, 24; a prophet Neh. 6, 7; an army Dan. 11, 11. 13; a wind Ps. 107, 25.

Horn. to be set, placed, Lev. 16, 10; to remain 1 K. 22, 35.

Deriv. פְּצְמָד , נְּמָבּוּד , עָנְמָד, הְצָּמְדּ, בַּצְּמָד , בַּצְּמָד,

* וו. דֹבֵילְ מֹת. גּצְיסֹע. in Hiph. but of doubtful authority; Ez. 29, 7 הַּתְּמַלְּתָּ בְּּלִּכְּתְּיִם בְּּלִּכְתְּיִם בְּלִּכְתְּיִם בְּלִּכְתְּיִם בְּלִּכְתְּיִם בְּלִּכְתְּיִם בְּלִיתְּיִם בְּלִּכְתִּיִם בְּלִיתְיִם מוֹל thou madest all their loins to shake, tremble, comp. Ps. 69, 24. Syr. id. Sept. συνέκλασας. But whether the letters are thus transposed by some special usage of the language, or merely by a corruption in this one passage, is uncertain. In any case this form is propably to be reckoned among the many icences or barbarisms in the language of Ezekiel.

קבר m. (r. פֿבָד) only c. suff. פְּבָּר, a word of the later Heb. i. q. פּבָּר, a stand, i. e. place where one stands, Dan 8, 17. 18. 10, 11. Neh. 8, 7. 9, 3. 13. 11. 2 Chr. 30, 16. 34, 31. 35, 10.

עמוד see in עמוד.

הקקף f. a station, domicil, Mic. 1, 11. R. עמר

* אָבֶּי obsol. root, with the idea of society, companionship, communion, like r. פַּבִּירה. Deriv. יַנְבִירה

המיל f. (ר. במיל) 1. Pr. subst. a gathering, conjunction. communion; found only in constr. רְשַׁלְּ Ecc. 5, 15, elsewhere במל, c. suff. לְּעָבְּיִר ; once רְשָׁלָּ בָּבָּר 45, 7; always as Prep. i. q. בשׁ, viz.

a) together with, i. e. by, at, near, Ex. 25, 27. 28, 27. 37, 14. 39, 20. Lev. 3, 9.

- b) Spec. of persons or things which move along parall. to and near each other, so as to be over against each other; 2 Sam. 16, 13 and Shimei went along on the hill's side לְּבָּאַה over against him (the king), and threw stones over against him, i. e. he kept along by the side of the king's train, and threw stones and cast dust, not directly at the king, comp. v. 6. Ez. 40, 18. 42, 7. -Also of things which take place at the same time; Ez. 1, 20 and the wheels were lifted up לְשְׁמֵחֵם together with them. i. e. at the same time with them. v. 21. 3, 13. 10, 19. 11, 22. Comp. (2) no. 1. g. Hence
- c) equally with, like, even as; 1 Chr. 24, 31 these cast lots בְּלַבְּיִה בְּבָּיִלְּבְּׁ cen as their brethren. 26, 12. 16. Neh. 12, 24. Ecc. 7, 14. Emphat. Ecc. 5, 15 בְּלַבְּיִלְּבָּ altogether as, in all points like as; comp. בִּלֹר-צוֹר Job 17, 3.

d) along with, i. e. besides, Ez. 45, 6 comp. v. 1. 48, 13. 18. 21.

2. Ummah, pr. n. of a town in Asher, Josh. 19, 30.

יספור אוים, עשורים , עשורים ,

1. a column, pillar, Judg. 16, 25. 26. K. 7, 2 sq. קיפון the column of cloud Ex. 33, 9. 10, and א עבור האט the column of fire 13, 22. The pillars of heaven, i. e. lofty mountains, Job 26, 11; of the earth Joh 9, 6. Ps. 75, 4.

2. a stand, platform, elevated place for standing, 2 K. 11, 14, 23, 3.

i. q. בּן־עָּמִּד (comp. Gen. 19, 38, viz. son of my kindred, i. e. born of incest; from no. 1. a, with the syllable זָי added, as דָּאשׁוֹן, קָדֶם from דָאשׁוֹן, קָדָם from ראש (ראש Ammon, pr. n. of the son of Lut by his youngest daughter Gen. 19, 30 sq. Also for the Ammonites descended from him, who dwelt beyond the Jordan in the tract of country between the streams Jabbok and Arnon, 1 Sam. 11, 11; oftener בֵּנֵי עֲשֵּוֹן Num. 21, 24. Deut. 2, 37. 3, 16. al. For their country see Deut. 3, 16. Job 12, 2. Judg. 11, 13. In ווי בנר עמון בנר בעבון is put for אָרֶץ בָּנֶר מַנָּר מוֹי מוֹי וֹי jing, like the Lat. 'in Bruttios, Samniles, profectus est,' i. e. into their terri-See Reland Palæstina p. 103. tory. Ersch and Gruber's Encycl. art. Ammon, Vol. III. p. 371.—The gentile n. is עמוני , f. עמונית, Ammonite Deut. 23, 4. 1 Sam. 11, 1. 2. 1 K. 14. 21. 2 Chr. 24, 26; plur. f. מַמוֹנִיוֹת 1 K. 11, 1. Neh. 13, 23, where Keri has צַּמָנִיּוֹת.

לביט (borne up, sustained, r. סטט) Amos, pr. n. of a prophet, Am. 1, 1. 7, 8 sq. 8, 2.

קְׁמֵלֹיִ (deep, r. נְּמָבֶּי) *Amok*, pr. n. m. Neh. 12, 7. 20.

למראל (servant of God, see in מים no. l. c) Ammiel. pr. n. m. a) Num. 13, 12. b) 2 Sam. 9, 4. 5. 17, 27. c) 1 Chr. 26, 5. d) 1 Chr. 3, 5; for which 2 Sam. 11, 3 צלינט 8.

לְבְּרֹוְבָר (kindred of the giver, i. e. lehovah, comp. צַּמִראַל (אַמִּראַב Ammitabad, pr. n. m. 1 Chr. 27, 6.

לאַרדור (kindred of nobles) Amud hur, pr. n. m. 2 Sam. 13, 37 Cheth. for אַרירוּאַר lett. a.

לְבְּירָבָּ (kindred of the prince) Amminadab, pr. n. m. a) Ex. 6, 23. Num. 1, 7. Ruth 4, 19. 1 Chr. 2, 10. b) 15. 10. 11. c) 1 Chr. 6, 7.

לְּבִיק Chald. adj. (r. בְּיִבְיק) deep, pro found; trop. hidden, unsearchable, Dan 2, 22.

m. (r. קֿבָּר") 1. pr. a handful of grain as cut down, before it is gathered into sheaves, Jer. 9, 22.

2. a sheaf, i. q. לְּבֶר, Am. 2, 13. Mic. 4, 12. Zech. 12, 6.—Chald שָּבֶּררָא id.

לְּמִרְישׁׁרֵי (kindred i. e. servant of the Almighty, comp. עִּמִּרְאָל (Ammishaddai. pr. n. m. Num. 1, 12. 2, 25.

f. (r. קבֶּר) 1. society, companionship; Zech. 13, 7 בְּבִיהָר the man of my fellowship, i. e. my companion.

2. Concr. i. q. Ση, δ πλησίον, neighbour, fellow-man, Lev. 5, 21. 18, 20. 19, 11. 15. 17. 24, 19. 25, 14. 15. 17. In this signif. it is also joined (ad sensum) with a masc. Lev. 19, 17.

fut. בְּעֵבוֹל , to labour, with the idea of effort and exhaustion, to toil, Ecc. 5, 15; c. בו to labour for any one, Prov. 16, 26; c. בו to labour in or upon any thing, Jon. 4. 10. Ecc. 2, 21. Ps. 127, 1.—Ecc. 1, 3 בְּעֵבוֹל בָּעִבְּיל of all the labour wherewith he toileth. 2, 19. 20.

5, 17. Arab. عَمِلَ to labour, to make. Syr. معدد to labour, to be fatigued.

Deriv. the two following.

דּבְּעָל ה. (once f. Ecc. 10, 15.) 1. libour, toil, i. e. a) pr. Ecc. 1, 3 2, 11. 3, 13. 4, 8; trop. of the mind Ps. 73, 16. Meton. fruit of labour, Ps. 105, 44. Ecc. 2, 19. b) travail, sorrow, anguish, misery, including the idea of wearisome and painful effort, Sept. πόνος, μόχθος, κόπος, Gen. 41. 52. Deut. 26, 7. Job 3, 10. 4, 8. 7, 3. Ps. 7, 15. 73, 5. Often coupled with synonymous words, as \$\frac{1}{2}\$\$\frac{1

Is \$3,11 was from the travail i. e. so-row of his soul.—In Num. 23, 21. Is. 10, 1, it is sometimes rendered iniquity, fault, i. q. 77%; but the signification, sorrow, misery, may well be adopted in both.

2. Amal, pr. n. m. 1 Chr. 7, 35.

תְּמֵלִים m. adj. (r. צְּמֵלִים, plur. צְמֵלִים. 1. labouring, toiling, with severe effort and exhaustion; often put with personal pronouns for a finite verb, Ecc. 2, 22. 4, 8. 9, 9. Hence a labourer, workman, Judg. 5, 26. Prov. 16, 26.

2. sorrowful, wretched, Job 3, 20. 20, 22.

לָּטָבֶׁלְ Amalek, pr. n. 1. The Ama-

lekites, a very ancient people Gen. 14, 7. Num. 24, 20, who inhabited the regions on the south of Palestine between Idumea and Egypt, comp. Ex. 17, 8-16. Num. 13, 30. 1 Sam. 15, 7; also to the eastward of the Dead Sea and Mount Seir, Num. 24, 20. Judg. 3, 13. 6, 3. 33; and who appear likewise to have settled down here and there in Palestine itself, whence the mount of the Amalekites in the territory of Ephraim Judg. 12, 15; comp. 5, 14. They often waged war with the Israelites; the latest mention of them is during the reign of Hezekiah 1 Chr. 4, 43.—In the genealogical traditions of the Arabians, the عَبَالِيق , عَبَالِيق , are reckoned among the aborigines of that country. See Reland Palæstina p. 78-82. D'Herbelot Biblioth. Orient. p. 214. J. D. Michaelis Spicileg. Geogr. Hebr. ext. T. I. p. 170-177. Ejusd. Supplem. p. 1927. Ersch and Gruber's Encycl. art. Amalek, Vol. III. p. 301.-The gentile n. is צָּבָלָקי Amalekite, with the art. collect. Gen. 14, 7. Judg. 12, 15.

2. A grandson of Esau, the founder of an Arab tribe, Gen. 36, 16; comp. v. 12.

1. pr. to bring together, to congregute, to conjoin; whence בשָּׁ a people, בשָּׁ with, by, דְּבָּיִ conjunction.

Arab. בני to be common, to be in common.

This root is very widely spread to the Semitic and Indo-European anguages. In the former comp. במון to collect, whence בין, העניין, באש to cumuate; and preserving the guttural בשַּׁאַ,

ποῦς, τη kinsman, father-in-law. In the latter comp. Lat. cum, con, cumulus cunctus, (from cungo i. q. jungo.) Gr κοινός (κυνός), γάμος, and with the palatal letter either softened into an aspirate or changed to a sibilant Sanscr. sam, Pers. Φ, Gr. ἄμα, ὁμός, ὁμοῦ, (with d or l subjoined as a .hird radical ὅμιλος, ὅμαδος, comp. Heb. τῶς, Lat. simul.) σύν, ξυνός, Mœsogoth. sama, saman, Fr. ensemble, Dan. sam, Anglosax. samod with, Germ. sammt, zusammen, sammeln. Comp. also, for the Slavic languages, Dorn über die Verwandtschaft des Persischen und Gr. Lat. Sprachstammes p. 183.

2. to shut up, to close; hence to hide, to conceal; trop. to overshadow, to surpass, Ez. 31, 8. Impers. Ez. 28. 3 בּבְּרַטְּבְּיִלְּ אָנִייִּ אָנִייִּ אַ no secret thing can they hide as to thee, i. e. nothing can be hid from thee; see Heb. Gr. § 134. 3. b.—Arab. בֹּבְי to cover; to obstruct, to shut up; Pass. to be hidden, veiled with clouds, sc. the heavens. Chald. בשְבַשְׁ to obscure; Ithp. בשִבְּיִא to be obscured, to

grow dark. as the eyes, etc.

Hoph. זהגעם to be obscured, to become
dim, e. g. the lustre of gold Lam. 4, 1.

Deriv. בְּשֵׁר, פִּבּס, עָּמָּה, also pr. n. עָּמֵּרוֹל, etc.

שְׁמְבִּים plur. and Chald. עֲמְבִים, nations, tribes, see in ב.

לְשְׁנֵיאֵל (God with us) Immanuel, the symbolical and prophetic name of a child, Is. 7, 14. 8. 8. Sept. Τμματονήλ.

לביל, once אביל, Neh. 4, 11, fut. מביל, to take up, to lift up, e. g. a stone Zech. 12, 3; to bear, to carry, Is. 46, 3. Spec. to take up and place upon a beast of burden, to load, absol. Is. 46, 1. Neh. 4, 11 [17]; with שם הוא של הוא של הוא ליי של הואל וו. each one lifted the load upon his ass, i. e. loaded his ass. Neh. 13, 15. Trop. Ps. 68, 20 מביל וו fone lift (lay) a burden upon us, God is our deliverer.

Hiph. זְּלְפֶּמִים to lift up a load upon any one, to load, c. עַל 1 K. 12, 11. 2 Chr 10, 11.

Deriv. מְּמְטָּה, and the pr. ח. מְמָיֶּה, מְמָּסְה, בַּמַּסְרָה, בַּמַּסְרָה, בַּמָּסְרָה, בַּמַּסְרָה,

קרָסְיָּבֶּעְ (whom Jehovah bears, comp. [s. 46, 3) Amasiah, pr. n. m. 2 Chr. 17

n. of a town in the tribe of Asher, Josh. 19, 26.

* P P to be deep, metaph. to be unsearchable, Ps. 92, 6. Comp. Gr. βαθύροων, βάθος...ποφίας καὶ γνώσεως θεοῦ

Rom. 11, 33.—Arab. عُمُقَ, more rarely by transpos. معقى, Aram. كمكّف, Eth. Uの中, id.

HIPH. דְּעֲמֶּרֶם, to make deep, often followed by a finite verb. Is. 7, 11 pagm make deep, ask, i. e. demand that a wonder shall come from the deep, from below. Also with inf. c. 3, so as to be taken in an adverbial sense, Jer. 49, 8. 30 הוצפייקו לשבי make deep to dwell, make deep your dwellings, dwell in the depths of the earth. Hos. 9, 9. Is. 29, 15 דומוק מיקים לסחיר who hide deep. Things are also said to be deep which extend to a great length from the eye of the spectator, as Gr. βαθύς τόπος a deep tract i.e. of great length, Bassla $\alpha \hat{v} l \hat{\eta}$ a deep court Il. 9. 142; as we also speak of the depth of a house from front to rear, comp. עַבֶּר So Is. 30, 33 הַעֶּבֶים מדרהוב מדרה deep and broad do they make the pile thereof. Metaph. העמים וס to turn deeply i. e. far away, to depart widely, Is. 31, 6. Hos. 5, 2.

Deriv. בְּמִיק, פָּטָּק, פָּטָק, פְּטָק, פְּמָקּים, פְּמָקּים, יְנְמֵּקּ, pr. n. פָּמָאָר.

pay adj. deep, profound, only in plur. constr. רְּבָּעִי בְּיִי a people deep of lip, i. e. of obscure speech, using a foreign language which cannot be understood, Is. 33, 19. Ez. 3, 5. 6.

אָסְמָּים . plur, בְּסְמָּח .) (בְּסָק. rippą , adj. (ר. בְּסָק.), אָנָסְלָ

- 1. deep, e. g. waters Prov. 18, 4. 20, 5; a pit 22, 14. 23, 27; the plague of leprosy as deeper than the skin Lev. 13, 3 sq. Plur. f. nipuy or nipuy deep things Job 12, 22.
- 2. Metaph. unsearchable, not to be found out, Ps. 64, 7. Ecc. 7, 24. Job 11, 8.

m. (r. פָּמָקי c. suff. בְּמָקי, plur. בְּמָקי, a valley, pr. a long low plain,

67*

βαθύς τόπος, (see the root in Hiph.) adapted to the culture of grain Job 39. 10. Ps. 65, 14. Cant. 2, 1; and also convenient for battles Job 39, 21. So Num. 14, 25. Josh. 8, 13. Judg. 7, 1 eq. 1 K. 20, 28. Jer. 48, 8. al. With art. pur once poet. for Jerusalem Jer. 21, 13; elsewhere of a valley or plain before mentioned, Judg. 1, 19. 34. 5, 15. 7, 1. 8. 12. Plur. עַמָּקִים seems once to be put for the inhabitants of valleys, 1 Chr. 12, all (them בל־הַצָּבֶּקִים all) of) the valleys; unless perhaps we may read בל־הענקים all the Anakim, just as in Jer. 47, 5 for שארית עמקם it is better with Sept. to read שָּאָרִית צָנָקִם (Askelon) the remnant of the Anakim, comp. v. 4; see also Josh. 11, 21.-It differs in usage from the words of kindred meaning הַקְּעָה, גָּר, נְהַל, in that each of these words is applied only to certain particular valleys or plains. So too চুমুছ is used of the following valleys:

- a) אָלָּהְ מְשָׁבְּי the Valley of Elah, i. e. of Terebinths, south-west of Jerusalem, leading out from among the hills to the great plain, the scene of David's triumph over Goliath, 1 Sam. 17, 2. 19. 21, 10. See Bibl. Res. in Palest. II. p. 349, 350.
- b) אֹכָשָׁ p the Valley of Baca, i. e. of Weeping. see in בָּבָּא no. 1.
- c) נפסן בּרְכָּח the Valley of Berachah, i. e. of Blessing, south of Bethlehem, 2 Chr. 20, 26. Now Wady Bereiket, ; see Bibl. Res. in Palest. II. p. 189. Biblioth. Sacr. 1843, p. 43.
- d) לְּמֶלֵּהְ Dab the King's Dale, perh. towards the Dead Sea, Gen. 14, 17. 2 Sam. 18, 18.
- e) פַּסְלְּחְלְּחִים the Plain of Rephaim, i.e. of the Giants, beginning near the valley of Hinnom, south-west of Jerusalem, and stretching off as a plain south-west on the right of the road to Bethlehem, Josh. 15, 8, 18, 16, 2 Sam. 5, 18, 22, Josh. 17, 5. See Bibl. Res. in Palest. I. p. 323, 324.
- f) מְּהָים the Vale of Siddim, see in שַׁהִּים.
- g) שַּבֶּק מְצִּדּץ the Vale of Keziz, pr. n. of a city of Benjamin Josh. 18, 21.

Other valleys take their names from adjacent towns, as בָּבֶל בְּבָבוֹי near Gibeon Is. 28, 1, comp. Josh. 10, 11; 'סְבוֹרוֹין'

Ps. 60, 8; יְרְרָנְאֵל 'y, see p. 393; יְרְרְרוֹן 'y Gen. 37, 14; יֹיִרְרָאָל 'y the Vale of Ajalon, near that city, Josh. 10, 12; see Bibl. Res. in Palest. III. p. 63. Also from persons, as מיֹי רְחִינְשׁׁמִי 'y the Valley of Jehoshaphat, Joel 4, 2. 12; see p. 386. Bibl. Res. in Palest. I. p. 396.

אָרָסְאַ m. (r. מְּמֵאֶ) depth, Prov. 25, 3. Chald. אֶנְאֶדֶא, Syr. בְּאַבּה, id.

in Kal not used. Arab. to overwhelm with water; Conj. II, III, to rush upon, to assault vehemently; Conj. VII, VIII, to be overwhelmed, submerged. Hence to Heb. אָבֶּיר, so far as we can judge from the verb and its derivatives, may be ascribed the following significations:

1. to heap together, to accumulate, kindr. with תָּבֶּר no. 3. Hence עָּבֶּר, pi. פָּבָּרר, Pi. פָּבָּרר,

2. to overwhelm any one, to rush upon, as Arab. Conj. II, III. See Hithpa.

3. to overwhelm any thing, to submerge; comp. מָּמָרָת. Hence pr. n. הַשְּׁמָרָת.

Piel denom. from לְּכֶּר, to heap together, to gather up grass or grain as cut. Ps. 129. 7 wherewith the mower filleth not his hand, יְחַצְנוֹ מְעַמֵּר nor the gatherer his arm.

אוד , to rush upon any one, to lay hands upon violently. c. בּ ; comp. לבּ בֹּ מִשְׁבֵּר and בַּ בֹּ כִּר בַ בָּ כָּר 43, 18. So of a female slave who has been her master's concubine, Deut. 21, 14 thou shalt not sell her ... דְּלָא דְּחָבְּבֶּר הַ חִרְבָּבֵּר הַ חִרְבָּבָּר הַ חִרְבָּבָּר הַ בַּ בַּר בַּ בַ בַּר בַּ בַּר בַּבְּר בַּ בַ בַּר בַּבְּר בַּבְּר בַּבְּר בַּ בַּר בַּבְּר בּבְּבְּר בַּבְּר בּבְּר בַּבְּר בַּבְּר בַּבְּר בַּבְּר בַּבְּר בַּבְּר בּבְּר בּבְּר בּבְּר בּבְּר בּבְּר בַּבְּר בּבְּר בּבְּר בַּבְּר בַּבְּר בַּבְּר בַּבְּר בַּבְּר בּבְּר בַּבְּר בַּבְּר בַּבְּר בַּבְּר בַּבְּר בַּבְּר בַּבְּר בַּבְּר בּר בַּבְּר בּבְּבְיבְּבְיבְּיב בּר בּבּבְר בַּבְיבְּבְיבְּבְיבְּבְיבְּר בּבּבּר בּב בּרב בּבּר בּבּב בּר בּבּבּר בּבּב בּבּב בּבּב בּבּב בּבּב בּבּב בּבּב בּבּב בּב בּבּב בּב בּבּב בּבּב בּב בּב בּבּב בּב בּבְבַב בּבְבַּבְב בּב בּבּב בּב בּב בּב בּבּב בּבּב בּב בּב בּב בּב בּב בּב בּב בּבּב בּב בּב בּב בּב בּב בּב בּבּב בּב בּב בּב בּבּב בּב בּב בּב בּבּב בּב בּב בּב בּב בּב בּב בּבּב בּב בּב בּבּב בּב בּ

Deriv. עָמֶר, אָמֶרָה, pr. n. הָאָמֶרָה, צְמֶרָר, בֶּמֶר, בְּמֶרָר,

עמר Chald. m. wool, i. q. Heb. צֶּבֶּר, Dan. 7, 9.

ת לְּבֶּר m. (r. לְבֶּר n. (פָּבֵר a handful of grain, a sheaf, Lev. 23, 10–13. Deut. 24, 19. Job 24, 10. Plur. בְּבֶּרָת Ruth 2, 7. 15. Sept. δράγμα. Targ. אוֹנְרָא id.

2. an omer, a measure of things dry, equal to the tenth part of an ephah, or $3\frac{1}{4}$ quarts (see Ex. 16, 36); Ex. 16, 16. 18. 22. 32. 33.—Not to be confounded

with the הֹמֶר, which contained ter ephans.

τητώς (prob. submersion, r. τως, comp conflagration) Gomorrah, Sept. Γόμοφψα, pr. n. of one of the four towns in the vale of Siddim, submerged in the Dead Sea. Where all are enumerated. Gomorrah is put second, Gen. 10, 19. 14, 2. 8. Deut. 29, 22; but oftener only two are mentioned, Sodom and Gomorrah, Gen. 13, 10. 14. 10. 11. Is. 1, 9. 10. Jer. 23, 14. 50, 40. Zeph. 2, 9. al.

i. q. יבָּרָרָה perh. pupil of Jehovah, comp. Arab. יבּיה untaught, inexperienced) Omri, pr. n. a) A king of Israel, r. 929–918 B. C. the founder of Samaria, 1 K. 18, 16 sq. 2 K. 8, 26. Mic. 6, 16. Sept. "Αμβφι. b) 1 Chr. 7, 8. c) 9, 4. d) 27, 18.

בְּרְיִּכְי (kindred of the Lofty One i. e. of God) Amram, pr. n. m. a) The father of Moses Ex. 6, 18. 20. Num. 3, 19; whence patronym. בְּכְיִכִי Amramite, Num. 3, 27. 1 Chr. 26, 23. b) Ezra 10, 34.

עָמָשׂ, see in צָּמָשׂ.

N 변경 (burden, r. 변경) Amasa, pr. n. m. a) 2 Sam. 17, 25. 19, 14. 1 Chr. 2, 17. b) 2 Chr. 28, 12.

າ້ມົວຊື່ (burdensome, r. ຫລຸສຸ້) Amasai, pr. n. m. a) 1 Chr. 6, 10. 20. b) 15, 24. c) 2 Chr. 29, 12.

אים דְּבְּשְׁיֵכִי pr. n. m. Neh. 11, 13; prob. a wrong orthography arising out of the two forms ממסים and יסיבּוּה. Comp. מיבּיה and מִינָה מָּבּיה מַבּיה and מַבּיּשׁׁיִם.

* בַבַּיִּ obsol. root of uncertain signif.
Talmud. to conjoin, whence Simonis derives בַּיִּ cluster; but as בַּיַ signifies rather berry, this etymology is unapt.
Better therefore בַּיַ to roll up or together, to become globular, like בַּיַבְ whence בַיִּבֹי (globule) star; comp. also בַּיִּב to roll up, x and x being interchanged.—
Hence pr. n. בַּיִּבָּ , and the two following.

בקב" (q. d. grape-town) Anab, pr. n. of a town on the mountains of Judah south of Hebron, Josh. 11, 21 (where some edit. אָנֶג (אַנֶּג Still called 'Anab ; see Bibl. Res. in Palest II p. 194, 195.

לַנְב m. (r. עָנֶב) Deut. 32, 14, c. suff. י ענברם v. 32, elsewhere only plur. ענברם, constr. לובר (Dag. euphon.) Lev. 25, 5; a grape, plur. grapes, i. e. the berries, not the clusters; שנבים being distinguished from אשבל cluster, as Gen. 40, 10 ירובשרלו אָשׁבּלּהִיהָ צָּנָבִים, see in אָשׁבּלּ no. 1. Num. 13, 23 אשתל ענבים clusters of grapes. Hence בש פנב Deut. 32. 14, and the blood of grapes i. e. wine Gen. 49, 11; so Num. 6, 3. Deut. 23, 25. Hos. 3, 1. Gen. 40, 11. Num. 6, 3. al. Chald. אַבי id. Arab. בּיבֿי grapes, a grape.

* III in Kal not used, to live delicately and effeminately; Arab. غَنِجَ to delight, to entice, spoken of females who draw attention by ogling and other coquettish gestures.

Pual to be delicate, tender, part. fem. שִׁלְנֵח Jer. 6, 2.

1. i. q. Pu. Deut. 28. 56. Нітпр.

2. to delight oneself, to rejoice in any thing, espec. על בי Is. 58, 14. Ps. 37, 4. Job 22, 26. 27, 10; c. 72 Is. 66, 11; also to enjoy oneself, c. לָל Ps. 37, 11; בּ Is. 55, 2.

3. In a bad sense, to sport over any one, i. e. to mock, to deride, c. צל Is. 57, 4. Deriv. אַקנוּע and the two following.

adj. f. nay, delicate, soft, effeminate, Deut. 28, 54. 56. Is. 41, 1.

שׁנֵגל m. delight, pleasure, Is. 13, 22. 58, 13. R. צנג.

* לבל to bind on, only twice in the verb, Job 31, 36. Prov. 6, 21. Hence subst. מַצְרַנּוֹח. Kindred are שִּׁנַרְנוֹח with, by, and Heb. עמר

* I. לַכָּה, conv. יַבְּכָּה; pr. a

verb أن i. q. Arab. غني . 1. to chant, to sing; Arab. غني Conj. II, V, id. غَنَا song. Syr. Pa. فن to sing. Comp. Lat. cano, Pers. خواندن to sing, to call, to read; old Germ. han to sing, whence Hahn cock.

a) Pr. Ex. 15, 21 and Miriam sang unt > them; Vulg. præcinebat. 1 Sam. 18, 7. Ezra 3, 11. With > to sing of any one, to celebrate in song, 1 Sam. 21, 12 29, 5. Num. 21, 17. Ps. 147, 7. In all these passages the LXX have & appear implying to strike up, to begin to sing. Comp. Piel.

b) i. q. 10 cry aloud, to shout, which is often expressed by words implying singing, as Lat. 'actor canit, cantat,' i. e. declaims, cries aloud; 'gallus canit,' comp. Engl. chanticleer. Ex. 32, 18 there is a shout of battle in the camp, ... בין קול שנות בבורה וארן קול שנות חלושה קול בנות חמבר שמע not the shout of victory, not the outery of defeat, but the voice of singing do I hear; hence it appears that the signif. to sing belongs more to Piel. Of the shouting of soldiers in battle Jer. 51, 14; of the wailing cry of jackals Is. 13.

2. to strike up with the voice, to begin to speak, to speak, which approaches nearly to ינה i. e. έξάρχω, in no. 1. a. Deut. 21, 7 יְעֵכוּ וְאֵמְרוּ and they shall speak and say. 26, 5. 27, 14. Job 3, 2 פוען איוב ליאֹמֶר then spake Job and said. Cant. 2, 10. Is. 14, 10. Zech. 3, 4. al. seep. comp. Gen. 31, 36. With acc. of pers. to speak to any one Zech. 1, 11 .- So Chald. ענה very freq. in the book of Daniel, see below; and hence in N. T. ἀποκρίνομαι id. Matt. 11,25. 22, 1. 28, 5. al. see the Lexicons.

3. More freq. to answer, to respond; pr. of one who answers to another calling (מֹרֵא), q. d. ' to call back,' which the Hebrews did by the word דונר . So Job 19 16 לְצַבְהִי מֶרָאחִי וְלֹא יַצְנֶח I called to my servant, but he answereth not. 5, 1. Prov. 1, 28. Hence of men who answer when God calls, Is. 50, 2. 60, 4. 66, 12. Jer. 7, 13. Job 14, 15. Of God as answering the cries and invocations of men, after ኮንኒ , ኮንኒ , Job 35, 12. Is. 46, 7. Mic. 3, 4; ישוּב Job 30, 20; קרא Is. 58, 9. Jon. 2, 3. Ps. 22, 3. 91, 15. al. So the phrase ער ן עור האט see in קלנח I. 1; also לֶלֹנֶת to answer with fire 1 K. 18, 24.-Mostly simpl. to answer, to reply to one speaking; construed: a) Absol. Prov. 15, 28. 26, 5; very often in the formula: וַּיַּבֶּן and Abraham answered אַבְרָהָם וַיּאֹמֶר and said Gen. 18, 27. 31, 36. 43. 40, 18; or with לאמר Gen. 41, 16. 42, 22. al. β) With acc. of pers. auelhouas riva, Joh

1, 7. Gen. 23, 5. 45, 3. 1 Sam. 28, 15. al. r) Acc. of thing with which one answers, Job 15, 2. 32, 17. Prov. 18, 23; or to which, Job 40, 2 the reprover of God range let him answer this. Hence b) With two acc. of pers. and thing, 1 Sam. 20, 10. Mic. 6, 5. Ps. 119, 42. Jer. 23, 37; comp. Job 9, 3.

Spec. to answer is also said:

- a) Of those who respond to the requests or entreaties of any one, who hear and grant his requests; hence often of God as listening to the prayers of men, i. q. to hear and answer, 1 Sam. 9, 17. Ps. 3, 5. 4, 2. 13 4. 20, 10. 27, 7. 34, 5. 118, 21. Is. 30, 19. al. sep. comp. above in no. 3. Sept. είσακούω, έπακούω. With an adjunct of place whence one hears and sends help, Ps. 20, 7 בַּצָרָהוּ מִשְׁמֵבי קרשו he will hear (and help) him from his holy heavens. So of the place whence one calls, Ps. 22, 22 קַרָהָנָר דַמָּים עַנִיחָנָר hear me calling from the horns of the wild buffaloes, comp. Jon. 2, 3; commonly taken as constr. prægn. hear (and deliver) me from the horns of the buffaloes. [The parallelism here requires the latter interpretation. R.] On this animal see Bibl. Res. in Palest. III. p. 206.—With acc. of pers. and 3 of thing, to answer with any thing, Ps. **6**5. 6. Also with acc. of thing, Ecc. 10, אחרהפל 19 money answereth with all things, i. e. imparts all, procures all. Hos. 2, 23. 24.
- b) Of God as answering by an oracle, to give response, to announce future things; so after אַרָּבָּר Der. 33, 3; שַּׁאַל Sam. 14, 37. 28, 6. So genr. Jer. 23, 35. 42, 4. Gen. 41, 16 אַרָּרִים רְּעָנָה God responds the peace of Pharaoh, i. e. announces to him prosperity; comp. Deut. 20, 11. 1 Sam. 9, 17.—Trop. Job 20, 3 אַרְנָרָר רְעָנֵנְר Prop. Job 20, 3 אַרְנָרָר רְעָנָנִר point from my understanding responds to me, i. e. my spirit, in which is wisdom, suggests to me what to say.
- c) In a forensic sense, to answer, i. e. a) Of a judge giving his response or sentence. Ex. 23, 2. b) Of a witness answering the inquiries of the judge; hence to bear witness, to testify, Deut. 19, 16. 31, 21. Job 16, 8; c. a concerning any one, i. e. either for any one Gen. 30, 33. I Sam. 12, 3; or also against any one

2 Sam. 1, 16 Ex. 20, 16. Num. 35, 30 Deut. 19, 18. Is. 3, 9. Jer. 14, 7. Job 15 6. Ruth 1, 21. al. seep. comp. הַּרִיד בְּּר בָּעוֹי בַּר בְּּעִרוּ בַּר בְּּעִרוּ בַּר בְּּעִרוּ בַּר בָּעִרוּ בַּר בָּעִרוּ בַּר בַּערוּ בַּר בּערוּ 18.—With acc. of that which one testifies, Deut. 19, 16. 18.

d) Further, to answer is likewise i. q. to contradict, Sept. מינה 16, 3; with acc. of pers. 9, 14. 15. 32; to refute, Job 31, 35 behold my words! מינה may the Almighty answer me, i. e. refute my accusation; acc. of thing Job 32, 12. Also to give account, with acc. of thing Job 33, 13; comp. 9, 3.

4. i. q. Arab. ביב to signify, to intend, to aim at; hence מַשְׁלָּ, also יַשְׁלָּ, pr. purpose, intent, aim.

Nifh. 1. to be answered, i. e. a) to be heard and answered Job 19, 7. Prov. 21, 13. b) to be refuted Job 11, 2.

2. i. q. Kal no. 3, to answer, c. > Ez. 14. 4. 7.

Piel. to chant, to sing, i. q. Kal no. 1 where see. Ex. 32, 18 see in Kal no. 1. Ps. 88, 1. Is. 27, 2.

Deriv. הַנָּמְ, הַנָּמְ, מַמַּן, and pr. ה. הַנָּחְיּתְ, מַנְּחְיֹתְ, and pr. ה.

* II. קנו for פני, a verb אין; comp

1. to bestow labour upon, to exercise oneself in any thing, c. \(\frac{1}{2}\) Ecc. 1, 13. 3, \(10.-\)Syr. \(\frac{1}{2}\) \(\text{Arab.}\) \(\frac{1}{2}\) \(

buit rem; عَنَى lassus fuit.—Spec. perb.

מֻנְית, מֻעַנְת, furrow.

2. to labour, i. e. to suffer, to be afflicted, oppressed. humbled, Ps. 116, 10. 119, 67. Zech. 10, 2. Hos. 5, 5. Is. 25, 5 the song of the tyrants shall be brought low, suppressed. With און, 31, 4 בְּבֶּים לֹא בְצָנֵם מֹא מוֹן, 31, 4 מוֹן and will not be depressed at their multitudes. will not lose courage.

NIPH. 1. to be afflicted, Ps. 119, 107. Is. 53, 7 may and he was afflicted.

2. Reflex. to humble oneself before any one, to submit to him, c. בְּבָּנִית Ex. 10, 3 where בְּבָנִית is for בַּבְּנִית.

PIEL ΤΙΣ, fut. ΤΕΣΤ, to oppress to afflict, to humble, Sept. ταπεινύω, κακόω. So of single persons as oppressed and afflicted. Gen. 16, 6, 31, 50. Ex. 22, 22. Ps. 89, 23

119, 75. Job 30, 11; also whole nations Gel. 15, 13. Ex. 1, 11. 12. Num. 24, 24. Deut. 26, 6. 2 K. 17, 20. Ps. 90, 15. Is. 60, 14. Nah. 1, 12. al. Referred to the body, Judg. 16, 5. 19; to the mind, Deut. 8, 2. So Ps. 105, 18 לוו בּקָבֶל רַגְלוֹ they afflict his feet with fetters. 102, 24 God afflicted (weakened) my strength in the way, mid-way of my life. 88, 8 thou hast afflicted (overwhelmed) me with all thy waves. Job 37, 23 לא רְעָנָה he will not afflict; so the common reading, but it is better to read with Sept. Vulg. Syr. and several Mes. of De Rossi & רבנהן he will not respond, i. e. will not give account; see in الإيدة I. 3. d.—Spec. a) אַשָּׁה to humble a woman, i. e. to have carnal intercourse with her, often by force; Gen. 34, 2. Deut. 22, 24. 29. Judg. 19, 24. 20, 5. 2 Sam. 13, 22. ענה נפשו (Ez. 22, 10. 11. Lam. 5, 11. b) שנה נפשו to afflict one's soul by fasting, i. q. to fast, Lev. 16, 29. 31. 23, 27. 32. Num. 29, 7. 30, 14. Is. 58, 3. 5. 10; more fully פנה рікд іфір Рв. 35, 13. Sept. галегуо́ю την ψυχήν, and so Ecclus. 2, 17. 7, 17. Judith 4, 9.

PULL 1. to be made to labour, to labour and toil, i. q. Kal no. 1. Inf. iris his labour, toil, Ps. 132, 1.

2. to be oppressed, afflicted, Ps. 119,71. Is. 53, 4.

HIPH. 1. Causat. of Kal no. 1, to cause to labour, i. e. to occupy, to employ, to busy; Ecc. 5, 19 he shall not much remember the days of his life (i. e. its shortness), because God occupieth him with the joy of his heart. Others: because God will (hear and) answer him with joy of his heart.

2. to oppress, to afflict, to humble, i. q. Piel, 1 K. 8, 35. 2 Chr. 6, 26. Ps. 55, 20.

HITHP. הַּחְשָּהַ 1. Pass. to be afflicted, suffer, 1 K. 2, 26. Ps. 107, 17.

2. Reflex..to humble oneself, to submit oneself. Gen. 16, 9; בְּבֶּרְ בָּרָ Dan. 10, 18. Ezra 8, 21.

Deriv פָנָר, תְּפָנָח , פַּנָרְח , פָּנָרְח , פָּנָרְח , פְּנְרָח , פְּנָרְח , פִּנְח , פּנָרְח .

I עָנָה or אָנָה Chald. plur. אָנָה; part. נְּנָה plur. עָנָה; i. q. Heb. עָנָה I.

1. 'o begin to speak, to speak, mostly שונה דְנִיֵּאל וְאָמֵר As עָנֵח דְנִיָּאל וְאָמֵר Daniel

epake and said Dan. 2, 20. 3, 9. 14. 24 28. 4, 16. 27. 5, 7. 10. 13. 6, 17. al. So with 7 of pers. Dan. 2, 15. 3, 9; DTP, 6 14; also TEX being omitted c. 2, 47.

2. to answer, after a question, e. g. נְּעָהָ Dan. 2, 5. 7. 8. 26. 3, 16. 25. 6, 13 14; c. קָּדָהַ 2, 10. 27.

II. אָרָאָ Chald. to be oppressed. afflicted, i. q. Heb. רְאָשָׁ II. 2. Part. רְאַשׁ, plur רְאָיַצְ the afflicted Dan. 4, 24.

son of Seir, and also an Edomitish tribe descended from him, Gen. 36, 20. 29. b) A son of Zibeon and grandson of Seir, Gen. 36, 2. 14. 24.—In vs. 2. 14, Anah is called the daughter of Seir; but from v. 24 it obviously should read 12 son, with the Samar. and Sept.

אָלֶּדְ m. adj. (r. אָנֶיר II) sing. Num. 12, 3 where Keri נְנִים; plur. צָנָיִרם, constr. בַּנְנִים.

1. oppressed, afficted, wretched, but everywhere with the accessory idea of humility, meekness, i. e. the humble, the meek, who prefer to suffer wrong rather than do wrong, comp. espec. Ps. 25, 9. 37, 11. 69, 33; and who therefore enjoy God's favour, Ps. 10, 17. 22, 27. 34, 3. 147, 6. Is. 29, 19. Am. 2, 7. al. עַנְיִי דְאָרֶץ , Syr. בַּבּבּב, id.—Hence

2. Simpl. *meek*, once Num. 12, 3. Sept. πραΰς.

Note. In five passages Keri has פַּנְיִּרם for Cheth פָּנִיִּרם Ps. 9, 13. 10, 12. Prov. 3, 34. 14, 21. 16, 19. Vice versa, twice Keri has פַנִיִּרם for Cheth. פַנִיִּרם, Ps. 9, 19. Is. 32, 7.

לְלָהֶבּ (bound together, r. פֶּנֵב) Anub, pr. n. m. 1 Chr. 4, 8.

יני pr. fem. of עני used as abstr.

humility, modesty, Prov. 15, 33. 18,
 22, 4. Zeph. 2, 3.

2. As attributed to God, mildness, clemency, Ps. 18, 36.

קְּלָּהָת no. 2, mildness, clemency, of a king Ps. 45, 5.

Pin, see in py no. 2.

f. (r. קנרה אווויק II) affliction; Ps. 22 25 עניהו עניי the affliction of the afflicted. Others, following Sept. Vulg. Chald render it the cry of the afflicted, comp. 1990 in the other member; but regy is never used for the wailing cry of the miserable, see the root no. 1. b.

עַרָּל m. adj. (r. שָנָה II) ה פַּנְרָח Is. 10, 30, plur. עָנִיִּרם, constr. עָנִיִּר, afflicted, distressed, wretched, from whatever cause: whether poverty, see below in lett. a; the oppression of the wicked, persecution, extortion, Is. 3, 14. 15. 10, 2. Job 36, 6. Ps. 12, 6; solitude, abandonment, as orphans, exiles, strangers, Lev. 19, 10. 23, 22. Is. 58, 7. Ps. 25, 16. Zech. 7, 10; or wars and the harassing of enemies, Is. 14, 32. It sometimes takes also the accessory idea of innocence and piety, Ps. 22, 25. 34, 7. 35, 10; and sometimes that of meekness, e. g. as opp. to pride Ps. 18, 28, or as coupled with נַכָּה רוּהַ Is. 66, 2; but this idea belongs more to שנו Hence spec. a) poor, needy, Deut. 24, 12. 14. 15. Job 24, 9. Prov. 31, 20. b) humble, lowly, meek, Zech. 9, 9. Sept. πραΰς.-Put often with synonymes, as פָנִר וָאָבְרוֹן Ps. 37, 14. 40. 18. al. פַנִר וָאָבְרוֹן Ps. 82, 3: ענד ודל Zeph. 3, 12, comp. Is. 26, 6; לְחִיר וְעֵנָר Ps. 25, 16; ענר וְנֵר Lev. 19, 10. 23, 22; פָנִר וְלאֵב Ps. 69, 30; פֵנִירם וברורם Is. 58. 7.—Sing. as collect. Ps. 10, 2. 9. 14, 6. With genit. עַנְיֵּר הַעָּב Ps. 72, 4. Is. 10, 2. 14, 32; 'עניי מ the poor of any one, i. e. his poor brethren, fellow-citizens, Deut. 15, 11; לניר בי the poor of Jehovah, whose hope and help is God, Ps. 74, 19. Is. 49, 13. Sept. usually πτωχός, πένης, sometimes ταπεινός, πραίς. –Chald. פָנָר, id.—See in פָנָר, note.

קניף m. (r. פְּנִיף II) in pause פְנִיִּיף, c. suff.

affliction, distress, misery, of whatever kind; so both of persons and of nations Ex. 3, 7. 17. 4, 31. 2 K. 14, 26. Ps. 44, 25; whether from the oppression of enemies or of the powerful Gen. 16, 11. 31, 42. Ps. 9, 14; or from calamities inflicted of God Job 10, 15. 30, 16. 27. 36, 8; or from any other cause, 1 Sam. 1, 11.—Ps. 25, 18. 31, 8. 107. 41. 119, 50. 92. 153. Lam. 1, 7. 9. 3, 19. al. פַּנִיִּים בָּנִיִּים בָּנִיִּים בָּנִיִּים בָּנִיִּים בָּנִיִּים בָּנִייִּם בּנִייִּים בּנִייִים בּנִייִּים בּנִייִים בּנִייִּים בּנִייִּים בּנִייִּים בּנִייִּים בּנִייִּים בּנִייִים בּנִייִּים בּנִייִּים בּנִייִּים בּנִייִּים בּנִייִּים בּנִייִּים בּנִייִּים בּנִייִּים בּנִייִּים בּנִייִים בּנִייִּים בּנִייִים בּנִייִים בּנִייִּים בּנִייִּים בּנִייִּים בּנִייִּים בּנִייִים בּיִייִּים בּיִיים בּייִים בּייִּים בּייִים בּייִיים בּייִּייִים בּייִּייִים בּייִּייִים בּייִיים בּייִּים בּייִיים בּייִים בּייִים בּייִיים בּיִּייִים בּייִייִים בְּייִיים בּיִּייִייִּים בְּייִיים בְּייִייִּים בְּייִיים בְּייִייִים בְּיִייִים בְּייִייִּים בְּייִיים בְּייִים בְּייִיים בְּייִיים בְּיִייִים בְּיִייִּים בְּייִייִּיִּיִּיִייִּיִייִייִּיִּיִּיִייִּייִיים בְּייִייִּים בְּייִיים בְּייִייִּייִייִּייִייִייִּייִי

לְּנֵיּהְ (for מְּמֶהְ depressed, r. נָּיָה II) Unni, pr. n. m. 1 Chr. 15, 18. 20. Neh. 12 9. עניה (whom Jehovah answers, r. תוח (whom Jehovah answers, r. תוח בו אות (whom Jehovah answers, r. תוח אות בו אות אות בו אות אות בו אות

עניר Num. 12, 3 Keri for עני q. v.

קיים (contr. for קייים fountains) Anim pr. n. of a town in Judah, Josh. 15, 50 Perh. the mod. الغوين el-Ghuwein, dimin. 'little fountain;' it being coupled in Josh. l. c. with Anab and Eshtemoh; see Bibl. Res. in Palest. II. p. 625.

m. (r. עָנָהְ II) a word found only in Ecclesiastes.

1. labour, toil, Ecc. 3, 10. Hence business, employment, comp. אַנְיַן דָּע II. no. 1. Ecc. 2, 26. 1, 13 בְּנֶין הָע an evil business profitless, in which there is little gooc.

2. thing, affair, as in Chald. Ecc. 4 8 בּנְיֵן מָת an evil thing. 5, 2 בּנְיִן מּת much ado; in the other member is בּנְיִן בְּיִל by some evil event, untoward accident. 2, 23 בַּטַ בִּנְיָנ vexation is his affair, his portion. 8, 16

* 127 obsol. root, Arab. Sie to be deep and hard to pass, e. g. sand; also I. V, to shut a gate; Sie gate. Hence

לבכל (two fountains, for the dual in besee Lehrg. p. 536) Anem, pr. n. of a city of Issachar 1 Chr. 6, 58 [73]; for which in the parallel passages, Josh. 19, 21, 29, is מֵין־בַּנְים fountain of gardens see p. 773. b.

Gen. 10, 13. 1 Chr. 1, 11, Anamim, pr. n. of an Egyptian tribe which cannot be made out; see Bochart Phaleg. IV. 30. Mich. Spicil. I. p. 160. Thesaur. p. 1052.

ארבי אומים אומים

רְבָּלְ in Kal not used, pr. prob. to sover, like the kındr. בָּנָן, בְּנָין. Hence שִׁי cloud.

Piel denom. from לְּבֶּיְרָ, to cloud, i. e. to make or gather clouds, Gen. 9. 14; where is for בְּבָנִיִּרְ is for בְּבָנִיִּרְ see Heb. Gr. § 10. n.

Poel יעונן, fut. יעונן Lev. 19, 26, part. מעונרם , plur. מעונר Deut. 18, 10. 14, without the מונים also עונים Is. 2, 6. Jer. 27, 9; once f. לננה for לננה (though it can also be Kal), to act covertly, to use covert arts, to practise magic, sorcery, Lev. 19, 26. Deut. 18, 10. 14. 2 K. 21, 6. 2 Chr. 33, 6. Is. 2, 6. 57, 3. Jer. 27, 9. Mic. 5, Several of the ancient versions understand by it some special kind of divination, e. g. Sept. κληδονίζομαι; Vulg. observans somnia, also augurans, divinans; Syr. sometimes fascinans oculis, as if יין were derived from צין. But it seems rather to imply some kind of divination connected with idolatry.-Comp. the roots לְּנִישׁ, לֹּנִישׁ II. See Thesaur. p. 1053.

Deriv. the five following.

אַנְיִרִים n. (רְּ. בְּיַנְיִ constr. בְּיַנִים plur. בְּיַנְיִים 1. a cloud, collect. clouds, so called as covering the heavens; Arab. בּינִים the heavens; Arab. בּינִים מוֹנִיבּ מוֹנִיבְּי וַיְּרָיְבָּעִים מוֹנִיבּ מוֹנִיבְי וַיְרַיִּבְּעִים מוֹנִיבּ מוֹנִיבְי מוֹנִיבְי מוֹנִיבְּי מוֹנִיבְ מוֹנְיבְּיִים מוֹנִיבְ מוֹנִיב מוֹנִיבְ מוֹנִיבְ מוֹנְיבְ מוֹנִיבְ מוֹנִיבְ מוֹנִיבְ מוֹנִיבְ מוֹנִיבְ מוֹנִים מוֹנִיבְ מוֹנִים מוֹנִיבְ מוֹנְיבְּיִים מוֹנִים מוֹנִיבְּיים מוֹנִים מוֹנִיבְים מוֹנִים מוֹנְיבְיים מוֹנִים מוֹנִים מוֹנִים מוֹנִים מוֹנִים מוֹנִים מוֹנִים מוֹנִים מוֹנִים מוֹנְיבְייִם מוֹנִים מוֹנִיים מוֹנִים מוֹנְינִים מוֹנִים מוֹנִים מוֹנִים מוּים מוּים מוֹנִים מוֹנִים מוּים מוֹנִים מוּים מוּים מוֹנִים מוֹים מוּים מוֹנִים מוֹנִים מוֹנִים מוּים מוֹנְיים מוֹנְיים מוּים מוֹנִים מוּים מוֹנְיים מוּים מוֹנִיים מוֹים מוֹנִים מוֹנִים מוֹנְיים מוֹים מוֹנִיים מוֹיים מוֹנִיים מוּיים מוּיים מוּיים מוֹיים מוּים מוֹיים מוֹיים מוּים מוֹנְיים מוּיים מוּים מוֹיים מוּיים מוּי

2. Anan, pr. n. m. Neh. 10, 27.

עָרָן Chald. a cloud, plur. constr. צָּרָנֵי Dan. 7, 13.

ה (ר. (אַנֶּן) noun of unity corresponding to collect. אָשֶׁ, a cloud Job 3, 5.
Theod. well oursepla. Comp. אָנָיָר

לְנְנִי (apoc. for לְנִינְיִה) Anani, pr. n. m. 1 Chr. 3, 24.

(whom Jehovah covers i. e. protects, r. יְצְיֵלֶין Ananiah, pr. n. a) A man Neh. 3, 23. Gr. 'Avarlag. b) A town in the tribe of Benjamin, Neh. 11, 32.

י לְבַלְּ obsol. root, prob. to cover, like בְּבָּי, comp. בְּבָּי, בְּיִבָּי, espec. בְּבָּי, Hence the four following.

קבּע m. a branch, bough, Ez. 17, 8. 23. 31, 3. Mal. 3, 19. Constr. אַבָּק בָּעָּק Lev. 23. 40. Plur. c. suff. דְּנָהָעָ Ps. 80, 11. Syr בُבْבُ branch, בּבּעַ mane.

עבַק Chald. id. c. suff. ענפוֹתי Dan. 4,

קנְּפָבָם (r. עָנָמָן) a branch, bough, once c. suff. בּנָמָן Ez. 36, 8.

קבּשׁ m. full of branches Ez. 19, 10. R.

* كِاتِّ to adorn with a necklace or collar, from the primary idea of choking, throttling, which is expressed by the kindr. roots كِيْر, كِيّار, where see. Arab.

IV to ornament a dog with a col-

lar, פֿבּב neck. Germ. Nacken, Upper Germ. die Anke, Engl. neck.—Once trop. Ps. 73. 6 פְּנְקְיִם נְאַנְיִם pride surroundeth them like a neck-chain, i. e. clothes their neck, the collum resupinum being to the poet the seat of pride.—Hence בְּיָבְיֵם.

HIPH. piper prob. to lay upon the neck or shoulders in order to bear. Deut. 15, 14 of a manumitted slave, מַצְנִיםְ לוֹ מַצְאֹנְהְ הְנִי thou shalt lade him liberally out of thy flock, etc. Sept. Vulg. dabis viaticum. Others apply here the signif. of giving, as if pr. to adorn with a neck-chain and so with gifts.

PPZ m. 1. a collar, neck-chain, neck-lace, Cant. 4, 9; plur. D- and Di Prov. 1, 9. Judg. 8, 26.

2. אָאָרָבּע Anak Josh. 15, 13, once אָרָאָרָ Josh. 21, 11, (pr. long-necked, u giant, comp. Arab. וֹשִׁיבֹּי long-necked,) pr. n. of a son of Arba (אַרְבָּע), the progenitor of a race of Canaanites celebrated for their great stature, called אַבְּי לְּבָּע לָּנָלְ לַּנְּלְ לַנְילִ לְּנִילְ לַנְילְ לָנִילְ לַנְילְ לַנְילִינְ לַנְילָ אָרָע Josh. 15, 14; אַבֶּי לְנִילְיך וְעָנֶילְ Num. 13, 22. Josh. 15, 14; אַבָּי לְנִילְיך וְעָנֶילְ Deut. 9. 2; Deut. 9. 2; אַבּי בְּנִילְרִים בּנִילְרָים בּנִילְייִים בּנִילְרָים בּנִילְייִים בּנִילְיים בּנִילִים בּנִילְיים בּנִילִים בּנִילִים בּנִילִים בּנִילְיים בּנִילְיים בּנִילְיים בּנִילִים בּנִילִים בּנִילִים בּנִילִים בּנִילִים בּנִילִים בּנִילִים בּנִילְיים בּנִילְיים בּנִילִים בּנִילִים בּנִילִים בּנִילִים בּנִילִים בּנִילִים בּנִילִים בּנִילִים בּנִילְיים בּנִילִים בּילִים בּילִים בּנִילְיים בּילִים בְּילִים בּילִים בּילִים בּילִים בּילִים בּילִים בּילִים בּילִים בּילִים בְּילִים בּילִים בּילִים בּילִיים בּילִים בּילִים בּילִים בּילִים בּילִים בּילִים בּילִים בּילִים בּילִיים בְּילִים בּילִים בּילִים בְּילִיים בְּילִים בְּילִים בְילִים בּילִים בּילִים בְּילִיים בְּילִיים בְּילִיים בּילִיים בּיבְּיים בּילִיים בּילִיים בּילִיים בּילִיים בּילִיים בּילִיים בּיל

mained ailerwards in the cities of the Philistines. Compare the interpreters and critics on Jer. 47, 5.

לְנֵלְ (i. q. עַנֵּי, מִירֹּהֶץ?) Aner, pr. n. a) A Canaanite, Gen. 14, 13. 24. b) A Levitical city in Manasseh, elsewhere אָבָהָ, 1 Chr. 6, 55 [70]; where prob. also it should read עַנָּה ס תַּנְנָה.

NIPH. to be amerced, Ex. 21, 22; genr. to be punished Prov. 22, 3. 27, 12.

Deriv. is לֹנֵשׁ .

Dil Chald. m. a fine, mulet, Ezra 7, 26.

m. a fine, mulct, exacted from any one, 2 K. 23, 33. Prov. 19, 19.

רְּיִלְּלְ (an answer sc. to prayer, from r. אָיָדְע, like בְּיִבְּ from r. תְּבָּרָן Anath, pr. n. m. Judg. 3, 31. 5, 6.

עָנָת, see לֶעֶנָת p. 482.

(answers sc. to prayers, n servile being retained, see Lehrg. p. 528)

Anathoth, pr. n. a) A city of the priests in Benjamin Josh. 21, 18. 1 K. 2, 26. 1 Chr. 6, 45. Neh. 11, 32; the birth-place of the prophet Jeremiah, Jer. 1, 1. 11, 21. 23. 32, 7. 9; three Roman miles from Jerusalem towards the north-east, Jerome in Jer. 1, 1, comp. Joseph. Ant. 10, 7. 3. Now Jie 'Anata; see Bibl. Res. in Palest. II. p. 109. Gentile n. This Anethothite 2 Sam. 23, 27. b) Of men: a) 1 Chr. 7, 8. b) Neh. 10, 20.

לְרְוֹחְיָהְ (answers from Jehovah) Anthothijah, pr. n. m. 1 Chr. 8, 24.

סיס m. (r. סְּמָט) pr. 'what is trodden out,' and so put for *new wine*, the product of the same year, like new wheat, Joel 1, 5. 4, 18. Am. 9, 13; intoxicating is. 49, 26. Also from pomegranates Cant. 8, 2.

* DDJ to tread down, to tread in pieces, Mal. 3, 21.—Chald: אַטָּאַ, Pa. inf. רַאָּמָּיָּ, to tread grapes.

קצַל a fictitious root, whence some derive קעברי Is. 15, 5; but see r. קעברי no. I Pilp.

פפר see in art. פּבּר .

* The obsol root, Arab. Lie to cover the earth with herbage; Syr. Les to flourish. Comp. 543, 523. Hence Heb. and Chald.

עַּלָּה, see in צַּלָּה.

תְּלְיִים m. plur. עַּמְדִּים for בְּמָדִים (comp. Lehrg. p. 575. Heb. Gr. § 91. 6. 6), boughs, foliage of trees, Ps. 104, 12.

Chald. id. Dan. 4, 9. 11. 18.—Syr. مُحَمَّدُ branch, top of a tree, المُحَمَّدُ foliage.

* DET in Kal not used, pr. to swell, to become tumid, whence DET tumulus,

hill. Arab. ففر to have a tumor or hernia.

PUAL to be tumid; metaph. to be inflated, elated, proud, Hab. 2, 4; see in art. 그런 no. 1.

Hiph. to act tumidly, i. e. proudly, presumptuously. Num. 14, 44 לַצְלוֹח וֹגוּי they acted presumptuously in going up, i. e. they went up presumptuously, neglecting God's warning. The same is expressed in Deut. 1, 43 thus: תְּחָרָה וְתַּלֵּה וְתְּרֶבּה .—Hence

m. a hill, 2 K. 5, 24. Mic. 4, 8 אַרָּיִּבְּיִי אַרָּיִּבְּיִי אַרָּיִּבְּי אַרָּיִי אַרָּיִי אַרָּיִי אַרָּי אַרְי אַרָּי אַרְי אָרְי אָרְי אַרְי אַרְי אָרְי אָרְי אָרְי אָרְי אָרְי אָרְי אַרְי אַרְי אָרְי אָבְי אָרְי אָר

2. Plur. עפלים) נפלים) tumors, hemorrhoids, in Cheth. Deut. 28, 27. 1 Sam.

5,6 sq. Arab. Jac tumor in ano virorum vel in pudendis mulierum; see Schræder Origg. Heb. cap. 4. p. 54, 55 H. A. Schultens ad Meidanii Prov. p 23.—Keri has instead of it become mouldy; hence

פְּבְּיִּרְ gentile n. Ophni, Ophnite. once losh. 18, 24, where הֶּבְּבְּרְ is a town of Benjamin.

תַּפְעַבּיִם m. dual, (r. מים, Pilp. צִּפְעַבּיִם, Heb. Gr. § 54. n. 4.) only constr. בְּתַּנְפֵּר , c. suff. צַּבְּעַבְּרוּ, the eye-lashes, pr. the flying, the fluttering, Job 16, 16. Like the eyes there is ascribed to them sleep Ps. 132, 4. Prov. 6, 4; weeping Jer. 9, 17; sight Ps. 11, 4. Prov. 4, 25; pride Prov. 30, 13; beauty 6, 25.—Poet. עַּמְעַשֵּר אחַש the eye-lashes of the dawn, for the rays of the morning sun Job 3, 9. 41, 10. Comp. ἀμέρος βλέφορον Soph. Antig. 103, 104. The Arab poets compare the sun to an eye, to which they ascribe الشبس eye-lashes, Bee ;حواجد Schult ad Job p. 61. [Better, בַּמַעַמֵּיָם for the eyelids with the eyelashes as a whole, like Lat. palpebræ; hence, as closing or revealing the eyes and giving to them expression, they are put for the eyes themselves in parallelism; as in all the passages above cited, except Job 3, 9, 41, 10. In these the poetic allusion is specially to the eyelashes, as a figure to represent the first rays of dawn; so too the Arabic.—R.

י אוֹ in Kal not used, prob. a verb of colour, i. q. Arab. אוֹבָּב to be whitish, light-reddish, like sand, the gazelle; hence אָבָּב dust, earth, from the colour (as אַבָּב from נַּבָּר (אָבָר from נַבָּר (אָבָר lead, also from its whitish colour.

Piel לְּפֶּר denom. from נְּפֶּר, to dust, to throw dust at, 2 Sam. 16, 13.

Deriv. עָפֶּר, תְּפֶּר, אָפֶּר, and pr. n. עָפֶּר, עָפְרָה, אָפְרָהן, עָפְרָהן, עָפְרָהן.

יבְּפֶר m. (r. בְּשָׁר, constr. בְּשָׁר, e. suff. בְּשָּׁר, plur. בְּשָׁר, constr. בְּשָׁר.

1. dust, dry earth, Gen. 2, 7. 26, 15. Arab. عُفْ id. Put also for clay, mire. with which walls are cemented or built Lev. 14, 42. 45; rubbish Hab. 1, 10. Ps. 102, 15; fine dust as driven by the wind, . q. פַּבָּר, Ps. 18, 43; and which mourners cast upon their heads Josh. 7, 6. Job 2, 12. Lam. 2, 10. Ez. 27 30; בַּבַר הַאָּרֶר בָּבָר בַּבָּר בַּבְּר בַּבָּר בַּבָּר בַּבְּר בַּבְר בַּבְּר בַּבְר בַּבְּר בַּבְּר בַּבְּר בַּבְּר בַּבְר בַּבְּר בַּבְּר בַּבְּר בַּבְּר בַּבְּר בַּבְר בַּבְּר בַּבְּר בַּבְּר בַּבְּר בַּבְר בַּבְר בַּבְּר בַּבְר בַּבְר בַּבְר בַּבְר בַּבְּר בַּבְּר בַּבְר בַּבְר בַּבְּר בַּבְר בַּבְר בַּבְר בַבְּר בַּבְר בַּבְּר בַבְּר בַּבְּר בַּבְר בַּבְר בַּבְּר בַבְּר בַּבְר בַּבְר בַּבְר בַּבְּר בַּבְר בַּבְר בַּבְר בַּבְר בַבְּר בַּבְר בַּבְר בַּבְּר בַּבְר בַּבְּר בַּבְּר בַּבְּר בַּבְּר בַּבְר בַּבְּר בַּבְּר בַּבְּר בַּבְּר בַּבְּר בַּבְּר בַּבְּר בַּבְּר בַבְּר בַבְּר בַבְּר בַּבְר בַּבְּר בַּבְּר בַּבְר בַּבְר בַבְּר בַּבְּר בַּבְּר בַּבְּר בַּבְּר בַּבְּר בַּבְּר בַּבְּר בַּבְר בַבְּר בַּבְּר בַבְּבּר בַּבְּב בּבּר בַּבְּר בַּבְּר בַּבְּר בַּבְּר בַּבְּר בַּבְּב בּבּר בַּבְּר בַּבְּר בַּבְּר בַּבְּר בַבְּבְּר בַּבְּבְּר בַבְּבְּר בַבְּר בַּבְּר בַבְּבְּב בּבְּר בַבְּר בַבְּבַּר בַבְּבַּר בַּבְּב בּבּב בּבּב בּבּב בּבְּבַּר בַבְּבָּר בַבְּבַּב בּבּב בּבַב בּבּב ב

the dust of the earth Ex. 8, 12 13. Is. 40 12. Am. 2, ץ. Hence על עפר up on the dust or sand, where the ostrich leaves her eggs for warmth, Job 39, 14; then upon the earth, in orbe terrarum, Job 19, 25. 41, 25; upon the ground 22, 24. Is. 47, 1; or also in the grave, sepulchre, Job 20, 11. 21, 26; for which is also said לֶשֶׁם 7, 21. to go down into the dust, i. e. into the sepulchre, Ps. 22, 30. לוֹכְנֵר צָמַר those who dwell in the dust, the dead, Is. 26, 19; ישנר אַדְבֶּח נְסָר id. Dan. 12, 2; צַפַר בָּיוָר the dust of death, i. e. the grave, Ps. 22, 16. אַל־עַפַר to return to dust Gen. 3, 19. Ps. 104, 29; יפל עפר id. Job 34, 15. Hence שַּׁבֶּר put for the dead as dissolving into dust, Pa. 30, Also אַכַל נָמר to eat 10. Ecc. 12, 8. dust, spoken of the serpent Gen. 3 14 comp. Is. 65, 25; to lick the dust, hyperbol. of those who prostrate themselves in the dust, Mic. 7, 17; but trop. Lam. 3, 29 to put the mouth in the dust, is to bow in silence and await God's help. לְמָר וַאֲמֵר and ashes, a proverbial expression for the lowness and frailty of human nature, Gen. 18, 27, comp. Ps. 103, 14.—Spoken also of a multitude, Num. 23, 10 צַפר רַעָּקב the dust of Jacob, i. e. a people like the dust of the earth innumerable, comp. Gen. 13, 16.-Plur. בַּמַרוֹת humps, clods of earth; Prov. 8, 26 ראש עמרות מבל the first clod יש לעורות וָדֶב 1 Job 28, 6 בערות נקב lumps of gold in mines.

a calf, young animal) غفر a calf, young animal) Epher, pr. n. m. a) A son of Midian Gen. 25, 4. b) 1 Chr. 4, 17. c) 5, 24.

שָּׁלֶּכֶּר m. (r. מַּבֶּי, a fawn, i. e. a young deer, roe, gazelle, Cant. 2, 9. 17. 4, 5. 7, 4. 8, 14.—Arab. غُفُ and غُفُ young of the wild goat, Steinbook.

קְּבְּרָרָה (female fawn) Ophrah, pr. n. a) A town in the tribe of Benjamin Josh. 18. 23. 1 Sam. 13, 17; fully Mic. 1, 10 בֵּרֵת לְּבָּבְּרָח (house of the fawn). [Perh. the mod. Tayibeh, see Bibl. Res. in Palest. II. p. 124. Biblioth. Sac. 1845 p. 398 sq. Prob. i. q. בְּבָּרִה 2 Chr. 13, 19, where see.—R. b) A town in Manasseh Judg. 6, 11. 8, 27. 9, 5. c) A man 1 Chr. 4, 14.

לְּמְרֵין (fawn-like) Ephron, pr. n. a) A city on the border of Benjamin 2 Chr. 13, 19, where Keri בְּמְרֵין. [It was the בּמְמְיִה of John 11, 54, and prob. identical with בְּמִרָּה lett. a, where see more. Biblioth. Sac. 1845. p. 398.—R. b) A mountain on the confines of the tribes of Judah and Benjamin, Josh. 15, 9. c) A descendant of Heth, a Hittite Gen. 23, 8. 25, 9.

לְפַרָין (the two fawns) see וְשִׁרָּוֹן lett. a.

יקץ m. (r. נְּצָרוֹ) c. suff. פֵצר ; plur. נֵצִיר, constr. נֵצִיר, c. suff. נֵצִיר.

a tree, Eth. 09 id. Arab. a staff, rod, also a bone; comp. Gr. δζος branch, δστεον, Sanscr. asthi, Lat. hasta, Germ. Ast. For the idea wood the Arabs

often employ the kindred form בָּץ הַחַיִּרִים. Chald. אָאָ and אָץ id.—E. g. צַּץ הַחַיִּרִים. Gen. 2,9. 3,1. 18, 4. 8. Ps. 1, 3. al. sæp. Often collect. trees; קּיִרְיּיִרְיִּי דְּיִרִייִי דְּיִרִיי בִּייִי דְּיִרִיי בִּייִי דְיִיי דִּייִי דִּייִי דִייי דִּייִי דִּייִ דִּייִי דִּייִ דִּיִיי בַּיִּיי בַּיִיי בַּייי בַּייי בַּייי בַּיי בַּייי בַּיי בַּייי בַּייי בַּייי בַּייי בַּייי בַּייי בַּייי בַּייי בַּיי בַּייי בַּייִי בַּייי בַּייי בַּייי בַּייי בַּייי בַּייי בַּייי בַּייי בַּייי בַּיי בַּייי בַּייי בַּיי בַּייי בַּייי בַּיי בַּייי בַּיי בַּייי בַּיי בַּיי בַּיי בַּייִי בַּייי בַּיי בַּייי בַּייי בַייי בַּייי בַּייי בַּייי בַּיי בַּייי בַּייי בַּייי בַּייי בַּיי בַּייי בַּיי בַּיי בַּייי בַּיי בַּייי בַּיי בַּייי בַּייי בַּיי בַּייי בַּייי בַּייי בּייי בַּייי בַּייי בּייי בּייי בּייי בּייי בּייי בּייי בַּייי בַּייי בּייי בּייי בַּייי בַּייי בַּייי בַּייי בַּייי בַּייי בַּייי בּייי בּייי בַּייי בַּייי בַּייי בַּייי בַּייי בַּייי בַּייי בּייי בּייי בַּיייי בַּייי בַּייי בּייי בּייי בּייי בּייי בּייי בּייי בּייי בּייי בּיייי בּיייי בּיייי בּיייי בַיייי בַּיייי בַּייי בַּייי בַּייי בַּייי בַּייי בַּיייי בַּייי בַּייי בַּייי בַּיייי בַּייי בַּיייי בַּיייי בַּיייי בַּיייי בַּיייי בּיייי בַּיייי בַּיייי בַּיייי בַּייייי בַּיייי בַּייייי בַּיייי בַּיייי בַּיייי בַּיייי בַּיייי בַּייי בַּיייי בַּיייייי בּ

2. wood, Ex. 15, 25. Is. 40, 20. 44, 19. אַבְּרָ אָיָרָ wood and stone Deut. 4, 28. אַרָּבְּי wood and stone Deut. 4, 28. אַרָּאָ cedar-wood Lev. 14, 4 sq. אָרַי all wood i. e. all idols Ez. 21, 15, comp. Jer. 2, 27. Spec. a wooden post, a stake, gibbet, cross, Gen. 40, 19. Deut. 21, 22. Josh. 10, 26. Esth. 2, 23. 5, 14. Plur. אַבָּי wood i. e. sticks of wood, as prepared for fuel, Gen. 22, 3. 9. Lev. 1, 7. 4, 12; of materials for building, wood, timber, Ex. 25, 10. 1 K. 5, 24. 10, 12. Is. 60, 17. Comp. art. אַבָּי I.

1. to work, to form, to fashion, see Piel no. 1. The primary idea lies perhaps in cutting, carving, both wood and stone, comp. באַר, באַר, hence also the idea of cutting, wounding, giving pain, etc. In the kindred languages there are secondary significations, as Alab. באָר to be angry.—

Hence באָר, and באָר a carved image, idol, באָר earthen vessel.

2. to suffer pain, to be afflicted, as with painful toil; see בַּבָּי, בַבָּי, בּבָּי, בּבָּי, בּבָּי, בּבָּי, בּבָּי, בּבְּי, בּבְי, בּבְי, בּבְי, בּבְי, בּבְי, בּבִּי, בּבִי, בּבִּי, בּבְי, בּבְּבי, בּבְי, בּבְּבי, בּבְי, בּבְי, בּבְּבי, בּבְי, בּבְּבי, בּבְי, בּבְּבי, בּבְיבי, בּבְיבי, בּבְּבי, בּבְיבי, בּבְּביי, בּבְביי, בּבְּביי, בּבְּביי, בּבְיביי, בּבְּביי, בּבְיביי, בּבְיביי, בּבְּביי, בּבְּביי, בּבְּביי, בּבְּביי, בּבְביי, בּבְּביי, בּביי, בּבּיי, בּביי, בּבּיי, בּבּיי, בּבּיי, בּבּיי, בּבּיי, בּבּיי, בּבְיי, בּבּיי, בּביי, בּביי, בּביי, בּביי, בּביי, בּביי, בּביי, בּביי, בבּיי, ב

NIPH. (1993), to be pained: a) In body. to hurt oneself, with a of instrum. Ecc. 10, 9. b) In mind, to be afflicted, grieved Gen. 45, 5. 1 Sam. 20, 3; c. 3, 1 Sam. 20, 34; 32 Sam. 19, 3.

Piel. 1. to form, to fashion, comp. Kal no. 1, Job 10, 8. Sept. επλασάν με. 2. to pain, to afflict, to grieve, comp. Kal no. 2, Is. 63, 10. Ps. 56, 6.

Hiph. 1. i. q. Kal no. 1, to labour; and thence to serve an idol, to worship. like synon. לְּתַבְּעִּרְהָּא to worship her sc. the queen of heaven; Vulg. ad colendum earn. Others to fashion her i. e. her image; comp. Kal no. 1.

2. i. q. Piel no. 2, to grieve, i. e. to provoke to anger sc. God, Ps. 78, 40.

HITHP. 1. to grieve oneself Gen. 6,6 2. to be angry, wroth, Gen. 34, 7. See Hiph. no. 2.

Deriv. בַּצָבֶת and מַצָּבָת and בַּצָבָת.

ביב Chald. part. pass. בְצִרב grieved afflicted, Dan. 6, 21.

תְּבֶּבְ m. (r. בְּצָבָּ no. 1) only in plur. בְּצָבִּר, constr. בְצַבֵּר, images, idols, 1
Sam. 31, 9. 2 Sam. 5, 21. Hos. 4, 17. 8,
4. Is. 10, 11. Mic. 1, 7. al.

그렇지 m. (r. 그렇지) 1. an earthen vessel, vas fictile, Jer. 22, 28. See the root in Kal no. 1.

2. labour, hard and painful, toil, travail, Prov. 10, 22.—Plur. בְּצִבְּרִם labours; i. e. obtained by labour Ps. 127, 2; genr. what is obtained by labour Prov. 5, 10. With suff. פַּצְבַרְבָּם your labours, i. e. those which you exact from your servants, Is. 58, 3; see in בַּצָּב.

3. pain, e. g. of a woman in travail Gen. 3, 16; comp. Engl. labour id. Also pain of mind. anger; Prov. 15, 1 727 a word of anger, i. e. spoken in anger, bitter, harsh.

בְּדֶּלְ m. (r. בְּצֶבֶ) c. suff. בְּצָבֶ 1. an image, idol, i. q. בְּצֶב, Is. 48, 5. Ps 139, 24 בְּבֶרְ עֹצֶב idol-way, i. e. idol-worship idolatry.

2. labour, sorrow, Is. 14, 3; pair of s woman in travail 1 Chr 4, 2

ישבון באבון constr. עַבָּבון.

1. labour, hard and painful, toil, trapail, Gen. 3, 17. 5, 29.

2. pain, sorrow; Gen. 3, 16 נְצְבוֹנְהָן thy sorrow and thy pregnancy, Hendiadys for 'the sorrow of thy pregnancy.'

השְׁבְּשׁ f. (r. בּבְיּטְ) in pause השְׁבְּשׁ ; constr. בּבְיּטְ as if from a form מְבָּשׁ ; plur. constr. הוֹשְבָּשׁ , c. suff. בּבְיּטְ ;

1. an idol, plur. בְּצְבֵּרִם i. q. מַצְבֵּרָם Ps. 16, 4 many are their idols, etc. [But as מַבְּכּוֹם elsewhere signifies only sorrows, it is better so to take it here, as Engl. Vers. many are their sorrows, etc.—R.

2. pain, as of body Job 9. 28; of mind Ps. 147, 3 הְּהַבְּלֵי שְׁבְּבִּוֹתְם he bindeth up their sorrows, i. e. heals the wounds of their minds. Prov. 10, 10. With בל 15, 13.

* TYP obsol. "oot, to cut, to cut down;
Arab. Lie to cut, to cut down a tree.
Hence TYP axe.

2. Intrans. to be hard, firm; Arab. במשם fut. I, to be obstinate, stubborn; Conj. VIII, to be or grow hard; comp. in יַנִּץן.

Deriv. פָּצְרוֹן, ווֹ מָצָח, and pr. n. פָּצְרוֹן.

নাইই m. (r. নাইই) Lev. 3, 9, the backbone, spine, according to Onkelos and Arabs Erpen. or else according to Saadias and Bochart in Hieroz. I. p. 497,

se coccygie, Arab. العُصْعُصُ, i. e. the lower joint or vertebra of the spine. In either case so called from its hardness

and firmness; see the root. Arab. is the thigh-bone; plur. wing-bones of birds.

I. אָבָּים fem. of אָפַ, collect. wood, i. q. פַּצִּרם, spoken of building materials, timber, Jer. 6, 6; of fragrant wood, שָּבָּים אָבָים Prov. 27, 9.

II. לְצָּק f. (for רְצָּק, r. יְצָבֶּק) constr. בָּבָּק, c. suff. בְּצָּחִר; plur. see in no. 4; sounsel, i. e.

2. counsel which one gives or takes advice, 2 Sam. 16, 20. 1 K. 1, 12. al. Ps. 119, 24 בְּבָּחַר צָּבְּחַר my counsellors. בְּבָּחַר to walk in the counsel of any one, to live according to his advice, Ps. 1, 1. 2 Chr. 22, 5. Of prophetic warmings, predictions, Is. 44, 26; comp. 41, 28 and בְּבָּחַ no. 2. b.

3. counsel as a quality of mind, i. e. deliberation, prudence, wisdom, espec. of God Is. 11, 2. Prov. 8, 14. 21, 30. Jer. 32, 19 גְּיִלֵּ הָעָבֶּה the great in counsel, i. e. of great wisdom. 1 Chr. 12, 19 בְּעָבָּה upon advisement, advisedly.

4. Plur. אַצְּחָרָהְ, once c. suff. אָנְחָרָאַ Is. 47, 13; counsels Deut. 32, 28. Is. 25. 1, deliberations Is. 47, 13; anxious cares Ps. 13, 3.

עצים m. adj. (r. נָצָבּה plur. בָּצָבּים, בָּצָבּים.

1. strong, mighty, powerful. of a people Gen. 18, 18. Num. 14, 12. Deut. 9, 14. 26, 5. Joel 2, 2; of kings Ps. 135, 10; of waters Is. 8, 7. Plur. איניים the strong, the mighty, i. e. warriors, heroes, Prov. 18, 18. Is. 53, 12; once the strong members of a lion, i. e. the claws, teeth. Ps. 10, 10 יול בַּצִּבְיִי חַלְבָאֵר he unhappy fall into his mighty fangs; but others understand the whelps of the lion.—Arab.

great.

2. strong in number, numerous, Num. 32, 1. Ps. 35, 18. Am. 5, 12. See the root, Kal no. 3.

לְבְּרוֹן בָּבָר (back-bone of a man, r. בּבְיה) Ezion-geber, pr. n. of a sea-port of Idumea on the Elanitic gulf of the Red Sea, not far from Elath (see אַרָּאָרָה), Num. 33, 35. Deut. 2, 8; whence the ships of Solomon sailed to Ophir 1 K. 9, 26. 2 Chr. 8, 17; and where the fleet of Jehoshaphat was lost 1 K. 22, 49, 2 Chr. 20, 36. The Greek name was Βεφενίνη

المدند (Asyun. [A similar name still exists in connection with a small Wady north of 'Akabah. المدند المدن

NIPH. to be slothful, remiss, Judg. 18, 9. Deriv. the three following.

בּצַל m. adj. verbal, one slothful, a sluggard, Prov. 6, 6. 9. 13, 4. 15, 19. 20, 4. al. R. בַּצַל.

אָלְאָלָה (r. יְצֵילֵה) sloth, indolence, Prov. 19, 15. Dual מְצִלְהוּם double slothfulness, i. e. great, excessive, Ecc. 10, 18; referring perhaps to the languor and sloth of both hands.

לְצְלֵּהְתְּ f. sloth, indolence, Prov. 31, 27. R. בַּצֵלּהָת

1. pr. to bind up, to bind fast, to tie up, e. g. the eyes, Is. 33, 15; see Piel. Arab. arab. IV, to tie up a leather bottle or skin; more commonly

to bind up. Kindr. are אָבֶים, (בְּשַׁרָּ, (בְּשַׁרָּ, תְּמַחַ, —From the idea of binding up (see בְּשָׁר, אָבֶים, comes

2. Intrans. (once mid. E, ২৯২৯ Ps. 38, 20,) to be strong, mighty, powerful, Gen. 26, 16. Ps. 38, 20; to become strong, etc. Ex. 1, 7. 20. Dan. 8, 8. 24. 11, 23.—

Arab. مُظُمِّة to be great, of great moment, عُظْمِ greatness, مُطْمِعُ great.

3. to be strong in number, to be numerous, many, Ps. 38, 20, 40, 6, 13, 69, 5, 139, 17. Is. 31, 1, Jer. 15, 8, 30, 14, 15. See Dig no. 2.

Piel DED 1. i. q. Kal no. 1, to shut up the eyes of any one, Is. 29, 10.

2. Denom. from Day, to gnaw or craunch the bones, Jer. 50, 17. Comp.

Hiph. to make strong Ps. 105, 24. Deriv. চাহুম্ন, and the five here following בני f. but with masc. Ez. 24, 10. Ps 22, 18; in pause בּבָּיי, c. suff. בּבָייּי, plur בּיבִיי, constr. בַּבָּיי, c. suff. בּבָיי, constr. בּבָּיי, c. suff בּבְיייה. R. בּבָייי, c. suff בּבִייי, R. בּבִייי, בּבּייים.

1. a bone, so called from its hardness and strength, comp. the root no. 2; Arab.

Science 2, 23. Ex. 12, 46. Num. 9.

12. Job 30, 30. אַבְּיִר no. 4. Plur. אַבְּיִר constr. צַבְּיִר Ps. 6, 3. 31, 11. 32, 3; once of the bones of the dead Am. 6, 10. Oftener plur. אַבָּיר Ps. 22, 15. 18. 42, 11. 51, 10. Is. 38, 13. Job 4, 14. Prov. 14, 30; mostly of the bones of one dead (comp. בַּיִּרִית חַבְּיִר (בַּיִּרְיִר בַּיִּרְיִר (בַּיִּרְיִר בַּיִּרְיִר (בַּיִּרְיִר בַּיִּרְרָר (בַּיִּרְרָר (בַּיִּרְרָר (בַּיִּרְרָר (בַּיִּרְרָר (בַּיִּרְרָר (בַּיִּרְרָר (בַּיִר (בַּיִּרְרָר (בַּיִר (בַּיִר (בַּיִר (בַּיִר (בַּיִר (בַּיר (בַּיר (בַּיר (בַיר (בַּיר (בַיר (בַּיר (בַּיר (בַּיר (בַּיר (בַּיר (בַּיר (בַּיר (בַּיר (בַיר (בַּיר (בַיר (בַיר (בַיר (בַּיר (בַיר (בַיר (בַיר (בַיר (בַיר (בַּיר (בַיר (בַּיר (בַיר (בּיר (בַיר (בּיר (בּיר (בּיר (בַיר (בּיר (בּיר (בּיר (בּיר (בַּיר (בַיר (בַּיר (בַיר (בַּיר (בַיר (בַיר (בַיר (בּיר (בַיר (בַּיר (בַיר (בַּיר (בַיר (בַיר (בַיר (בַיר (בַיר (בַּיר (בַיר (בַיר (בַיר (בַּיר (בַּיר (בַיר (בַּיר (בַיר (בַיר (בַיר (בַּיר (בַיר (בַיר (בַּיר (בַיר (בַיר (בַיר (בַיר (בַּיר (

Sam. 21, 12. 13. 14. 2 K. 23, 14. 18. 20. al.2. a body, bodily form, Lam. 4, 7.

3. With genit. it is used instead of the pronoun self, self-same, ipse, comp. synon. שְּבָּים no. 3, and Arab. פּאָב eye, ipse, self; but only of things, e. g. שְּבָּים ipse, self; but only of things, e. g. שְּבָּים in the self-same day, that very day, Gen. 7, 13. 17, 23. 26. Lev. 23, 21. 28. al. Ex. 24, 10 בּבָּים מּבּיב as the heaven itself; the very heaven. Job 21, 23 שֵׁבְּיִב in his very wholeness, in the midst of health and prosperity.

4. Azem, pr. n. of a city in the tribe of Simeon, Josh. 15, 29. 19, 3. 1 Chr. 4, 29.

m. (r. בֿבָּב) c. suff. בּבָּביּקי.

1. strength, Deut. 8, 17. Job 30, 21.

2. Collect. the bones, body, i. q. 250, no. 2, Ps. 139, 15.

רָבְּעָדְ f. (r. בּצָיֶּי) constr. בְּצָבֶיּי,

1. strength Is. 40, 29. 47, 9.

2. number, multitude, Nah. 3, 9.

finite (strong, r. DID) Azmon, pr. n. of a place on the southern border of Palestine, Num. 34, 4. 5. Josh. 15, 4.

Finally f. plur. (r. DES) strong defences, bulwarks, trop. of arguments with which disputants defend their cause, Is. 41, 21; comp. Job 13, 12.—Talmud. DESTING to dispute, to contend with arguments; Arab.

*] obsol. root, prob. of a like force with prop., nry, to be hard, firm, strong—Hence

تَّ مَّ مَّ مَا يَعْرَى اللهِ عَلَى مَا يَعْرَى اللهِ عَلَى اللهُ عَلَى اللهُ عَلَى اللهُ عَلَى اللهُ عَلَى اللهُ عَلَى اللهُ اللهُ عَلَى اللهُ اللهُ عَلَى اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ عَلَى اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ عَلَى اللهُ اللهُ

יְבֶּבֶּי fut. יְבָּבֵי, more rarely זְבָּבִי, tk. 18, 44. 2 K. 4, 24.

1. to that up, to close. The primary idea lies in surrounding, enclosing, with a fence, wall; comp. the similar roots מוֵר, מָצֶר, חָצֶר, and the remarks there made. Arab. عصر to prohibit, to refuse; غضم to hold back, to restrain, like the Heb. no. 2.-E. g. to shut up the heavens, so that it cannot rain, Deut. 11, 17. 2 Chr. 7, 13; the womb, so as not to bear, Gen. 16, 2. 20, 18 (where it is construed with בעד q. v. no. 1), comp. Is. 66, Also to shut up in a place Jer. 20, 9; espec. in prison 2 K. 17, 4. Jer. 33, 1. 36, 5. 39, 15. With מָצוּשׁר, 1 Chr. 12, 1 מָפָּבֶי , shul out from the presence of Saul, not permitted to see Saul's face; others: shut up at home because of Saul, through fear of him, comp. are IV to keep oneself at home.-For the phrase עצור וְעַזוּב, see in עַצוּר וְעַזוּב, no. l. a.

2. to hold back, to hinder, to detain a person anywhere, 1 K. 18, 44. Judg. 13, 16; c. בְּעַלֵּרְ 2 K. 4, 24; c. בְּעַלֵּרְ 10; t. בַּעַלֵּרְ 10; t. בַּעַלֵּרְ 10; t. בַּעַלְּרָ 10; t. בַּעַלְּרָ 10; the holdeth back, withholdeth, the waters. 4, 2 בַּעַלְרִי 10; to withhold words. 29, 9. 1 Sam. 21, 6 בַּעַלְרִי 10; אַבָּעַר בַּעַלְּרָ 10; www.men have been kept from us.—A peculiar formula not unfrequent in the later Hebrew is בַּעַר בַּעַרְ 10; to retain strength, to be strong, Dan. 10, 8. 16. 11, 6. 2 Chr. 13, 20; c. בְּעַר to hare strength for any thing, to be able, 1 Chr. 29, 14. 2 Chr. 2, 5. 22, 9; and so בַּעַר בַּעַרָּ 10; c. 20; 37. 14. 10.

3. coërcuit imperio, i. e. to rule, to reign, c. \$\frac{1}{2}\$ 1 Sam. 9, 17.

4. to collect, to heap up, i. q. মহুর্ q. v. hence মহুই wealth; to assemble persons, see Niph. no. 3, and লমুহু .

Niph. 1. to be shut up, e. g. the heavens 1 K. 8, 35. 2 Chr. 6, 26.

2. to be restrained, hindered. stayed, Num. 17, 13. 15 [16, 48. 50]. 2 Sam. 24, 2.. 25. Ps. 106, 30.

3. to be assembled (from the idea of sonstraining, compelling, see הַנָּבָרָת), espec. to a festival, אַנָּבָרָת. 1 Sam. 21,

8 לְפְצֵּר לְפְּנֵי רְרוֹנְיח assemble u before Jehovah.

Deriv. the three following, and פָּלְשָׁדְּי

ת (ר. יצַיְיּ) treasures laid up wealth, riches, i. q. אוֹצְרוֹה Judg. 18, יירִיטְיִי אָיִר no possessor of wealth, comp. יאַבָּי no. 4; Vulg. magnarum opum; Sept. Vatic. אוֹקְסִיסִיסְיסָ נַּאַרּטִּיי אָרָסִיסְיסָייָר.—Several ancient intpp. give it by dominion, rule, see יאַבָּי no. 3. But the expression refers to a people, and not to a ruler.

ת לְּצֶר m. (r. לְצֵבי 1. a shutting up, closure. Prov. 30, 16 בְּבֵר בַּוֹם the shutting up of the womb, i. e. a barren womb.

2. constraint, oppression, vexation, Ps. 107. 39. Is. 53, 8.

18. Comp. Arab. assembly, more fully assembly, i. e. friday, as a festival or holyday of the Muhammedans.—Iken and Michaelis find the primary idea in restraint from labour; see Iken Diss. philol. theol. p. 49 sq. J. D. Michaelis Suppl. h. v. The contrary is shewn by Jer. 9, 1 [2].

ַ 1 בְּעַלָב fut. בְּעַלָב Jer. 9, 3; c. suff. בְּעַלָב fen. 27, 36.

1. Prob. to be high, like a vault, mound, or the like; kindr. with and here aby hill, any heel.

2. Denom. from אָדָל, to take. or seize by the heel; Hos. 12 4 אָדָלן בְּּדְלָּגְּ in the womb he took his brother by the heel; comp. Gen. 25, 26. So Arab.

heel, e. g. to hit in the heel.—Spec. iz order to trip or throw one down; hence

3. Trop. to circumvent, to deceive, to defraud, Gen. 27, 36. Jer. 9, 3. Chald. PR to lie in wait for, pr. to follow at one's heels. to track. Comp. PR no. 3,

. צַּקבָה ,2 no צָלִב

Piel to leave behind, pr. at one's heels, e. g. the lightnings behind the thunders Job 37, 4. Arab. عقب to leave behind, to defer, to procrastinate; Chald. عقع to delay.

Deriv. בְּקְבָּח , and pr. n. צַּקְבָּח, יַצְקֹבּה , יַצְקֹבּה , יַצְקֹבּה , יַצְקֹבּה , יַצְקֹבַה ,

בְּקַב ח. (r. בְקב no. 1) constr. בְּקַב Gen. 25, 26; plur. בְּקַבִּים, constr. בְּקַב בְּקַב בְּקַב חַבְּי, constr. בְּקַב בְּקַב בְּקַב חַבְּי, constr. בְּקַב בְּקַב בְּקַב חַב Dag. euph. Gen. 49, 17, and בִּקְבוּה Ps. 77, 20; c. suff. בְּקַב ִּקְרַהְיךָ, בְּקַב בִּיִּקְר.

1. the heel of the foot; Arab. عَقْتُ,

- 2. Metaph. the rear of an army, Josh. 8, 13. Gen. 49, 19.
- 3. Adj. verbal from the root no. 3, a lier-in-wait, tracker, Ps. 49, 6.

בַּלְבָּ m. (r. בְּבָי no. 1) fem. בְּלָבָּי

- 1. a hill, acclivity, Is. 40, 4. Arab. ອີລ໌ລ໌, 'Akabah, a steep pass. Ethiop.
- 2. Adj. fraudulent, deceitful, e. g. the heart, Jer. 17, 9.

בּקבּא m. (r. בּקבּא) 1. the end, the last of any thing; Arab. בּקבָּא, Chald. בּקבָּא, Hence as adv. even in the end, ever, for ever, Ps. 119, 33. 112.

2. recompense, reward, wag.s, as the end and result of labour; comp. לספּ מּלְינֵים reward, from לספּ מּלִינִים last. Ps. 19, 12. Prov. 22, 4.—Hence מַלְינִים Ps. 40, 17. 70, 4, and מַלְינִים Is. 5, 23, as Prep. pr. in reward of, i. e. on account of, because of, propter. Also with a relat. particle as Conjunct. e. g. מַלְינִים מַּלְינִים Gen. 22, 18. 26, 5, and מַלְינִים Am. 4, 12, propterea quod, because; and so simpl. בַּלָּינִים Num. 14, 24. Deut. 7, 12. 8, 20.

. יְלְּכְרָּהְ f. or better לְּלְּכָּהְ f. fraud, craft, subtilty, 2 K. 10, 19. R. בְּיָלָ no. 3.

אַקבּר see in בַּלְבָּר.

* דְצָקֹר fut. רְצְקֹר, to bind, Gen. 22, 9. Chald. id. Arab. בשנו nexuit, nodavit. Kindred roots are אָבֶר, אָבָר, q. v. Hence

קרים, banded, i. e. marked with bands or stripes, striped ring-streaked, comp. אור היים, no. 3; espec. on the feet, pied-footed, white-footed, Gen. 30, 35. 39. 40. 31, 8. 10. 12. Symm. אור היים של היים של

שַּׁלֶּקְד הַית עֶּקֶד הָרֹעִים see בַּיָּח עָּקֶד no. 12. ii.

* יוֹרְלְּיִ obsol. root, Arab. Lie to retain, to detain. The primary idea seems to lie in compressing; see אָבּי, אָבּיּבּ. Hence מַצְיִם.

TP f. oppression Ps. 55, 4. R. PIJ.

ק"ק" (insidious i. q. מְּבֶּלְהָ Akkub, pr. n. m. a) 1 Chr. 3, 24. b) 9, 17. Ezra 2, 42. Neh. 7, 45. 8, 7. 11, 19. 12, 25. c) Ezra 2, 45.

* PP in Kal not used, to twist, to wrest, to pervert. Chald. PP to pervert; Syr. La part. perverse. Arab. La to bind together sc. the feet.

Pual part. אָסְקְי perverted, Hab. 1, 4. Deriv. the two following.

לבלים m. adj. (r. בְּיבֶּי) winding, crooked, only plur. Judg. 5, 6 הוה בְּיבָּילִם היוֹשְׁבָּיִי winding ways, i. e. devious and unfrequented, by-paths. So withou subst. בּיבָּיבְיּבִי id. Ps. 125, 5. Syr

קוֹרְאָלָ adj. (from a lost subst. אָבְּיַבְּעָּ and adj. ending אָל winding, tortuous, epithet of a serpent Is. 27, 1. R. אָבָיַבּ.

* 127 obsol. root, perh. i. q. אַפָּק and Aran: בּקבי, to twist, to wrest. Hence

אָלָאָן Akan, pr. n. m. Gen. 36, 27; for which רְבָּקוֹן Jaakan, 1 Chr. 1, 42. See also בְּאֵרוֹת בְּנֵי יַצְיּקוֹן p. 110.

* ארבין 1. to pluck up, to root out, e.g. a plant, Ecc. 3, 2.—Syr. and Chald. id. The primary syllable is אין with the idea of digging, digging out; comp. the kindr. roots אָרָה, הְבָּר, בְּבָּר, אָבָר, בְּבָּר, בּרָבּ, —Hence

2. i. q. Arab. The and The to be sterile, used both of male and female, but pr. to have the testicles extirpated, comp. under the root op.

NIPH. to be rooted up, destroyed, e. g. a city Zeph. 2, 4.

PIEL to hamstring, to hough, e. g. a horse, i. e. to cut the sinews of the hind feet, by which the animal is rendered wholly useless and unable to stand, Josh. 11, 6. 9. 2 Sam. 8, 4. 1 Chr. 18, 4; of a bullock Gen. 49, 6. Sept. psupoxonsīv. This was often and is still done in war by the victors, when unable to carry off with them the horses captured.—Arab.

id. Deriv. the six following.

TPR Chald. to pluck up, to root out. ITHPE. pass. Dan. 7, 8.

קרָת, תְּמֶרֶת, מְלֶּבֶת, הַנְּמֶרָת, sterile, spoken of both male and female; for the primary idea see the root no. 2. Of a male Deut. 7, 14; of females Gen. 11, 30. 25, 21. 29, 31. Deut. 7, 14. al.—Syr. and Arab. id.

תרביי ח. (ר. הביי) 1. pr. a rooting up, concr. a plant rooted up and transplanted to another soil. Hence metaph. of a person sprung from a foreign family resident in the Hebrew territory, Lev. 25, 47.

2. Eker, pr. n. m. 1 Chr. 2, 27.

TPF Chald. m. a stump, trunk of a ree, Dan. 4, 12. 20.

תַּקְבָּרִם m. plur. עַקְרָבִּים 1. a scormon Ez 2, 6. Arab. בֿבֿרָבֿ id. Syr. id. Comp. Gr. מּצְּפָּתוּכּה, the guttural being changed to a sibilant, as in בְּצָיִּ סֹגְּמֹרִבְּיבּ אָ סֹגְמֹרִבְּיבּ לַ מַנְרָבִּיבּ to wound, and בַּצְיָּ heel.—See also בַּצְרַבִּיבִים p. 598.

2. a scourge, armed with knots, points, etc. 1 K. 12, 11. 14. 2 Chr. 10, 11. 14. So Lat. scorpio according to Isidorus, Origg 5. 27, i. e. 'virga nodosa et aculeata.'

Zeph. 2, 4) Ekron, pr. n. of one of the five chief cities of the Philistines, situated in the northern part of their territory, Josh. 13, 3; assigned first to the tribe of Judah, Josh. 15, 45, and then to Dan, Josh. 19, 43, but occupied by neither.—Josh. 15, 11. 19, 43. Judg. 1, 18. 1 Sam. 5, 10. 2 K. 1, 2. al. Sept. Ακκαφών, Ακαφών. Now Σε 'Akir, a large village; see Bibl. Res. in Palest. III. p. 23.—Gentile n. ΣΕΚτοπίζε Josh. 13, 3. 1 Sam. 5, 10.

* שֹׁבֵלְ not used in Kal, to twist, to pervert, to wrest. Arab. שَقْصُ and صَقْعُ and id. This signif of twisting or bending lies both in the syll. פּאָר, בּאַר, בּאַר, בּאַר בּא

PIEL to pervert, Mic. 3, 9. So to pervert one's ways, i. q. to act perversely, Is. 59, 8. Prov. 10, 9.

Hiph. to declare perverse, i. e. guilty, parall. with הַרְשִׁיבָּ. Job 9, 20 though I be perfect, וְּרַכְּשִׁיבִּי he will declare me perverse, guilty; here וְיַבְּקְשִׁיִר is for יַבְּקְשִׁיִר, Heb. Gr. § 52. n. 4.

Niph. pass. to be perverted, perverse. Part. דְּכְבִים שְּׁרְבֵּים whose ways are perverse, Prov. 28, 18.

Deriv. מַצַקשׁים, נִקּשִׁשׁיּח, נִקַשׁים.

עַקְשׁים m. adj. (r. נֶּקְשׁׁים) plur. נְּקְשׁׁים, constr. נְּקְשׁׁי

1. perverse; לַבְּב מַשְׁבׁ a perverse mind Ps. 101, 4; and vice versa שַּשְׁבּׁלְבָּב aman of perverse mind Prov. 11, 20, 17 20. ייִבּשְׁ שְׁשָּׁהְיִיר one perverse of lips i. e. speaking falsely Prov. 19, 1. Absolfalse, deceitful. Deut. 32, 5. Ps. 18, 27 Prov. 8, 8.

2. Ikkesh. pr. n. m. 2 Sam. 23, 26

אלקשׁרּה (r. עָּבְשׁ) with אָּם, percerseness of mouth, i. e. false speech, deceitful words, Prov. 4, 24. 6, 12; comp. 19, 1.

I. איש m. (r. איד I) a city, spec. as fortified, whence plur. שַּרָים used as plural of ערר q. v. In sing. only as pr. n. ערר Ar, Num. 21, 15. Deut. 2, 29; fully מוֹאָם Ar Moab Num. 21, 28. Is. 15, 1; also פיר סואב city of Moab, Num. 22, 36, i. e. the metropolis of Moab, situated on the southern bank of the Arnon; Gr. 'Αρεόπολις (which some neglecting the etymology have interpreted Urbs Martis), Abulfeda ماب and البنة; still called Rabba. See Reland Palæstina p. 577. Burckhardt's Trav. in Syria, p. 374, 377. Bibl. Res. in Palest. II. p. 569. -Twice put for the country of Moab, Deut. 2, 9. 18.

II. עָר m. (ר. פידר an enemy; c. suff. קרה 1 Sam. 28, 16. Plur. עָרִים Is. 14, 21. Ps. 139, 20.

Chald. i. q. Heb. no. Π, an enemy, Dan. 4, 16.

של (waking, r. אבר I) Er, pr. n. a) A son of Judah, Gen. 38, 3. 46, 12. b) 1 Chr. 4, 21.—Another ש see in r. אבר I. 1.

* I. בְּלֵילֵ 1. Pr. a) to interweave, to braid; comp. בּיָרָּ to knot, to braid, Egypt. opg constringere; hence בּיָרָ woof. b) to mix, to mingle, as Syr. בּיָרָ , Chald. בִיָּלֵי ; see Hithp. no. 1, בִיָּרַ

2. to exchange commodities, to barter, to traffic, by exchange of merchandise, Ez. 27, 9. 27. Hence בַּנְּרָב.

3. to become surety for any one, with acc. of pers. pr. to exchange with him, to stand in his place. Chald. Syr. Sam. a) to be surety for one's id. E.g. life, to pledge oneself for the life of another, Gen. 43, 9. 44, 32. b) For another's debt, to give security for the payment, Prov. 11, 15. 20, 16. 27, 13; c. לְּמַנֵּר (Prov. 6, 1 לְמַנֵּר (Prov. 6, 1 לְּמַנַר (Prov. 6, 1 לְּמַנָר (Prov. 6, 1 לְּמַנָר (Prov. 6, 1 לְּמַנְר (Prov. 6, 1 (Pro 17, 3 פְרְבֵנִר עִּמֶּךְ be surely for me with thee, i. e. in the cause which I have with thee. Is. 38, 14 פרביר be surety for me, O Lord! i. e. take me under thy protec-.ion. Ps. 119, 122.—Deriv. אַרָבָּה, מֵיֶרָבָּה.

4. to pledge, to give in pledge, with acc. of thing; Arab. Conj. II, IV,

to give a pledge. Neh. 5, 3. Metaph בּרֶב אָּח־לְּבָּוּ נְּרֶב אָּח־לְּבָּוֹ to pledge his life, i. e. to ex pose it to pressing danger, Jer. 30, 21 Deriv. בַּרְבוֹין.

HITHP. 1. to mingle onself, to intermeddle, with 2 of thing, Prov. 14, 10.

2. to intermingle in social life, to have intercourse with any one, spec. to be familiar with, c. A pers. Ps. 106, 35; Prov. 20, 19; D. 24, 21; by marriage, c. A Ezra 9, 2. Also to make an engagement, c. P. with any one, sc. by way of wager, 2 K. 18, 23. Is. 36, 8.

Deriv. בַּיָב, תְּבֶּרְן , צְּרָבֵּוּן , בַּיְבָּם I, מַבְּרָב .

* II. عَرِّ 1. to be black; Arab. فربَ id. غَرِبُ jet-black, crow-black.

2. Trop. to be or grow dark, to draw towards sunset or evening, Judg. 19, 9. Metaph. Is. 24, 11 الم يرب الله يرب الله على الله ع

HIPH. lo do at evening; Inf. מְצָרֵבּ 'doing at evening,' as adv. evening, at evening, 1 Sam. 17, 16. Comp. בְּשָׁבִּ in the morning.

Deriv. בַּבֶּרָבָה, בַּרָב, עֹרֵב, בֶּרָב, II, בַּבָּרָב,

* וון. בְּרֶב, or בְּרֵב, i. q. הָהָר, to be arid, sterile. Eth. by transp UNL id. Hence מָרֶב, and pr. n. בְּרָב, Arabia.

* IV. בּקֵרָה fut. בְּקֵרָה 1. Intrans. to be sweet, pleasant. (perh. well tempered, well mixed? comp. no. I. 1. b.) with of pers. e. g. sleep, Prov. 3, 24. Jer. 31, 26; a desire accomplished Prov. 13, 19; sacrifices, gifts, Jer. 6, 20. Hos. 9, 4. Mal. 3, 4; c. בֹּלָר Ps. 104, 34. Ez. 16, 37 שֵׁלֵּלְרְחָת צֵּלֵרְחָת צֵּלֵרְחַת to whom thou hast been, pleasant. Comp. adj. בּיִבָּי sweet.

2. From the notion of sweetness is derived perhaps the signif. of sucking comp. المجتبي Hence بعني gad-fly as sucking the blood of men and beasts comp. Arab. بعني which in he Camoos p. 125. l. 11, is explained by

Deriv. בָּרָב, טָּרָב.

בתים Chald. Pa. to mix, to mingle. Part. pass. בְּבֶב mixed, Dan. 2, 43.

ITHPA. pass. Dan. 2, 43.

שׁלֵי m. adj. (r. אָרָב IV) sweet, pleasant. Prov. 20, 17. Cant. 2, 14.

ערב m. (r. ערב IV) a species of fly, gad-fly, exceedingly troublesome to man and beast, so called from its sucking the blood; see the root no. 2. Ex. 8, 17. 18. 20. 25. 27 [21. 22. 24. 29. 31]. Ps. 78, Sept. xuróuvia dog-fly, **45**. 105, 31. which Philo describes as so named from its impudence, Phil. de vita Mosis, T. II. p. 101 ed. Mangey.—The Rabbins almost unanimously interpret it of a mixture, conflux of noxious insects, as if from אַרֵע I, to mix; and so Aqu. πάμuvia, Jerome omne genus muscarum, Engl. divers sorts of flies Ps. ll. cc. But that ביב denotes some certain species of insect is clear from Ex. 8, 17. 18 [21. 22]. Oedmann (Verm. Sammlungen II. p. 150) understands by it the blatta orientalis, Dutch and Germ. Kakerlacke, Engl. cockroach, which however devours things rather than stings men, contrary to the express words in Ex. 8, 17.

ערב 2 Chr. 9, 14. Jer. 25, 24, and אָרָבּ Is. 21, 13. Ez. 27, 21, pr. n. Arabia, so called from being arid and sterile; see r. אָרָב III. The gentile n. is בָּרָבִּי Arab, Arabian, Is. 13, 20. Jer. 3, 2, of nomadic tribes in both passages; also צַּרְבִּים Neh. 2, 19. 6, 1; Plur. צַּרְבִּי Arabs, Arabians, 2 Chr. 21, 16.22, 1, and פַּרְבִיאִים 2 Chr. 17, 11.—The name Arabia among the Hebrews did not include the vast peninsula to which geographers have given this name, but only a tract of country not very extensive, on the east and south of Palestine as far as to the Red Sea; perh. the same assigned by ancient writers to the Ishmaelites, see in רָשׁמֶּעאל. Hence in Jer. 25, 24 this name is coupled with other So too Eusebius, of Arabian tribes. the Midianites: κείται ἐπέκεινα τῆς 'Αρα-Βίας πρός νότον εν ερήμφ των Σαρακήνων της ερυθρας θαλάσσας επ' ανατολάς. The Arabia of the N. T. extended no further, Gal. 1, 17. 4, 25. See Comm. on Is. 21, 13.

1. the woof, weft, in weaving, Lev. 13, 48-59. See the root no. 1. a.

2. Simpl. ברב Ex. 12, 38. Neh. 13, 3 elsewhere c. art. דְעַרֶב, pr. mixture, see the root no. 1. b; hence concr. a mixed multitude, mingled mass, of strangers and foreigners who follow a migrating people or an army. So of strangers who joined themselves to the Israelites Ex. 12, 38. Neh. 13, 3; of Solomon's foreign troops, auxiliaries, 1 K. 10, 15 קלבר חערב ; or those of Egypt Ez. 30, 5. Jer. 25, 20. 24 where מַלְכֵר חַעָּרָב and are coupled; also those of the Chaldeans Jer. 50, 37. Sept. iniumtos, σύμμικτος. Vulg. promiscuum vulgus, vulgus. Chald. פרברבין id. Comp. also Arab. غريبّ stranger; though this per-

קרֶב m. (r. קרֵב II) but f. 1 Sam. 20, 5; in pause בֶּרֶב Gen. 24, 63; plur. בְּרָב constr. בְּרָב see in no. 2; also הְצֶרֶב Jer. 5, 6. Dual see below.—For הְצֶרֶב c. art. mixture, see in ס פרב no. 2.

tains to r. ערב II.

I. evening, even-tide, see the root no. 2. Gen. 1, 5.8.13.19.23. Lev. 23, 32. al. בְּנְחֵת נֶרֶב the evening sacrifice Dan. Ezra 9, 4. At evening, in the evening, is 3777 Gen. 19, 1. 29, 23. Ex. 12, 18. al. Poet. לַשֶּׁרֶב Gen. 49, 27. Ps. 59, 7.15. 90, 6. Job 4, 20; and so in the later books 1 Chr. 16, 40. 2 Chr. 2, 3. Ezra 3, 3. Ecc. 11, 6; acc. לַבָּה פָּרָב Ex. 16, 6; בָּיָה Gen. 8, 11. 24, 11. Zech. 14, 7; פֶּרֶב יוֹם evening of the day, at evening, Prov. 7, 9; לְּמָנוֹת מרב at the turning of evening, towards evening. Gen. 24, 63. Deut. 23, 12.—Also יְאֵבֵר פֶּרֶב evening wolves, see in אָב ערבות; and so Plur. once Jer. 5, 6. ערב בקר evening and morning, νυχθήμερον, a day and night, i. e. the civil day of 24 hours, Dan. 8, 14.

Dual פֵּרְכְּרִם the two evenings. only in the formula בֵּרְ תִעַרְבֵּרִם between the two evenings Ex. 16. 12. 30, 8, as marking the interval of time during which the paschal lamb was to be killed Ex. 12, 6. Lev. 23, 5. Num. 9, 3. 5, and the evening sacrifice offered Ex. 29, 39. 41. Num. 28, 4. This, according to the opinion of the Karaites and Samaritans, as also

Aben Ezra (which moreover is favoured by Deut. 16, 6), was the interval between sunset and dark. But the Pharisees and Rabbinists (comp. Jos. B. J. 6. 9. 3) held the first evening to commence with the declining sun, Gr. δείλη πρωΐα, and the second evening with the setting sun, Gr. δείλη ὀψία; hence according to them the paschal lamb was to be killed from the ninth till the eleventh hour, Jos. l. c. A third opinion is that of Jarchi and Kimchi, who hold the two evenings to he the time before and after sunset, so that the sunset divides them. Of all these the first is best supported. The Arabs have the like expression; and also the Syrian church; see Thesaur. p. 1065.

II. Only in plur. צֶרְבִּרם, constr. עַרְבֵּר, willows, osiers, perh. so called from their ash-coloured leaves. Comp. مُغْرُبُ one having white eyelashes, whiteness of the eyelashes, silver, also a willow. Syr. کُوهُمْ, plur. کُوهُمْ, id.—Is. 44, 4. Job 40, 22. Ps. 137, 2, where the salix Babylonica Linn. is to be understood, with pendulous boughs, the emblem of grief and mourning, Engl. weeping-willow. Is. 15,7 נחל הערבים the Brook of Willows (comp. Job 40, 22) in Moab, i. e. الاحسى, Wady el-Ahsy, which forms the boundary between the district of Kerak or Moabitis, and of Jebål or Idumea; see Burckhardt's Travels in Syria, etc. p. 400. Bibl. Res. in Palest. II. p. 488, 555.—The more ancient name was זַרַל Zered, q. v.

תלברם m. (r. לַרְבֵּרם II) plur. לֹרְבֵּרם. 1. a raven, so called from its black colour. Chald. אַבָּרָבָּא, Syr. בּבּיבּבׁ, Arab. בּבּיבּבּׁ. Corresponding in sound are Sanscr. kārawa and kurawa. Lat. corvus, old Germ. hraban, whence Rabe, Engl. raven.—Gen. 8, 7. 1 K. 17, 4. 6. Is. 34, 11. Ps. 147, 9. al. Sometimes it woulc seem to have a wider sense and to comprehend kindred species of birds, rspec. the crow, see Lev. 11, 15. Deut. 14, 14.

2. Oreb, pr. n. of a prince of the Midianites, Judg. 7, 25. 8, 3. Ps. 83, 12. From him the name was transferred to a rock beyond Jordan, Judg. 7, 25. Is. 10, 26.

יַּרֶבֶּה f. (r. עֶרֵב III) c. ה loc. אָרָבָּה plur. צַרְבוֹח, constr. צֵרְבוֹח.

1. an arid tract, sterile region, desert Job 24, 5. 39, 6. Is. 33, 9. 35, 1. 6. 40, 3 41, 19. 51, 3. Jer. 2, 6. 17, 6. 50, 12. 51 43. Sept. ἔρημος, also ἄβατος, ἄπειρος, γη διψῶσα.—With the art. אַנְרֶבָה the Arabah, as pr. n. for the low desert tract or plain of the Jordan and Dead Sea, shut in by mountains, and extending from the lake of Tiberias to the Elanitic Gulf; see Josh. 12, 3 צַחָרָבָה פַר־יָם כִּנְרוֹת. Deut. 1, 1 מֵלָכָח מוֹל סיף in the Arabah over against the Red Sea, i. e. at the opposite end or part. 2, 8. So Deut. 1, 7. 3, 17. 4, 49. 11, 30. Josh. 12, 1. 3. 8. 8, 14. 11, 2. 8. 16. 15, 2. 2 Sam. 2, 29. 4, 7. 2 K. 25, 4. Jer. 39, 4. 52, 7. Ez. 47, 8. Hence the Dead Sea is called the Sea of the Arabah Deut. 3, 17. 4, 49. Josh. 3, 16. 12, 3. 2 K. 14, 25. [The Greek name for this tract was Avlor. described by Eusebius as extending from Lebanon to the desert of Paran; Onomast. art. Avlar. Abulfeda speaks of it under the name el Ghor الغور, and says correctly that it stretches between the lake of Tiberias and Ailah or 'Akabah. At the present day the name el-Ghor is applied to the northern part, from the lake of Tiberias to an offset or line of cliffs just south of the Dead Sea; while the southern part, quite to the Red Sea, is called Wady el-'Arabah the ancient Hebrew name. The, العربة extension of this valley to the Dead Sea appears to have been unknown to the early geographers; and in modern times was first discovered by Burckhardt; see his Travels in Syr. p. 441 sq. Bibl. Res. in Palest. II. p. 594-600 .- At Jericho the valley is broader; and is called in plur. יַרְחוֹ Josh. 5, 10. 2 K. 25, 5; also, east of the Jordan, פָרְבוֹית מוֹאָב, Vulg. campestria Moab, Num. 22, 1, 26, 3. al. נְחַל הַצַרְבָה the brook of the Arabah, see in נַחַל no. 1, p. 663.—R.

2. Arabah, pr. n. of a town in Benjamin; fully בֵּיה חָצֵּרְבָּה no. 12. kk.

לְרְבָּרְ f. 1. surety, security, Prov. 17 18. R. ברב I. 3.

2. a pledge. 1 Sam. 17, 18 רְּצָּהְם הְּקָם הַבְּּבְּם and bring from them a pledge, token. R. ביבּה no. I. 4. קררות m. (r. פרבות I. 4) a pledge, earnest, בּרבות m. (r. בּרַבוּת I. 4) a pledge, earnest, בּרבות id. Hence ἀφίαβών, arrhabo, i. e. a pledge, earnest, a mercantile term which the Greeks and Romans appear to have adopted from the Phenicians as the founders of commerce.

עֶּרָבִּי, עֻּרָבִּי, an Arab, Arabian, see in גערבו.

ערְכָּתִי Arbathite, gentile name from עַרְבָּתוּ no. 2. 2 Sam. 23, 31.

יְבֶּרֹג 1. to rise, to ascend, Arab. יְבֵּרֹג id. place of ascent, staircase, ladder. Ethiop. UCl id. See

2. With אַשַ and אֵב to look up towards any thing, to long for, Gr. ὀρέγω; comp. בְּשֵׁא נָמָשׁ נָמָשׁ נָמָשׁ נַמָּשׁ נִישָּא נָמָשׁ נַּשִּׁשׁ בִּיּלִי. Arab. Conj. II, institit, intentus fuit rei. Ps. 42. 2. Joel 1, 20.—
The assertion of the Hebrew interpreters, that יְבְישׁ is strictly used for the cry of the stag and is transferred to domestic animals in Joel l. c. (the Syriac version also having בווים in both passages,) is not supported by the usage of the kindred languages; although one might compare the Gr. onomatop. ὡρύω, ὡρυγή. See too the deriv. ברונה אין אַרַיּיִים אַרַרְּיִבָּיִים More also is given by Bochart, Hieroz. P. I. p. 883.

* לְרֵד obsol. root, Arab. פרוד to flee; comp. kindr. חריב Hence פרוד, Chald. wild ass. onager.

Arad, pr. n. a) A Canaanitish city in the southern part of Palestine, so called prob. from the wild ass, Num. 21, 1. 33, 40. Josh. 12, 14. The name is still preserved in Tell 'Arad Je, a hill far south of Hebron adjacent to the desert; see Bibl. Res. in Palest. II. p. 473, 622. b) A man 1 Chr. 8, 15.

לֶּלֶד Chald. m. i. q. עָרוֹד, a wild ass, mager, Dan. 5, 21.

to be naked, in Kal not used.

Arab غُرَى id. The primary idea of

he root seems to lie in plucking out
(comp. אָרָה,), e. g. plants, hair, etc. hence

to be bald. bare, naked, of plants, trees, etc. comp. מְדֶּעֶה Kindr. is בַּעָּה Kindr. is and perhaps אָדַטּ II.

Pieu עָּרָה, fut. conv. נְּהְצֵּר, imper. plur.

1. to make naked, to uncover, e. g. the pudenda Is. 3, 17; a shield sc. from its covering 22, 6. Zeph 2, 14 אַרְיָח עָרָה the cedar-work they have uncovered, i. e. they have torn off the wainscotings of cedar and laid the walls bare.

2. to lay naked, bare, as the foundation of an edifice, i. e. to demolish, to rase, Ps. 137, 7. Inf. יְּבָּלָה Hab. 3, 13. Comp. מְּלָה, בָּלָה, Ez. 13, 14. Mic. 1, 6.—Hence

3. to empty a vessel, to pour out, in doing which its bottom is laid bare, uncovered; Gen. 24, 20. 2 Chr. 24, 11. Ps. 141, 8 אַל־הַאָּד (מַשְׁשׁ do not empty out my life, i. e. let not my blood be shed. Comp. Hiph. no. 2.

Hiph. קֿבֶרָה 1. to make naked, to uncover, e. g. the pudenda, Lev. 20, 18. 19.

2. to pour out, comp. Pi. no. 3. Is. 53, 12 מְּנֶת נַפְּשׁוּ he poured out his life unto death, or in death, gave himself up to death. Arab. أَسَالُ نَفْسَهُ animam

to death. Arab. اَسَالُ نَفْسَهُ animam suam effudit, h. e. tradidit. Syr. هُمُهُ, Gr. παραβάλλεσθαι, whence pa rabolanus.

NIPH. pass. of Hiph. no. 2, to be poured out, trop. of the Spirit, Is. 32, 15.

HITHP. 1. to make oneself naked Lam. 4, 21.

2. to pour oneself out, trop. to spread oneself abroad. of a flourishing wide-spreading tree, Ps. 37, 35.

Deriv. מַבְּרָח , מֶּבְרָח , מֶבְרָח, מָבָּרָח, מַבְּרָח, מַבְּרָח, מַבְּרָח, מַבְּרָח, מַבְּרָח,

קרות f. (ר. ערות Jis. 19. 7, naked places, without trees (see בַּבָּרָח, אָבֶּרָה), here of the meadows or grassy places on the banks of the Nile. Arab.

عَرًا عَرًا , open place.

ברוּגָד. f. (r. פֶּרֵג. 17, 7. 10, areola, bed, of a garden or vineyard, raised in the middle. So the ancient versions.—Others a ladder, trellis, a frame for training plants up

wards; comp. Arab. aladder.

ערוֹד m. (r. פֶּרֶד) a wild ass, onager, Job 39, 5. Chald id in Targg. for Heb.

عرد. Syr. id. Arab. عرد ass.

לַנְרָה f. (r. מַרָּרָה) אַ עַּרְנָה 1. nakedness, Ez. 16, 8. Hos. 2, 9 [11]. Metaph. ערנה אָדֶת the nakedness of the land, i. e. the exposed part, where it is unfortified, casy of access, Gen. 42, 9. 12. Arab. (عُدِّ, τετχος έγυμνώθη Hom. Il. 12. 399. 2. pudenda, espec. as exposed, nakedness, Gen. 9, 22. 23. Ex. 20, 26. Lev. 20. 17. Ez. 16, 37. 23, 29. Lam. 1, 8. דּלָּבָּה to uncover the nakedness of a woman, either in ignominy Is. 47, 3; or for carnal intercourse with her, see in לה Pi. no. 1. a. ערות אביו the nakedness of his father, i. e. of his father's wife, see in אַלָּח Pi. no. 1. a. בְּשֵׂר עֵרְנָת the flesh of nakedness, the privy-member, Ex. 28, 42.

3. shame, uncleanness, filthiness. בְּרֶרִת מְרֶרֵת any filthy thing, excrement, Deut. 23, 15; a foul blemish found in a woman, 24, 1. See in Thesaur. p. 1068.— Hence ignominy, disgrace; Is. 20, 4 בְּרָרֵת מִצְּרָרַת מִצְּרָרַת מִצְּרָרַת מִצְּרָרַת מִצְּרָרַת מִצְּרָרַת מִצְּרָרַת מִצְּרָרַת מִצְּרָרַת מַצְרָרַת מַצְרַרָּרַת מַצְרָרַת מַצְרָרַת מַצְרַרַת מַצְרָרַת מַצְרָרַת מַצְרָרַת מַצְרָרַת מַצְרָרַת מַצְרָרַת מַצְרַרַת מַצְרָרַת מַצְרָרַת מַצְרָרַת מַצְרָרַת מַצְרָרַת מַצְרָרַת מַצְרָרַת מַצְרַרַת מַצְרַרַת מַצְרַרַת מַצְרָרַת מַצְרָרַת מַצְּרָרַת מַצְּרַרַת מַצְּרַרַת מַצְּרַרַת מַצְּרַרַת מַצְּרָרַת מַצְּרָרַת מַצְּרָרַת מַצְּרָרַת מַצְּרָרַת מַצְּרָרַת מַצְּרָרַת מַצְּרַרַת מַצְּרָרַת מַצְּרַת מַצְּרַת מַצְּרַרַת מַצְּרַרַת מַצְּרַרַת מַצְּרַרַת מַצְּרַרַת מַצְּרָרַת מְצָּרָרַת מַצְּרָרַת מְצָּרָרַת מְצָּרָרָת מַבְּרָּרָּת מְצָּרָרַת מַצְּרָּרָּת מַבְּרָּרָּת מַבְּרָּרָּת מַבְּרָּרָּת מַבְּרָּרָּת מְבָּרָּת מַבְּרָּרָּת מַבְּרָּרָת מַבְּרָּרָּת מַבְּרָּרָת מַבְּרָּת מַבְּרָּרָּת מַבְּרָּת מַבְּרָּת מַבְּרָּת מְבָּרָּת מְבָּרָּת מַבְּרָּת מַבְּרָּת מְבָּרָּת מַבְּרָּת מְבָּרָת מְבְּרָּת מְבָּרָּת מְבָּרָּת מְבָּרָת מַבְּרָּת מְבְּרָּת מְבְּיּבְּתְּבְּרָּת מְבְּיִבְּתְּרָּת מְבְּיּבְּתְּבְּתְּבְּרָּת מִּבְּרָּת מְבְּרָּבְּתְּבְּרָּת מְבְּרָּת מְבְּרָּבְּתְּבְּרָּת מְבְּרָּבְּתְּבְּרָּת מְבְּרָּבְּתְּבְּרָּת מְבְּרָּבְּתְּבְּרָּבְיּבְּרָּת מְבְּרָּבְּרָּבְּתְּבְּרָּבְיּת מְבְּרָּבְּתְּבְּרָּבְּרָּת מַבְּרָּבְּתְּבָּרָּת מַבְּרָּבְּרָּבְּרַתְּבְּרָּבְּבָּבְיּת מְבְּבְּבָּבְּרַת מַבְּבְּתְּבְּבָּבְיּתְבְּבְּבְּבָּבְיּת מְבְּבָּבְת

Chald. f. pr. an emptying out; hence damage, detriment, sc. of the king, Ezra 4, 14. See Heb. קרָה Pi. no. 3.

שרום m. adj. (r. ערם I) also ערם 1 Sam. 19, 24. Job 1, 21. Is. 58, 7, fem. עַרָשֵּׁרוֹ plur. ברופרם; naked, Job 1, 21. Ecc. 5, 14. Mic. 1, 8. Am. 2, 16. Adv. naked, without clothing, Job 24, 7. 10. Is. 20, 4. But naked is also put: a) i. q. poorly clad, ragged, Job 22, 6. Is. 58, 7; comp. Gr. γυμνός James 2, 15, Lat. nudus Seneca de Benef. 5. 13. مسلوخ Arab. undressed, ill-clothed. b) Of one who has laid aside his outer garment and goes about in his tunic (בָּחֹנֵת), 1 Sam. 19, 24. Is. 20, 2. Comp. John 21, 7. Virg. Georg. I. 229 and Voss's note. Aurel. Vict. c. 17.

ברם T. m. adj. (r. ברם I. 2) 1. crafty, cunning, subtle, Gen. 3, 1. Job 5, 12. 15, 5.
2. In a good sense, shrewd, prudent, trise, Prov. 12, 16. 23. 13, 16. 14. 8. 15. 18. al.

שרום, see ביוש.

1. ruins, rudera, see the root Po. Pilp and Hithpal. Jer. 48, 6. Is. 17, 2.—Vulg in Jer. l. c. myrica; others juniper, comp. Arab. juniper; Bibl. Res. in Palest. II. p. 506. In Is. l. c. יידי jis usually rendered cities of Aroer; but Aroer was not a metropolis, nor does it suit the context.

2. Aroer, pr. n. a) A city on the northern bank of the brook Arnon, Deut. 2. 36. 3, 12. 4, 48. Josh. 12, 2. 13, 9. 16; subject to Moab Jer. 48, 19; and with a different form עַרְעוֹר Judg. 11, 26. Its ruins still bear the ancient name, 'Ara'ir; see Burckhardt's Travels in Syria, etc. p. 372. Bibl. Res. in Palest. III. App. p. 170. b) Another city situated further north over against Rabbath-Ammon Josh. 13, 25, on the brook Gad i. e. a branch of the Jabbok 2 Sam. 24, 5; founded by the Gadites Num. 32, 34. Judg. 11, 33. c) A city of the south of Judah, 1 Sam. 30, 28. Its site still bears the name 'Ar'arah ; see Bibl. Res. in Palest. II. p. 618.—Gentile n. צרערי Aroerite 1 Chr. 11, 44.

קבול m. (r. פָרֵץ, after the form לְּבֵּרֹץ, after the form מָלֹא, terror, horror. Job 30. 6 בַּרִיץ נְחָלִים in a horror of valleys, i. e. in horrid valleys, chasms.

לְּרָרָה חִלְּרָה (רְּרָה חִלְּרָה nakedness, i. q. עְּרָהְה אַנֹרְה חַלֵּרְה חַלֵּרְה מְלֵּרְה אַנְרְה חַלֵּרְה nakedness was made naked, i. e. quite naked, the verbal noun being put for the infabsol. Elsewhere concr. Ez. 16, 7 אַבְּיִר וְלֶרְרָה מַלְּרָה חַלְּרָה חַלְּרָה מַלְּרָה וְלֶרְרָה מַלְּרָה וְלֶרְרָה מַלְּרָה וְלֶרְה וְלֶרְה וְלֶרְה וְלֶרְה וְלֶרְה וְלֶרְה וְלֶרְה וְלֶרְה וְלֵּרְה עִבּיר וְלֶרְה עִבּיר וְלֶרְה עִבּיר וְלֶרְה עִבּיר וְלֶרְה עִבּיר וְלֶרְה עִבּיר וְלֶרְה עִבְּיר עִבְּיר וְלֶרְה מִבְּיר עִבְּיר וְלֶרְה עִבְּיר עִבְּיי עִבְיי עִבְּיי עִבְיי עִבְּיי עִבְּיי עִבְיי עִבְיי עִבְּיי עִבְיי עִבְיי עִבְיי עִבְּיי עִבְּיי עִבְּיי עִבְּיי עִבְּיי עִבְיי עִבְּיי עְבְיי עִבְּיי עִבְּיי עְבְיי עְבְייִי עְבְיי עְב

ערבית (for ערבית watching i. e. worshipping Jehovah, r. צור I) Eri, pr. n. of a son of Gad, Gen. 46, 16.

תריסית f. (ר. פרסית) only in plur. בריסית Num. 15, 20. 21. Neh. 10. 38. Ez. 44 30. groats, grits, coarse meal. ptisana. Talmud. ירָסָן ptisana of barley, barley-groats, pearled barley; also a drink made from it. Syr. אוֹנָהְייִן id.—Sept. Vulg. in Num. φύφαμα, pulmentum; in Neh. and Ez. σῖτος, cibus.

שַרִּימִים m. plur. (r. אָרָימִים I) pr. 'the distilling.' Poet. for the clouds, and meton. the heavens, Is. 5, 30.—Syr. and Vulg. caligo; comp. quadrilit. צַרַמַּל.

עריץ m. adj. (r. עריץ, Kamets impure for עַרִיצִר) plur. עַרִיצִים, constr. עָרִיצִי; pr. terrible, inspiring terror; hence

1. powerful, mighty, of God Jer. 20, 11;

of powerful nations Is. 25, 3.

2. In a bad sense, violent, fierce, lawless, a tyrant, Ps. 37, 35. Is. 13, 11. 25, 4. 5. Job 6, 23. 15, 20. 27, 13. al.—Ez. 28,7 פריצי גורם the violent of the nations. 30, 11. 31, 12. 32, 12.

ערִירִי m. adj. (r. ערַרים) plur. צַּרִירִים, destitute, forlorn; hence childless, Gen. 15. 2. Jer. 22, 30; plur. בֵרִרָּרִם Lev. 20, 20. 21. Sept. atexpos.

* לברה fut. יצרה to place in a row, to sei in order, to arrange, Gr. τάσσω, τάτ-דט. Comp. kindr. אָרָה to extend in a straight line, and in the Indo-European tongues: Germ. Reihe (Reige, Riege), reihen, intens. recken; Lat. rego (not for reago, as some suppose), regula, rectus, also rigeo to be stiff, rigor right line.-E. g. wood upon the altar Gen. 22, 9. Lev. 1, 6; bread upon the sacred table 24, 8, comp. מַלַרֶבֶּח no. 1. Also to put in order, to prepare, e. g. a table for a banquet, to spread, Prov. 9, 2. Is. 21, 5. 65, 11; an altar Num. 23, 4; the sacred candelabra Ex. 27, 21. Lev. 24, 3. 4; arms for battle Jer. 46, 3. Also Is. 30, 33 for the place of פר פרוך מַאַחְמוּל הַפְּחַח burning is already long arranged, prepared. 2 Sam. 23, 5 בָּרִית עוֹלָם עַרוּכָח בַעֹּל an everlasting covenant ordered in all things, i. e. confirmed in all ways. - Spec. in phrases:

a) מַלְחָמָה to set the battle in array, to draw up an army, Judg. 20, 20. 22; with אַם and לִקרָאר against any one 1 Sam. 17, 2. Gen. 14, 8. Part. ערבר שַרוּה מִלְחָמָה 1 Chr. 12, 33. 35; and מְלְחָמָה Joel 2, 5, arrayed for battle, in battle array. So without חמלחם id. Judg. 20, 30. 33. 1 Sam. 4, 2. 17, 21; c. לְּלָּל, מקראת against any one, 2 Sam. 10, 9. 10. 17. Jer. 50, 9. 14. Part. pass. ערוה arrayed sc. for battle, Jer. 6, 23. 50, 42.-With acc. Joh 6, 4 לַכְּרְכַהְנִי they set themselves in array against me.

b) פרה מלים to set in order words, i. e to utter words, c. by against any one Job 32, 14; also without מַלֶּים, Job 37 ילא נערה מפנירחשה ve cannol set in order (words) by reason of darkness, i. e. ignorance. 33, 5. With 3, to direct words to any one Is. 44, 7, and ellipt. Ps. 5, 4 בֹּכֶר אֶפֶרָהְ־לְּהְ in the morning I will direct to thee sc. my words, my prayer.

c) פַרָךְ מְשָׁפֵּט to set in order a cause before a judge, to array it before him, Job 13, 18; c. למני 23, 4, comp. Ps. 50, 21.

2. With 5, to place together with any thing, along side of it. to compare. Is. 40, אם מחדהמות מערכורלו what likeness will ye compare unto him? Ps. 89, 7. 40, הארן עלה אברה 6 nothing can be compared to thee. Job 28, 17. 19, where in both verses יַבָּה is dative for בָּה.

3. to estimate by comparing with monev, i. e. to value, to esteem; comp. ⊐ゼロ. Job 36, אוי הַרַצַרה שוּבַף will he set value on thy riches? i. e. will he regard them?

HIPH. i. q. Kal no. 3, to estimate, to value, Lev. 27, 8 sq. 2 K. 23, 35.

Deriv. מַצַרֶּכָת, מַצַּרֶכָה, and

ערפר m. c. suff. צרף 1. a row, pile, of the shew-bread Ex. 40, 2%.

2. preparation, equipment, pr. a putting in order, a suit. espec. of clothes, arms, etc. Judg. 17, 10 צֶרֶךְ בַּנְרִים equipment of clothing, i. e. all necessary cloth-Sept. Vat. well, στολή ίματίων, since στολή is the word appropriate to this idea, comp. Lat. stola; Alex. Levyoc ίματίων, whence Vulg. vestem duplicem, which L. de Dieu ad h. l. seeks to defend.—Of the armature (qs. siola) of the crocodile Job 41, 4.

3. estimation, raluation; בְּצֶרְכָּךְ according to thy estimation Lev. 5, 15. 18. 25. 27, 27. Num. 18, 16. 2 K. 23, 35. 19, 5. Lev. 27. 12 בַּלְרָבָהְ חַכֹּהֵן according to thy estimation, of the priest I mean; and so also the formula is to be taken in v. 2, מביהוח ליהוח according to thy (the priest's) estimation shall the persons be to Jehorah: comp. on this passage De Wette and Dettinger, in Theol. Studien u. Kritiken 1831. p. 303. 1832, p. 395, 396.-Honce, estimate, price at which a thing is estimated, Lev. 27, 3 thy estimate (price) shall be fifty shekels. v. 4-7. 13. 15. 19. 25.—Job 28, 13. Ps. 55, 14 אַנישׁ פְּעֵּרְבִּי a man after mine own price, i. e. whom I equal to myself, my own equal.

عُرِّلُ 1. to be uncircumcised; see adj. چيز . Arab. آپُرُفُ id.

2. Denom. from קרָלָּד, q. d. to foreskin, i. e. to remove as foreskin, as an unclean thing, spoken of the first fruits of a young tree, Lev. 19, 23.

NIPH. to show oneself uncircumcised, to show one's foreskin, Hab. 2, 16; spoken of a drunken heathen, who shamelessly uncovers his nakedness.

Deriv. the two following.

שבל m. adj. constr. ברל Ez. 44, 9, and ערל Ex. 6, 12, plur. צרלים; uncircumcised, Gen. 17, 14. Ex. 12, 48. Often spoken of other nations in contempt, and with the idea of uncleanness, profaneness; as the Philistines, Judg. 15, 18. 1 Sam. 14, 6. 17, 26. 36. 31, 4; of other gentiles Is. 52, 1. Ez. 28, 10. 31, 18. 32, 19. 21. 24 sq. Metaph. צַרַל שִׁמַּחַיָם uncircumcised of lips, i. e. dull of speech, (יַּקרר מַמְלַל Onk.) stammering, one whose lips still have as it were the foreskin, and are therefore too thick and large to bring out words easily and fluently, Ex. 6, 12. 30. So likewise Jer. 6, 10 פרלח אונם their ear is uncircumcised, shut up by a foreskin; also לֶבֶבֶם their uncircumcised heart, to which the precepts of religion and piety cannot penetrate, Lev. 26, 41. Ez. 44, 9. Comp. Acts 7, 51.

עְרְלָּח f. (r. עֶרֶלָּח, constr. עָרְלָּח, plur. עָרֶלָּח, constr. עָרֶלִּוֹח, Sam. 18, 25.

2. Trop. foreskin of a tree, i. e. the fruit of the first three years, which by the law was to be regarded as unclean, Lev. 19, 23. Comp. r. פָּבל no. 2.

3. Plur. אבעה הערלות Foreskins-hill, wr. n. of a place near Gilgal, Josh. 5, 3.

* I. לַרָם or עָרָם 1. to m the na ked; hence אַרִּם) עָּרִם, naked אַירִם, עִּרִים, maked עַּרִבּם. Kindr. are מַּרְבִּּרִם II, perh בּגּר, עָרָה to make naked; also to bark a tree. Intrans. בֹּבְבֹּ to be shameless. malignant, i. e. bearing one's

shameless, malignant, i. e. bearing one's malignity naked before him.

2. to be crafty, cunning, once inf. absol.

1 Sam. 23, 22.—Syr. Pe. Pa. Ethpe id. בְּיִבּשׁלְ, Chald. פֵרִים, cunning. This signif either connects itself with. Arab. בֹיב to be malignant, see above; or comes from the primary idea of

smoothness, baldness.

Hiph. 1. to make crafty. Ps. 83, 4

Tip יצרימג סוד they make crafty their counsel, i. e. they take crafty counsel.

2. to act cunningly, craftily, 1 Sam. 23, 22. In a good sense to act prudently, discreetly, Prov. 15, 5. 19, 25.

Deriv. פָּרָמָח , עָרָם , שָּרִים , עָרָמוֹן, פְּצָרָמִים, פָּרָמִים, perh. עַרָמוֹן.

* II. בּקַי in Kal not used, kindr. with the verbs בְּאָרָ, הָּרֶם, הָיָב, הָיָרָם, הָיָב, ניבָּי, ניבָּי, to be high. Syr. Pa. to heap up. Arab. עָרָב ע, to be heaped up, Saad. בּג. 15. 8; בֹּיב heap of grain on the threshing-floor.

Niph. to be heaped up, as waters Ex. 15, 8.

Deriv. מַרַמָּח.

ערם naked, see ערם.

ערם, see in ערם.

שׁרֶם m. craftiness, cunning, Job 5, 13. R. בָּרָם I.

קיבה f. (r. פרם I) 1. craftiness, guile, Ex. 21, 14. Josh. 9, 4.

2. prudence, Prov. 1, 4. 8. 5. 12.

לַבְּיָּחָ f. (r. פֶּרְמֵּי II) constr., צַּרְמָּי Tsere impure, plur. פַּרְמִים once פְּרָמִים Jer. 50, 26; a heap, e. g. of rubbish Neh. 3, 34; of grain Cant. 7, 3; of sheaves Ruth 3, 7. Neh. 13, 15. Hagg. 2, 16. 2 Chr. 36, 6 sq.

m. the plane-tree, platanus orientalis, perh. so called from shedding its

bark; comp. Arab. בָּרָם in r. מָנָם I

See Celsii Hie-Gen. 30, 37. Ez. 31, 8. robot. T. I. p. 513.

ערן (q. d. Vigilantius, i. q. שרן with an adj. ending) Eran, pr. n. m. Num. 26, 36. Patron. פרני Eranite, ib. R. עורר I.

* DDS obsol. root, i.q. DDs, to break into coarse pieces, to pound coarsely. Hence Talmud. גְּרָנֹסוֹת, נְּרָנֹס, pounded beans, polenta from beans, bean-groats. See the deriv. צריסה.

ערעור Judg. 11, 26, see in ערעור no. 2. a.

ערער m. adj. (r. ערער 1. Pr. naked, bare; then destitute, forlorn, Ps. 102, 18. Perh. Jer. 17, 6 like one forlorn in the desert, where there is none to help. But see in no. 2.

2. ruin, Jer. 17, 6; like ערוער Jer. 48, Others as in no. 1.

עריער and עריער, see in עריער.

* [. קרַשָּׁל, i. q. קַּעָּר, to drop, to distil, (comp. נְּבַלָּהְ, נָבַלְּה,) Deut. 33, 28; metaph. of speech ibid. 32, 2.

Deriv. צריפים.

* 11. The 1. Prob. primarily to pull, to pluck, which is the force of the primary syllable אָד, רב, comp. רָפָּא, קפָּק, קיב, and with the palatal or guttural prefixed פָרֵף, חָרֵף, אָרַף. Hence mane of a horse (something to be pulled out), غَزَف to pull out a horse's forelock ; also Heb. לָרָף neck, prob. so called from the mane. In the Indo-European tongues comp. Lat. rapio, carpo, Germ. raffen, raufen. The signif. of mane and top, vertex, is found also in Gr. λόφος, mane, then neck, back or ridge, κορυφή,

2. Denom. from לֵרֶם, to break the neck of an animal Ex. 13, 13. 34, 20. Deut. 21, 4. 6. Is. 66, 3. Trop. of altars, to break down, to destroy, Hos. 10, 2.

Deriv. the two following.

κόρυμβος, κορύμβη vertex.

m. neck, nape, the back of the neck, e. g. of a beast Lev. 5, 8; Arab. mane. So of a man Gen. 49, 8. וסל 16, 12. al. seep. In phrases: a) מָחַוּ to present or turn the nape or back, the back of the neck being thus put

genr. for the back, 2 Chr. 29, 6; alse to turn the back to any one פַּנָח עֹרֶק־אֵלֹ i. e. to turn away from him, Jer. 2, 27. 32, 33, comp. 18, 17. b) פַּנַח עֹרֶם Josh. 7, 12, חַפָּה עֹרָת Jer. 48, 39, and הַפָּה עֹרָת Josh. 7, 8, to turn the nape or back sc. in flight, to flee, Syr. أهلت منزأ, and Pers. . Here belongs Ex. 23 27 וְנָחַהִּי אַת־כָּל־אִיבֵיהְ אֵלָיהְ עֹרָחְ and I will give thee all thine enemies, their back, i. e. I will make them turn their backs, put them to flight. Ps. 18, 41. c) השלף לרֶק stiff-necked, i. e. stubborn, obstinate, see ਜਰੂ ; comp. Is. 48, 4, and Lat. 'tantis cervicibus est,' Cic. Verr. III. 95.

מרפוד (mane, forelock, or acc. to Simonis i. q. עמרה fawn) Orpah, pr. n. f. Ruth 1, 4. 14. R. קרַף II.

תרפל m. quadrilit. thick clouds, darkness, gloom, Ex. 20, 21. 1 K. 8, 12. Ps. 18, 10. Job 22, 13. Is. 60, 2. al. Often coupled with a synon. word, as ענן וַצֶּרָמֵל Deut. 4, 11. 5, 19; יום ענן וע Joel 2, 2. Zeph. 1, 15.—Syr. كَوْهُا id. كَوْهُا to be dark. It seems to be made up from to be צַּבִּריף to be צַּבִירף Comp. ¿¿oprós obscure, dark, ορφνη darkness espec. of the night.

* לְבִיץ fut. יְבִילין 1. to terrify, to frighten, to inspire terror and trembling. Arab. عرص Conj. VIII, the skin a quiver- عَرَّاضٌ a quivering lance. Greek perh. ἀράσσω.—Is. 2, 19. 21. Job 13, 25. Is. 47, 12 אולר מַנרֹצִר perhaps thou mayest terrify sc. thine enemies, make them afraid; the ancient versions render: 'thou mayest be strong, mayest prevail.' With ים of place whence; Ps. 10, 18 that man may no more terrify them out of the land. -

2. Intrans. to fear, to be afraid, to tremble, Deut. 1, 29; c. בּפְנֵי before any one Deut. 7, 21. 20, 3. 31, 6; c. acc. Job 31, 34.

Niph. part. נֵבֶרֶץ terrible, fearful, i. q. נורא, Pa. 89, 8.

1. Causat. to cause to fear, to Нірн. make afraid, particip. c. suff. מַצְרִיצְּכָם Is. 8, 13.

2. to fear, c. acc. Is. 8, 12. 29, 23. Deriv. פּבֶרָצָח, פָרִיץ, עָרוּץ.

* ا عرق I, V, عرق to gnaw; Arab. o gnaw a bone. Syr. id. -Job 30, אָמֶל for want and famine שׁמֶל צְיַח צָיָח מָלֶר מָים בּיַח מָלֶר מָים בּיַח מַלּר מָים בּיַח מַלּר מָים בּיַח 'נוי they gnaw the dry land, the darkness of desolate wastes; Vulg. rodebant in solitudine. This expresses hyperbolically the deepest misery; comp. 'to embrace the rock' Job 24,8, 'to embrace dunghills' Lam. 4, 5, also 'to lick the dust' see in לַחָה Pi. Job 30, 17 עֹרָכֵר ישׁבבון my gnawers take no rest, i. e. my gnawing pains; Vulg. qui me comedunt, non dormiunt.—But Chald. בֶּרֶק is to flee, often in Targg. for Heb. 33 and בְּרֵח; and so Syr. בְּרָח, Arab. and غرق to go away, to depart through

a region. This signif. most ancient intpp. apply in Job 30, 3, viz. they flee into a dry land, i. e. into the desert; Sept. פְּרַכִין בַּאַרָעָא Targ. אַכְיִן בָּאַרָעָא 17 ; see in שַׁבָּאַ no. 2. In Job 30, 17 they render with Sept. דמׁ צּבּעִיםְ μου, or rather: my arteries take no rest, cease

not to throb; comp. عروق nerves, veins, الإجام ligament. But neither of these suits the context.

gentile n. Arkite, Gen. 10, 17. 1 Chr. 1, 15, i. e. an inhabitant of the city Arka or Arke, Gr. Αρκη, in Phenicia, the ruins of which are still found to the northward of Tripolis, and are called and a 'Arka, 'Arkeh. See Burckhardt's Travels in Syria, etc. p. 162. Bibl. Res. in Palest. III. App. p. 183.

i. q. לקרי i. q. אַרָּרו II and יְבֶּרְה, to make oneself bare, to be naked; in Kal once imper. with He parag. אַרָּי make thyself bare, Is. 32, 11. Hence trop. to be destitute, forlorn, forsaken, whence בְּרָרִי אַרָּרִי.

Po. לורר to lay bare. e. g. the foundation of an edifice, i. e. to demolish, to rase, Is. 23, 13.

Pilp. דְּחְצֵּרְצֶר and Hithpalp. דְּחְצֵּרְצֶר 51, 58, to be laid bare, e. g. the walls of a city, i. e. to be utterly denolished, rased. Comp. דְּרָה Ps. 137, 7. Hab. 3, 13.—Hence בַּרִּהֹצֵיר.

Deriv. see in Kal and Pilp.

* المحرف obsol. root, Aral محرف erect a house or tent; II to reof, to arch whence محرف roof, vault, throne with a canopy; comp. المحرفة .—Hence

* שֹבְיל obsol. root, Syr. לבֹּל to make fat, to fatten. Hence pr. ח. בַּלְּלָּה.

* בְּוֹנֵילֵ obsol. root, pr. to shine, to be bright; then to be green as a plant. Kindred is אַרָּי whence אַרְיּבּי hyssop; also by transp. בְּיִדָּי, בִּידָּי, Arab. בּיבּי seems to be denom. e. g. Conj. II, IV, to yield green pasture, XII to be covered with green herbage, sc. the earth.—Hence

עַטֶּבׁב m. c. suff. צָטִבָּם Is. 42, 15, plur. constr. ישובות (Dag. euph.) Prov. 27, 25, green herb, plant, collect. green herbs, growing in the fields עמב השוב Gen. 2, 5. 3, 18. Ex. 9, 22. 10, 12. 15; אָרֶץ 'ט Job 5, 25; and on mountains Is. 42, 15. Prov. 27, 25; growing up and setting seed Gen. 1, 11. 12. 29; and serving as food for man Gen. 1, 30. 3, 18. Ps. 104, 14; and for beast Deut. 11, 15. Ps. 106, 20. Jer. 14, 6; comprehending therefore vegetables, greens, and sometimes all green herbage Am. 7, 2 comp. v. 1; including also grain Ex. 10, 12. 15. Men are said to flourish as a green herb Ps. 72, 16. 92, 8. Job 5, 25; also to wither בּעַשֵּׁב Ps. 102, 5. 12. Hence too those seized with fear and turning pale, zlogol, are compared to the herb of the field which grows yellow and withers, 2 K. 19, 26. Is. 37, 27. Sept. χόρτος, βοτάνη. Chald. جَبَتِهِ, Syr. مُعَمَّل , id. Arab. a field عُشْبٌ , green fodder عُش

green with herbage.

ਹੋਂਦ੍ਰਤ Chald. m. Dan. 4, 12 [15], emph. ਲੜ੍ਹੇਦ੍ਰਤ, green herb, herbage, as the food of cattle, Dan. 4, 22. 29. 30 [25. 32. 33]. 5, 21.

ירישט (הור הישט אין, apoc. מייט (בייט אין, conv. מייט (בייט אין), rarely און דייט (בייט אין אין), גענער (בייט אין) (בייט

be Arab. בשבט to be apt, convenient, pr. to be adapted. So Lat. facere is prob. à fingendo; comp. Germ. machen, Engl. to make, with μηχανή, Lat. machinari.—Prov. 31, 13 בְּעָבָּין בְּעָבְיִן בְּעָבִין מִיבְּיִן בְּעָבִין מִיבְין מִיבְּין מִיבְּין מִיבְין מִיבְּין בְּעַבְין מִיבְּין מִיבְּין מִיבְּין מִיבְּין מִיבְּין מִיבְּין בְּעַבְין מִיבְּין מִיבְּין מִיבְּין מִיבְּין מִיבְּין מִיבְּין בִּיבְין מִיבְּין מִיבְּין מִיבְּין מִיבְּין מִיבְין בּבְיבָין בּבְיבָין בּבִּין בּבְּיִבְּין בּבִּין בּבְּיִבְין בּבְיבִין בּבְיבִין בּבִּין בּבְּיבִין בּבְיבִין בּבְּיבְין בּבּין בּבְיבִין בּבּבְיבָין בּבּבְיבָין בּבְּיבְין בּבְּיבְין בּבְּיבְין בּבְּיבְין בּבְיבְין בּבְּיבְין בּבְיבְין בּבְיבְין בּבְיבְין בּבְיבְין בּבְיבְין בּבְּיבְין בּבְיבְין בּבְּיבְין בּבְיבְין בּבְּיבְין בּבְיבְין בּבְיבְין בּבְּיבְין בּבְּיבְין בּבְּיבְין בּבְיבְין בּבְיבְין בּבְיבְין בּבְּיבְין בּבְיבְין בּבְיבְין בּבְיבְין בּבְּיִין בּבְיבְין בּבְיבְין בּבְיבְין בּבְּיִין בּבְּיִין בּבְיבְין בּבְּיִין בּבְּיִין בּבְּיִין בּבְּיִין בּבְיבְיין בּיִין בּיִין בּייִין בּייִין בּייִין בּייִין בּייִין בּייִין בּיִין בּייִין בּייִין בּייין בּייִין בּייִיין בּייִין בּייִין בּייִין בּייִין בּייִין בּייִין בּייִין בּייין בּייִין בּייִין בּייִין בּייִין בּייִין בּייִין בּייִין בּייִיין בּייִין בּייִין בּייִין בּייִין בּייִין בּייִין בּייִין בּייין בּייִין בּייִין בּייִין בּייִין בּייִין בּייִיין בּייִין בּיייין בּייִיין בּייִיין בּיייִין בּייִייִיין בּייִיין בּייִיין בּיי

2. to make, to do, to produce by labour.

a) to make, i. q. to form, to construct, to prepare, to build, Ex. 25, 13 sq. 26, 4 sq. 27. 1 sq. 28, 2 sq. So of the ark of Noah Gen. 6, 14. 8, 6; an altar 13, 4. 2 K. 16, 11; bricks Ex. 5, 16; garments Gen. 3, 7.21. 37, 3; idols Deut. 4, 16; arms 1 Sam. 8, 12; gardens and pools Ecc. 2, 5. 6, comp. הַבְּרֶכְח הַעֲשׁוּרָה the made pool as opp. to natural, Neh. 3, 16. So i. q. to build or erect booths Gen. 33, 17; a gibbet Esth. 5, 14. 7, 9; cities 2 Chr. 32, 29; a house for any one, trop. 2 Sam. 7, 11; landmarks Prov. 22, 28, Sept. to make upon , to make upon or unto, Ex. 25, 11. 24-26. Also העש to do work, to do labour, opp. to rest, Ex. 20, 9. Deut. 5, 13. דּשָׁר הַמְּלָאכָה the duers of the work, i. e. the workmen, labourers, 2 K. 12, 12. 22, 5, 9. Neh. 11, 12. al.—Where the material is indicated, of which a thing is made, a double accusative is employed; Ex. 30, 25 מַדֵּשׁ חוד שָׁבֶּן בְשִׁיּהָ אֹחוֹ שֶׁבֶּן and thou shall

make them (the spices, 1. e. of them) as oil of holy unction. Is. 40, 6 Hos. 8 4. So too even where the acc. of material is put last (comp. בְצֵר, בְּנָחָ, Lehrg. p. 813), בל-פלרו עשח נחשח all its vessels he made of brass. 25, 39. 30, 25. 36, 14. 37, 24. Sometimes the thing thus made out of any material is put with >, e. g. Is. 44, 17 שאריתו לאל עשה the rest of it he makes into an idol, i. e. of the rest he makes an idol. In the same way Ex. 27, 3 לכליפַלָּיו מְעָשֵׁה הוְשָׁת all its vessels shalt thou make of brass. v. 19.—Here too belongs Gen. 6, 14 DYR הבְהַרָּה אַת־הַאָּבָה chambers shalt thou make the ark, i. e. in the ark, thou shalt divide it up into rooms.

b) Of God, i. q. to create, as the heavens, earth, men, Gen. 1, 7, 16, 2, 2, 3, 1, 5, 1, 6, 6. Ps. 96, 5, 104, 19. Hence part. אולים as subst. creator, c. suff. אולים my creator, Job 35, 10; אול של his creator 4, 17. Is. 17, 7, 27, 11. Hos. 8, 14. So also אולים ווא ליש to do wonders, wonderful works, Ps. 78, 4, 12, 98, 1. Neh. 9, 17; אילים 'ש id. Is. 25, 1; הילים 'ש id. Ps. 71, 19; אילים to make i. e. show a sign to any one, Judg. 6, 17.

c) to make is also put i. q. to produce out of oneself, to yield; spoken also of animals, e. g. to make milk, i. e. to yield milk, of a cow Is. 7, 22; to make fat ac. upon the loins, spoken of a man growing fat Job 15, 27; comp. 'corpus facere' Justin; Ital. far corpo; Gr. μεγάλην επιγουνίδα θέσθαι Od. 17. 225; τρίχας yervav, 'sobolem facere' i. e. procreure, Plin. In like manner trees are said to make fruit, i. e. to bear, to yield, (comp. Gr. ποιείν κάρπον,) Gen. 1, 11. 12. 2 K. 19, 30, Is, 37, 31. Ez. 17, 23; branches (comp. 'caulem facere' Colum.) Job 14, 9. Ez. 17, 8; so of fruits or grain as yielding meal Hos. 8,7; of the earth as yielding fruits, a vineyard grapes, Gen. 41, 47. Hab. 3, 17. Is. 5, 2. 4. 10.—The Hebrews often express the same idea by the conjug. Hiphil; see Heb. Gramm. § 52. 2, note.

d) to make, i. e. to get by labour, to acquire; as in Engl. to make money, Lat. pecuniam facere, Gr. ποιῶν βlov to make a living. E. g. property, wealth, Gen. 31, 1. Deut. 8, 17. 18. Jer. 17, 11; wages Is. 19, 10 τοῦν these making

wages, i. e. hired labourers.—So Gen. 12, 5 the slaves which they had got, acquired, cought Ecc. 2, 8. Also to make or get for oneself a name, renown, Gen. 11, 4; a new heart Ez. 18, 31.

- e) to make ready, to prepare, to dress e. g. food (comp. Engl. 'a made dish') Gen. 18, 7. 8. 27, 17. Judg. 13, 15. 1 Sam. 25, 18. 2 Sam. 12, 4. 13, 10; so a feast, banquet, Gen. 19, 3. 21, 8. Esth. 5, 12.—Also to dress the beard, i. e. to trim and comb it, not to shave, (comp. Lat. 'facere barbam' Lamprid. Fr. 'faire la barbe,') 2 Sam. 19, 25; to dress the feet, i. e. to wash and anoint them, ibid. to trim and pare the nails Deut. 21, 12. Trop. The to prepare iniquity. spoken of the heart Is. 32, 6. Also of God as making ready future things Is. 37, 26.
- f) to dress or prepare a victim or sacrifice to be offered to God; hence to sacrifice, to offer; Ps. 66, 15. Ex. 29, 36 השבה השבה להם thou shalt offer a bullock as a sin-offering. v. 38. 39. 41. Lev. 9, 7. 15, 15. 16, 9. Judg. 6, 19. 1 K. 18, 23. Hos. 2, 10 בְּשֵׁה בְּשֵׁה מֵשׁה בִּשׁׁה מֵשׁה בַּשׁׁה מַשׁׁה בַּשׁׁה בַּשׁׁה נוֹשׁ בְּשׁׁה בַּשְׁה בַּשְׁה נוֹשׁ בְּשׁׁה בַּשְׁה בַּשִׁה בַּשְׁה בַּשְּׁה בַּשְׁה בַשְּׁה בַּשְׁה בַּשְׁה בַּשְׁה בַּשְּׁה בַּשְׁה בַּשְׁה בַּשְׁה בַּשְּׁה בַשְּׁה בַּשְׁה בַּשְּׁה בַּשְׁה בַּשְּׁה בַּשְׁה בַּשְּה בַּשְּׁה בַשְּׁה בַשְּׁה בּשְׁה בַּשְּׁה בַּשְׁה בַּשְּׁה בַּשְׁה בַּשְּׁה בַשְּׁה בַשְּׁה בַּשְׁה בַּשְּׁה בַּשְׁה בַּשְׁה בַשְּׁה בַּשְׁה בַּשְׁה בַּשְּׁה בַּשְׁה בַּשְׁה בַּשְׁה בַּשְׁה בְּשְׁה בַּשְׁה בַּשְּׁה בַּשְׁה בַּשְּׁה בְּשִׁה בּשְׁה בּשְׁבְּי בְּשְׁה בּשְׁה בּשְּבְּי בְּשְׁה בּשְׁה בּשְּי בּשְׁה בּשְׁה בּשְׁה בּשְׁה בּשְׁה בּשְּבְּי בְּשְּבְּי בּישְּי בּשְּבְּי בּשְׁה בּשְׁה בּשְׁה בּשְּבְּי בּשְּבְּי בּישְּבְּי
- g) to make one any thing, i. e. to make into, to cause to become any thing; c. dupl. acc. 1 Sam. 17, 25 and will make his father's house free in Israel. With acc. and בְּיִלְנִי מְּיִלְנִי מִּיִּרְ לְנִי מִּיִּרְ לְנִי מִּיִּרְ לְנִי מִּיִּרְ לְנִי מִּרְי לְנִי מִּיִּרְ מִיִּרְ מִיִּרְ מִּיִּרְ מִיִּרְ מִיִּרְ מִיִּרְ מִיִּרְ מִיִּרְ מִיִּרְ מִיִּרְ מִּיִּרְ מִיִּרְ מִיִּרְ מִיִּיִּרְ מִּיִּרְ מִּיִּרְ מִיִּרְ מִיּרְ מִיִּרְ מִיִּרְ מִיִּרְ מִּיִּרְ מִיִּרְ מִּיִּרְ מִּיִּרְ מִּיִּרְ מִּיִּרְ מִּיִּרְ מִּיִּרְ מִיִּרְ מִּיִּרְ מִּיִּרְ מִיִּרְ מִּיִּרְ מִּיִּרְ מִּיִּרְ מִיִּרְ מִּיִּרְ מִּיִּרְ מִּיִּרְ מִיִּבְּים מִּיִּרְ מִּיִיבְּ מִּיְרְ מִיִּרְ מִּיְבְּים מִּיִּרְ מִיִּבְּים מִּיִּרְ מִּיִּבְּים מִּיִּרְ מִּיִּבְּים מִּיְּבְּים מִּיִּרְ מִּיִּבְּים מִּיִּרְם מִּיִּבְּים מִּיִּרְ מִּיְבִּים מִּיִּרְ מִּיִּבְּים מִּיִּבְּים מִּיִּבְּים מִּיִּבְּים מִיבְּים מִּיבְּים מִּיִּבְּים מִּיִּבְּים מִּיִּבְּים מִּיבְּים מִּיבְּים מִּיבְּים מִּיבְּים מִּיבְּים מִּיבְּים מִּיבְּים מִּיבְּים מְּיִּבְּים מִּיבְּים מְּיִּבְּים מִּיבְּים מְּיבְּים מְּיִּבְּים מְּיִּבְּים מִּיבְּים מְּיִּבְּים מִּיבְּים מְּיִּבְּים מְּיבְּים מְּיבְּים מִּיבְּים מְּיבְּים מִּיבְּים מְּיִּבְּים מְּיִּים מְּיִּים מְּיִּים מְּים מְּיִּבְּים מְּיִּים מְּיִּים מְּיִּים מְּיִּים מְּיִּים מְּיִים מִּיְם מִּים מְּיִּים מְּיִּים מְּיִּים מְּיִּים מְּיִּים מְּיִּים מְּיִּים מְּיִּים מְיִּבְּיִים מְּיִּים מְּיִּים מְּיִּים מְיִּים מְיִּים מְּיִּים מְּיִּים מְּיִּים מְּיִּים מְּיִּים מְּיִּים מְּיִּים מְּיּבְּיוּים מְּיְּבְּיִּים מְּיְּיִים מְּיִּים מְּיִּים מְּיּבְּיִּים מְּיְּיִים מְּיּבְּיּם מְּיּבְּיוּ מְּיִּים מְּיִּים מְּיִּים מְּיּבְּיִּים מְּיִּים מְּיִּים מְּיִּים מְּיִּים מְּיִּים מְּיִּים מְּיִּים מְיּבְּים מְיּבְּים מְיּבְּים מְּיִּבְּים מְּיִּים מְּיִּים מְיּבְּים מְיּבְּים מְיּבְּים מְּיב

- on Is. in loc. So to make a coverage with any one Is. 28, 15.
- k) i. q. to keep any stated day; to hold, to celebrate, e. g. the sabbath, the paschal festival, Ex. 12, 48. Num. 9, 10. 14. Deut. 5, 15. Also to pass or spend time Ecc. 6, 12; comp. ποιεῖν χρόνον Acts 15, 33. So with adv. Σύν το spend one's life well, εν πράττειν, Engl. to do well Ecc. 3, 12.
- 1) to do i. e. to perform the laws of God, his precepts, will, etc. Lev. 20, 22. Deut. 15, 5. Ps. 103, 20. 21; also to do i. e. to practise right, justice, מָיֶׁ מָלֶּי הצקתה Gen. 18, 19. 25. Ps. 9, 17. Is. 58, 2. Jer. 22, 15. 23, 5. 33, 15; (but השיי 'is to maintain one's right Ps. 9, משפט מ 5;) virtue Num. 24, 18; good Ps. 37, 3. Contra, to do or commit wrong, bun ענל, Is. 53, 9. Ez. 3, 20. 18. 26. 33, 18; wickedness, יבלה Gen. 34, 7. Deut. 22, 21; fraud Dan. 11, 23; falsehood 2 Sam. 18, 13; rapine Ez. 22, 13. Also ביבים '9 (הַּבָּטֵּר (הַבָּיטֵּר to do what is good (right) in one's eyes, what is pleasing to him, Is. 38, 3. 1 K. 11, 38; contra, comp. Ps. 51, 6. Absol. in a had sense, to do or commit any thing wrong, Gen. 40, 15. With אָר, פָּם, לָּ, of pers. to whom one des kindness or wrong; e.g. בָּשָׁר הֶסֶר מִּבֶּ to do kindness with or to any one, see in חַסְת no. 1; אַ חֹבָּה שִׁים זּפָר. 33, 9; פָּטָה רָעָה לְ , מָם Ps. 15, 3. Judg. \cdot 5, 3. So וַעשַׂה לָהּ אַח־בָּל־הַחוֹירָה הַוּאֹם Num. 5, 30 אַרָּבּל and shall do unto her all this law, i. e. whatever this law requires .- Sometimes that which one has thus done to another is omitted, and can be gathered only from the context; whether evil Gen. 27 45. Ex. 14. 31; or good Gen. 30, 30. Ex

m) אָ הְשָׁשָּׁ to do with any one, to deal with him, according to one's own pleasure; (fully בּרְצוֹם Dan. 8, 4. 11, 3. 36;) Jer. 18, 23 בְּרַצִּים הְּתָּם the time of thine anger deal thou with them sc. according to thy pleasure. Dan. 11, 7.

n) Once קייות מרקעה 1 Chr. 4, 10, pr. to do so as to abstain from evil, i. q. to abstain from evil. Others less well, to do me from evil, i. e. to keep me from harm.

3. Often שְׁשֵׁי is so put as to express the simple idea of a verb of action, to do, to act, rendered definite only by the context or the circumstances.' Gen. 3, 13 יאר עשיה why hast thou done this? v. אח דאת because thou hast לַנַיַצשׁ נֹחַ כָּכֹל אֲשֶׁר Gen. 6, 22 נַיַּצשׁ נֹחַ כָּכֹל and Noah did according צוח אחו אלחים to all that God commanded him. Ps. 115, 3 he doeth whatsoever he will. Gen. 8, 21. 18, 5. 17. 29. 30. 20, 5. 6. 10. 21, 26. 22, 16. 27, 19. 1 Sam. 14, 43. Ps. 7, 4. 50, 21. al. sæp. 2 Sam. 12, 2 אַחָּדּה thou didst it in secret, i. e. didst act secretly. Is. 46, 4 אָנֶר פְּשֵׂרְחָד נאנר אשא I have done it, and I will bear, i. e. as I have borne, so I will bear. Comp. the Attic use of moisir, see Passow h. v. no. 2. f. So of a way of acting, Prov. 13, וה בַּדְעָה בַּדְעָה every prudent man acteth with understanding. Jer. 8, 8. -Sometimes it is pleonastically inserted before another verb, by way of emphasis. Gen. 31, 26 why hast thou done (this) and deceived me? (Mark 11, 5 ti noisite lú-שיונק;) Gen. 41, 34 יְנְשָּח מַרְצֹּח וְנִפְקֵר let Pharaoh do (this, let him follow my counsel) and appoint, etc. 1 K. 8, 32.—With of thing, to do to or with a thing to deal with it; Lev. 4, 20 and he shall do with the bullock as he did with the bullock for a sin-offering. Deut. 31, 4. Josh. 8 2. Is. 5, 4. 10, 11. Dan. 11, 39; also

c. n id. Is. 5, 4; acc. Lev. 16, 15, comp v. 14.

4. to work over, in an immodes, sense Ez. 23, 21; see in Piel.

Niph. הַשְּׁשֵׁים, הַ. הַהְשִׁשֶׁים, part. השֶּׁשֵׁים fut. מיעשה (once היעשה c. matr. lect against all rule Ex. 25, 31), apoc. שׁצָּבּי Esth. 5, 6. al. to be made, to be done, Num 15, 24. Esth. 4, 1. Ecc. 1, 9. 13. 4, 3. 8, 9. 9 3. 6. al. Fut. of what ought not to be done Gen. 20, 9. Lev. 4, 2. 13. 22. 27. 5, 17 Impers. in the same sense, Gen. 34, 7 מובן לא רַעָשה and thus it ought not to be done. Also impers. it must not be se done, i. e. according custom, Gen. 29 26.—Spec. pass. of Kal no. 2. lett. a, ta be made 1 K. 10, 20; of lett. b, to be cre ated Ps. 33, 6; of lett. e, to be made ready prepared, as food Num. 6, 4. Neh. 5, 18, of lett. f, to be dressed and offered, as a sacrifice Lev. 7, 9; of lett. i, to be done, executed, as counsel 2 Sam. 17, 23, punishment Dan. 11, 36; of lett. k. to be kept, celebrated, as a festival 2 K. 23, 23. Esth. 9.28; of lett. l, to be wrought, committed, as wickedness Deut. 13, 15, 17, 4, Mal. 2, 11.—With dat. לְצֵּטֶשׁה לָ to be done to any one, to happen to him; Ex. 2, 4 to see מח רַצְשֵׁח לו what would be done unto him. Lev. 24, 19. Obad. 15. Num. 15, 11. Deut. 25, 9. 1 Sam. 17, 26, 27. Esth. 6, 9. Is. 3, 11.

Piel רושט to work over, i. e. to handle, to squeeze the breasts of an immodest woman, i. q. אָרָהָה, Ez. 23. 3. 8; and so in Kal v. 21. So Gr. הסובּה and Lat. facere, perficere, conficere mulierem, are put by euphemism for sexual intercourse Juv. 7. 240. Petron. 87. Suet. Ner. 29.

Pual to be made, created, Ps. 139, 15
Deriv. בְּעֲשׁרָת, and the pr. names
רְצָשֵׁיר, בַּעֲשֹׁרָת, מַצְשַׁר, בַּעֲשַׂרָת, בַּעֲשַׂרָת, בַּעֲשַׂרָת, בַּעְשַׂרָת, בַּעְשַׂרָת, בַּעְשַׂרָת,

* II. بَوْتِلَ obsol. root, to be hairy, rough, shaggy, Arab. عَثُلُ hairiness. Hence pr. n. عِبْدِي

Sam. 2, 18. 23, 24. 1 Chr. 27, 7; and in separate words 1 Chr. 2, 16. b) 2 Chr. 17, 8. 31, 13. c) Ezra 10, 15.—For the letter n quiescent in the middle of a word, see Lehrg. p. 48.

דָּעָשׁ pr. n (i. e. hairy, rough, Gen. \$5, 25, ר. רְּשָׁשָׁ II) Esau, the son of Isaac and twin-brother of Jacob; also called more of his posterity than of himself. On the other hand, אַבָּי Deut. 2, 4 sq. בְּיִר שָּׁשָׁ Obad. 18, and שַּׁשִּׁ Jer. 49, 8. 10. Obad. 6, spoken of the Esauites i. e. the Idumeans, is mostly poetic. דו the mountain of Esau, i. e. of the Idumeans, Mount Seir, Obad. 8. 9. 19. 21.

תשור m. (denom. from לשור a ten, a a) Of days, like সুণ্মণ্ড a decad, e.g. se'nnight, Gen. 24. 55. Also for the last day of the ten, i. e. the tenth day sc. of the month, Ex. 12, 3. Lev. 16, 29. Num. 29, 7. Josh. 4, 19. Jer. 52, 4. 12. al. Comp. Gr. δεκάς, έννεάς, τετράς, for the tenth, ninth, fourth day of the month; also Ethiop. OW.C, Ion, for the tenth, fifth day. etc. See Ludolf's Gramm. p. b) Of the cords or strings of an 100. instrument; hence for a ten-stringed instrument, decachord, Ps. 92, 4; fully, by appos. נבל עשור a ten-stringed lyre 33, 2. 144, 9. Sept. δεκάχορδον.

עָאַליאָל (created of God) Asiel, pr. n. m. 1 Chr. 4, 35.

で (whom Jehovah created, constituted) Asaiah, pr. n. m. a) 1 K. 22, 12. 14. 2 Chr. 34, 20. b) 1 Chr. 4, 36. c) 6, 15. 15, 6. 11. d) 9, 5.

למיריד adj. ordinal (from קשֶּי the tenth Gen. 8, 5. Num. 7, 66. al. sep. Ellipt. for the tenth month, i. e. Tebeth, Gen. 8, 5. Jer. 52, 4. al. comp. December.—Fem. בשריף Is. 6, 13 and עשרירים Is. 6, 13 and עשריף the tenth part, a tenth, Ex. 16, 36. Lev. 5, 11. al.

* Puy in Kal not used, Chald. and Talmud. poy to have to do with any person or thing, to strive with.

HITHP. to strive, to quarrel, once c. D. Gen. 26, 20.—Hence

P' (quarrel) Esek, pr. n. of a well sear Gerar, Gen. 26, 20.

י אָלֶעֶדְ f. in pause ישָׁשָׁ Josh. 21, 5; masc. אַטֶּעָדְ , constr. אַטְעָדָּ ; ten, a cardinal number. Arab. هُمُ هُ هُ أَهُ أَهُ m. Syr. בּישׁרַ f. and f. and f. am. Etymologiets agree in deriving this form from

the conjunction of the ten fingers; comp Arab. _____ to be joined together, asse ciated; also אָזַר, אָסָר, אָצַר, and by transp. عرس, all which contain the idea of conjunction. - Every where coupled only with a noun plural; in ו Sam. 17, 17 לְחַב ל the word בָּבְרוֹח the word is omitted. E. g. a) Fem. שַּיֵּיר בּיִי 2 Sam. 15, 16; מוֹאָ ב Gen. 45, 23; 'ד ממות Ex. 26, 16; and with the numeral after, עַרִים עַשֵּׂר Josh > 15, 57. 1 Chr. 6, 46. b) Masc. Gen. 18, 32. שַטַרָח נְעָרָים 1 Sam. 25, 5; and so Gen. 24, 10. Neh. 5, 18. Deut. 4, 13; with the num. after קרים עשרה Gen. 32, 16.—Sometimes ten is put as a round number, Gen. 31, 7. Job 19, 3.

rulers of tens Ex. 18, 21. Deut. 1
15. Sept. δικάδαρχοι, δικαρχοι. Arab.

"שָּׁרָה tens.—Plur. בְּשִׁרָּה see in בְּשָׁה tens.—Plur. בְּשַׁה see in בְּשָׁה, בְּשָׁה , בַּשָּׂה , בְּשָׁה , בַּשָּׁה , the denom. verb . Other forms of the cardinal itself here follow.

PLUR. לשבי tens, decads; hence שָּׁבִיי hence

2. Plur. פשרים (from sing. קשרים) (a) Card. twenty, of both genders, used with nouns sing. and plur. and either before or after them, Gen. 31, 41. Lev. 27, 5. al. b) Ord. the twentieth, Num. 10, 11. 1 K. 15, 9. 16, 10.

בשׁר Chald. f. and בשׁרָה m. ten, Dan. 7. 7. 20, 24. בְּשׁר twelve Dan. 4. 26. Ezra 6, 17. Plur. בְּשֹרָר twenty Dan. 6, 2.

השל fut. בשל (denom. from בשל) c. acc. to take the tenth part of any thing, to tithe, 1 Sam. 8, 15, 17.

PIEL to give the tenth part, to pay tithes. Neh. 10, 38 and the tithes of our fields (must we bring) to the Levites חַלְּבִים חַלְּבִים for they. the Levites, must (in turn) pay tithes. With acc. of that of which the tithe is paid. Deut. 14, 23

lat. of him to whom it is paid, Gen. 28, 22.

Hiph. like Piel, to give tithes, inf. with pref. בְּעְשֵׁר, Neh. 10, 39. Deut. 26, 12.

אָשָׂרָת, see יצָשָׁרָת.

עשר see, עשרה.

י חוֹשְׁלֵי, m. (denom. from מְּשִׁרְּיָהַ, a tenth, tenth part, a measure of things dry, spec. for grain and meal, Lev. 14, 10. 21. 23, 13. 17. al. seep. Sept. δέκατον, more fully Num. 15, 4 δέκατον τοῦ οἰφί, Vulg. decima pars Ephi. the tenth part of an ephah, or about 3½ quarta, i. q. מְשֵׁי ; and this appears to be correct, comp. Lev. 5, 11. 6, 13. Num. 5, 15. 28, 5; et ibi Sept.

I. బెస్స్ m. a moth, Job 4, 19. 13, 28. Is. 50, 9. Hos. 5, 12. al. Arab. పోడి. R. బోల్స్లు

TI. שָׁלָּשׁ m. (r. שִׁלֵּשׁ) Job 9, 9, and שַּׁרִצָּי C Job 38, 32, the constellation which we call the Great Bear, Ursa Major, the Wain, from the Greeks and Romans. In Job 38, 32 בְּנִיתְּ its sons are the three stars in the tail of the bear. The word שֵּׁשְׁ does not itself signify a bear, but is made by aphæresis from שִׁשְׁ, Arab.

to take up, to bear, the Arabic name of this constellation. The same three stars in the tail are also called بنات, i. e. daughters of the Bearer. See Bochart Hieroz. II. p. 114. Niebuhr Arabien p. 115.—Alb. Schultens ad Job. l. c. regards the Heb. عش as i. q. Arab.

night-watcher, from r. عَاسَ and فَاسَ to go about by night, and supposes this constellation to be so called because it never sets. But the former etymology is preferable. Comp. Michaelis

Suppl. p. 1907. See more in Thesaur. p. S95 sq.

ק'שׁשׁלְּשׁ m. an oppressor Jer. 22, 3, i. q. שְׁשׁלֹּיִי 21. 12. R. בְּיִבֶּייָ.

m. plur. (r. מָצֶׁר) oppressions, injuries, acts of violence. Ecc. 4. 1. Am. 3, 9. Job 35. 9. But in Ps. 103, 6. Jer. 50, 33, it is part. pass. plur. the oppressed.

רושט m. adj. (r. רושט) bright; Es 27, 19 רושט בין בין bright iron, perh. pol ished steel; others, wrought iron, from the root no. 2. Sept. σίδηρος εἰργασμένος, Vulg. fabrefactum.

בְּשְׁרָת. Ashvath, pr. n. m. 1 Chr. 7, 33. בְשִׁרְת m. (ר. יְשָׁרָת) plur. בְשִׁרר , constr.

קשירים , piur. בָּשִירים, coms נְצָשִירים; *rich*, viz.

1. Adj. אישׁ פְשִׁיר *a rich man* 2 Sam. 12, **4**.

2. Subst. one rich, a rich man; plur. לשררים the rich; Prov. 10, 15. .4, 20. 18, 11. Jer. 9, 22. Ecc. 10, 20. Ps. 49, 3. 45, 13 אַטררי עם the richest of people.-a) In a good sense, honourable, noble, Ecc. 10, 6; opp. בְּבֶל. b) In a bad sense, proud. impious. ungodly, since riches are the source of pride, and pride to a Hebrew is synonymous with impiety; so Is. 53, 9 and they put with the wicked (אַז־רְשַׁפִרם) his sepulchre, and with the ungodly (אַז־עַפיר) his tumulus; here the parallelism demands that כשיר and רְשָׁמִים be synonymous. See also יוללים (in פני no. 3), פני and פני ; comp. Is. 2, 7. Mic. 7, 12. Matt. 19, 23.

* לְשַׁלֵּלְ fut. יְפְשֵׁרְ plur. in pause יְפֶשֶׁרְ Ps. 104, 32; to smoke, as mountains Ex.

19, 18. Ps. 104, 32. 144, 5. Arab. id. Kindr. is iii, whence iiii furnace. In the Indo-European tongues compare Sanscr. alman mind (pr. breath. spirit); Gr. ἀτμός vapour, smoke. ἀτμή, ἀτμίς; Goth. alhma, breath, Germ. Alhem.—Metaph. spoken of the divine wrath Deut. 29, 19. Ps. 74, 1. 80, 5.

Deriv. the two following.

الله (r. الله) constr. الله Josh. 8, 20. 21, also الله as if from الله Ex. 19, 18; c. suff. ਸ਼ਾਈਤ

1. smoke, Gen. 15, 17. Is. 4, 5. 6, 4. Nah. 2. 14. Prov. 10, 26. מְבֵּוֹרְ מְבֵּוֹן a column of smoke Judg. 20, 40; מֹבִּין מֹלֵּין id. Is. 9, 17; מוֹבְּיִרוֹן id. Cant. 3, 6. A people suddenly dispersed is compared to smoke driven away Hos. 13, 3. Ps. 68, 3. Is. 51. 6.—Poet. smoke is also put: a) For vapour caused by the breathing and snorting of an enraged animal, Job 41, 12 [20]; comp. 'fumantem nasum viri ursi' Martial 6. 64. 28. Hence of the divine wrath, Ps. 18, 9 שְּבִּיִּבְּיִנְּיִנְ בַּבְּבִּוֹי there went up a smoke out of his nostrile

In 65, 5. b) For a cloud of dust, as indicating the approach of a hostile army, Is. 14, 31; comp. 'fumantes pulvere campos' Virg. Æn. 11. 909.

2. Ashan, pr. n. of a city in Simeon, Josh. 15, 42. 19, 7. 1 Chr. 4, 32. 6, 44. Called also פְּיֵׁדְ פָּיֵבְּי q. v.

וְעָשׁׁרָם m. adj. (r. צָשׁׁרָ) plur. אָשָׁרָם, moking Ex. 20, 15. Is. 7, 4.

* Puy fut. Puy 1. to oppress, to treat with violence and injustice; Arab.

תושנונים, V, to urge, to press, פֿשׁשַּבּׁ וּחַשָּנוֹנים, violence.—E. g. the poor and needy, Ps. 119, 121. 122. Am. 4, 1. Jer. 7, 6. Prov. 14, 31. 22, 16. 28, 3. Ecc. 4, 1; a king his subjects 1 Sam. 12, 3. 4; a victor the vanquished Is. 52, 4. Jer. 50, 33. Ps. 105, 14. Hos. 5, 11; God a man Job 10, 3. More fully pwy from Ez. 18, 18. 22, 29. Part. act. pwy Ez. 18, 18. 22, 29. Part. act. pwy an oppressor Ps. 72, 4; pass. pwy oppressed Deut. 28, 29. 33. Often coupled with hit q. v.—Metaph. Prov. 28, 17 pwy y the coupled set blood sc. shed by him, i. e. sinking under the burden of this guilt.

3. to be proud, insolent, trop. of a river overflowing its banks. Job 40, 18 [23]. Comp. synon. فللم بغالم.

Pual part. fem. নান্ত্ৰ্য violated, e. g. a virgin, metaph. of a captured city Is. 23, 12.

Deriv. אָשׁיָם, בְּשׁוּקִים, שְׁשֶׁא, שְּשֶׁא, שְּשֶׁא, מְשְּשֶׁא, pr. n. שְשֶׁא.

Pヴy (oppression) Eshek, pr. n. m. 1 Chr. 8, 39.

Property m. 1. riolence, injury, violent act, Is. 59, 13. Spec. oppression of the poor and needy, by fraud, extortion, pillage. Ez. 22. 7. 12. Ps. 73, 8. Jer. 6, 6. 22, 17. With genit. of the oppressor Ps. 119, 134; of the oppressed Ecc. 5, 7.

2. Any thing extorted, got by fraud and violence, Lev. 5, 23. Ps. 62, 11; genr. unjust gain Ecc. 7, 7.

3. distress, straits, i. q. ກາງເວັ່ງ, Is. 54,

קשׁלֶּעָל f. (r. מְשִׁישָׁ) oppression which one suffers; hence distress, straits; Is. 38, 14 בְּיִבְיִּבְיּל distress is upon me; read oshkal-li notwithstanding the Metheg, as in מַמְרֵנִי, בַּמִּירָיִם, see Lehrg. p. 43.

fut. לְּלֵיהָ to be rich, Job 15, 29. Hos. 12, 9. Aram. בְּלֵּי, id.—The primary idea seems that of being right. straight, so as to be kindr. with שִּיֵּא, שִּיֵּדְ, hence the idea of happiness, and then of riches.

Hiph. דְּעֲשִׁרָנּי, fut. c. suff. דְּעֲשִׁרָנּי 1 Sam. 17, 25.

1. to make rich, to enrich, c. acc. pers. Gen. 14, 23. Ez. 27, 33. Trop. Ps. 65, 10 הַּבְּילֵ thou dost abundantly enrich it, the earth, i. e. with copious gifts dost adorn it. With two acc. 1 Sam. 17, 25. Absol. 1 Sam. 2, 7. Prov. 10, 4. 22.

2. Intrans. to enrich oneself, to become rich, (pr. to make riches, see Heb. Gr. § 52. 2, note.) Ps. 49, 17. Prov. 21, 17. With acc. of that with which one is enriched, Dan. 11, 2.

HITHP. to feign oneself rich, Prov. 13,7. Deriv. שֵׁיֵר, also

רְשֶׁל m. riches 1 Sam. 17, 25 1 K. 3, 11. 13. Ecc. 4, 8. Prov. 22, 1. al. sæpe.

away, e. g. a) Of garments falling in pieces from use or from being mothers.

eaten; comp. &\$\text{v. & moth.} b) Of the countenance falling away, pining, wasting, from disease or care, Ps. 6, 8, 31, 10.

11. Arab. عُش to fall away, to pine.

*TUD 1. to shine, to be bright, smooth. Jer. 5, 28 are and apply they are waxen fat, they shine. i. e. their skin shines with fatness. Hence rivs.

2. to make shining i. e. smooth; hence

to work, to forge, to form, see deriv. מָּשָׁלָּק. Comp. בְּלַבְּיה .—Hence

3. Trop. of the mind, which forms, fashions, moulds any thing by revolving it, see ্যান্যসূত্র, চানায়সূত্র, also

Hithp. to bethink oneself, recogitare as Vulg. well; c. בְּ Jon. 1, 6. Chald. אַמְשָּׁמָא to excogitate.

השלית, Chald. to think, to have in mind, to purpose, c. inf. et בי Dan. 6, 4. See Heb. השלים no. 3, and Hithpa.

ה השְׁלֵּיֻ f. (r. הְשֶׁלֵי) something wrought, artificial work, Cant. 5, 14. The fem. gender comes prob. from regarding the ה as a mere ending; see Lehrg. p. 474.

—Plur. אָשָׁלֵי see in its order.

לְּשְׁתְּרָת f. (r. מַשְׁיָּ no. 3) thought, opinion; Job 12, 5 בְּיִנְיִי הַיִּאָנְיִל in the thought of one at ease, i. q. בְּינִיי הַּיִּרְ Some Mss. and printed editions read מְּבִּיבִיי plur. constr. of בְּשִׁיה, which however ought then to be הואים; but the more accurate exhibit Shurek.

משרים a word of doubtful origin, which joined with a number denoting ten, i. e. joined with a number denoting ten, i. e. g. masc. Num. 7, 72. 29, 20; fem. with plur. Ex. 26, 7. 8. 36, 14. 15, with sing. 2 K. 25, 2. Jer. 1, 3. al. Also as an ordinal the eleventh, masc. Deut. 1, 3. Zech. 1, 7; fem. Jer. 39, 2. Ez. 26, 1. Simonis explains it, after Kimchi, as if plur. coastr. of השלי, thus: "cogitationes ultra decem, i. e. numerus cogitationes we mente concipiendus, cum præcedentes numeri ad digitos numerarentur." This is unsatisfactory enough, though a better solution is still wanting.

ការាក់ឃុំ f. plur. thoughts, counsels, Ps. 146, 4. Chald. id. R. កឃ្មុំ .

היותים ה

coupled with הַּבְּלֵּים Judg. 10, 6. 1 Sam. 7, 4. 12, 10, seems to denote statues of Astarte, comp. אַשִּׁרוֹת, בְּעָלִים, Gr. Lound; and so too in 1 Sam. 31, 10 the temple of Astartes (since there may have been several images in the same temple), and Judg. 2, 13 לבנל ולעשקרות. But some explain these passages as instances of the 'pluralis excellentiæ.' Sept. 'Αστάρτη, plur. 'Αστάρται and 'Ασταρώθ.—The extent c. this worship among the Phenicians and Carthaginians is shown by the frequent occurrence of this name in the pr. names both of men and women; as עבר עשחרת servant of Astarte, Gr. 'Αβδαστάρτος, Lat. Bodostor, Bostor; דלר עשתרת served of Astarte, Delæastartus, etc.-Greek and Roman writers compare this name partly with their Juno, as August. Quæst. ad Jud. 7, 16 'Juno sine dubitatione a Punicis Astarte vocatur: more commonly with Venus and Luna, as Lucian de Dea Syr. 'Αστάρτην δ' έγω δοκέω Σεληναίην έμμεναι. Philo Bybl. ap. Euseb. I. 10 την δά 'Αστάρτην Φοινίκης την 'Αφροδίτην είναι Léyovos. Cic. Nat. 3, 23 'quarta [Venus] Syria Tyroque concepta, quæ Astarte vocatur.' The latter is the more correct; for as בעל was sometimes held to be the god of the sun (see בעל חַמַּן in בַּעל no. 5), though usually the planet Jupiter and god of fortune, so Astarte also sometimes represented the moon, and again Venus, i. e. the planet Venus, the goddess of love and fortune, who in a like respect is called likewise מָנָר and מָנָר q. v. See also Mover's Phænizien p. 601 sq.—As to the figure of this idol it can only be affirmed that it was horned; since the city Ashtaroth of Bashan, so named from the worship of Astarte, is once called עַּלְיוָים Gen. 14, 5; and these horns accord well both with the goddess of the moon, and also with the muthus respecting Astarte in Philo Bybl ap. Euseb. l. c. and Sanchun. Fragm ed. Orelli p. 34: 'Αστάρτη δέ ή μεγίστη χαὶ Ζεύς Δημαφούς χαὶ "Αδωδος (הדד) βασιλεύς θεών έβασίλευον της γώρας, Κρόνου γνώμη. '11 δε Αστάρτη επέθημε τη ίδια κεφαλή βασιλείας παράσημον κεφαλήν ταύρου · περινοστούσα δε την οίκουμένην, εύρεν αεροπετή αστέρα, ον και ανε λομένη εν Τύρω τη άγία νήσω άφιέρωσο

See also Tacit. Hist. II. 3.—As to the etymology of the name, so long sought for in vain, it would seem that אַרְאָיִי is for אַרְאָיָּ Pers. אַרְאָּ star, צְּמִדְּ נְּצָּטְּאָרְ the star of Venus, like Syr. בּבּבּבּעׁהְ ; see art. אַרְאָּ p. 76. Hence the name אַסוּנְסָיִּ אָרָ by which Astarte is called, Herodian 5. 6. 10, gives the etymology well.—See more in Thesaur, p. 1082 sq.

Plur. בְּשֶׁתְּרוֹח, constr. בְשֶׁתְּרוֹח 1. Astartes, images of Astarte; see above.

- 2. צאֹן אַלּמְתְרוֹת צאֹן Astartes of the flock, Venuses, prob. for females, ewes. as propagating the flock, Deut. 7, 13. 28, 4. 18. 51. Kimchi גַּקְבֵּוֹת הַצָּאָן, Gr. Venet. well oïss ewes.
- Plur. Ashtaroth, pr. n. of a city of Bashan, Deut. 1, 4. Josh. 9, 10. 12, 4. 13, 12. 31. 1 Chr. 6, 56. Once מַשְׁמְרוֹח בּיוֹ סרמב Ashteroth-karnaim, i. e. horned, Gen. 14, 5; so called from the horned images of Astarte, with which the city prob. abounded; see in no. 1. The ancient full name seems to have been בית לשתרות (house of Astartes), whence by contraction בְּלֵשְׁתְרָה Josh. 21, 27; see this art. p. 149. It was assigned first to Manasseh, and then to the Levites, Josh. 13, 31. 1 Chr. 6, 56. Often coupled with אַרְרָער Edrei, from which according to Eusebius it was six Roman miles dis-The Kapvair of 1 Macc. 5, 43 seems to be the same. [A large mound or acropolis, called Tell 'Ashtereh, now marks the site of Ashtaroth; it is in the midst of a vast plain, 7 miles S. S. W. of Nowa towards Mezareib, from which it is 5 miles distant. It is also about 6 miles distant from Der'a the ancient Edrei. See Newbold in Journ. of Lond. Geogr. Soc. 1846. p. 333. Reland. Pa-Læst. p. 598.—R.

אַרָּה for עָּהָה, fem. of עַּהָה (ר. מַּהָה מָּהְה לַּהָּה היִּבְּיָה fem. of אַרָּה פּרָה מְּהָלְּהָה היִּבְּיָה for בְּּהָה לָּהָה נְּהָה ; c. Makk. בְּבָּה וֹחַהְא ; usually fem. as in בְּבָּה thi sometimes masc. Ez. 7, 7. 12. Cant. 2, 12, since the origin of the word appears to have been overlooked; see Lehrg. p. 474. Plur. בְּהַה fem. Ez. 12, 27. Neh. 13, 31; oftener masc. 2 Chr. 15, 5. Dan. 11, 14. Ezra 10, 14. Neh. 10, 35.

1. time. in general; with genit. אַנְרַבּ the time of evening, even-tide, Josh. a) בְּצְח , c. art. בְּצָח , in or at a time; at that time Gen. 21, 22. 38, 1. Num. 22, 4, and so always in the Pent see in אָבָּח הָוּהָא; in the other books בְּצָח הַוּרָא ; in the time of harrest Jer. 50, 16; הְבָּח בִּיח ; Gen. 38, 27; בְּלַרְצָח ; at all times, always, Ps. 10, 5. 34, 2. 62, 9. al. sæp.

b) לְצֵח at a time, espec. of the time of day, of life, etc. לְצֵח צֶּרֶה Gen. 8, 11. 24, 11. 2 Sam. 11, 2. al. שׁבָּשׁה הוֹא בַּיּה בּוֹא הַבְּיּח בּוֹא הַבְּיּח נִבְּיה הוֹא לַבְּיח וֹלְבָּיח וֹלְבָּיח וֹלְבָּיח וֹלְבָּיח וֹלְבִּיח וֹלְבִּיח וֹלְבִּיח וֹלְבִּיח וֹלְבִּיח וֹלְבִּיח וֹלְבִּיח וֹלְבִּיח בְּיוֹם בִּיוֹם בְּיוֹם בּיוֹם בּיוֹ

c) בְּשֵׁה about or at a time, see in בְּ B. 3; as מָנֵה מְּנָה at the time of the evening oblation Dan. 9, 21. With the art. רבָּם (for הַבְּהָה) at this time, now. Num. 23, 23. Judg. 13, 23. 21, 22. Job 39, 18. קבָה בְּבָה about this time to-morrow, Ex. 9, 18. 1 Sam. 9, 16. 20, 12. 1 K. 19, 2. al. more fully האהר בָּבָה הַבָּה בַּבָּה הַבָּה Josh 11, 6. הַבָּה הַבָּה, see in דָּבָ חס. 3. p. 309.

d) Accus. אין, at or in the time; Ps. 4, 8 אָלָם דְּנְנֶם דְנָנִם מְנֵים more than in the time when their corn and their wine were abundant. Absol. at the time, now, i. q. אָנָהָם, Ez. 27, 34. Sept. rvv, Vulg. nunc.—Spec.

2. time of the year, season, Gr. בּשָׁמ; Cant. 2, 12. Jer. 50, 16, see above in no. 1. כ. בות היים, see above in no. 1. c. Ezra 10, 13 יְּשָׁמִים the season of rains, i. e. the rainy season; see Bibl. Res. in Palest. II. p. 97.

3. time or season of life, espec. youth, spoken of a marriageable virgin, Ez. 16, 8 ביר ביר ביר (lo, thy time was the time of love. So Ps. 81, 16 their youth should have endured for ever. Comp. Gr. ωρα, e. g. ές γάμου ωρην ἀπίπεσθαι Hdot. 6, 61; εἰς ἀιδρὸς ωραν ἥπουσα πόρη Plat

4. a fit time, proper season, like Gr. xougos; often with suff. as אַנְטָר בָּעָהוּ

5. the time of any one, i. q. day of any one, see in יהים no. 1. b; i. e. the time of the end, the last and fatal day, time of destruction, Is. 13, 22. Jer. 27, 9. Ez. 22, 3. 30, 3. Ecc. 9, 12. Absol. Ecc. 9, 11.

6. a set time, a certain period, which will have an end, opp. צּבּילָם. Ecc. 3, 1 בּילָם to every thing there is a time, i. e. it endures but for a time, is not permanent; comp. 8, 6. So עַּר בַּין for a time, i. e. a fixed period, which will come to an end, Dan. 11, 24.

Denom. עָהָר, perh. pr. n. צָהָר,

רְבָּיִל (time of the judge) with ה local 'p הְּשִׁי, *Ittah-kazin*, pr. n. of a city in Zebulun, Josh. 19, 13.

י יותי in Kal not used; Chald. Pa. אַתַּי to set, to place, to prepare; Ithpa. to set oneself, to stand, i. q. בַּיְרָי. Pe. and Pa. to set, to arrange. Arab. בֹיבׁ to be prepared, ready; II, IV, to prepare, to arrange. Kindr. are בַּיִּרָ, הִישַׁ.

Piel to make ready, prepare, Prov. 24, 27.

HITHP. to be ready, destined, for any thing, c. > Job 15, 28.

Deriv. צחור, פחוד, שחור, בחוד.

adv. (from מָּה time, with ה paragog. demonstr.) in pause אָל Milêl Gen. 32, 5, like אָּבָּי, הַאָּבֶּי; pr. a! 'he time. Hence.

1. at this time, now, as opp. both to time past and future, Josh. 14, 11. Hos. 2, 10. Is. 48, 7; and so Gen. 22, 12. 29 32. Job 3, 13. 4, 5. Ps. 12, 6. 20, 7. al sæp. Also now, already, Job 6, 3; and poet. i. q. presently, shortly, Job 7, 21. 8, 6. בּיָשָׁה וְעַבּ עּנְיִּם עַּיִּבְּים וֹעָבּ עִּיִּבְּים וֹעָבּים וֹעַבְּים עַּרָּבּים וֹעָבִּים עַּרָּבּים וֹעָבִּים עַּרִּבּים וֹעָבִּים עַּרָּבּים וֹעָבִּים עַּרִּבְּים עַּרִּבְּים עַּרִּבְּים עַּרָּבְּים עַּרִּבְּים עַּרִּבְּים עַּרִּבְּים עַּרִּבְּים עַּרְבִּים עַּרִּבְּים עַּרִּבְּים עַּרִּבְּים עַּרִּבְּים עַּרְבָּים עַרְבִּים עַּרְבָּים עַרְבִּים עַרְבִּים עַרְבָּים עַרְבִּים עַרְבָּים עַרְבָּים עַרְבִּים עַרְבָּים עַבְּיבְּים עַבְּיבְים עַבְּיבְּים עַבְּיבְּים עַבְּיבְּים עַבְּיבְּים עַבְּיבְּים עַבְּיבָּים עַבְּיבְּיבְיּים עַבְּיבְיבָּים עַבְּיבְּיבְיבָּים עַבְּיבְּיבְיבָּים עַבְּיבְּיבְּיבְיבְיבְיבָּים עַבְּיבְיבּים עַבְּיבְיבָּים עַבְּיבְיבָּים עַבְּיבְּיבְיבָּים עַבְּיבְיבְּיבְיבְּיבּים עַבְּיבְּיבּים עַבְּיבְּיבְּיבּים עַבְּיבְיבְּיבּים עַבְּיבּים עַבְּיבּים עַבְּיבּים עַבְּיבְּיבּים עַבְּיבְּיבּיבּיבְיבָּים עַבְּיבְּיבּים עַבְּיבְיבּיבְּיבּים עַבְּיבּיבְיבָּיבּים עַבְּיבְיבָּיבְיבְיבָּים עַבְיבְּיבָּים עַבְּיבְיבְיבָּיבּיב

2. Sometimes the notion of time is dropped, and then like Gr. rūv, rūv, it is used by way of emphasis, incitement, now, come now, mostly with imperat. Gen. 31, 13. Is. 30, 8. Mic. 4, 14; המות 1 K. 1, 18. 2 K. 18, 21. Also with interrog. Is. 36, 5 come now, on whom dost thou trust? v. 10 and now (תות) have I then come up without Jehovah?

young goat, pr. well-formed, of perfect age, robust; comp. בּבֹב a horse ready for the course; others, robust, of perfect stature.—Only plur. עמורים, Gen. 31, 10. 12. Num. 7, 17. Ps. 50, 9. 13. Prov. 27, 6. Is. 1, 11. al. Put for the leaders of the flock Jer. 50, 8. Poet. of the leader of a people, a prince, Is. 14, 9. Zech. 10, 3.

m. (r. קחר i. q. קחר, viz. a) ready, prepared, Esth. 8, 13 Cheth. b) Plur. אווים things prepared, i. e. ac quired, treasure, Is. 10, 13 Keri.

לְּתְּלֵי (perh. i. q. שִׁקּדי opportune) At tai, pr. n. m. a) 1 Chr. 2, 35. 36. b) 12, 11. c) 2 Chr. 11, 20.

שׁחָל m. adj. (from עַק timely, fit, op portune, Lev. 16, 21.

דרי m. adj. (r. כְּחַדְּי) 1. ready, pre pared, c. לְּ Esth. 3, 14. 8, 13. Job 15, 24. Syr. and Arab. id.

2. practised. skilful, c. inf. Job 3, 8. Comp. Are Conj. V, artis peritissimus fuit; see Schult. ad l. c.

3. Plur. עחידות a) things prepared for any one, i. e. things impending, des

uned, Deut. 32, 35. b) things prepared i. e. acquired, treasures, riches, τὰ ὑπάς-χοντα, Is. 10, 13 Cheth.

The Chald. ready, Dan. 3, 15.

לְּחָרָה (perh. i. q. בְּשֶּׁיְה Athaiah, pr. n. m. Neh. 11, 4.

א adi. (r. מָבְּיּשׁ) splendid, spoken of garments, Is. 23, 18 מְבַּיּשִׁהְ בְּיִבְּיִּתְּ הַבְּיִּתְּיִ וּצִּחֹלְ . It is here the splendour of the sacerdotal vestments, handed down from antiquity and preserved with the highest care and veneration; see in r. יְבִישָּׁ no. 4.—Arab. عَالَى old, antique, put for that which is superexcellent, of ancient name and honour.

דְּקִיק m. adj. (r. מְּקִיק) 1. taken away, taken off, sc. from the mother's breast, weaned, Is. 28, 9.

2. ancient, old, 1 Chr. 4, 22. See the root, no. 2.

לְּתְּדִיק Chald. m. adj. ancient, senex, Dan. 7, 9. 13. 22. Syr. בֹּבִּב id. See r. מָחַלָּח no. 2.

*: Int obsol. root, Arab. Let to turn in, to take lodging. Hence

মৃত্যু (lodging-place) Athach, pr. n. of a place in the tribe of Judah 1 Sam. 30, 30.

* סובל obsol. root, Arab. שול to treat with violence. Hence the two following.

עְחַלֵּי (for בְּחַלְּיָה q. v.) Athlai, pr. n. m. Ezra 10, 28.

שְׁתַלְּנָת (whom Jehovah afflicts, r. Athaliah, pr. n.

1. Masc. a) 1 Chr. 8, 26. b) Ezra 8, 7.

2. Fem. a queen of Judah, the daughter of Ahab and Jezebel, 880–877 B. C. 2 K. 11, 1; elsewhere מְּבֶּלְרָּתְּלָּ id. 2 K. 8, 26. 11, 2. 2 Chr. 22, 2. 23, 21. 24, 7.

* מֹת a root ਕੌπ. λεγόμ. in Niph. Is. 9, 18 through the anger of Jehovah מַּתְּיִם, the land is consumed, burned; parall. 'the people are food for fire.' Sept. συγκέκαυται. Cod. Alex. συγκαυθήσεται. Targ. בְּיִבְיִם is burned. This sense is required by the context; and is con-

firmed by Arab. عُتُمْ suffocating heat, and Eth. حالم angry, heated with

anger.—The Rabbins render it, the land is darkened, comp. Arab. ato be darkened; but against the context.

* אָרֵילְ obsol. root, kindr. with יַרְיּגְיּ i. q. Arab. בייט to treat with violence.

Comp. غَتُونَ lion. Hence the two fol lowing.

לְּחְנִיּח (for יְּחְנִיָּח lion of Jehovah) Othni, pr. n. m. 1 Chr. 26, 7.

לְּתְרָיֵאֵל (lion of God) Othniel, pr. n. of one of the judges of Israel, Josh. 15. 17. Judg. 1, 13. 3, 9. 1 Chr. 4, 13. Gr. Γοθονήλ Judith 6, 15. R. יַּבוּרָן.

* בְּרַבְּיָ fut. בְּיִנְים 1. to be taken away, removed, Job 14, 18. 18, 4. See בְּיִנְים no 1, and Hiph.

2. to be advanced in years, to grow old, Job 21, 7. Ps. 6, 8 mine eye groweth old; comp. Lam. 3, 4. Arab. בُבُّة to be antique, old. Syr. באב to grow old. Chald. id. See מַּחָּים no. 2.

3. to be set free, manumitted, from the idea of taking away; comp. Is. 28, 9.

Arab. عَتَقُ fut. 1; عَتَقُ manumitted, free, عِثْقُ freedom. Hence Heb.

4. From the idea of age in no. 2, comes the signif. to be antique, and thus to be venerable, noble, splendid, in the manner of antique wealth, or old wine, transmitted from one's ancestors and preserved untouched; see Schult. ad Prov. 8, 18. Hence prop. prop.

Hiff. Causat. of Kal no. 1, to take away, to remove, Job 9, 5. Spec. a) Of tents, to break up, to remove, e. g. a nomadic camp, Gen. 12, 8. 26, 22. b) to transfer, to transcribe, from one book into another, hence i. q. to collect proverbs, Prov. 25, 1. Sept. εξεγράψανιο, Vulg. transtulerunt. Talmud. to copy, to translate. c) to take away from any one. Job 32, 15 בילים בעלים took from them words, impers. for words were taken from them,' they could say nothing.

Deriv. פָּחָרק, פָּחָרק, פָּחָרק, פָּחָרק.

PN m. adj. pr. 'free, licentious,' i. a bold, impudent, wicked, see the root se

3. הְבֶּר לָּקְח to speak impudently, i. e. arrogantly, wickedly, Ps. 31, 19. 75, 6. 94, 4. 1 Sam. 2, 3.

Prov. 8, 18 הַּיָּק no. 4) splendid ; Prov. 8, 18 הַיִּק , Vulg. opes superbæ.

* ו. יְלְתֵּל fut. יְלְתֵּל 1. i. q. יְלְתֵּל to burn incense to a divinity; Syr. בּבָּן to smoke with perfume, וווי בּבּן fume, incense; Arab. בּבּן to breathe odours. Hence אחר מיזר po. 1.

2. to pray as a suppliant, to supplicate God; the prayers of the righteous being likened to incense, comp. Rev. 5, 8, and μνημόσυνον τῆς προσευχῆς Του. 12, 12. Acts 10, 4. With and a Gen. 25, 21. Ex. 8, 26. 10, 18. Judg. 13, 8. Job 33, 26.

Нірн. i. q. Kal no. 2, to pray, to supplicate, с. 5 Ex. 8, 4. 25. 9, 28. Job 22,

27; \$ Ex. 10, 17. With \$ and page 44 entreat for, i. e. in behalf of any one, Ex. 8, 5. 24.

Deriv. צתר

* II. לְתֵר in Kal not used, i. q. Chald מַתר and Heb. עָּיֵשׁי , to be rich, abundant.

NIPH. id. Prov. 27, 6 abundant are the kisses of an enemy; opp. faithful are the wounds of a friend.

Hiph. to make abundant, to multiply; Ez. 35, 13 יְּבְרֵיכְם נְּלֵי דְּבְרֵיכְם ye multiply your words against me sc. impiously. Comp. בְּרֵיל no. 2.

Deriv. צָתֶר and pr. n. צַתָּר,

יי, plur. בְּתַר m. (r. גָּתַר I) constr. אָתָר, plur. c. suff. בַּתַרָר.

1. incense, fragrant smoke, Ez. 8, 11. So correctly Sept! Vulg. Syr.—Others render it abundance; comp. r. מַּרָר II.

2. a suppliant, worshipper of God, Zeph. 3, 10.

לֶּהֶלֵּי (abundance) Ether, pr. n. of a place in Simeon, Josh. 15, 42. 19, 7.

לֶּחֶלֶת f. abundance, riches, Jer. 33, 6. R. אָבִר II.

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the seventeenth letter of the Hebrew alphabet, as a numeral denoting 80. The name n probably signifies mouth, i. q. n. It was pronounced like n, n, but with Dag. lene n also as n, n; see Lehrg. p. 20, 21. It is interchanged chiefly with the other labials n and n, where see

RD adv. here, see fin.

*ΠΚΕ a root not used in Kal, to breathe, to blow; like the kindr. ΠΤΡ (ΠΠΡ), also ΝΑΒ, ΠΑΒ, ΠΑΒ, all which are enomatopoetic, and imitate the sound of one blowing from his lips.—Hence απ. λεγόμ.

Нірн. Deut. 32, 26 κατική I will blow them away, i. e. scatter them like the wind. Sept. διασπερῶ αὐτούς.—Si-

monis compares here Arab. which has the signif. of splitting, separating,

and so of wounding, dispersing; but less well. See more in Thesaur. p. 1086.

Deriv. פִּרֶפּיוֹת, פֵּרֶח, פֶּרֶח, and words compounded with פִּרָּ

ר (from masc. אָם, השָּׁה, r. הּאָם) constr. אָם , plur. אַם .

1. Pr. the mouth, then the face. like Lat. os. Syr. Lie id. Like other feminines it is everywhere transferred to inanimate objects, i. q. side; hence

 wouthward Ex. 26, 18; הַבְּקְרָתְּהְ Num. 35, 5; הְתְּקְרָתְּ הְעָּקְרָתְּהְ the east side eastward Ex. 38, 13. At or on the side of is רְאָבָּי in Ex. and Josh. II. cc. but רְאָבּי in Ez. 45, 7. 48, 2 sq.

b) Genr. side. quarter, parts; Lev. 13, 41 if any one have lost his hair מַּצְּח פָּרָיּר the side towards his face, i. e. from his forehead, in front. Neh. 9, 22 יַבְּחַלְּבָּח his forehead, in front. Neh. 9, 22 יַבְּחַלְּבְּח his forehead, in front. It is distribute them (the Israclites) into various quarters, i. e. districts of the promised land. Jer. 48, 45 בַּבְּחַר מוֹאָב he parts of Moab. Parall. in Num. 24, 17 is dual constr. בַּבְּחַרְם, d. the two sides of Moab, the whole region; comp. יַרְרָם, all borrowed from the human body and transferred to tracts of country. Symm. xll-µaia.—Hence

2. the extreme part, extremity, corner, e. g. of a field Lev. 19, 9. 23, 22; of the sacred table Ex. 25, 26. 37, 13; of a couch or divan, the place of honour, Am. לא חקפו שאת ראשכם 19, 27 באת ראשכם 3, 12.—Lev. 19, 27 ye shall not round off (cut in a circle) the extremity of your head of hair; and then is subjoined: ולא חשחיתו את פאת חבר nor shalt thou mar the extremity (corner) of thy beard; and this again is thus expressed in Lev. 21, 5 פצח זקנם מא רבלחף nor shall they shave off the extremity (corner) of their beard. Here the מַאַר רֹאַשׁ doubtless refers to the extremities of the hair or locks along the forehead, temples, and behind the ears, which are not to be rounded off in cutting. By the same analogy פצח הנקו is put for the extremities or corners of the beard running up from the mustachios and beard towards the ears; these the Hebrews were forbidden to cut off; [and in this same respect, at the present day, the Jews in the East are distinguished from the Muhammedans, who trim this part of the beard.-R.] To the extremities of the hair or locks, Dab ย่ห่า, is also to be referred the phrase קצוצר פָאָח clipped as to the locks, having the locks clipped, rounded off, Jer. 9, 25. 25, 23. 49, 32. This is said with a sort of contempt of the Arabs of the desert, who are described by Herodotus as wearing their hair cut in this nanner, Hdot. 3.8. The Jewish intpp. here render purts, as in no. 2.

with food, to swallow with effort.

Arab. id. also to satiate oneself.

Eth. TAMO to have in the mouth a morsel, lump, etc. AMO morsel. It is one of the roots ending in m which express sounds made with the lips closed. Kindred is intellexit, pr. im butus est.—Hence DEF for DEFF mouth.

2. Arab. ἐἐμα to be fat; apparently of the same family with Sanscr. pina fat, πιμελής, πιμελή, opimus, pinguis.— Hence μέρι fat.

* וֹ. הְשַׁבְּי in Kal not used. 1. to be beautiful, adorned; see אַבְּר, הְשַּׁבְּרָה, תַּשְּׁבְּה, Kindr. is prob. בּיל to excel in glory, to glory.

2. i. q. Arab. فار mid. Waw, to boil, to be hot, to gbw; فَوْرَةٌ fervid heat, قُورُةٌ foam of a boiling pot; kindr. בּצִּר to burn? Hence

Note. These two significations have perh. no mutual connection; that of beauty belonging properly to this root with mid. א, and the other being prob. borrowed from a root בי

PIEL NED to adorn, to beautify, to honour, e. g. the sanctuary, Is. 60, 7. 13; the people of God Is. 55, 5. Ezra 5, 27; the poor with succour Ps. 149, 4; comp. ornare beneficiis.

2. Denom. from פֿאָרָה, to bough, to go over the boughs sc. in order to glean, Deut. 24, 20.

HITHP. 1. to be adorned, honoured, e. g. a people from Jehovah Is. 60, 21. 61, 3; of Jehovah, to glorify himself in bestowing favours on his people, c. 3. Is. 44, 23. 49, 3.

2. to vaunt oneself, to glory, c. > against any one, Judg. 7, 2. Is. 10, 15.

Deriv. פָארָה, הָפָאָרָה, הָפָאָרָה, פָּארָר, הָפָּאָרָה, (פָרוּר), הָפָאָרָה, הַפָּאָרָה.

* II. אַבָּ to dig, to bore, espec. in the earth; kindr. with בָּאַר. Arab. בֹּאַ to dig down and hide in the earth. Hence פֿערָה for מְּבָאַרְ (Arab פֿערָה) a mole or rat

and pr. n. פּֿאָרֶן. To this root also we may refer

HITHPA. אַפְּהְר to explain or declare oneself; compare similar tropical significations under בַּאַב no. 2, and בַּאַב no. 2. Ex. 8, 9 [5] הַּהְפָּאַר לְּבָהַר וֹנוֹ declare unto me when, etc. where the particle שַׁ by a delicate idiom implies command; Sept. well τάξαι πψός με, Vulg. constitue mihi. quando, etc.—The Rabbins and many moderns render: Glory over me, when shall I entreat for thee? 1. e. as they explain it, thou shalt have from me this honour, viz. to appoint a day when, etc. But this is far-fetched and arbitrary.

קאָר m. (r. פֿאָר I) c. suff. פְּאַרָּר פָּאָר, constr. פָּאָרָר Ex. 39, 28, but פַּאָר Ez. 24, 23; a head-dress, tire, turban; worn by females, Is. 3, 20; priests, פַּאָרַר בִּנְבָּעָר, Ex. 39. 28. Ez. 44, 18; a bridegroom, Is. 61, 10; by others in gala dress, Is. 61, 3. Ez. 24, 17. 23.

קאָתָה, f. (by Syr. for פְּאָרָה, r. קּאָנָה, f. (by Syr. for קּאָנָה, r. קּאָנָה, r. מּאָנָה, a bough, brunch, adorned with foliage, Is. 10, 33. Several Mss. read מּרָרָם.

אַרָּהְר m. (for מָּאַרְהָּר, r. מָּאַרְהָּר l) heat, glow, and hence a pot, see פֿרָהְרָּהְּר. Then glow, flush of countenance; Joel 2, 6 all faces gather a glow, are flushed with anxiety. Nah. 2, 11. Comp. for the same thing Is. 13, 8 11. Comp. for the same thing Is. 13, 8 12, 2 all faces withdraw their ruddiness, i. e. grow pale with fear; comp. Joel 2. 10 and 4, 15 בּיִבְּרֵם אָסְפֹּרְּ נְבְּרָם the stars withdraw their brightness. But then it should be שִּׁאַרְהָּרָם מִּעָּהְרַהְּרָם the stars withdraw their brightness. But then it should be שִּׁאַרְהָּרָם מִּעָבּוֹלְיִים מִּעָבְּרִים מִּעָבְּרִים מִּעָבִּרִם נִּבְּרִם מִּעָבּרִים מִּעָבְּרִים מִּעָבְּרִים מִּעָבְּרִים מִּעָבִּרִם אָסְפּרִּרָם מִּעָבְּרִים מִּעָבְּרִים מִּעָבְּרִים מִּעָבִּרִים מִּעָבְּרִים מִּעָבִּרִים מִּעָבִּרִים מִּעְבּרִים מִּעָבִּרִים מִּעָבִּרִים מִּעָבִּרִים מִּעְבּרִים מִּעָבִּרִים מִּעָבִּרִים מִּעָבִּרִים מִּעָבִּרִים מִּעָבִּרִים מִּעָבִּרִים מִּעָבִּרִים מִּעָבְּרִים מִּעָבִּרִים מִּעָבִּרִים מִּעָבִּרִים מִּעָבִּרִים מִּבְּרִים מִּעָבִּרִים מִּעָבִּרִים מִּעָבִּרִים מִּעָבִּרִים מִּעָבִּים מִּעְבּיִבְּים מִּעְבִּיִּרְים מִּעָבִּרִים מִּעָבִּים מִּעָבְּיִּרִים מִּעָבִּים מִּעְבִּים מִּעָבִּים מִּעְבִּים מִּעְבִּים מִּעְבִּים מִּעְבִּים מִּעְבִּים מִּעְבִּים מִּעְבִּים מִּעִבְּיִים מִּעְבִּים מִּעְבִּים מִּעְבִּים מִּיְבְּיִים מִּעְבִּים מִּעְבִּים מִּעְבִּים מִּעְבִּים מִּעְבִּים מִּעְבִּים מִּעְבְּיִים מִּעְבִּים מִּעבִּים מִּעְבִּים מִּעְבִּים מִּעְבִּיִּים מִּיִּיִים מִּעְבִּים מִּעְבִּים מִּעְבִּיבְּיִּים מִּיִּים מִּעְבִּים מִּעְבִּים מִּעְבִּיּים מִּעְבִּים מִּיִּבְּיִים מִּיְבְּיִים מִּיִּים מִּיִּים מִּיִּים מִּיִּים מִּיִּים מִּיִּים מִּעְבִּיּים מִּיִּים מְּיִים מִּיִּים מִּיִּיִּים מִּיִּיִּים מִּיִּים מִּיִּיִים מִּיִּיְיִים מִּיִּיִּיִים מִּיְבְּיִּיִּים מִּיְיִּיִּים מְיּיִים מִּיִּיִּיִים מִּיְיִי

וואָדּ (prob. region with caverns, r. אָדְּיּ II) Paran. pr. n. of a desert region inhabited by nomadic tribes 1 K. 11, 18; ying between Mount Sinai, Palestine, and Idumea. So אָרָי הַפּרָּ Gen. 21, 11. Num. 10, 12. 13, 3, 26. Deut. 1, 1. I Sam. 25, 1. In the north-eastern part,

next to the 'Arabah, there is a broad tract of mountains, הַר פָּארֶן Hab. 3, 3 Deut. 33, 2; see Bibl. Res. in Palest. I. p. 275. II. p. 508, 609. Once spec. Gen. 14, 6 איל פארן אשר על־המדבר the oak or terebinth of Paran which is by the desert, Sept. τερέβινθος τῆς Φαράν, prob. a note! tree on the borders of Edom. The desert of Paran in its widest sense included also that of Zin in the Ghor and 'Arabah south of the Dead Sea, Num. 13, 26, comp. 20, 1; and was also not far distant from Carmel and Maon, 1 Sam. 25, Josephus mentions a valley Pharan, apparently towards Idumea, with many caverns, B. J. 4. 9. 4.—This Paran has of course no connection with the Pharan of Eusebius, three days east of Ælana, Onomast. art. Φαράν; nor with the Faran or Feiran in the peninsula of Sinai; though it has often been confounded with them. See Bibl. Res. in Palest. I. p. 186, 552.

שנים m. plur. מונים unripe figs, which hang on the tree over winter, grossi, grossuli, Cant. 2, 13. Sept. סֿענים. R. אַשָּׁב.

* Arab. VII to be unripe, e. g. fruit; Syr. unripe, sour. The primary idea seems to be that of cold, transferred to late fruits; comp. kindr.

קשר m. (r. שְּלֵּל m. (r. שְׁבֶּל m. (r. שְׁבֶּל p. filth, uncleanness, abomination, i. q. אָבֶיר שׁנִּדּל abomination, i. q. אָבָיר אָבָּל meat of pollution, unclean, Ez. 4, 14; plur. בְּבָיל proth of unclean meats Is. 65, 4. Concr. for abominable, unclean, Lev. 7, 18. 19, 7.

* うま obsol. root, Talm. Pi. to make stink, to render fetid; Hithp. to be fetid, to stink. Arab. and Eth. (a and n being interchanged) さ the food stinks, 人人人 to be unclean.—Hence ショル ...

* פָּבָל, imp. פָּבַל,

1. to strike upon or against, to impinge, Lat. pepigit from pango or pago which is a root of the same family. Comp. also the kindr. pax for pacs, paciscor, Gr. πηγνύω, Germ. pochen, and the kindr. bocken, Bock, from striking, pushing, Engl. buck. Kindr. in termination is the root ΣΞΞ; comp. ΔΞΒ and ΔΞΞ.—

With a to strike upon any person or thing, to fall upon, to light upon, either with purpose or accidentally, either with violence or gently; e.g. a) In a hostile sense, to fall upon, 1 Sam. 22, 17. 18. Josh. 2, 16. Judg. 18, 25; espec. in order to kill, hence to kill, to slay, Judg. 8, 21. 15, 12. 2 Sam. 1, 15. 1 K. 2, 25. 29. 31 sq. Once with acc. of pers. and שָּׁ of thing, Ex. 5, 3 פּרְ־רָשַנְּדֵנוּ בַדֶּבֶר lest he fall upon us with pestilence. b) In a kind sense, to assail with petitions, to urge, to entreat any one. c. A Ruth 1, 16. Jer. 7, 16. 27, 18. Job 21, 15; also with of him for whom one asks or intercedes, Gen. 23, 8. c) to light upon, to meet with any one, c. 3 Gen. 32, 1 [2]. Num. 35, 19. 21; comp. Gen. 28, 11. Also c. acc. Ex. 23, 4. 1 Sam. 10, 5. Am. 5, 19. d) to reach unto, to border upon, c. 3 Josh. 16, 7. 17, 10. 19, 11. 22. 26. 27. 34; c. אַל Josh. 19, 11.

HIPH. יְמָבְּרְעֵ, fut. יְמָבָּרְעַ.

1. Causat. of Kal no. 1. a, to cause to fall upon any one, to lay upon. Is. 53. 6 תְּבְּוֹיִ בְּיִּ בִּוֹ בִּיִּ בְּיִּ בִּוֹ בְּּלְנִיּ he hath laid on him the iniquity of us all.

3. Intrans. a) i. q. Kal. no. 1. a, to fall upon. Part. מַמְּבִּיק an assailant, enemy, Job 36, 32. b) i. q. Kal no. 1. b, to assail with prayers, to entreat, to supplicate, c. ב Jer. 36, 25; c. כ of him for whom one intercedes Is. 53, 12. Part. בּיִבְּיבָּיבְּיבַ an intercessor, defender, Is. 59, 16.

Deriv. אָם also the two following.

m. what lights upon any one incident, event, chance, Ecc. 9, 11; with 37 an evil occurrence 1 K. 5, 18 [4].

(event of God) Pagiel, pr. n of a phylarch of the tribe of Asher Num. 1, 13. 2, 27. R. פֿגַּפּ

faint, weak, exhausted, 1 Sam. 30, 10. 21.—Talmud. Pi. to be languid, lazy. Syr. [24] (2 and 2 being interchanged) to be attenuated, weak.—Hence

שְּנֶרִים m. in pause פּגָרָיה, plur. פּגָרִים, a corpse, carcass, of man Is. 14, 19. 34, 3. Jer. 31, 40. Ez. 6, 5. 43, 7. 9; of beasts Gen. 15, 11. With mp added 2 K. 19, 35. Is. 37, 36. Comp. Syr. בין, also of a living body.—Sing-collect. 1 Sam. 17, 46. Am. 8. 3. Metaph. פּגרַי נְּלּפּלֵיכָם the carcasses (ruins, fragments) of your idols, Lev. 26, 30.

* DD fut. Dip, to strike against, to light upon, kindr. with DD and DD, comp. in DD. a) In a hostile sense, to fall upon, to attack any one, c. acc. Ex. 4, 24. Hos. 13, 8. b) By chance, to fall in with, to meet, c. acc. Gen. 32. 18. 33, 8. Ex. 4, 27. 1 Sam. 25, 20. 2 Sam. 2, 13. Is. 34, 14; c. 2 Prov. 17, 12.

NIPH. recipr. to meet together, i. e. one another, Ps. 85, 11. Prov. 22, 2. 29, 13.

PIEL i. q. Kal. lett. b, to light upon any thing, to meet with, poet. Job 5, 14.

* דְּלְּהָיּה fut. רְּלְּהָה 1. Pr. to cut, to cut in two or in pieces; Arab. (גُשׁ id. Hence רְּלְּהָה .—Spec. 'to cut loose;' whence

 o preserve the life of any one Ps. 34, 23. 71, 23. Sometimes retaining the figure of a redemption, it is put for the deliverance of Israel out of Egypt, 2 Sam. 7, 23. 1 Chr. 17, 21; and from Babylon Is. 35, 10. 51, 11.

4. to let go, to dismiss, as the priest a firstling, Num. 18, 15. 17.

Niph. pass. of no. 2, Lev. 19, 20. 27, 29; of no. 3, Is. 1, 27.

Нірн. пірії, causat. of Kal no. 1, Ex. 21, 8.

Норн. pass. inf. absol. пррп Lev. 19, 20.

Deriv. פִּרִים-פִּרַתְאֵל.

שְׁרַוּאֵל (whom God delivers) Pedahel, pr. n. m. Num. 34, 28. R. אָרָה.

ייי (whom the rock i. e. God delivers) *Pedahzur*, pr. n. m. Num. 1, 10. 2, 20. R. און הייי (אור אייי).

m. (r. אוויס הוויס m. (קברים) only in plur. אוויס הוויס m. (קברים) only in plur. 3,46 price of redemption, ransom, Num. 3,46 pag. 18, 16.—Elsewhere הוויס as part. pass. plur. the delivered, rescued, Is. 35, 10. 51, 11. See the root no. 3 fin.

קְּדְׁהָ (deliverance, r. תְּבָּה) Padon, pr. n. m. Ezra 2, 44. Neh. 7, 47.

רודף f. (ר. הַּדְּהָּ) 1. division, distinction, Ex. 8, 19 [23]. Sept. διαστολή, Vulg. divisio, Aben Ezra השרש. Comp. Muntinghe in Diss. Lugdd. p. 1154.

2. deliverance, Ps. 111, 9. 130, 7. is. 50, 2.

(whom Jehovah delivers) Pedaiah, pr. n. m. a) The father-in-law of king Josiah 2 K. 23, 36. b) 1 Chr. 3, 18. c) Neh. 3, 25. d) 11, 7. e) 8, 4. 13, 13.

קְּרָיָהְאָ (id.) Pedaiah, pr. n. m. 1 Chr. 27, 20.

תְּרְרוֹם m. Num. 3, 49, and דְרוֹם Ex. 21, 30. Ps. 49, 9, price of redemption, ransom, λύτρον. R. אַרָה.

* TP obsol. root of uncertain primay signification. From it have come:

1. Arab. فلان to build high; hence a high tower; see Heb. يَقْرُنُوْ

2. Arab. فَكَانُ and فَكَانُ a yoke of oxen, a plough, a measure of land, Fed-

dan; also Syr. المَّانِّة, Chald. المَّانِة, id But Syr. المَّانِّة a valley, plain depressed region; a signif. not obviously allied to the preceding.—Hence

TP

קרם (Gen. 48, 7, i. q. Syr. בּבְּיבֹּים, בּ plain, low region, fully אַרָם the plain of Syria, Padan-Aram, i. e. Mesopotamia with the desert on the west of the Euphrates, opp. to the mountainous region along the Mediterranean; Gen. 25 20. 31, 18. 33, 18. 35, 9. 46, 15. With הווים וויים שׁרָיִם ווּשׁרָים id. whence it appears that אַרָּם is nearly equivalent to הַבָּים.

i. q. רְיָם to deliver; once Job 33, 24 רְיִם מֵּרָרָה מֵרָרָה deliver him from going down to the pit; comp. in v. 28 רְיִם in a like connection. In other roots too the forms בו and הוא are kindred and stand side by side; comp. בְּיֵלָה and הַבְּי, בּיִם and הַבְּי, Five Mss. here read בּיִבֶּים loose or dismiss him; but less adapted to the context, while the ris also sustained by the parall. v. 28.

fatten; comp. Arab. to fatten animals, r and n being interchanged; and more frequently to become fat, thick, fat, fatness. In the Indo-European tongues comp. Germ. Futter, Engl. food, fodder, later Lat. fodrum; also fett, Engl. fat, Icel. feitr from the root foeden to nourish. The primary radical syllable is fad, which in many forms takes r, comp. pita, pater; pigeo, piger, ID.—Hence

קָּדֶר m. in pause פְּדֶר , c. suff. פְּדָר , fat, grease, Lev. 1, 8. 12. 8, 20. Sept. στέαρ.

ת (ר. תְּשָּׁהָ for תְּשָּׁה, as תְּשָׁה for תְּשָּׁה, as תְּשָּׁה constr. מִּי וּמָּה קְּי נְּשִּׁה נְי וּמָּה הַ נְּשִּׁה הַ נְּשִּׁה הַ הַּרָּה הָּבְּי הַ מִּרְה הַ בְּי וּמִי הָ הַרָּה הָּבְּי וְשִּׁרְה וְשִּׁרְה הָּבְּי וְשִּׁרְה בְּי וְשִּׁרְה בְּי וְשִׁר בְּי וְשִּׁר בְּי וְשִׁר בְּי וְשִׁר בּי וּ בְּיִר וּ בְּי וּמִי מִי בְּי וְשִׁר בּי וּ בְּי וְשִׁר בּי וּ בְּיִר וּ בְּיִר בּי וּ בְּיִר מִי וּ בְּיִר מִי וּ בְּיִר מִי וּ בְּיִר מִי בּי וְשִּׁר מִי וּ בְּיִר מִי וּ בְּיִר מִי וּ בְּיִר מִי וְבְּיִר מִי וְבְּיִר בְּיִר וְבִּיר בְּיִר בּי וְבְּיִר בְּיִר בְּיִי בְּיִר בְּיִי בְּיִר בְּיִי בְּיִי בְּיִר בְּיִי בְּיִר בְּיִי בְּיִיי בְּיִי בְּיִיי בְּיִיי בְּיִי בְּיִיי בְּייִי בְּיִיי בְּיִיי בְּיִיי בְּיִי בְּיִיי בְּיי בְּייִי בְּיי בְּיִיי בְּיי בְּיִיי בְּיִיי בְּיי בְּיִיי בְּיִיי בְּיִיי בְּיִיי בְּייִי בְּיִי בְּיִיי בְּיי בְּיִיי בְּיי בְּיִיי בְּיי בְּיי בְּייִי בְּיי בְּייִי בְּיי בְּייִי בְּיי בְּייי בְּייי בְּיי בְּייי בְּייי בְּייי בְּייי בְּייי בְּייי בְּייי בְייי בְּיייב בּייי בְּייי בְּיייב בּייי בְּייי בְּיייב בּייי בְּייי בְּייי בְּייי בְּייי בְּייים בְּייי בְּייים בְּייים בְּייים בְּייב בּיייים בְּייבְּיי בְּייים בְּייִים בְּייים בְּייבְּייים בְּייִים בְּייבְייי בְּייִיים בְּייבְּייים בְּייבְייים בְּיִיבְּיים בְּיִיבְייי בְּייבְייים בְּייבְייי בְּיייי בְּייים בְּיבְּיבְי

tonstr. في, فو, id.—Spoken of the mouth of man and beast, e. g. of the lion Ps. 22, 22 (whence poet. Job 36, 16 לפר צר from the mouth i. e. jaws of the enemy); of the crocodile Job 41, 11.13; and of the beak of birds Gen. 8, 11. Is. 10, 14. As the instrument of speech Ex. 4, 11. 12. Num. 22, 28 (of Balaam's ass). Ps. 37, 30. 115, 5. 135, 16. Is. 1. 20. al. sæp. So of eating or devouring Is. 9, 11. Ez. 2, 8. 3, 27. 4, 14. Dan. 10, 3; of tasting Gen. 25, 28; of kissing Cant. 1, 2; of laughter Job 8, 21; of breathing, see above. So בבר פוח heavymouthed, i. e. slow of speech Ex. 4, 10; ם חלק a smooth mouth i. e. flattering Prov. 26, 28; פר מרמה a mouth of deceit Ps. 109, 2.—As phrases may be noted: a) To speak with any one מַר צֵּל־פָּה mouth to mouth, i. e. in person, without mediator or interpreter, Num. 12, 8; בירה אַת־פִּרה Jer. 32, 4; פַּרה אַת־פִרה אַת־פִרה 34, 3; also במרי 1 K. 8, 15. םה אחר (b with one mouth, with one voice or accord Josh. 9, 2. 1 K. 22, 13. 2 Chr. 18, 12. Syr. > مح سر همه . c) Job 19, 16 I entreat him במו פר with my whole mouth, i. e. with all my strength of voice; and so בזר Ps. 89, 2. 109, 30; also in acc. Ps. 66, 17 אַלִּיוֹ פִי קַרָאתִי I cry unto him with my whole mouth; see for this acc. Heb. Gr. § 135. 1. n. 3. d) שורם בִּפִר to put in one's mouth sc. words, to suggest what one shall say, Ex. 4, 15. Num. 22, 38. 23, 5. 12. 2 Sam. 14, 19. Is. 59, 21; נַחָן בָּפָר id. Deut. 18, 18. Ps. 40, 4. Jer. 1, 9. Also i. q. Deut. 31, 19. Further, to be in one's mouth, i. e. so as to be often spoken of, as a law Ex. 13, 9; comp. Ps. 5, 10. 38, 15. Diff. is 2 Sam. 17, 5 let us hear מַה־בְּמִין what is in his mouth, i. e. what he has to say. e) פַל־פַּח upon the mouth, Gr. ανα στόμα, έπι στόμα, where we say in or into the mouth; Nah. 3, 12 they (the figs) fall צל-פר אובל into the mouth of the eater. Mic. 3, 5. So that which is spoken is said to be על־פַּח upon the mouth, where we say upon the lips, see in על־פּר A. 1. 2 Sam. 13, 32 על־פּר ealom hath this been purposed, i. e. he has often spoken of it, has not concealed t. But מוֹם רַר שַל־פַּח to lay the hand upon the mouth, i. q. to be silent, Judg.

Further, the mouth is also put by meton. aa) For a speaker, spokesman, Ex. 4, 16 לְּמָת לָּהְ לִמָּח , comp. 7, 1 where it is נברא. Jer. 15, 19. bb) For to the voice, sound, Am. 6, 5 פל־פר הגבל to the sound of the lyre. cc) For speech, discourse; Ps. 49, 14 their followers England לרצי delight in their sayings. dd) For cording to the command of any one, by order of, Gen. 45, 21. Ex. 17, 1. Lev. 24, 12. Num. 3, 16. Josh. 19, 50. Job 39. 27; more rarely אַל־פִּדּ Josh. 15, 13. 17, 4. 21, 3; בפר פר פר מ' 1 Chr. 12, 23. Also מפר to keep the commandment of any one Ecc. 8, 2; contra, אָר־פּר (מָרַה) המָרָה to rebel against a command, see in הַרָה. In like manner עָבֶר פָּר דָי to transgress the command of Jehovah Num. 14, 41. 22, 18. 24, 13. 1 Sam. 15, 24. Prov. 8, 29. אס perh. Ps. 17, 3 בל בעבר בל בעבר בל בעבר אות. see in art. וַּמַּח. ee) For counsel, opinion, decision, e. g. of a judge Deut. 21, 5. So in the phrase 'סַאַל אָר־פּר to ask the opinion or counsel of any one Gen. 24, 57. Josh. 9, 14. Is. 30, 2. Also of testimony, as צל־פר שנים צדים at the mouth of two witnesses, i. e. by their teatimony, Deut. 17, 6. 19, 15; לפר עַדִים Num. 35, 30.

3. mouth of the sword, i. e. the edge as biting and devouring like the mouth

אַבַל no. 2. Syr. אָבַל, no. 2. הספלן יָשּנְכּוֹן, Ethiop. \$4, edge of the sword.—So in the phrases: לְמֵר חֲרֶב to smite with the edge of the sword, see in man Hiph. no. 2. d, and ל no. 3. e. fin. הָרֵג לְפִר בת Gen. 34, 27; החרים לפר חרב Josh. המם לפר חבב ; 8; המם לפר חבם לפר חבב ; 6, 21. 11, 11. 1 Sam. 15, 8 to discomfit with the edge of the sword, id. Ex. 17, 13; חַלָּשׁ לְפִר חָרֶב id. Ex. 17, 13; also נַפַל לְפַר חָרֶב Josh. 8, 24. Judg. 4, 16. Here הָבֶר לְמֵּר חָרֶב etc. does not differ from הַבְּה בַחָרֵב Josh. 11, 10, except as being more vivid. Sept. πατάσσω έν στόματι της φομφαίας.--Plur. D' edges of cutting instruments 1 Sam. 13, 21; ni id. Prov. 5, 4.

4. a portion, part, pr. a mouthful, morsel, comp. יף no. 7. Deut. 21, 17 פּרָּים the portion of two, i. e. a double portion. 2 K. 2, 9; also two parts of three, two thirds, Zech. 13, 8; comp. יף. l. c.

5. i. q. fem. אַּבּא, the side or extremity of any thing. Is. 19, 7 כל־פּר רְאֹר on the side of the Nile, not 'at the mouth of the Nile.'

6. With prepositions it assumes almost the nature of a particle:

c) a) upon the mouth, where we say in or into the mouth, see in no. 1. s. β) on the side, see no. 5. γ) at the sound of, see no. 1. bb; according to the command of, by order of, see no. 1. dd;

הום סר שׁם, once אם Job 38, 11, (perh. contr. from יום i. q. יום in this or that sc. place, like אם for יום) Adv. of place,

1. here, in this place, Gen. 19, 12. 22, 5. 40, 15. Josh. 18, 6. 8. al. sæpe. ਜੋਬੜ, ਜੋਬੜ, from here, hence, Ez. 40, 21. 26. 34. 37. ਜੋਬੜ-ਜੋਬੜ hence—hence, on this side—on that side, Ez. 40, 10. 12. 21. 41, 2. For ਜੋਬੜ see in its place.

2. hither, 1 Sam. 16, 11. Ezra 4, 2.

mouth) Puah, pr. n. m. a) A son of Issachar 1 Chr. 7, 1; for which Gen. 46, 13 and Num. 26, 23 אָנָה Puvah. b) Judg. 10, 1.

ינְימָנג, with Vav conv. יַנְימָנג, with Vav conv. יַנְימָנג. 1. to be cold, without vital warmth. Syr. and Arab. id. The primary idea is that of breathing, blowing, cooling, see Heb. און הוא the palatal and guttural being interchanged.—Gen. 45, 26 בְּיֵלֵנְג but his heart was cold, did not warm with joy, was not moved. Trop. to be torpid, sluggish, slack, Ps. 77, 3. Hab. 1, 4 friget lex.

NIPH. to be torpid, languid, Ps. 38, 9. Deriv. namm and

קרייה f. remission, pause, Lam. 2, 18. אורה, see r. פריד. קרי see in האום.

fut. אָבּי, i. q. אַבּין q. v. to puff, to blow, to breathe. Arab. אָבּים to breathe odours, to be fragrant. Syr. בּ to blow. Pa. to refresh, to cool, sc. the air by a breeze.—Cant. 2, 17 ישׁ מַנְּיִם מַנְיִם מַנְּיִם מַנְיִם מַנְּיִם מַנְיִם מַנְּיִם מַנְיִם מַנְּיִם מַנְיִם מַנְיִם מַנְיִם מַנְיִם מַנְיִם מַנְּיִם מַנְיִם מַנְיִם מַנְיִם מַנְיִם מַנְיִם מַנְיִם מַנְים מַנְיִם מַנְיִם מַנְיִם מַנְּים מַנְּים מַנְיִּם מַנְיִּם מַנְּיִם מַנְּים מַנְּים מַנְּים מַנְּים מַנְּים מַנְּים מַנְים מַנְּים מַנְּים מַנְּים מַנְים מַנְּים מַנְּים מַנְים מַנְּים מַנְּים מַנְּים מַנְּים מַנְּים מַנְּים מַנְּים מַנְּים מַנְים מַנְּים מַנְים מַנְים מַנְים מַנְים מַנְים מַנְים מַנְּים מַנְים מַנְים מַנְים מַנְים מַנְים מַנְים מַנְים מַנְים מַנְּים מַנְים מַנְים מַנְים מַנְים מַנְים מַנְים מַנְים מִּנְים מַנְים מַנְים מִּנְים מִּנְים מִּנְים מִּנְים מִּנְים מַנְים מִּנְים מִּנְים מִּנְים מִּנְּים מַנְּים מִּנְים מִּנְים מִּנְים מִּנְים מִּנְים מִּנְים מַנְים מִּנְים מְיִּים מְיּנְים מִּנְים מִינְּים מִּנְים מְיּנְים מִּנְים מְיּנְים מְיּנְים מְיּנְים מְיּים מְיּים מְיּנְים מְּיִּים מְּים מְּיִּים מְּיִּים מְּיִּים מְּים מְּים מִּים מְיּים מְּיּים מְיּים מְיּים מִּים מִּיּים מְיּים מִּים מִּים מְיּים מִּים מִּים מִּיּים מִּיְים מְיּים מִּיּים מִּיְים מִּיּים מִּיּים מִּיּים מִיּים מִּיּים מְיּים מִּים מִּיּים מִי

HIPH. 1. With acc. to blow upon, as a wind Cant. 4, 16.

2. to breathe out words, to utter, e. g. falsehood Prov. 6, 19. 14, 5. 19, 5. 9 also in a good sense, to speak the truth 12, 17.

3 to pant, i. e. to hasten, Hab. 2, 3. Comp. THE Ecc. 1, 5.

4. With a to blow into a flame, to kindle up a fire, Ez. 21, 36. Trop. c. acc. Prov. 29, 8 to kindle up a city, i. e. to excite sedition.

5. to puff at, i. q. to rail at any one, c. א Ps. 10, 5; א Ps. 12, 6 א יְמָרָהָ (אָטֶרָ) א יְמָרָהָ (אַרָּהָ בָּלָּהָ הַלָּהָ בָּלָּהָ הַלָּהְ הַלָּהָּ הַלָּהְ הַלָּהְ הַלָּהְ הַלָּהְ הַלָּהְ הַלְּהָּתְּ הַלְּהְּתְּ הַלְּהְּתְּ הַלְּהְתְּהִי הַלְּהְתְּ

* DID obsol. root, Syr. Aph. to despise, to afflict. See > 200.

DID Phut, pr. n. of a warlike African people, descended from Ham, Gen. 10, 6. Jer. 46, 9. Ez. 27, 10. 30, 5. 38, 5. Nah. 3, 9. Sept. and Vulg. usually Libya, with which also Josephus agrees, Ant. 1. 6. 2. Phut then prob. comprised the Libyans next to Egypt, while בירים was a more general term, Nah. 3, 9. See Thesaur. p. 1093.

פּרְטִיאֵל (afflicted of God) *Putiel*, pr. n. m. Ex. 6, 25.

the father-in-law of Joseph, and priest of Heliopolis, Gen. 41, 45. 50. 46, 20. Sept. Πειεφρῆ, Πειεφρῆ, i. q. ΠΕΤΕ-ΦΡΗ qui Solis est, Soli proprius; see Champollion Précis du Système Hiéroglyphique, Tableau général, p. 23. Pl. 12. Found in various forms on Egyptian monuments; see Rosellini Monum. Storici I. p. 117. Thesaur. p. 1094.

Potiphar, pr. n. of the chief of Pharaoh's body-guard, Gen. 37, 36. 39, 1.

יוד obsol. root, uncert. but perh. i. q. Talmud. Pa. הַּבָּּה, to paint, to lay on colours.—Hence

קולה m. i. q. Gr. φῦκος, Lat. fucus, i. e. paint, dye, with which the Hebrew women tinged their eye-lashes; prepared from antimony (stibium) or minium; see in r. בְּיִבוֹי Sept. στιμμί, Vulg. stibium. 2 K. 9, 30. Jer. 4, 30. Comp. pr. n. בְּיִבוֹי Is. 54, 11 with eye-paint (stibium) will I lay thy stones, i. e. I will use it as cement in laying thy walls. 1 Chr. 29. 2 בְּיִבְּיִבְּי stones of paint, used in building the temple; prob. a more costly kind of stones, or species of

marble, used for ornamenting at d as i were painting the walls or pavements

הול m. (r. 28) a bean, 2 Sam. 17, 28 Ez. 4, 9. Mod. Arab. فولى, فرار, فرار, id.—
The etymology is to be referred to the idea of rolling, from its round form; comp Lat. bulla, Belg. bol a bean, peul, pæul chick-pea, bolle onion.

של Pul, pr. n. 1. A people and region in Africa as yet unknown, Is. 66, 19; where it is coupled with ליד. Vulg Africa. Bochart, Phaleg. IV. cap. 26, with little probability understands Phila, a large island of the Nile between Egypt and Ethiopia, called by the Egyptians MILLE i. e. border, far country, see Champollion l'Egypte I. p. 158. See Thesaur. p. 1094.

2. A king of Assyria who preceded Tiglath-pileser, about 774-759 B. C. 2 K. 15, 19. 1 Chr. 5, 26.—The name may signify elephant, i. q. Sanscr. pil, Pers. إيلي; or better lord, king, i. q. Sanscr. pila, Pers. ابالا , lofty, highest. The same syllable is found in Nabopolasar.

Dan. 7, 5, more correctly without Daghesh; contracted for מאמר , באמר, r. באמן, s. באמן, s.

* افل or افن perh. i. q. Arab. وافل or افل,

1. to set, spoken of the sun, to become dark, see 148.

2. to be perplexed, distracted. Once fut. Ps. 88, 16 τιμος, Sept. Εππορήθην, Vulg. conturbatus sum.

Deriv. pr. n. פּוּכֹר, פּוּכֹר, פּוּכֹר.

spoken of a gate of Ierusalemn 2 Chr. 25, 23; see in r. קּנָה B. no. 2. fin.

Punite, patronym. from a pr. n. 145, a person unknown, Num. 26, 23.

(darkness, r. פורן) Punon, pr. n. of a station of the Israelites in the desert after leaving Mount Hor, Num. 33, 42.
43. Prob. Gr. Φαίνω, Lat. Phenon, celebrated according to Jerome for its mines

m which convicts were sentenced to labour, between Petra and Zoar; de Locis Heb. See Relandi Palæstina p. 952. The same s שָּישׁ.

הישם (i. q. האשה, Arab. בישה mouth, or according to Simonis for קשנקה splendid) Puah, pr. n. f. Ex. 1, 15.

יפוץ only in fut. יפוץ, imper. plur. דָּפוּץ, once part. pass. c. suff. צוש Zeph. 3, 10. i. q. פוץ קיים, v.

1. to break or dash in pieces. See Pil. Hithp.

2. to scatter, to disperse; Ez. 46, 18 that they scatter not my people every man from his possession, i. e. expel them. Part. pass. YID dispersed; Zeph. 3, 10 IND TO the daughter (congregation) of my dispersed.—Elsewhere only intrans. to be scattered, to disperse themselves, e. g. a flock Ez. 34, 5. Zech. 13, 7; a people Gen. 11, 4. Num. 10, 35. 1 Sam. 11, 11. 14, 34. 2 Sam. 20, 22. Ps. 68, 2.

3. to overflow, to be superabundant, of fountains Prov. 5, 16; metaph. of prosperity, 2722, Zech. 1, 17.

NIPH. YIE, pass. to be scattered, dispersed, e.g. an army 2 K. 25, 5. Jer. 52, 8; a people Ez. 11, 17. 20, 34. 41. 28, 25. 34, 12. So of voluntary dispersion, to disperse themselves, to be scattered, as a flock not watched Ez. 34, 6. 1 K. 22, 17; a people by removing to various regions Gen. 10, 18. 2 Sam. 18, 8 for the battle was scattered over the face of all the country, extended itself.—Niph. does not differ from Kal in signification; but in Niph. only præt. and part. are used; in Kal only fut. and imperative; comp. Ez. 34, 5 Kal, v. 6 Niph.

Pil. yzib to break in pieces, a rock with a hammer Jer. 23, 29.

Pilp. YESE to break in pieces, a man by dashing him upon the ground or agunst a rock, Job 16, 12.

HIPH. 1. Trans. a) to scatter seed Is. 28, 25. b) to scatter, to disperse, as the wind a cloud Job 37, 11; inhabitants Is. 24, 1; an army, to discomfit, to rout, Hab. 3, 14. Ps. 18, 15. 144, 6. Jer. 13, 24. 18, 17. Often with adjunct of place whither a people is scattered, Deut. 30, 3. Jer. 30, 11; c. 2 Deut. 4, 27. 28, 64. Neh. 1, 8. Jer. 9, 15. al. comp. Gen. 49, 7. Also to let be scattered, as a shepherd his

flock Jer. 23, 1.2. Part. Part a disperser devastator, Nah. 2, 2 [1]. c) to put to flight a single person Job 18, 11. d) to let overflow, to pour abroad, metaph. of anger Job 40, 11.

2. Intrans. to disperse oneself, spread oneself abroad, e. g. the east wind over the earth Job 38, 24; a people Ex. 5, 12. 1 Sam. 13, 8.

HITHPAL. YEART to be broken in pieces, to be scattered as dust, e. g. mountains Hab. 3. 5 [6].

Note. An example of the form Tiphel (see Heb. Gramm. § 54.5. Lehrg. p. 254) occurs in the common reading Jer. 25, 34 סכנוגיי אומים אומים

Deriv. מַבִּרץ a mallet.

* I. P15 to move to and fro, to waver, to be unsteady, Is. 28, 7.—Kindr. is Arab.

to become poor, comp. in 177. Of the same stock perh. is Germ. wanken, with a sibilant prefixed schwanken, (old Germ. wagen), diminut. vacillo, wackeln, Engl. to wag. Comp. 778.

HIPH. id. Jer. 10, 4 יְפִּיק and it moveth not.

Deriv. פיק, פוּקח.

*II. Pad to go out, i. q. Chald. Pag. Hiph. 1. to give out, to furnish, to supply, Ps. 144, 13; c. dat. Is. 58, 10, see in Tag no. 2, end of 2d par. p. 685.

2. To cause to go out from any one, to cause him to give, i. e. to get, to obtain, from any one, Prov. 3, 13. 12, 2. 8, 35. 18, 22. Sept. λαμβάνω.

3. to bring out fully, to further, to let succeed, Ps. 140, 9.

בּרְבּים f. (r. מְּיִם I) an obstacle in the way, which causes one to stagger, a stumbling-block, i. q. מְּרָשׁוֹל, 1 Sam. 25,

* אַרַר i. q. אַרָר, to break, to i reak in pieces. Hence

Hiph. חַפּר id. i. q. חַפּר, trop. to fruetrate, Ps. 33, 10. Ez. 17, 19.

Deriv. מוֹרָת wine-press.

ארה m. a lot, die, a Persian word, i. q

It corresponds to Pers. און pareh part, portion, whence ישנא to part, and simply to part, and simply ישנא behre part, lot. Of the same family is also Lat. pars; comp. too Heb. r. און הוא bots Esth. 9, 24. Also יבֵי הַשנּרִים v. 31, and simply יבֵי הַשנּרִים v. 29. 32, the festival of Purim, i. e. of lots, celebrated by the Jews in memory of the events recorded in the book of Esther, on the 14th and 15th days of the month

Adar. Arab. לפּגּל festival of Purim. האלות f. a wine-press, Is. 63, 3. Hagg. 2, 16. R. אור.

ארוְיוֹם Poratha, Pers. pr. n. of one of the sons of Haman, Esth. 9, 8. Sept. Vat. Φαραδαθά, Alex. Βαρδαθά or Φαρδαθά. Hence perh. אוֹיְנִים is contr. for אוֹיְנִים sorte de tus; comp. בּיִנְינִים .

* שׁלְּבּם fut. שׂנְדָּה 1. to be scattered, dispersed, kindr. with אים; see Niph. Chald.id. Also to spread oneself, to overflow, as a stream; see יְּשִּׁישׁהַ.—Hence

2. to be proud, to show off proudly, from the idea of a stream proudly overflowing. comp. משׁבוֹשׁ no. 3. Arab. משׁבּישׁ no. 3. מוֹבְּישׁ no. 3. 20 [4, 2]. Jer. 50, 11. Sept. σκιφτάω. Νιρμ. to be scattered, dispersed, Nah.

Deriv. pr. n. מרשון.

3, 18.

waw, to be apart, to be separated one from another, to have an interval between two things. Kindr. is אנים, interval between the fingers.—
Hence אוֹם.

Puthite, patronym. once 1 Chr. 2, 53.

m. (r. The I) pr. adj. purified, pure, an epithet of gold Cant. 5, 11; then itself for pure gold, fine gold, Ps. 21, 4. Lam. 4, 2. Is. 13. 12. al. Distinguished from ordinary gold, Ps. 19, 11. 119, 127. Prov. 8, 19.—Rosenmüller prefers to render it solid or massive gold, comparing foldid, heavy; but in a case so doubtful I would not desert the authority of the book of Chronicles; see in The Hoph. Bibl. Alterthumsk. IV. p. 49.

* ו. אול הוא in Kal not used, i. q. Arab to separate, to distinguish; compathe roots beginning with the letters או under אוֹבָּיים. Spec. as it would seem, to separate and purify metals from the scoria by fire; whence בּיִבּי stannum, tin, from בִּיִבי stannum, tin, from בִּיבי stannum, tin, from בִּיבי stannum, tin, from בִּיבי stannum, tin, from בִּיבי to purify.—Hence אוֹביי pure gold, and норы. part. אוֹבִי זוֹבְיב נוֹפְיבּי 1 K. 10, 18

Hope. part. יְהָב מּוּמָז 1 K. 10, 18 which in 2 Chr. 9, 17 is expressed by אותר מותר pure gold.

Piel, 2 Sam. 6, 16 מפון דּמְבְּרָפְּרְ leaping and dancing; which in 1 Chr. 15. 29 is expressed by בְּיִקִּי בְּיִנְיִים dancing and playing. So too Sept. פֿפָּעִייִשְׁיִים dancing and playing. So too Sept. פֿפָעייִשְּיִּים מוּשׁ מִּישׁ מִּישׁיִּים הַיִּים מִּישׁיִּים בּיִּשְׁיִים בּיִּשְׁיִּים בּיִּשְׁיִּים בּיִּשְׁיִים בּיִּים בּיִּשְׁיִים בּיִּשְׁיִים בּיִּשְׁיִים בּיִּשְׁיִים בּיִּשְׁיִים בּיִּבְּיִים בּיִּשְׁיִים בּיִּבְּיִים בּיִּבְּיִים בּיִּבְּיִים בּיִּים בּיִּבְּיִים בְּיִבְּיִּים בְּיִּבְּיִים בְּיִּבְּיִים בְּיִבְּיִים בִּיִּבְּיִים בְּיִּבְּיִים בְּיִּבְּים בְּיִּבְּיים בּיִּבְּיבְּיבְּיִּים בּיִּבְּים בּיִּבְּיִים בְּיִּבְּיִּים בּיִּבְּים בּיִּבְּיִים בְּיִים בּיִּבְּיבְּיִים בְּיִּבְּיִים בְּיִּבְּיִּבְּיִים בְּיִּיבְּיבִּים בְּיִּבְּיבְּיִים בְּיִים בְּיִיבְּיִים בְּיִּבְּיִים בּיִּבְייִים בּיִּבְייִּבְּיִים בְּיִים בְּיִים בּיִּבְייִים בְּיִיבְּיִים בּיִיבְּייִים בְּיִיבְּיִים בְּיִּבְּיִים בְּיִּבְּיים בְּיִיבְּיוּ בּיִיבְּייִים בְּייִּים בְּיִיבְּייִים בְּייבְּיים בּייִים בּייִיבְּייִים בְּייִים בּייבְּייִים בּייִים בְּייִיים בּייִּייִיים בּייבְּייִים בּייבּייִּיים בּייבְּייִים בּייבְּייים בּייבְּייִים בּייבְּייִים בּייבְּייִּיים בּייִּיים בּייִּיים בּייבְּיים בּייבְּיים בְּייבְּיים בּיבְּיים בְּיבְּיוּבְייִים בְייבְּיים בְּייִים בְּייבְּיים בְּיים בְּיבִּיים בְּיים בְּיבְּיים

* אָרָם to scatter, to disperse, i. q. אָרָר קָּדְר, in Kal only part. pass. fem. פְּוֹרֶר, jer. 50, 17.

2. to distribute largely, to be liberal bountiful, Ps. 112, 9. Prov. 11, 24.

NIPH. Ps. 141, 7, and PUAL Esth. 3, 8 pass. to be dispersed.

I. תַּחַ m. (r. מָּחָה) plur. מַּחָדּם Dag fort. impl. like אָחִרם; tonstr. מָּחָדָּם.

1. a plate, lamina, see the root in מַתֵּר הַנָּחַב Num. 17, 3. פַּתִּרם Kal; plur. פַּתִּרם the plates of gold, Ex. 39, 3.

M9

2. a net, snare, trap-net, Sept. nayls; espec. of a fowler Am. 3, 5, see below. Prov. 7 23. Ecc. 9, 12; שוֹים Hos. 9, 8. Ps 91, 3; יוֹקשׁים Ps. 124, 7. Also such an one as seizes and holds beasts or men by the foot; Job 18, 9 ראחוז בעקב פח the trap shall take him by the heel. Jer. 18, 22 מַּחִים טַמְנוּ לְרַגְלַי. It was set in the path, Prov. 7, 23. 22, 5; and hidden on or in the ground, whence עַמַן פַח ל Ps. 140, C. 142, 4. Jer. 18, 22; מוס פות ל id. Ps. 119, 110; דַהַן פַּח לְ id. Ps. 141. 9.—The form of this springe or trap-net appears from two passages, Am. 3, 5 and Ps. 69, 23; it was in two parts, which when set were spread out upon the ground and slightly fastened with a stick (trap-stick); so that as soon as a bird or heast touched the stick, the parts flew up and inclosed the bird in the net, or caught the foot of the animal, Job 18, 9. Thus Am. 3, 5 הַהְפוֹל צפור עליפח הארץ ומוקש אין לה היכלחי לא יְלְבּוֹר doth a bird פַּח מִן־הָאֶרָמָה וְלָכוֹר לֹא יְלְבּוֹר fall into a net upon the ground when there is no trap-stick for her? doth the net spring up from the ground and take nothing at all? i. e. does any thing happen without a cause? Ps. 69, 23 יְחַר let their table before them become a net; here the שֵׁלְתָן is the oriental cloth or leather spread upon the ground like a net, Arab. بُسُفُرَة ; see

in שַלְחָן and Niebuhr Reisebeschr. II. p. 372.—Metaph. put for any cause of destruction Josh. 23, 13. Is. 8. 14. Hos. 5, 1; comp. Ps. 69, 23. Job 22, 10. For the paronomasia מַחַר פַּחָה וְפַּחָה see in .--Here is usually referred Ps. 11, 6 דְּמָטֵר על־רְבַּעִים פַּחִים ונו' upon the wicked God shall rain snares, fire, and brimstone. But Jarchi and Aben Ezra long ago perceived that gird might here be referred to the root pha, whence pha a coal, burning coal, and then lightning, comp. פַּחַלֵּר צֵּטׁ Ps. 18, 13. 14. is therefore no need with Olshausen to replace בַּיָה פָּתִים, since בַּבָּה פָּתִים means the same thing; see מַּחִרם in its

order. Still the signif. nets, snares, may

here well be retained, as an emblem of destruction to the wicked.

II. The i. q. min q. v. a prefect or governor of a province; once c. suff. Din Neh. 5, 14. But the suffix is here suspicious, not being required by the context, and being in fact omitted by Vulg. and Syr. though expressed by Sept. Alex. Perh. it should read חַחַם.

*779 fut. remble, to be in trepidation; Chald. id. but rare. The primary idea seems to be that of leaping, springing, comp. זְחָם, also זְזָם, also : see in قِيَّة II. Thus نَعْرُ ,أَفْرُ a) For fear, i. q. to fear, to be afraid, Deut. 28, 66. Is. 33, 14. 44, 8. 11; hence מא פחד not to be afraid, i. q. to be of good courage, intrepid, coupled sometimes with בְּטָה, Is. 12, 2. Jer. 36, 24. Ps. 78, 53. Prov. 3, 24. חַחַ זְּחַה to fear a fear Ps. 14, 5. 53, 6. Job 3, 25. With of pers. of whom one is afraid, Ps. 27, 1 קפר אָפְחַד of whom shall I be afraid? Mic. 7, 19. Job 23, 15; ממנר Is. 19, 16. 17. Ascribed to the heart, Deut. 28, 67. Ps. 119, 161. With על to turn trembling to any one, either as expressing fear, Jer. 36, 16 (comp. Gen. 42, 28); or to implore help, Hos. 3, 5. b) For joy, Is. מחל and thy heart וְכְחֵב לְבָבְהְ and thy shall tremble (leap, throb) and be enlarged. Jer. 33, 9. See also r. אָרל spoken both of joy and terror.

PIEL i. q. Kal, but intensive. to fear continually, to be in terror, c. בְּפָנֵר Is. 51, 13. Hence to be cautious, circumspect, Prov. 28, 14.

HIPH. to make tremble or shake, c. acc. Job 4, 14.

Deriv. מַחַדָּה and

שַּחָדִים m. c. suff. וֹחַהָּם, plur. פַּחָדִים. 1. fear, terror, Ex. 15. 16. Job 4, 14. 13, 11. 22, 10. al. sæp. Joh 25, 2 הַמְּבֵּיל מבחד עבו dominion and fear are with him, i. e. they proceed from him. שַלוֹם secure from fear, without fear, שַתַר לֵיִלָה . id. 39, 16 בִּלִּר פַתַּר לָיָלָה terror by night, nocturnal terror. Ps. 91, 5, comp. Cant. 3. 8. בַּחַד פַּהָאם sudden terror, Prov. 3, 25. פַּהַר לָבָב fear of heart, terror of mind. Deut. 23, 67. Paronomasia is מַחַר נְמַחָּה Lam. 3, 47, and ופחת ופחת ifear, and the pit, and a

snare Is. 24, 17. Jer. 48, 43, put for any kind of terror and destruction, and apparently a proverb drawn from birds or other game, which by some object of fright were driven into a pit or snare; comp. Lat. formido Virg. Georg. 3. 372, and Heyne's note.—Often with genit. of pers. who inspires fear; as מַחַר רַי the fear of Jehorah, which he inspires, 1 Sam. 11, 7. 2 Chr. 14, 13. 17, 10. Is. 2, 10. 19; comp. מְּדְעָהִי 1 Chr. 14, 17. Job 13, 11; also פחר אַלהים Ps. 36, 2; שַּחָר Ps. 36, 2 בתר חיותורים ; Ps. 64, 2 ארב Eeth. 8, 17. 9, 3; តុកុកុត្ត Deut. 2, 25; កុកុកុត្ត 11, 25; and in like manner אַרָד רָצָה *the fear of* evil, calamity, Prov. 1, 33.—Put for an object of fear or terror; Prov. 1, 26 בָּבֹא שחהבם when your fear cometh, i. e. that which you fear. v. 27 (comp. Job 3, 25). Ps. 31, 12. Hence for the deity of any one, as Gen. 31, 42 מְחֵר יִצֹחֶם the fear of Isaac, the God whom Isaac fears, i. e. Jehovah, comp. v. 53.—Plur. פַּחָרָים fears, terrors, Job 15, 21.

2. Plur. or Dual, the thighs; Job 40, ור [12] גיבר פַהָירו יְשׂרֶגוּ the sinews of his thighs are wrapped together. Targ. יוֹנְיָא יְמַחְרוֹיר, Pesh. בּסוֹס בּים פֿים, Arab. عُرُونَ أَنْتُعَاذِهِ, the same word in all, but prob. in different senses. Syr. وہ ج is explained in Lex. Adl. by عمراً the jugular vein in a horse; but the Arabic translator, who follows the Syriac, gives it by انحان thighs, from انحان thigh; and this is most appropriate to the context in Job l. c. See more in Bochart Hieroz. III. 716 Lips.—But Chald. פַחַדִּרן is testicles Lev. 21, 20; and so Vulg. testiculi Job l. c. In this case the signif. thigh is transferred to the pudenda virilia; comp. in דָרָה and also Lat. femur.-The primary idea 's doubtful. If the signif. thigh be the original one, then it may come from the idea of leaping (see in r. פֿתַד,), as מָּלָשׁ, leg, from the signification of running. Or if the meaning pudenda be first, then the idea of shame may be derived from .hat of fear.

לְּחְוֹקְיּה f. (r. מַּחַיּה) fear of Jehovah, i. q. יראָא, Jer. 2. 19.

(for my Dag. forte impl.) constr. מתח, c. suff. קחת Mal. 1, 8 plur. mina 1 K. 10, 15, constr. mina Neh. 2, 7, c. suff. קיתית Jer. 51, 28. 57 a prefect or governor of a province less than a satrapy (see in אַדְּשָׁנִּרָם; e.g in the Assyrian empire 2 K. 18, 24, Is. 36, 9; the Babylonian Jer. 51, 57. Ez. 23, 6. 23; the Median Jer. 51, 28; espec. the Persian Esth. 8, 9. 9, 3. So of the Persian prefect or governor on this side the Euphrates Neh. 3, 7; of whom several are mentioned Neh. 2. 7. 9. Ezra 8. 36; also of the governor of Judea Hag. 1, 1. 14. 2, 2. 21. Mal. 1, 8. This office was held by Zerubbabel, Hag. ll. cc. and then by Nehemiah, Neh. 5, 14. 18. 12, 26. Rarely spoken of a prefect of Judea in the time of Solomon 1 K. 10, 15. 2 Chr. 9, 14; and of Syria in the days of Benhadad, 1 K. 20, 24.-The fem. ending appears in this word in common with many other names of office (see Lehrg. p. 468, 878); though nine being of Persian origin, the ending may arise from another source. Several etymologies have been proposed; the best perh. is by Benfey (Monathan. p. 195), who compares Sanscr. paksha companion, friend, Pracrit. pakkha, old Parsee prob. pakha, applied to the prefects of provinces as the associates and (quasi) adjutants of the king. Of the same origin is prob. ياشاً, باشا Basha, Pasha, coming from the same Sanscr. form.

רותה Chald. constr. רותה, plur. emphat. אוֹתְים, a prefect, governor, i. q. Heb. Ezra 5, 3. 14. 6, 7. Dan. 3, 2. 3 27. 6, 8.

* The to leap, to spring, as in Chald. So of water boiling over, comp. The Gen. 49, 4. Hence trop.

1. to be proud, vain-glorious, like Arab. ; comp. ידר: Part. plur. בין spoken of false prophets Zeph. 3, 4.

2. to be light, wanton, lewd; Part. Dung Judg. 9, 4. So Syr. 200, comp. Gr. Liw.

Deriv. the two following.

m. pr. a boiling up, ebullition, as of boiling water. Gen. 49, 4 Reuben thou my first born . . בְּּבִּיִם a boil ing up as of water art thou, i. e. thou

didst boil up like water with lust and passion, referring to his incest. Symm. ὑπερζέσας, Vulg. effusus es. Comp. r. tṛṇ no. 2.

ווויף f. vain-glory, boasting, Jer. 23, 32. R. וְּחַיּהַ .

הושף in Kal not used, pr. to strike upon, to pound, to smile, onomatopoetic and kindr. with אַבָּאָר, הַבָּאָר, הַבָּאָר, בּאַרָּאָר, אַבָּאָר, אַבָּאָר, אַבָּאָר, אַבָּאָר, אַבּאַר, אַבּאַר (אַבּאַר האַבּאַר (אַבּאַר האַבּאַר (אַבּאַר האַבּאַר (אַבּאַר האַבּאַר (אַבּאַר האַבּאַר (אַבּאַר האַבּאַר האַבּאַר (אַבּאַר האַבּאַר האַבאַר האַבּאַר האַבּאַר האַבּאַר האַבּאַר האַבּאַר האַבאַר האַבאַר האַבּאַר האַבאַר האַבאיר האַבאַר האַבאַר האַבאַר האַבאר האַבאַר האַבאַר האַבאַר האַבאר האַבאַר האַבאר האַב

HIPH. תַּבְּחַ denom. from תַּבְּ, to snare; Is. 42, 22 תְּבֶּח בַּחוּרִים כַּלְם snaring one snares them all in holes, i. e. binds them fast with fetters in prison-houses.

lect. coals, like Arab. ; and so, according to some, put for lightning Ps. 11, 6; comp. Ps. 18, 13. 14. See in The I. 2, fin.

obsol. root, Chald. চন্ট্ৰ and Arab. ১০ , to be black, like coal; comp.

Deriv. מחים and

Dip m. (for Dip Dag. forte impl.) a coal, collect. coals, charcoal, Prov. 26, 21; also coal as kindled, burning coal is. 44, 12. 54. 16. Arab.

obsol. root, Syr. Ethp. وَكُوْمُو الْهُوْمُ الْهُوْمُ الْهُوْمُ الْهُوْمُ الْهُوْمُ الْمُوْمُ الْمُومُ الْمُوْمُ الْمُومُ الْمُومُ الْمُومُ الْمُومُ الْمُومُ الْمُومُ اللّهِ اللّهِ اللّهِ اللّهِ اللّهُ الل

الله Chald. m. (for الله Dag. forte impl.) a potter, Dan. 2, 41. Syr. (مُعُمَّةُ Arab. الله بالله بال

* התם obsol. root, Syr. Pa. Lig, to excavate. Hence

קורים m. 2 Sam. 18, 17, plur. מְּלְהִים \$ Sam. 17, 9; a pit, often as the emblem of destruction Lam. 3, 47. Is. 24, 17 וְּמָּחִי וְמָחִי וְמְחִי וְמָחִי וְמָחִי וְמְחִי וְמְיִי וְמְיִי וְמְי וְמְיִי וְּתְּי וְמְיִי וְמְיִי וְתְּיִי וְתְּיִי וְתְּיִי וְּתְּי וְתְּי וְמְיִי וְיִי וְתְיִי וְיִי וְתְּי וְמְיִי וְתְּי וְתְי וְיִי וְיִי וְתְּי וְתְּי וְתְי וְיִי וְתְי וְתְּי וְתְּי וְתְי וְתְּי וְתְי וְתְּי וְתְי וְתְּי וְתְּי וְתְי וְיְי וְתְי וְתְי וְתְּי וְתְי וְתְי וְתְי וְתְּי וְתְי וְתְי וְתְי וְתְי וְתְּי וְתְּי וְתְי וְתְּי וְתְי וְתְּי וְתְּי וְתְי וְתְּי וְתְי וְתְי וְתְּי וְתְי וְתְי וְתְי וְתְּי וְתְּי וְתְי וְתְּי וְתְי וְתְי וְתְּי וְתְי וְתְי וְתְי וְתְּי וְתְי וְתְי וְתְי וְתְי וְתְי וְתְי וְתְי וְתְי וְתְי וְיִי וְתְי וְתְי וְתְי וְיּי וְתְי וְיּתְי וְיְי וְתְי וְיּי מְיוֹי וְתְי וְתְי וְיּי וְתְי וְיְי וְי

(prefect of Moat, see 1759) Pahath-Moab, pr. n. m. Ezra 2, 6, 8, 4, 10, 30, Neh. 3, 11, 7, 11, 10, 15,

চাট্ট্ট্ট্ (fem. of চাট্ট্ট্) a hollow, low spot, in garments infected with leprosy, Lev. 13, 55. R. চাট্ট্ট্

39, 10. Ez. 28, 13; found in Cush Job 28, 19; according to most of the ancient versions the topaz, a pale yellowish gem found on an island in the Red Sea, Plin. H. N. 37. 8. See more in Braun de Vest. Sacerd p. 508.—Bohlen (in Abhandlungen der Deutschen Gesellschaft zu Königsberg I. p. 80) seeks the origin of the word in the Sanser. language, where ptia is yellowish, pale; and the Greek name τοπάζιον might itself seem to come by transposition from השפט.

m. (r. שְּׁבוּר) pr. something cleft; hence a bursting bud, opening blossom; שנירי צברם opening flower-buds, 1 K. 6, 18. 29. 32. 35.

m. adj. (ד. פְּטָּר) free, 1 Chr. 9, 33 Cheth. In Keri קמָּבּר part. pass. eee the root no. 3.

אינים m. (r. שיפה) a hammer. Is. 41, 7. Jer. 23, 29. Metaph. Babylon is called the hammer (desolator) of the whole earth, Jer. 50, 23. Chald. id. Arab.

שריים Chald. m. plur. c. suff. Dan. 3 21 Cheth. אים ביים their tunics, undergarments. So Syr. בתנות from ביים tunic; Heb. intpp. וועם הוון id. R. שנים no. 2.

* 기끄틸 , fut. 가루쿠 only in no. 3.

1. to cleave, to burst open; see אָנוּר id. and intrans. to break forth, sc. a tooth. Kindred is קַּתַר q. v.

2. Transit. to cause to break forth e. g. water, to let out, Prov. 17. 14.—Hence

ا Sam. 19, 10. Syr. نفط id. Chald. Pe. and Ithpe.

HIPH. i. q. Kal no. 1, to cleave, to burst open; hence to gape. So הַּמְּיֵר מְּשָׁמָּח to gape with the lips, i. e. to open wide the mouth, to stretch the mouth, as a gesture of scorn, Ps. 22, 8; comp. 35, 21. Job 16, 10.

Deriv. פָּטָרָת, פָּטִיר, and

m. a fissure, concr. that which first breaks forth; hence הַהָּהָ the first-born, firstling, which first opens the womb, Ex. 13, 2. 12. 15. 34, 19. Num. 3, 12. al. Also without בּהָה Ex. 13, 12. 13. 34, 20.

רָרָהָ f. id. Num. 8, 16. R. פַּטָר.

1. to beat, to pound, to hammer, Gr. πατάσσω, whence שלים hammer. Arab. לבלי to hammer out iron. This root is onomatopoetic; kindr. are שנים, שנים, שנים. The same idea of beating lies also in the syllable pat; comp. late Lat. battuere. Fr. battre, Belg. bot, Engl. to beat; and with the second t changed to a sibilant, Germ. patschen, Swed. batsch, blow.

2. to spread out, to expand, for which more usually בַּשִּׁים Hence Chald. בַּשִּׁים .

constr. state of the noun שָּׁה mouth, q. v.

בּכֶּל Ez. 30, 17, in some Mss. in one word, which is better, Pibeseth, pr. n. of a city in lower Egypt on the east side of the Pelusian branch of the Nile, Gr. Βουβαστός and Βούβαστις, Bubastis, Hdot. 2. 59. Strabo XVII. p. 805. It was so called from a temple of Bubastis, a goddess of the Egyptians, whom Herodotus compares with Diana, 2. 137, 156. The name was written in Egyptian Horascf, which Steph. Byz. erroneously affirms to be the name But the Egyptian name of Diana was not improb. was formed by prefixing the masc. art. און, as in פרחם. The ruins of the ancient city, now called Tell Bas-!ah, Kûm Bastah, were discovered and are described by Malus in Descr. de l'Egypte, Etat moderne, livr. III. p. 307. Comp. Quatremère Mémoires sur

l'Egypte I. p. 98. Wilkinson Mod. Egypt, I. p. 427 sq. Lond. 1843.

Waw and Ye, to die, i. q. فأف mid. Waw and Ye, to die, i. q. فات (kindr. with און) IV, to destroy. Sanscr pid to make sad, to afflict.—Hence

תְּבֶּיה m. (for מְּאָה, ד. הְּאָה) mouth, i. e. edge of a sword; plur. שְׁבִי פֵּיוֹת Judg. 3, 16. Comp. תּשָׁ no. 3.

Pi-hahiroth, pr. n. of a place near the northern end of the Gulf of Suez, eastward of Baal-zephon, Ex 14, 2. 9. Num. 33, 7; also without by v. 8. According to the Hebrew it would be the mouth of the caverns; but it is doubtless an Egyptian name NI-2XI-pwf place where grass or sedge grows. See Jablonski Opusc. ed. Te Water I. p. 447. II. p. 159.

m. (r. אַשָּׁה) ashes, cinders, easily blown away, Ex. 9, 8. 10.

מרכל (mouth of all, i. e. all-commanding) Phicol, pr. n. of the commander of Abimelech's troops, Gen. 21. 22. 32. 26, 26.

מילֶנְשׁ a concubine, see in שֹׁלֶנְשׁ .

קיבוד f. (r. אָשָׁ fat, fatness, Job 15, 27.

סְּקְיֹבְיּיִ (mouth of brass, from מּרְיִי and מּרְיִי for שִׁרְיִי i. q. חִשְּׁיִים Phinehas, pr. n. a) The son and successor of the high-priest Eleazar, Ex. 6, 25. Num. 25, 7. Josh. 22, 13. Judg. 20, 28. 1 Chr. 6, 35. 9, 20. Ps. 106, 30. b) A son of Eli, 1 Sam. 1, 3. 2, 34. 4, 4 sq. 14, 3. c) Ezra 8, 33.

קרלן (i. q. קרלן) (i. q. קרלן) Pinon, pr. n. of an Idumean city, Gen. 36, 41. 1 Chr. 1, 52; see און . R. פוין

קיר f. plur. (by redupl. from הַּיּי edges, i. e. two or more. בְּיִרָּה a two-edged sword, δίστομος, Ps 149, 6. In Is. 41, 15 of a threshing dray, בַּעל בְּּרִפְּיִרוּ having edges, i. e. teeth points.

PP m. a wavering, tottering, of the knees Nah. 2, 11. R. p. .

(overflowing, r. מַּלְּשׁוֹרְן (pishon, pr. n. of a river issuing from the garden of Eden and flowing around the land of. Havilah or India (see הֲוִילָּח no. 3) Gen. 2, 11, comp. Sir. 24, 25. Josephus understands the Ganges, Ant. 1. 1. 3; but with Schulthess and others I would prefer the Indus, which actually flows around India on the west, and was nearer to the Hebrews. Others, as Reland (de situ Paradisi § 3), Rosenmüller (Bibl. Geogr. I. p. 194), understand the Phasis, and take חורלה for Colchis; but the Heb. name for the Colchians was בָּסְלְחִים. The Samaritan translator and others hold Pishon to mean the Nile, and employ the Heb. word in this sense; see Castell Annot. Sam. ad Ex. 2, 3. See more in J. D. Michaelis Supplem. p. 2008. müller l. c.

פרתוֹן Pithon, pr. n. m. 1 Chr. 8, 35. 9, 41. The etymology is unknown.

אָשָּׁה (r. אָבָּה) a flask, bottle, 1 Sam. 10, 1. 2 K. 9, 1. 3.

*TDD in Kal not used, kindr. with

Piel to flow out in drops, to flow, Ez. 47, 2.

Deriv. 79 .

* De obsol. root, Syr. to bind, to fetter; Pa. to entangle, to hinder. Hence

(snaring the roes; or, according to Simonis, retarding i. e. getting ahead of the roes,) Pochereth-Zebaim, pr. n. of a man Ezra 2, 57. Neh. 7, 59.

in Kal not used. 1. Pr. to separate. to distinguish, i-q. דְּלָּבָּי, see Pi. and Niph. no. 1.—The primary biliteral root is אָ הַ, which like בו implies separation; as Chald. שַׁלַּר to cleave, to cut in two, Pa. to sever, separate, remove;

Syr. Le to search out; Arab. אב de lacte depulit. Comp. the kindr. roots אבָר הַ, Sanscr. phal to separate.

2. to make distinguished, extraorditary, wonderful, see Niph. Hiph. no. 2, and pr. n. מַלְּצִים. Niph. אלְשָּׁהְ, fut. אלָשְּׁהְ: 1. to be distinguished, i. e. great, extraordinary, e. g of strong affection, 2 Sam. 1, 26. Dan. 11, 36 יוֹבֶר נְפְלָאוֹין shall speak great things i. e. impious words, atrocious blasphemy against God. Comp. in בּוֹל מוס. 2.

2. to be great, i. e. to be hard, difficult, arduous, with בְּרֵבֵי in the eyes of any one, 2 Sam. 13, 2. Zech. 8, 6; with נוס hard, too difficult, Gen. 18, 14. Deut. 30, 11. Jer. 32, 17. 27. Also to be hard to accomplish Ps. 131, 1; hard to understand Prov. 30, 18. Job 42, 3; hard to judge Deut. 17, 8.—Hence

3. to be wonderful, marvellous, Ps. 118, 23. 139, 14 Part. plur. fem. בּמַלָּאוֹת as subst. wonde ful works, marvellous deeds, miracles, of God, both in creating and sustaining the world Job 5, 9. 37, 14. Ps. 72, 18; and also in preserving and aiding his people and pious worshippers e. g. in Egypt, etc. Ex. 3, 20. 34, 10. Josh. 3, 5. Judg. 6, 13. Neh. 9, 17. Ps. 9, 2. 26, 7. 106, 22. al. sæp. It also takes an adjective, as מּלַלְאוֹת מְּלֵּאוֹת מִּלֹּאוֹת מִּלְאוֹת שִּׁרֹשׁׁׁׁ wonderfully, marvellously, Job 37, 5. Dan. 8, 24.

PIBL, to separate, to set apart, agootter, i. e. to consecrate, e. g. an offering in fulfilment of a vow, only in the phrase to accomplish, pay, a vow to Jehovah, Lev. 22, 21. Num. 15, 3.8.

Hiph. הְּפְלֵּא twice וְּתְּכָּלָא like verbs לח Deut. 28, 59. Is. 28, 29.

1. i. q. Pi. to consecrate a vow, i. e. an offering vowed, Lev. 27, 2; and so in s. different construction Num. 6, 2 בֵּרַ בְּלָרֹא jf one consecrate any thing for vowing the vow of a Nazarite.

2. to make distinguished i. e. great extraordinary, e. g. kindness, to show great kindness, with לְּ of pers. Ps. 31 22; calamity Deut. 28, 59. Inf. בּזְּמָלֵא adv. eminently, very, 2 Chr. 2, 8.

3. to make wonderful, admirable, e. g. counsel Is. 28, 29; with אַר to do marvellously, to deal wonderfully with any one, in a sense of disfavour Is. 29, 14; but בּשָׁה לְחַפְּלֵרָא בָּם id. in a good sense Joel 2, 26. With לְם כֹּרָא לְחַבְּיִר לְּחַבְּלֵרָא לַחְבִּירָ לְּחַבְּלֵרָא to be wonderfully helped 2 Chr. 26, 15; הְּבְּלֵרֵא to do or act wonderously Judg. 13, 19.

HITHPA. to show oneself distinguished

i. e. to show oneself strong, mighty, c. 7 towards, against any one, in oppressing him, Job 10, 16.

Deriv. פָּלָאָד, פָּלָאָד, פָּלָאָד, מָּלָאָד, and the pr. names פָּלָרָד, פָּלָאָד, פָּלָאָד.

m. in pause אלָם, c. suff. מּלָאים m. in pause אלָם, c. suff. מּלָאים a wonder, marvel, miracle, of God Ex.
15, 11. Ps. 77, 12. 15. 78, 12. 88, 11. Is.
25, 1. Plur. אַבּאָרָם adv. wonderfully
Lam. 1, 9; but plur. מַלְאִים wonders
Dan. 12, 6.—Concr. the Wonderful, spoken of the Messiah, Is. 9, 5.

ת מְלְאֵרָ m. adj. (אֶשֶּׁלְאוֹ with adj. ending) wonderful, Judg. 13, 18 Cheth. spoken of something supernatural. In Keri is אָיָם, which is only a contracted form.—
The fem. of מַלְּאִרָּה is מַלְּאִרָּה Ps. 139, 6 Cheth. where Keri מַלְּרָאָה is fem. of a form מַלְרָאָה.

קלאָרָה (whom Jehovah makes distinguished, r. אָפָּאָ *Pelaiah*, pr. n. m. Neh. 8, 7. 10, 11.

in Kal not used, Aram. and Arab. في to cleave, to divide; comp. on the primary root كه under هري المحادث المح

Niph. to be divided, Gen. 10, 25. 1 Chr. 1. 19.

PIEL to divide, e. g. water-courses Job 38, 25. Metaph. Ps. 55, 10 divide their tongue, i. e. cause dissension among them.

. מִּפְלַנָּח , פְּלָנָח — מֶלֶג Deriv.

קלג Chald. id. Part. pass. קלג Dan. 2, 41.

m. 1. a brook, rivulet; Arab. id. فَلَجْ , فَكْمُ Ethiop. AAI river, large stream. Commonly taken as a channel, canal, from the idea of dividing, comp. the verb ياجد Job 38, 25. Not improbably, however, the root שלג may have also included the idea of flowing, fluctuating. boiling up, comp. the words fluo, fluc-si, fluc-tus, φλύ-ω, pluo, Sanscr. plu, βλάω to flow, also πέλαγος; Eth. 五本本 to boil, to boil up; see Pott Etymol. Forsch. I. p. 212.—Ps. 65, 10 בלג the brook or collect. the brooks, streams, of God, i. e. watering and fertilizing the land with God's blessings. Plur. מַלְגַר Is. 30, 25, constr. מַלְגַר , as

פלנה מים Ps. 1, 3. Prov. 5, 16. 21, 1. Of streams of tears Ps. 119, 136. Lam. 3, 18;

comp. פֿלַבי טָסָן id. קֿמָר brooks of où Job 29, 6. For Ps. 46, 5 see in נַזִּר no. 2.

2. Peleg. (division, part.) pr. n. of s patriarch, the son of Eber, Gen. 10, 25. 1 Chr. 1, 19.

Chald. a half, Dan. 7, 25.

קלג or אַלְּהְ only in plur. אַלָּה brooks, streams, Judg. 5, 15. 16. Job 20, 17. R. פֿלַגין.

וֹלְבְּׁלְּהָ f. a division, class of the priests, i. q. הְבֶּלִת, 2 Chr. 35, 5. R. בַּלָּג.

רובלים or אולים Chald. id. Ezra 6, 19.

פּלַגְשׁׁר , c. suff. פּלַגְשׁׁרם, c. suff. פּלָגְשׁׁרם, c. suff. פּלַגְשׁׁרם, פּלַגְשׁׁרם, כּלָגָשׁׁרם, כּלָגָשׁ

1. Fem. a concubine, Chald. אַרְלְּבֵּיְהַ id. comp. Gr. πάλλαξ, παλλακίς, παλλακίς, παλλακίς, παλλακίς, παλλακίς, παλλακίς, παλλακίς. The etymology is obscure; the word seems not to be of Semitic origin, but may come from Gr. πάλλαξ, or perh. from the Persian.—Spoken usually of a female slave, who was also a legal concubine, Gen. 22, 24. 35, 22. Judg. 19, 2 sq. al. sæpe. Fully אַרְאָבָּיִבְּיִ Judg. 19, 1. 2 Sam. 15, 16. 20, 3. Opp. to wives of higher rank 1 K. 11, 3. Cant. 6, 8. 9.

2. Masc. i. q. ὁ πάλλαξ, a paramour, בְּצֵּבֶּדְב, Ez. 23, 20 comp. v. 5.

* לְבַּׁבְּּ obsol. root, Arab. לולה to cut up; comp. in אָלָאַם.—Hence

תְּלְבָּיׁם, Arah. פּלְבָּיִם, a finer kind of iron, steel.—Plur. מּלְבָּים irons, perh. hooks or scythes on chariots of war. Nah. 2. 4 מְּלְבִּים שִּלְּרִים with the flashing of irons are the chariots, i. e. with polished scythes or armature.

D Pildash, pr. n. m. Gen. 22, 22. The etymology is unknown.

* הֹלֶם in Kal not used, i. q. אֹלָם, to separate, to distinguish.

NIPH. to be separated, distinguished c. בְּבָ Ex. 33, 16. Ps. 139, 14 I will praise thee מֵר בֹּרְבִּוֹח נִפְלִּיִח for I am wonderfully distinguished.

Hiph. 1. to separate, to distinguish Ex. 8, 18 [22]; c. בין to distinguish between, ib. 9, 4. 11. 7.

2. to distinguish, i. e. to make distinguished, to make great, Ps. 4, 4. 17, 7.

Deriv. מְּלֹנִי .

pr. n. of a son of Reuben Gen. 46, 9. Ex. 6, 14.—Patronym. אַלָּאַר Palluite, Num. 26, 5.

* The to cleave, espec. to plough, to furrow the ground, Ps. 141, 7. Arab.

id. قَالُو a husbandman. Syr. Ethp. to be ploughed, Pa. to grave, to write. Comp. the Chald.

Piel 1. to cleave, e. g. an arrow the liver Prov. 7, 23. Job 16, 13; to cut up, to slice, e. g. wild cucumbers 2 K. 4, 39.

2. to let break forth from the womb, to bring forth young, Job 39. 3. Comp. Pp. Kal, Niph. and Pi. no. 4.

Deriv. מַלְחַא, pr. n. מָּלָחָא

רוב Chald. to labour, to serve, often in the Targums; spec. to serve or worship God, comp. לְבֵּר ; with acc. and לְּבָּר Dan. 3, 12 sq. 7 14. 27.

Deriv. מלחן.

ווֹשֶׁלָּהָ f. Job 41, 16 (r. תַּבְּשׁׁ) 1. a piece, slice, part cut off, e. g. of an apple, fig, Cant. 4, 3. 1 Sam. 30, 12.

2. a mill-stone, so called from the cut side which fits to the other stone, i. e. the lower side of the upper stone, and the upper side of the lower one. Arab.

י The upper stone is also called in full בָּבָּח ְּבָּה i. e. the rider Judg. 9, 53. 2 Sam. 11. 21, and simpl. בָּבָּר ; the lower one is הַחָּהָת הַחָּבָּה Job 41, 16.

אָלְתָא (a slice, r. פָּלָם) *Pilha*, pr. n. m. Neh. 10, 25.

רְּיִלְּשְׁ Chald. m. service of God, worship, Ezra 7, 19. R. בּיִם פּיִ

pr. to be smooth, slippery, i. q. שַּלְבֶּי q. v. Hence to slip away. to escape, Ez. 7, 16; also to let escape. to deliver comp. pr. ח. שְּלַבְיָה. Arab. בוֹל IV, to deliver; בוֹל II, IV id. V, VII to be delivered, to escape. Syr. בוֹל Pe. and Pc. id.

Piei 1. i. q. Kal, but intens. to escape wholly to be fully delivered, c. 72 Job 23, 7.

2. to let escape, viz. a) From danger to deliver, Ps. 18, 3. 40, 18. al. sæp. With פל Ps. 17, 13. 18, 49; מיל 71, 4. b) A fætus from the womb, i. e. to bring forth, Job 21, 10. Comp. שַלָּיל Pi. no. 2.

HIPH. to deliner from danger Mic. 5, 14; to place in safety Is. 5, 29.

Deriv. בַּלֵיכֶיתוּ פָּלֵים, פָּלִים, פְּלֵיכָיתוּ פְּלֵים.

מְלֵבֶּים adj. escaped by flight, i. q. מילִּים, only plur. בילְים Jer. 44, 14. 50, 28: 5'. 50. R. בּלְבָּים

ילב inf. Pi. as noun, deliverance, Ps. 32, 7. 56, 8. R. בּלָב .

שׁרֶּשׁ (deliverance, r. שַּׁרָשׁ) *Pelet*, pr. n. m. a) 1 Chr. 2, 47. b) 12, 3.

פַלִימָה, see פְּלֵטָה.

מְלְטִיה (for בְּלְטִיה deliverance of Jehovah, r. פָּלְטִיף Palti, pr. n. m. a) Num. 13, 9. b) 1 Sam. 25, 44; fuller שַּלְטִיבֵּל Paltiel, 2 Sam. 3, 15.

קלְטֵּדְ (apoc. from פּלְטֵּדְה) Piltai, pr. n. m. Neh. 12, 17. R. פֵלָטָד.

see in פַּלְטִראֵל lett. b.

קלְּטְיָהְ (whom Jehovah delivers, r. בּיִּבֶּים) *Pelatiah*, pr. n. m. a) 1 Chr. 3, 21. b) 1 Chr. 4, 42.

קלְטְיְהוּ (id.) Pelatiah, pr. n. m. Ez. 11, 1. 3.

הָלָּא, in pause בֵּלִּר see in פְּלִּר.

פָּלִרא, see in פָּלִרא.

קלָרָה (i. q. מְּלָאֵרָה, whom Jehovah makes distinguished, r. פָּלָּאָה) *Pelaiah*, pr. n. m. 1 Chr. 3, 24.

שלים, m. adj. verbal (r. שָּלָּים), one escaped by flight, espec. from battle, slaughter, i. q. פֿלָם, 2 K. 9, 15. Am. 9, 1; often coupled with שִּרִים, Josh. 8, 22. Jer. 42. 17. Lam. 2, 22. With the art. בילים collect. the escaped Gen. 14, 13. Ez. 24, 26. 33, 21. 22. With genit. בילים the escaped of Ephraim Judg. 12, 5; but שַּלִּיםי נְּחָבָּר those escaped from the sword Jer. 44, 28. Ez. 6, 8.

יה m. (r. פָּלָם) i. q. פָּלָם, only in plur. אָפָּלִם the escaped Num. 21, 29. Is. 66, 19.

לְּכְיְּעָה thrice בְּיִבְּיָה En 0,5. 1 Chr. 4, 43. Ez. 14. 21, (r. בְּיִבָּה) pr. escape de

iverance, Juel 3, 5. Obad. 17. מלא חרה pr. there is no deliverance to any one, i. e. none shall escape or be delivered, 2 Sam. 15, 14. Jer. 50, 29; אין id. 2 Chr. 20, 24. Ezra 9, 14. ban. 11, 42 לא תחרה לפליפה shall not be delivered, shall not escape.-Meton. that which escapes Ex. 10, 5. Joel 2, 3. Is. 10. 20. Espec. concr. collect. i. q. מליטים, פלטים, the escaped, the delivered from danger or destruction, Gen. 32, 9. 45, 7. 2 Chr. 30, 6. Ezra 9, 13. So the escaped of Israel or Jacob are the people of Israel diminished by repeated slaughter, Is. 4, 2. 10, 20. 38, 3; comp. Neh. 1, 2.

שְלֵּילִים m. (r. לְּבָּשׁׁ, a judge, only in plur. פּלִילִם Ex. 21, 22. Deut. 32, 31. Job 31, 11 פּלִילִם a crime for the judges i. e. for them to punish; comp. 2. 28. For the stat. absol. instead of the constr. see Heb. Gram. § 114 n. β; but many Mss. read here פּלִילִים as in v. 28.

קלילה f. judgment, right, i. e. justice Is. 16, 3. R. אָלֵל

adj. (from קליל p) pr. judicial, i. e. pertaining to the judges, Job 31, 28, comp. v. 11.—Fem. קליל judgment, act of judging, Is. 28, 7.

obsol. root, prob. to be round, globular; Arab. to have the breasts round and plump, spoken of a maiden; II, to be round and plump, spoken of the breasts; IV, to be round; the round part of any thing, a mound, wave of the sea, celestial orb.—Hence

קלְּהָ m. in pause קְּבֶּה, c. suff. יְבָּרָ מִּ 1. a circle, circuit, district, i. q. בָּרָ רָרּנְּעָלֵרָם. (Chald. בְּבָּיְם id.) Neh.3,9sq. פָּלָהְ רְרּנְּעָלַלְּה the circuit or district round Jerusalem Neh. 3, 12. 14. 15. al.

2. the whirl of a spindle. and hence for the spindle itself, Prov. 31, 19. See in ... ברשור di. Talmud. קלב, arab, מלכה, id. whence מַלבה, מלכה, ומלכה, id. whence מַלבה to spin.—

3. a round staff, crutch, 2 Sam. 3, 29. Sept. σχυτάλη.

* 550 in Kal not used. In Piel and in the derivatives it has the signif. to

judge, which is usually referred to the primary idea of cutting, separating, taking away, comp. אַלָּהְ, הִיּבָּׁהְ, הִיּבָּׁהָּ, הִיּבָּׁהָּ, הוֹשָׁהַ, and others beginning with שַׁבָּיה, but בַּיבָּיה is i.q others beginning with שַּבָּיה to break. I would rather refer the primary meaning of בַּיבָּיה to the idea of rolling, revolving, comp. בַּיבָּיה אָבָיה, Syr. בּיבֹי to roll in any thing, to tinge, to dye; then, to make even by rolling, to level with a roller, comp. בּיבָּיה to roll; whence to lay even a cause, to adjust a difference, to act as umpire. So in Germ. the words richten and schlichten, used for judging, deciding, strictly signify 'to make even.'

PIEL 1. to judge, 1 Sam. 2, 25. Also to execute judgment, by punishing Ps. 106, 30 [33], comp. Num. 25, 7. But Sept. Vulg. placavit, see under Kal.—With \$\frac{1}{2}\$, to adjudge to any one Ez. 16, 52.

2. to think, to suppose, Gen. 48, 11.

HITHPA. 1. to intercede for, to supplicate for any one, pr. 'to interpose as umpire, mediator,' c. קצר Gen. 20, 7. Deut. 9, 20. 1 Sam. 7, 5; אבן Job 42, 8; או 1 Sam. 2, 25 id. With או of him with whom one intercedes and supplicates Gen. 20, 17. Num. 11, 2. See both constructions in Jer. 29, 7, 42, 2, 20.

Deriv. from the signif of rolling אַ פּלִּילָּה, פְּלִּילָה, פְּלִּילָה, פְּלִילָה, פְּלִילָה, also the pr. names שָּלֶלּי, פְּלֵילָה, בּלֵילָה, בּעַלְיָה, בּעַהְיִּה, בּעַהְיִּה, בּעַהְיִּה, בּעַהְיִּה, בּעַהְיִּה, בּעַהְיִה, בּעַהְיִּה, בּעִּהְיִה, בּעִהְיִּה, בּעִהְיִּה, בּעִהְיִּה, בּעִהְיִּה, בּעִהְיִּה, בּעִהְיִּה, בּעְהְיִה, בּעִּהְיִה, בּעִהְיִּה, בּעִהְיִיה, בּעְהְיִיה, בּעְהְיִיה, בּעִהְיִיה, בּעִהְיִיה, בּעִהְיִיה, בּעְהְיִיה, בּעּבְּיִיה, בּעְהְיִיה, בּעְהְיִיה, בּעְהְיִיה, בּעְהְיִיה, בּעְהְיִיה, בּעְהְיִיה, בּעְהְיִיה, בּעּבְּיִיה, בּעְהְיִיה, בּעְהְיִיה, בּעְהְיִיה, בּעְהְיִיה, בּעְהְיִיה, בּעְּיִיה, בּעְהְיִיה, בּעִיה, בּעְהְיִיה, בּעּיִיה, בּעִּיה, בּעְהְיִיה, בּעְהְיִיה, בּעְהְיִיה, בּעְהְיִיה, בּעְהְיִיה, בּעִיה, בּעְהְיִיה, בּעְּיִיה, בּעְהְיִיה, בּעְהְיִיה, בּעְהְיִיה, בּעְהְיִיה, בּעְהְיִיהְיִיה, בּעְּיִיהְיִיה, בּעְהְיִיה, בּעְהְיִיה, בּעְהְיִיה, בּעּיה, בּעּיה, בּעּירָה, בּעּיבְיּיה, בּעּיבְּיּבְיּיה, בּעּיבְּיּיה, בּעְהְיּיה, בּעּיבְּיּירְיה, בּעְיבְּיּיה, בּעִיבְּיּיה, בּעּיבְּיּיה, בּעּיבְּיּיה, בּעבְּיּיה, בּעּיבְּיּיה, בּעִיבְּיּיה, בּיִיה, בּעִיבְּיּיה, בּיבְּיּיה, בּיבְּיּבְיּיה, בְּיבְּיּיה, בּיבְּיּיה, בּיבְּיּיה, בּיבְּיּיה,

(judge) Palal, pr. n. m. Neh. 3

קללָדָה (whom Jehovah judges i. e whose cause he protects, r. לְּבָּׁהָ *Pclo liah*, pr. n. m. Neh. 11, 12.

, see next art no. 1, ult.

נו בולי, גו ב'לי, i.q. גו פילי, . Of things, 1 Sam. 21, 3 אַל־מִיִּם פְּלִירִ אַלְמִיּה to such and such a place, i. q. to a certain place which shall be nameless. 2 K. 6, 8.— From the junction of these two words comes the form שַּלְמִירָּה Dan. 8, 13.

2. Pelonite, a gentile n. from a place קלון, elsewhere unknown, 1 Chr. 11, 27. 36.

* DDD in Kal not used; prob. to roll, and then to roll smooth, to level by rolling. Kindr. is by where see.

PIEL 1. to make level, even, plain, sc. a way, i. e. to make or prepare a way, Is. 26, 7. Prov. 4, 26. 5, 6. Ps. 78, 50 he made a way for his anger, i. e. let it have free course.

2. to weigh, which is done by making the balance even; to weigh out, trop. Ps. 58, 3. Also trop. to ponder, to consider, Prov. 5, 21.

Deriv. פְּפָלָט and

שלי, m. a balance, so called from being even, level, Prov. 16, 11. Is. 40, 12. In both passages it is coupled with ביאונים scales, and would seem therefore to be pr. a steel-yard, Arab. בُفْلِيسُ.

* ア੫੫੫ in Kal not used, prob. of a like signif. with ץ פָּרָץ, to break, to rend.

HITHPA. to tremble, to be shaken, of the columns of the earth Job 9.6; pr. to be broken, rent, comp. span 1 K. 1, 40. Deriv. Paren, Paren, an

Ps. 55, 6. Is. 21, 4. Ez. 7, 18.

* מַלָּשׁ i. q. פָּלָשׁ, whence מָּלָם.

* I. UDP obsol. root, pr. to roll, to wake revolve, like kindr. Din, bin. So

Simonis correctly in ed. 1-3, and Kimch

HITHPA. to roll oneself, to wallow, e. g. in ashes, ጉርጂች, Jer. 6, 26. Ez. 27 30; in the dust, ጉርጂ, Mic. 1, 10; absol. id. Jer. 25, 34.—In former editions I have assigned to this root the sense of strewing, sprinkling, after the Sept. and Vulg. but the former sense is preferable, as springing from the nature of the root.

*II. DDD (prob. kindr. with DDD)

Eth. AAA to migrate, to emigrate; TAAA to rove about without certain dwelling; AAA a rover, so-journer, stranger.—Hence

ווא Is. 14, 29. 31. Ps. 60, 10, 83, 8. 87, 4. 108, 10; in pause nube Ex. 15, 14; *Philistia*, pr. n. fem. land of strangers, sojourners, see r. will II. and קלשתי. It comprised the southern portion of the coast and plain of Canaan, along the Mediterranean (hence called בם פּלְשׁתִים Ex. 23, 31), from Ekron to the border of Egypt; though at certain times the Philistines had also in possession large portions of the interior; see 1 Sam. 31, 8. 1 K. 15, 27. 16, 15.—Hence the Gr. name Halaistiry, Jos. Ant. 1. 6. 2. ib. 2. 15. 2; which name was applied by most ancient writers to the whole land of the Israelites, as also by Josephus himself, Ant. 8. 10. 3. See Reland Palæst. p. 38 sq.

gent. n. (from פְּלְשָׁתִּי a Philistine, 1 Sam. 17, 4 sq. 23 sq. 19, 3. 21, 9. 22, 10. al. Plur. מַלְטָּחִים the Philistines Gen. 26, 1. Judg. 10, 6. 1 Sam. 4, 1. 5, 1. al. sæp. rarely פּלִשֶׁתּיִּים Am. 9, 7. They were of Egyptian origin, and emigrated to the coast of Canaan from and Gen. 10, 14. בפחר and Gen. 10, 14. Am. 9, 7. Sept. Dulio tielu in Pent. but elsewhere usually 'Αλλόφυλοι. Josephus Halasorivos Ant. 5. 1. 18. Comp. Reland Palæst. p. 42. The Philistines were the indomitable enemies of the Hebrews; and continued to harass them until after the time of the Maccabees (see Ecclus. 50, 26); when by degrees they appear to have amalgamated with the other inhabitants of Palestine into one peo ple.

to dee, to escape, i. q. Heb. פֿלַם; פֿלֿם swift, borse, runner.—
Hence the two following.

רָּיֶּבֶ (swistness) *Peleth*, pr. n. m. a) Num. 16, 1. b) 1 Chr. 2, 33.

קברי (תובית a public runner, courier, with art. collect. the public runners, couriers, everywhere coupled with קברי q. v. 2 Sam. 8, 18. 15, 18. 20, 7. 23. 2 K. 11, 4. 19. Some without good reason hold both קברי and קברי to be Philistines, and regard the latter form as put by paronomasia for קברי , but against the analogy of the Hebrew language; so Ewald Heb. Gram. p. 297. See in

I. אָשְׁ m. i. q. fem. רְּשָׁהְ which is more usual, a corner, c. suff. רְּשָּׁה Prov. 7, 8. Plur. פֿוֹלָם Zech. 14, 10. R. בְּיַבָּה.

II. אָשָׁ conj. (for מַּלֶּהְתּ, ר. מְּבֶּהְ Pi. no. 1) pr. a removing, taking away; used only in the constr. state with Makk. אָרָ , as a Conj. of removing, prohibiting, hindering, i. q. μή, that not, lest. Thus:

1. Where an action precedes, that serves to hinder or prohibit something which one fears and wishes to remove or avoid. Gen. 11, 4 let us build us a city... [1] lest we be scattered. 19, 15 arise... [1] lest thou perish. 3, 3 eat not of it... [1] lest thou perish. 3, 3 eat not of it... [1] lest ye die.—
Then, after verbs of fearing, like Gr. δείδω μή, Lat. vereor ne, Gen. 31, 31, comp. 26, 9; of caution, comp. Gr. ἰδεῖν μή, Gen. 24, 6. 31, 24. Deut. 4, 23; also of swearing Judg. 15, 12, comp. ὀμτύω μή II. 23, 585. In examples of this kind κin never used.

 place, 2 Sam. 30, 6 אַבְּיבִּישׁ lest he mus have found. 2 K. 2, 16 יְבִישׁׁ lest a wind from Jehovah hath taken him up.—Once it approaches to the power of a negative adverb, i. q. אל. Prov. 5, 6 יְבִישְׁׁ מַּיִּבְּיִם בְּּיִבְּיִם נְּבִּים the way of life she prepareth not for herself, sc. the adulteress, i. e. she walks not in the way of life. But the full sentence is: '(see) lest she walk in the way of ife.'

גוות מנג. גוילים. Ez. 27, 17. perl. a kind of pastry or sweet cake. The Targ. renders it אַלְלְּיָא, i. e. Gr. κολία, a kind of sweet pastry; and in the book Zohar בום בולים is pastry-work. Other opinions are enumerated by Celsius in Hierobot. II. p. 73. Sept. κασία, Vulg. balsamum.—The ctymology is wholly uncertain.

לְּבֶּילֵ, fut. רְּמָבֶּי, apoc. and conv. בְּבֶּילֵ, , in the other persons בְּבָּילֵ, , וְבָּיבֵּן, in the other persons בְּבָּילֵ, , וְבָּיבֵּן, וְבַּיבֵּן, imper. בְּבַּילְן, i. to turn, trans. in one phrase: בְּבָּילְ to turn the back Josh. 17, 12. Jer. 2, 27. 30, 33.—Elsewhere always intrans. to turn, to turn oneself, i. e.

1. In order to go anywhere, to go away; Ex. 7, 23 רַיָּשׁן שָרְצה נַיבּא 10, 6. 32, 15. Gen. 18, 22. Deut. 9, 15. 10, 5. 16, 7. al. Sometimes with a dat. pleon. Deut. 1, 40. 2, 3. 1 K. 17, 3. Hence a) to turn to or towards any place, to betake oneself in any direction, c. 52 Gen. 24, 49; الإنج 1 Sam. 13, 17; إلا 35. 53, 6. 56, 11; acc. 1 Sam. 13, 18. 14, 47 מבל אָשֶר רְפַנֵּח whithersoever he turned himself; with He parag. 1 K. 17, 3. Deut. 2, 3. Cant. 6, 1. Also with يخ of pers. to turn unto any one, to go to him for response or for aid, espec. God Is. 45. 22; angels Job 5, 1; idols Lev. 19, 4. Deut. 31, 18. 20; wicked men Ps. 40, 5; diviners Lev. 20, 6; with \$5 of thing. to turn unto e. g. iniquity Job 36, 21. 'פוה אחרים to turn after any one, to incline to his side or party, Ez. 29. 16. b) to turn away from any one. c. Exp Deut. 29, 17 mentally; absol. 30, 17 if thy heart turn away from God. and thou do not obey, etc. c) Trop. of time, e. g. a) to turn away, i. e. to pass away. Jer. 6, 4 פָּיָה הַיּוֹם the day turns, Jec!ines; also poet. Ps. 90, 9 all our days turn away, pass away. β) to turn in approaching, e. g. in the phrases: השנית

תְּלֵּכְי (ut the turning of the morning, at the approach of dawn, Ex. 14, 27. Judg. 19, 26. Ps. 46, 6; בָּרָבוּ בְּּלֶבְנוֹה בָּרָב at the turning of evening, at even-tide, Gen. 24, 63. Deut. 23, 12.

2. In order to look at any thing, 2 K. 23, 16. Ecc. צ, 12 פּנָרתָר לָרָאוֹת חַכְּמָה I turned myself to behold wisdom. Ex. 2, 12 ניפן כה וכה וירא and he turned hims If (his eyes) hither and thither and looked. Hence i. q. to turn the eyes, to look at any thing, c. 3x Ex. 16, 10. Num. 17, 7. Job 21, 5; 3 6, 28. Ecc. 2, 11; אַחֶרָרוּ behind oneself Judg. 20, 40. 2 Sam. 1, 7. 2, 20; של בשלה upwards Is. 8, 21 [22]. Metaph. אָל to look upon, i. e. to regard, to have respect to any person or thing, Deut. 9, 27; espec. of God as hearing and regarding men with favour, Ps. 25, 16 מַנַח אֱלֶר וְחֲנֵנִר 69, 17. 86. 16; also פַּנָה צֵּל־הָתְּפֶּלָה Ps. 102, 18. 1 K. 8, 28 ; אַל־הַמְּנְחָה Num. 16, 15. Mal. 2, 13. Of a king 2 Sam. 9, 8.—Of things, to turn or look towards any quarter, Ez. 8, 3 הַשְׁצֶר פֹּנֶה צָמוֹנָה the gate looking toward the north. 11, 1, 44, 1. 46, 12. 47, 2; simpl. בַּיִּשׁעַר הַפּוֹנֶה 2 Chr. 25, 23, comp. 2 K. 14, 13. Of a boundary Josh. 15, 2. 7.

PIEL pr. to cause to turn and go away, see Kal. no. 1. b; hence to clear away any thing, c. acc. Zeph. 3, 15; absol. Ps. 80, 10 מָּנִיהָ thou didst clear away before it, i. e. didst make room and prepare the ground.—Also to clear out sc. from things thrown hither and thither, impediments, to put in order, to prepare, e. g. a house Gen. 24, 31. Lev. 14, 36; a way Is. 40, 3. 57, 14. 62, 10. Mal. 3, 1.

HIPH. fut. conv. [15] 1. Trans. to turn, Judg. 15, 4; espec. the back in departing, flight, 1 Sam. 10, 9. Jer. 48, 39. Hence

2. Intrans. with קְּיֵלֵ impl. to turn the back. to flee, Jer. 46, 21. 49, 24; also to look back, to stop in flight, Jer. 46, 5. Nah. 2, 9. With sto turn oneself to any one Jer. 47, 3.

HOPH. to be turned back, i. q. to turn back Jer. 49, 8; to be turned, i. q. to look towards any quarter, comp. in Kal no. 2 fin. Ez. 9, 2.

Deriv. פָּנִים plur. פָּנִים, whence לְּפָנִים פְּנִים לְּפְנִים לְּפְנִים לְפְנִים לְפִנְים לְּפִנְים לְפִנְים לְפִּנְים לְפִנְים לְפִנְים לְפִנְים לְפִּנְים לְפִנְים לְּפִנְים לְפִים לְּפִנְים לְפִנְים לְפִים לְּפִּנְים לְפִּנְים לְפִים לְפִּנְים לְפִּנְים לְפִים לְפִּנְים לְפִים לְּפִים לְפִים לְפִּים לְפִים לְפִים לְפִים לְּפִים לְפִים לְפִים לְפִים לְּבְּים לְפִים לְפִּים לְפִּים לְפִים לְפִים לְפִים לְפִּים לְפִּנִים לְּפִנְים לְּפִים לְּפִים לְפִּים לְפִים לְפִּים לְּפִּים לְפִּים לְפִים לְפִנְים לְּפִנְים לְּפִנְים לְּפִנְים לְּפִּים לְּבְּים לְּפִּים לְּפִּים לְּיִים לְּיִים לְּיִּים לְּיִּם לְּפִּנִים לְּיִים לְּבִּים לְּיִים לְּיִים לְּיִים לְּיִים לְּיִּים לְּיִים לְּיִּם לְּיִּם לְּיִים לְּיִים לְּיִּם לְּיִים לְּיִים לְּיִים לְּיִּם לְּיִּם לְּיִּם לְּיִּם לְּיִים לְּיִים לְּיִּים לְּיִים לְּיִים לְּיִּים לְּיִּים לְּיִּים לְּיִּים לְּיִּים לְּיִּים לְּיִּים לְּיִּים לְּיִים לְּיִים לְּיִּים לְּיִים בְּיִים לְּיִים לְּיִים לְּיִים לְּיִים לְּיִים לְּיִים לְּיִים לְּיִים בְּיִים לְּיִים בְּיִים לְּיִים בְּיִים בְּיִים בְּיִים בְּיִים בְּיִים בְּיִים בְּיִים בְּיים בְּיִים בְּיִים בְּיִים בְּיִים בְּיִים בְּיִים בְּיים בְּיבְּים בְּיבְּים בְּיבְּים בְּים בְּיבְּים בְּים בְּיבְּים בְּים בְּיבְּים בְּיבְּים בְּיבְּים בְּיבְּים בְּיבְּים בְּיבְּיִים בְּיבְּים בְּיבְּים בְּיִּים בְּיִּים בְּיִים בְּיִ

not used in sing. (though unde. another form פְּנִיה , פְּנִיה , it appears in the pr. names בְּנִיבׁל , פְּנִיבִּל , plur. בְּנִיבּל constr. מַנַּי, m. but fem. Ez. 21, 21.

1. the face, countenance, pr. the par turned towards any one, see Ez. 21, 3

from r. הוא ; comp. Arab. أَجُدُ face. from Every V, to turn oneself in any direction. For the use of the plur. comp. Gr. τὰ πρόσωπα in Homer.—Gen. 38, 15, 50, 1. Ex. 3, 6. al. sæpe. Also of the face of animals Ez. 10, 14. Job 41, 6. Constr. with a verb or adj. plur. Job 38, 30. Dan. 1, 10, and in the fem. Ez. 21, 21; rarely sing. Lam. 4, 16. Prov. 15, 14. Also as a real plur. faces, e. g. אַרבַעָּה בל־פַנים ; Ez. 1, 6. 10, 21. 41, 18 פַנים all faces Joel 2. 6. Is. 13, 8. Nah. 2, 11. Spec. לחם הפנים the bread of the face, presence, the shew-bread, see in and no. 2; also שלחן הפנים the table of the shewbread, on which these loaves were set out, Num. 4, 7. נַפַל עַל־פָּנִיר to fall upon one's face, see יַפֵּל no. 2. a. 'מַל to smooth the face of any one, see in חלָם Piel no. 1.

Spec. to be noted are the following phrases:

a) אַל־פָּנִים אָל־פָּנִים קּמר face to face Gen. 32,
 31. Deut. 34, 10. al. id. Also פָּנִים בְּפָנִים id. Prov. 27, 19.

b) To say or do any thing 'בַל־פָּנֵר פֹ' to one's face, i. e. frankly, freely, and also often impudently, insolently, in scorn and defiance; comp. French dire dans la barbe. Lat. laudare in os. Ter. So Job 1, 11 צל־פניף יברכף he will curse thee to thy face. 21, 31. Is. 65, 3 who provoke me בל־פני to my face, i. e. in scorn and defiance. In the same sense is said -> x שָּנִים Job 2, 5. 13, 15. Deut. 7, 10 פֵּנִים ה ישבט־לו he will repay him to his face sc. God an enemy, i. e. openly and speedily, Vulg. statim; the other member has לא to ענה בפנרו Here belongs also לנה בפנרו to answer one to his face, i. e. to relite him strongly, freely, openly; Job 16, 8 בַּחָשׁר my leanness refutes me to my face i. e. testifies openly and strongly against me. Hos. 5, 5. 7, 10.

c) ניהם פּנים to set the face upon any one; for good, 1 K. 2, 15 upon me did all Israel set their faces, that I should reign; or for evil, to set the face

מפמות any one, Ez. 6, 2. 29, 2. 35. 2. Also שְּנִין אָל in the same sense Ez. 13, 17. 21, 7. 25, 2. 38, 2; and with המרם בין אָל (ז. 7. 25, 2. 38, 2; and with המרם בין אָל (ז. 17. 21, 2.—Similar is שׁנִין אָל (ז. 18. 24, 1. Also in a hostile sense אַר מוֹים בּל (ז. 18. בין פּנִים אַל to direct the face against any thing Ez. 4, 3. 7; בְּיַנִים לֹּן מִינִים לֹּן מִינִים לֹּן מַנִים לֹּן מַנִּים מֹּן מַנִים לֹּן מַנִים לֹּן מַנִים לֹּן מַנִים לֹּן מַנִים מֹן מַנִים לֹן (זוֹים לֹּן מַנִים לֹּן מַנִים לֹּן מַנִים לֹן מַנִים לֹּן מַנִים לֹּן מַנִים מוּם and he fixed him with a fixed look.

- d) פֿרָדוּ פֿרָדּיּה c. acc. to set one's face towards any quarter, i. e. to direct one's course thither, to go, Gen. 31, 21; with inf. c. ל to intend, to purpose doing any thing, but still with special reference to going or departing, Jer. 42, 15. 17. 44, 12. 2 K. 12, 18. Dan. 11, 17. In N. T. comp. Luke 9, 53. Syr. in the same sense has סבּבּוֹר בּבּיבּ to fix his look.
- f) In a hostile sense, שַּנְרִי בְּ to set one's face upon 1. e. against any one in anger, to behold him in anger; so of God Lev. 20, 5. Ez. 15, 7; more fully לְרָעָהוֹ וְלֹא לְטוֹבָה Jer. 21, 10, לְרָעָהוֹ וְלֹא לְטוֹבָה id. Lev. 17, 10. 20, 3. 6. 26, 17. Ez. 14, 8. 15, 7. Soo too without a verb, Ps. 34, 17 פֵּרֵי בְּרַעְּהַי בְּרָעָה בְּרָעָה בְּרָעָה בְּרָעָה בִּרָעָה בְּרַעָה בִּרָעָה בִּרָעה בִּרָעה בִּרָעה בִּרָּעָה בִּרָעה בִּרָעה בִּרָּעָה בִּרָעה בִּרָעה בִּרָּעָה בִּרָּעה בִּרָּעה בִּרָּעה בִּרָּעה בִּרָּעה בּרָעה בּרָּרְיבָּר בְּיִיה בִּרְיבָּר בְּיִיה בִּרְיבָּיה בִּרְיבְּיה בִּרְיבְּיה בִּרְיבָּר בְּיִיה בִּרְיבָּיה בִּייִיה בִּיבְּיה בִּיבְיה בִּיבְּיה בִּייִיה בִּיבְיה בִּיבְיה בִּיבְיה בִּיבְיה בִּיבְיה בִּיבְיה בִּיבְיה בִּיבְּיה בִּיבְיה בִּיבְּיה בִּיבְיה בּיבְיה בִּיבְיה בִּיבְּיה בִּיבְיה בִּיבְיה בִּיבְיה בִּיבְיה בִיבְּיה בּיבְיה בִּיבְיה בּיבְּיה בּיבְּיה בּיבְּיה בּיבְּיה בּיבְיה בּיבְּיה בּיבְּיה בּיבְיה בְּיבְיה בִּיבְיה בִּיבְיה בִּיבְיה בְּיבְיה בְּיבְיה בִּיבְיה בְּיבְיה בִּיּיה בּיבְיה בּיבְיה בּיבְיה בּיבְיה בּיבְיה בּיבְיה בּיבְיה בּיבְיה בִּייִיה בִּייִיה בְּיבְיה בְּיבְיה בְּיבְיה בִּיבְיה בְּיבְיה בְּיבְיה בִּיבְיה בְּיבְיה בְּיבְיה בְּיבְיה בִּייִי בְּיבְיה בְּיבְיה בְּיבְּיה בִייה בְּיבְיה בְּייִיה בְּייִי בְּייִי בְּיי בְּיִי בְּיִיה בְּיִי
- g) פָּלֶּיא פָּרֶיר lo lift up one's countenance, see in פְּשָא חוֹר no. 1. c. But in 2 Sam. 2, 22 and Job 22, 26, it is rather to look with confidence upon any one. So too בַּרָרִם בָּיִרָם בָּיִרם בָּיִרם בַּיִרָם בַּיִרם בַּיִרָם בַּירָם בַּיִרָם בַּיִרָם בַּירָם בַּיִרָם בַּיִרָם בַּיִרָם בַּירָם בַּיִרָם בַּיִרָם בַּיִרָם בַּירָם בַּיִרָם בַּיִרָם בַּירָם בַּירָם בַּיִרָם בַּיִרָם בַּיִרָם בַּיִרָם בַּיִרָם בַּיִרָם בַּירָם בַּיִרָם בַּיִרָם בַּיִרָּם בַּיִרָם בַּיִרָם בַּיִרָם בַּיִרָּם בַּיִרָם בַּיִרָּם בַּיִרָּם בַּיִּרָם בַּיִרָּם בַּירָם בַּיִרָּם בַּירָם בַּיִרָּם בַּירָם בַּיִרָּם בַּירָם בַּירָם בַּירָם בַּירָם בַּירָם בַּיִרָּם בַּירָם בַּירָם בַּיִּרָם בַּירָם בַּיִרָּם בָּירָם בַּיִרָּם בַּירָם בַּירָם בַּירָם בַּירָם בַּירָם בַּיִּרָם בַּיִרָּם בַּירָם בַּירָם בַּיִּרָם בַּירָם בַּיִּרָם בַּירָם בַּיִּרָם בַּירָם בַּירָם בַּיּרָם בַּיּרָם בַּירָם בַּיּרָם בַּיּרָם בַּיּרָם בַּיּרָם בַּיּרָם בַּיּרָם בַּירָם בַּיּרָם בַּיִּים בַּיִּים בַּיּים בַּיִּים בַּיִּים בַּיִּים בַּיִּים בַּיִּים בּיִים בּיִים בּיִּים בַּיִּים בַּיִּים בַּיִים בַּיּים בַּיּים בִּיּיִים בּיּיִים בּיּיבָּים בַּיּבּים בַּיּבִים בִּיבָּים בִּיּיבְּים בַּיּים בַּיּיבָּים בַּיּים בִּיבְים בַּיּים בְּיִים בְּיִבְּים בַּיּים בְּיבִּים בָּיבְּיבָּים בַּיּיבָּים בְּיבָּיבְּים בַּיּיבָּים בְּיבָּיבְּיבָּים בְּיבָּיבְּים בְּיבָּים בְּיבָּים בְּיבְּיבָּיבְּיבָּיבְּיבְּיבָּים בְּיבָּיבְּיבָּים בְּיבָּיבְּיבָּיבְּיבָּיבְּיבָּיבְּיבָּיבְּיבָּיבְיבָּיבָּיבְיבָּיבְיבָּיבְיבָּיבָּיבְיבָּיבָּיבְּיבָּיבְּיבָּיבְיבָּיבָּיבְיבָּיבְיבָּיבְיבִּיבְיבְ
- h) IN THE THE TO see the face of any one, i. e. to see him in person, as present, Gen. 32. 21 I will appease him (Esau) with the present; ... afterwards I will see tis face, meet him in person. 46, 30. 48, 11. Also i. q. to be admitted to the presence of any one of high rank, as a prince, king, Gen. 43. 3. 5. 44, 23. 26. 2 Sam. 3, 13. 14, 24. 28. Ex. 10, 28, 29;

or to have access . o the king, as his ner vants and ministers 2 K. 25, 19. Jer. 52 25. Esth. 1, 14. Hence to see God's face to have access to him, to find him propitious, Job 33, 26. Is. 1, 12 (if we read תַּוָה פַנֵי דָי מוּ Gen. 33, 10; also תַּרָאוֹת פָּנַי Ps. 17, 15. In other passages it is said that no mortal can see God's face and live, Ex. 33, 20. 23 (but comp. Gen. 16, 13. 32, 30. Judg. 6, 22. 13, 22. Is. 6, 5). Hence the ancient intpp. in the following passages: Dan. 31, 11 לראית את פני Is. 1, 12 לראות פני Ex. 23, 15 לא יראו אראה פנר 34, 15. Ps. 42, 3 קנר ריקם אלחים, have given to the verbs the passive punctuation (אֶרָאָד , לַרָאוֹת , בַּרָאוֹם , בַּרָאוֹם) after the analogy of Ex. 34, 23 and 1 Sam. 1, 22 נְרָאֵח אָח־פָּנֵר יָר ; and the sense then is: to appear before God. perh. the active construction is favoured by the fact that שַּׁרֵּ stands thrice without twice without ה, so לראות and also אָת that it cannot without apparent violence be pointed לַרְאוֹת Is. 63, 9. בּרָאוֹת. the angel of his (God's) face, presence, who beholds his face, is his minister.

i) As to see the face of any one, is to be admitted to his presence (see lett. h); and to seek the face of any one, is to seek admittance to him (see שַבְּשַׁ Pi. no. 1, comp. Prov. 7, 15); so 'בּשָׁא פְּבֵּיב וּ to receive the face (person) of any one, is to grant him admittance (see בַּשָּׁא no. 3. b), and opp. 'בּשִּׁיב בְּּעַב וּ to turn away the face of any one, is not to admit, to repulse him (see שִּבָּי Hiph. no. 1). So too חַבִּיר בַּוְ נִיר בַּוְ to turn away one's face from any one 2 Chr. 30, 9; הַּמְבִּיר בַּוְרָי בַּוְרָ הַבְּיִר בַּוְרָ בַּוֹרְ הַבְּיִר בַּוְרָ בַּוֹרְ הַבְּיִר בַּוְרָ בַּוֹרְ בַּוֹרָ בַּוֹרְ בַּוֹרְ בַּיִר בַּוֹרְ בַּיִר בַּוֹרְ בַּיִר בְּבָּרְר בַּיִר בְּבָּר בַּיִר בְּבָּרְר בַּבְּר בַּיִר בְּבָּר בַּרְר בַּבְּרָר בַּבְּרְר בּר בּבְרְר בּבְּרְר בּבְּרְר בּבְּרְר בְּבְּרְר בּבְּרְר בּבְּרְר בּבְּרְר בּבְּרְר בּבְּרְר בְּבְּרְר בְּבְּרְר בּבְּרְר בּבְּרְר בַּבְּרְר בּר בּבְּרְר בּבְּרְר בְּבְּרְר בְּרְר בְּבְּרְר בְּבְּרְר בְּבְּרְר בְּבְּרְר בְּבְּרְר בְּרְר בְּבְּרְר בְּבְּרְר בְּבְּבְירְר בְּבְּרְר בְּבְּרְר בּרְרְבְּבְּר בְּבְּרְר בּבְּרְר בְּבְּרְיבְּר בְּבְּרְר בְּבְּר בּבְּבְּר בְּבְּרְר בְּבְּרְר בְּבְּרְיבְּרְבְּרְיבְּרְרְבְּרְר בְּבְרְר בְּבְּרְרָּבְיְרְיִי בְּבְּרְרְרְבְּרְבְּבְּרְר בְּבְּרְיבְּרְרָבְּרְיבְּבְּרְיבְּרְיבְּבְּרְרְבְּרְרָבְיִיּרְרְרָבְיּבְיּבְרְרָבְיּבְיּבְיּבְיּבְיּבְיּבְיִ

k) The face of any one is often put for one's presence, person, self. Ex. 33, 14 שני דַלְבּוּ my presence shall go, i. e. I myself will go. v. 15. 2 Sam. 17, 11 קַּיַרָּ that thy presence (thyself) go to the battle. Lam. 4, 16. Ps. 21, 10 in the time of thy presence, פֵּיַרְהְּ in the time when thou art present to fight against them. 80, 17. Also Ps. 31, 21 !hou shalt hide them בַּפַּחֶר פָּנֶיךְ in the covert of thy presence. 89, 15.—So Ps. 42, 6 אוֹרַנוּ רְשׁוּצוֹת פַּנַרו אַלֹּחַר וגו' I shall yet praise him, for the deliverance of his presence, even my God, i. e. him whose presence brings deliverance. But in v. 12 and 43, 5 the same words are differ

ently divided: I shall yet praise him, ישרעות פַנִי וַאלְדָיּ the deliverance of MY presence and my God, i. e. with De Wette. 'the deliverer of my person.' But prob. we should here divide יְשׁׁנְּנִית מנרו אלהר, as in v. 5. 6; see Thesaur. p. 1110.

1) The face, countenance, is also often put for the look, mien, air of a person, as expressing the affections and emotions of the mind. Gen. 31, 2 and Jacob saw the countenance of Laban, and lo, it was not toward him as before. v. 5. Hence סו פנים of hardened looks, impudent, Deut. 28, 50, comp. Is. 50, 7; אור פונים see in אור lett. g. So פנים רעים an evil countenance, sad looks, Gen. 40, 7. Ecc. 7, 3. Neh. 2; 3; and simpl. שִּׁרִים id. 1 Sam. 1, 18, comp. v. 8. Job 9, 27. For the same is said נְפַלֹּגְּ מַנִים (see נָפַל no. 1. a, and Hiph. no. 1. d); and of a cheerful countenance, נְטָא מַנִים, see נָטָא no. 1. c. -So too shame is expressed in the countenance, either by blushing or turning pale, whence בשׁח פורם Ps. 44, 6. Jer. 7, 19; and so Ps. 69, 8. 83, 17. Jer. 51, 51. Also loathing is expressed by averted looks, Ez. 6, 9. 20, 43. 36, 31. To the expression of anger in the looks we may refer Gen. 32. 21: I will appease (פַנְיוֹן) his countenance with the present.

m) נגר פניחם before their own face Is. 5, 21, i. q. בְּעֵינִיחָם, לְפֵנִיחָם, in their own eyes or opinion; see in מַלָּךָ no. 1. b.

2. Trop. of things, the face, surface of any thing, e. g. of the earth Gen. 1, 29. 2, 6. Is. 14, 21. 24, 1; of a field Is. 28, 25; of water Gen. 1, 2. Job 38, 30. etc. Comp. אַל־פָּיֵר no. 2. מַל־פָּיֵר no. 1, 2.— בר גלה פנד לברשה Less obvious is Job 41,5 who shall uncover the surface of his (the crocodile's) garment? i. e. prob. for the garment itself, the surface or upper part of his body, the scales, covering the rest; comp. 5 no. 1. a. β. So also פבר לום the surface of the veil, put for the veil itself as a covering, Is. 25, 7.a) aspect, view, Job 26, 9. b) external appearance, state, condition of a thing, Ps. 104, 30. Prov. 27, 23 look well to the state, appearance, of thy flock. c) a way, manner, as with the Rabbins;

see below in לְּמֵנֶר D. 3. Comp. face, manner

3. the forepart, f ont of any thing ארab. בְּבֶּי id. Jer. 1, 13 בָּאַ id. and the front thereof (of the pot) is before (towards) the north. So the front, van, of an army, Gr. πρόσωπον, Joel 2, 20.—Adverbially: a) פירם in front, before, (opp. אָהוֹר ,) Ez. 2, 10. 1 Chr. 19. 10. 2 Chr. 13, 14. b) לְּמָנִים forwards Jer. 7, 24; of time, before, of old, Deut. 2, 10. 12. Josh. 11, 10. 14, 15. al. מלפנים from of old, from ancient times, Is. 41, 26. d) מְּנָרִם in front, before, 2 Sam. 10, 9. Comp. below in לְּמָנֵי D. 2.—The face or front of a sword is its edge. Ez. 21, 21 [16] אַנה פַנְיָהָ מָעָרוֹת whither is thine edge directed? Ecc. 10, 10.—Further, שנים is also used for the inner wall of a house opposite the door as one enters, Hom. τὰ ἐνώπια, whence with He parag. מָּלְפָנִים q. v. also מָּנִימָה

With prepositions שנים assumes very frequently the nature of a particle:

A) אל־פוני 1. into or in the presence of, before. a) Of place whither, after verbs of motion, 2 Chr. 19, 2. Lev. 9, 5 Num. 17, 8 [16, 43]. b) Of place where Ex. 23, 17.

2. upon the face, surface, of any thing, e. g. אַל־פְּנֵר הַשָּׁיֵדֶת Lev. 14, 53. Ez. 16, 5. -Another meaning of this phrase see above in no. 1. b.

B) אָר־פְּנֵר pr. with (in) the presence of any one, in his sight, before any one; e. g. אַה־פָּנֵר הַשְּׁלֶּךְ Esth. 1, 10. אַה־פָּנֵר before Jehovah Gen. 19, 13. 27. Ps. 16, 11. Also for public worship in the phrase נִראָה אָת־פּנֵר יָר to appear before Jehovah in the sanctuary, Ex. 34. 23. 1 Sam. 1, 22. (In this sense we find also גל־פּנֵי דָי Ex. 23, 17; also poet. ני פּנַי דָי Is. 1, 12. Ps. 42, 5, see above in no. 1. h.) So too before, in front of, e. g. אַז־פָּנֵר הָשָׁנִר before the city Gen. 33, 18. אַר־פָּנֵר הַפָּרֹכָת before the veil Lev. 4, 6.—After verbs of motion, into the presence of, before any one, 1 Sam. 22, 4. al. מַאַח פַּנֵי from the presence of any one Gen. 27, 30; from before, from the front of any thing, 2 K. 16, 14.

(ב מנר c), in front of, before, more espec. in the later writers. Ez. 42, 12; often in the phrase מַּמָר בִּקְנֵי מּ

stand before any one, i e. to resist him, Dent. 7, 24. 11, 25. Josh. 10, 8. 21, 44. 23, 9. Esth. 9, 2.—The proper force of the subst. seems to be retained in Ezra 6, 9 בְּבְּרָבֶּוֹ they show loathing in their countenances; see above in no. 1. l.

D) לְּפָנֵיר, כּ. suff. לְפָנֵיך, לְפָנֵיף, לְפָנֵיף, לְפָנֵירָם, לְפְנֵירָם, לִפְנֵירָם,

1. in the presence of any one, in his sight, under his eyes, he being present and beholding, before any one. Num. 8, 22 the Levites went in to do their ministry ... לפנר אַחַרוֹן וַלְפַנֵר בַנִרו in the presence of Aaron and his sons, under their inspection. 2 K. 4, 38. Zech. 3, 8. לְּמָנֵיר ਬੜ੍ਹਾਂ before the sun, i. e. so long as the sun (which poets compare to the eye, see in עַקעפַרָם, פּאָשׁרָם) shall look upon and illumine the earth, Ps. 72. 17; comp. לְפָנֵי יָרֶתְ v. 5. (But Job 8, 16 שֹׁבֶשׁ יַרֶתְ in the sunshine.) Often trop. i. q. בערנר in the eyes, sight, of any one, i. e. in his mind, feelings, judgment, e. g. קסָר ירחמים לשני favour and kindness with any one, Dan. 1, 9. 1 K. 8, 50. Ps. 106, יַטָב לָּבָּיֵר (i. q. רָטָב בָּדֶרנָר, see בַּיַב, מרול לפני ארניי great i. e. having great influence with his lord, 2 K. 5, 1; comp. Prov. 4, 3. 14, 12.

Spec. to be noted is the phrase לְּשָנֵי or לִּשְנֵי אֵלְחִים , i. e.

a) Pr. in the presence of i. e. before Jehorah Gen. 18, 22. Ex. 6, 12. 30. 16. 9. Ps. 95, 6. 96, 13. 98. 9. 1 Sam. 1, 12. 15. Also in the sight of Jehovah, he being present and a witness, Gen. 27, 7. 1 Sam. 23, 18. Since Jehovah was regarded as dwelling in his sanctuary, hence before Jehovah is i. q. u) in the tabernacle, usually not in the holy of holies, Ex. 27, 21. 34, 34. 40, 25. Lev. 4. 6. 7. 8, 26. Once in the holy of holies, Ex. 28, 35. β) at the door of the tabernacle. where stood the altar of burntoffering, Ex. 29, 11, 42. Lev. 3, 1 comp. v. 2. 14, 11. 12. 17, 4. al. 7) in the templc, Is. 37, 14; in its halls or courts, 2 K. 16. 14. Is. 23, 18. Ez. 46, 3. 9. δ) before the ark of the covenant, on which the presence of Jehovah rested, Josh. 4, 13; comp. 6. 7.

b) Trop. Jehovah beholding, Jehovah being judge. Deut. 24, 4 an abominatic v bef re J hove. L. Josh. (,26 urse.) before Jehovah, comp. 1 Sam. 26, 19. Ex. 28, 38 favour before Jehovah Deus 24, 13 righteousness before Jehovah Hence also simpl. in a good sense, Jehovah assenting and approving, i. q. well pleasing to Jehovah, since we set before the eyes only such things as are pleasing; so יִּיִי בְּיִבְּי וֹיִי to walk before Jehovah, to live as he approves, see in יִּיִּ דְּעַבְּי יִיִּ thithp. no. 2. Gen. 10, 9 a mighty hunter שׁנִּי before Jehovah, with whom God is well pleased. Ps. 19, 15. What is pleasing to Jehovah he decrees; so Gen. 6, 13 the end of all flesh יִּבְּי יִּיִּ some before me, is decreed by me.

The rarer form בְּבֵי הָאֵלֹהִים has the like significations: a) before God, i. e. in his sanctuary Ex. 18, 12. Josh. 24, 1. Judg. 21, 2; on the throne of God's appointment Ps. 61, 8. b) God being judge; Gen. 6. 11 the earth was corrupt before God. So בַּבְּיבֵי בְּיבִי בִּיבִי בַּיבְּיבִי בַּיבִי בַּיבְּיבִי בַּיבְיבִי בַּיבְּיבִי בַּיבְיבִי בַּיבְּיבִי בַּיבְּיבִי בַּיבְיבִי בּיבְיבִי בַּיבְיבִי בַּיבְיבִי בַּיבְיבִי בַּיבְיבִי בַּיבְיבִי בּיבְיבִי בּיבְיבִי בַּיבְיבִי בַּיבְיבִי בַּיבְיבִי בַּיבְיבִי בַּיבְיבִי בַּיבְיבִי בַּיבְיבִי בַּיבְּיבְיבִי בַּיבְיבִי בַּיבְיבִי בַּיבְיבִי בַּיבְיבִי בַּיבְיבִי בַּיבְיבִי בַּיבְּיבְיבִי בַּיבְּיבְיבִי בַּיבְּיבְיבִי בַּיבְּיבְיבִי בַּיבְיבִי בַּיבְּיבְייבִי בַּיבְיבִי בַּיבְיי בַּיבְיבִי בַּיבְיי בְּבִּיבְיי בַּיבְיי בַּיי בַּיבְיי בַּיבְיי בַּיי בַּיבְיי בַּיבְיי בַּיי בַּיי בַּיבְיי בַּיי בַּיבְיי בַּיי בַּיבְיי בַּיי בַּיבְיי בַּיבְייי בַּיי בַּיבְיי בַּיי בַּייי בַּיבְייי בַּייי בַּייי בַּיבְייי בַּיי בַּייי בַּיבְיי בַּיבְייי בַּייי בַּיי בַּיי בַּיבְייי בַּיבְייי בַּיבְייי בַּי

Further we may note the use of in the following phrases:

aa) אָבֶּר הַשְּלֵּהְ to stand before the king, to await his mandates, i. e. to minister unto him, see נָבֵּד; comp. עָבַר 2 Sam. 16, 19.

bb) To adore or worship before a divinity, see בְּחַבְּהִי וֹחִיבְּיִה in r. חִשָּׁהַי . 1 K. 12 30 the people went to worship לַּפַנֵי הָאָהָד before the one sc. of the calves. 1 Chr. 21, 30.

cc) To be smitten, put to flight before an enemy, see אָבָּיָּ Niph. and hence after verbs of scattering, discomfiting, and the like, Judg. 4, 15. 1 Sam. 14, 13. 20, 1. 2 Sam. 5, 20. Jer. 1, 17. 49, 37. Comp. below in בַּבְּיִבָּיִ

dd) בון לפנין to set before any ong e. g. food 2 K. 4, 43; trop. for choice, to propose Deut. 11, 26; a law to be observed, to impose Deut. 4, 8. 1 K. 9, 6. Jer. 26, 4. 44, 10. Ez. 23, 24. Also i. q. to give into one's power, to deliver over to any one (i. q. 'בור ב), Josh. 10, 12. Deut. 2, 33. 36. Judg. 11, 9. 1 K. 8. 46. Is. 41, 2. So without the verb of giving Gen. 24, 51 lo! Rebecca בין בין before thee, i. e. is given up to thee. 34, 10 the land is before you, lies ready before you and your flocks. 2 Chr. 14, 6.

2. Lifore, in f ont cf. coup. בּי שָׁ הַתְּ. 3
a) Of place, אַרָּל מִינֵי אַרָּל מִינֵי before the

אמריתבר of the congregation 1 Chr. 6, 17 [32]; hence eastward of Gen. 23, 17. 25, 18. Deut. 32, 49. Also of a leader who goes before his army, see אָבָּי הָּבָּט under art. איב חסר. 1. d; of a king who stands before, at the head of, his people, Ecc. 4, 16 there was no end to all the people בָּבֶּי הַנְּחֵ לְפַנְיִים to all whom he was over. Further of captives, booty, etc. which, as a shepherd his flock (Gen. 32, 18), the victor drives before him, Is. 8, 4. Am. 9, 4. Lam. 1, 5. 6.

- לְּמְנֵי הָרְעָּבׁי before the earthquake Am. 1, 1; לְּמֵנֵי before the harvest Is. 18, 5. Gen. 13, 10. 29, 26. Prov. 8, 25. Zech. 8, 10. —Gen. 30, 30 לְּמָנֵי before me, i. e. helore I came to thee. Jer. 28. 8 לְּמֵנֵי מָנָּה before now Neh. 13, 4. With inf. before that, before, Gen. 13, 10. Deut. 33, 1. 1 Sam. 9, 15.
- c) Of worth, preserence, before, above, like Lat. ante, præ. Job 34, 19 he regardeth not the rich לְבָנֵי דֵל above the poor.

3. in the manner of, like, see above in חברם no. 2. c. Job 4. 19 lit. they crush them לַּבְּרַ לְּבָּרְ לֵּבִּר עָּבֹּי like the moth, impers. for: they are crushed as by the moth, as if moth-eaten; Vulg. sicut a tinea. Sept. אונים דעס היים ביים ביים ביים לַבְּרַ זעָּם בּיים נַבְּי נַבְי נַבְּי נַבְי נַבְּי נְבְּי נְבְיוֹבְי נַבְּי נְבְיבִי נְבְיוֹבְי נַבְּי נְבְיבִי נְבְיבִי נְבְיבִי נְבְיבְי נַבְּיוֹבְי נַבְיוֹבְי נַבְּי נַבְּיבְי נַבְיוֹבְי נַבְּיבְי נַבְּי נְבְיבִי נְבְי נַבְיי נַבְיי נַבְיי נַבְיי נַבְיי נַבְיי נַבְיי נַבְיי נְבְיבְיי נַבְיּי נְבְיבְי נְבְיּי נַבְיּי נְבְיּי נְבְיּי נְבְיּי נְבְיי נַבְיּי נְבְיּי נְבְיּי נְבְיּי נְבְיּי נְבְיּי נְבְיּי נְבְי נְבְיי נְבְיּי נְבְיּי נְבְי נְבְיּי נְבְי נְבְי נְבְי נְבְיּי נְבְי נְבְי נְבְיּי נְבְיּי נְבְיּי נְבְי נְבְי נְבְי נְבְי נְבְיי נְבְי נְבְי נְבְי נְבְי נְבְיי נְבְיּי נְבְיּי נְבְיּי נְבְיּי נְבְיי נְבְיי נְבְי נְבְיי נְבְיי נְבְיּי נְבְיי נְבְייוּ נְבְייוּ נְבְייוּי נְבְייוּי בְּייוּי נְייוּי בְּיבְייי נְבְייי נְייי נְבְייי נְייי נְבְייי נ

one 2 Sam. 3, 31; better pr. before nim since in the funeral procession the mourners preceded the bier; Geier de luctu Hebræorum c. 5. § 15-19

- E) בּלְּפֵבֵּר 1. from be ore, from the presence of any one, implying that the person or thing spoken of was before the other and goes away from that place. E. g. to go out בַּלְּבֵּר בָּר Lev. 9, 24; בְּלִבְּר בָּר בַּר Gen. 41, 46; also Gen. 23, 4. 8. Hence after verbs of fleeing (comp. בְּיִם no. 3. a), and of driving out 1 Chr. 19, 18. 2 Chr. 20, 7; of fearing and causing fear 1 Sam. 18, 12. Ps. 97, 5. 114. 7. Ecc. 8, 13. Esth. 7, 6; also of crying for help (usually conjoined with flight) 1 Sam. 8, 18; of humbling oneself 1 K. 21, 29. 2 Chr. 33, 12. 36, 12.
- 2. Of time, before, i. q. לִּבֶּנֵי no. 2. b. Ecc. 1, 10. Comp. ז no. 1. b.
- 3. Trop. of a cause, on account of, because of, i. q. מְּפֵנֵי אָם, דְם, e. g. to shout or rejoice because of, 1 Chr. 16, 33.
- F) מפני 1. from the face, presence. front, of any person or thing. from before, e. g. Ex. 14, 19 and the column went from before them, and stood behind them. Hence very often after verbs of departing, Hos. 11, 2; of fleeing (comp. 79 no. 3, a, from which it differs in that מַפָּיֵר is for the most part used before persons, jo before things, see הַהָּה Niph.) Gen. 7, 7. 16, 8. Is. 20, 6 comp. Ps. 61, 4; of crying for help Is. 19, 20. 26, 17; of fearing (see הָהָה, הַרָּא Niph.); of reverencing, humbling oneself, 2 K. 22, 19. Lev. 19, 32; of hiding Job 23, 17; and other verbs of similar significations. Thus the idea of flight and fear is implied in Judg. 9, 21, and he dwell there (after he had fled) מִפּנֵר אֲבִרמֵלֵהְ אָחִירוּ from the presence of Abimelech his brother; Vulg. well, ob metum A. fratris sui. 1 Chr. 12, 1 see in r. אין no. 1. Is. 17, 9 as ruins . . . בַּנֵי בְנֵי בְּיָבוּ מִפָּנִי בְנֵי שראל which the Canaanites left deserted from before Israel i. e. fleeing from before them; see in r. אַנַב no. 2. b.
- 2. Of the author and efficient caus; from which any thing proceeds, i. q. אָזָי no. 2. c. Gen. 6, 13 the earth is filled with violence בּמַבְּיבִים from them, i. e. of which they are the cause. Sept. well מוֹז מֹינים 47, 13. Ex. 8. 20. Judg. 6, 6. Jer. 15. 17 Ez. 14, 15. Also of the remoter cause

because of, on account of; Is. 10, 27 the yoke shall break ነርሷ ታቸው because of the fatness sc of the ox. Deut. 28, 20. Hos. 10, 15. Jer. 9, 6. So where the reason is given on account of which something is not done, Lat. præ, Job 37, 19. 1 K. 8, 11.—With ጉርጂ it is equivalent to a Conj. because that, because, Ex. 19, 18. Jer. 44, 23.

Note. Winer has needlessly added the two following meanings, Lex. p. 779: a) before, citing Lev. 19, 32, where מְּבֶּי to rise up in one's presence, is the part of modesty and reverence towards old age, comp. above in no. 1. β) towards, as if for מֵבְּים, Jer. 1, 13; for which see above in מֵבְּים no. 3.

G) אמל־פני has various meanings according to the different power both of the noun and particle.

1. From the signif. face and front, no. 1, 3, arise the following:

a) at or before the face of any one, before, i. q. בְּלֵּבְי חִס חִס בְּלֹּבְי חִס חִס בְּלֹבְי חִס חִס בְּלִבְי חִס חִס בְּלִבְי חִס חִס בְּלִבְי חִס חִס בְּלִבְי חִס חִס בְּלַבְי חִס בְּבִּי בְּעִבְי בְּעִי בְּעִבְּ בִּעִּ בְּעִבְּ בִּעְ בִּעִּבְּ בְּעִבְּ בִּעִּבְּ בְּעִבְּ בִּעִּבְּ בְּעָבִי בְּעִבְּ בְּעָבְ בִּעִּבְּ בְּעָבְ בְּעָבְ בְּעָבְּ בְּעָבְ בְּעָבְּ בְּעָבְ בְּעָבְּ בְּעָבְ בְּעבְּבְּעבְ בְּעבְּב בְּעבְּב בּעבְּעבּ בּעבְּעב בּעבּע בּעבּע נְעבִּע בְּעבּע בְּעבּע בְּעבּע בְּעבּע בְּעבּב בּעבּע בּעבּעבּע בּעבּע בּעבּע בּעבּעבּע בּעבּע בּעבּעבּע בּעבּעבּע בּעבּע בּעבּע בּעבּע בּעבּע בּעבּע בּעבּע בּעבּע בּעבּע בּעבּעבּע בּעבּע בּעבּע בּעבּע בּעבּעבּע בּעבּע בּעבּעבּע בּעבּע בּעבּעבּע בּעבּע בּעבּע בּעבּעבּע בּעבּע בּעבּעבּע בּעבּעבּע בּעבּע בּעבּע בּעבּע בּעבּע בּעבּע בּעבּע בּעבּע בּעבּ

b) in front of any thing, before, 2 Chr. 3, 17. Ps. 18, 43 as dust before the wind, driven by the wind. Here belong also the following: 1 K. 6, 3 the length of it (of the porch) צל־פּנֵר רֹחֵב הַבָּרִת before the breadth of the temple, i. e. along in front of the breadth of the temple. 2 Chr. 3, 8. Hence: a) In a geographical sense. before, i. e. to the east, eastward of, Gen. 16. 12 and he shall dwell on the east of all his brethren. 23, 19. 25, 18. 1 K. 11, 7 in the mount which is on the east of Jerusalem, the mount of Olives, comp. Zech. 14, 4. Deut. 32, 49 mount Abarim which is on the east of Jericho. 1 Sam. 15, 6. Still, as the more general signif. before, over against, might here be applied, the quarter of the heavens is sometimes added to remove the ambiguity; as Zech. 14, 4 the mount of Olives, which is before Jerusalem on the east. Num. 21. 11. Josh. 15, 8 the top of the hill which is before the valley of Hinnom westward. 18, 14 the hill which is before Beth-horon southward. Where

there is no such adjunct, the direction must be determined by the circumstances, and is sometimes uncertain, as 1 Sam. 24, 3 [2]. Josh. 13, 25. 17, 7 comp. 16, 6. β) Of time, before, Gen. 11, 28. γ) Of preference, before, rather than, Deut. 21, 16.

c) to the face or front of any thing, see in אַ no. 4; hence, towards, in the direction of, Gen. 18, 16 and the men... looked אַל־פּנֵי סִים towards Sodom. 19, 28. Num. 21, 20. 23, 28. So Judg. 16, 3 towards Hebron; see Bibl. Res. in Palest. II. p. 377. Perh. 1 K. 17, 3; comp. Bibl. Res. in Palest. II. p. 288.—Hence in a hostile sense, against, Ps. 21, 13. Nah. 2, 2.

2. From the signif. surface, על־פנר is: a) upon the face i. e. surface, e. g. of the earth Gen. 1, 29. 6, 1; of the heavens Gen. 1, 20; of the waters Gen. 1, 2; of a valley Ez. 37, 2. Hence מעל פני from upon the face of the earth, spoken of what is destroyed, 1 Sam. 20, 15. Am. b) After verbs implying motion, upon the face i. e. surface, e. g. of the earth Job 5, 10. Am. 5, 8; of the fields Lev. 14, 7. Ez. 32, 4. c) out upon or over the surface, etc. Gen. 11.8. Lev. 16. 14. 15. Is. 18, 2. d) Trop. of something added, i. q. לל no. 1. b. a, above, besides, έπί, Ex. 20. 3 thou shalt have no other gods על־פַּנֵר over and above me, i. e. besides me; Sept. well πλην έμου, Targ. בר מִנִּד. Job 16, 14.

(r. 한편) 1. a pinnacle, mural turret, q.d. a 'branch' or 'shoot' springing up out of the wall; see the root. 2 Chr. 26, 15. Zeph. 1, 16. 3, 6.—Hence

3. Metaph. a prince, the chief of a people, on whom as a corner-stone the burden of the state rests, comp. Ps. 118

22 Is. 28, 16. So Is. 19, 13. Zech. 10, 4. 1 Sam. 14, 38. Judg. 20, 2.

קלראל (face of God. from obsol. sing. מנים i. q. מנים, comp. קרום plur. פרום plur. en all plur

see the preced. art. lett. a, and lett. b. a.

פנינים see in בניים.

שָּׁנִים face, see art. פָּנָה.

וֹ מּלְפְנִים in מּלְפְנִים 1 K. 6, 29; see in תְּיִים lett. a.

With prefixes: a) מְּלְּכִינְהָה inside, within, 1 K. 6, 30; inward Ez. 41, 3. לְּבָּנִיהְה לְּבְּנִיהְה לְּבִּנִיהְה לְּבִּנִיהְה לְּבִּנִיהְה לְּבִּנִיהְה לְּבִּנִיהְה לְּבִּנִיהְה לְּבִּנִיהְה לִּבְּנִיהְה (without n loc.) from within, i. e. on the inside, 1 K. 6, 29. b) מְבִּינְהָה on the inside, within, 1 K. 6, 19. 21. 2 Chr. 3, 4.—Hence

קביקי m. adj. (a being treated as radical and therefore retained,) fem. פּנִימִים, פְּנִימִים 1 Chr. 28. 11, f. קּנִימִים 2 Chr. 4 22: interior, inner, (opp. קּרִצּיוֹן exterior.) 1 K. 6, 27. 36. 7, 12. Ez. 40, 15 sq. 41. 15. al.

m. only in plur. (sing. is the pr. n. פְּנִבְּהְ) Prov. 3, 15 Keri. 8, 11. 20, 15. 31. 10. Lam. 4. 7. Job 28, 18, once קְּנָבְּהְ Prov. 3. 15 Cheth. according to many of the Rabbins pearls, Gr. nirra, and so Bochart. Hieroz. II. l. V. c. 6, 7. Against this is the passage in Lam. .. c. אַבְּיבִּיבְּיבִ מִּבְּיבִינִיכּ מִּבְּיבִינִיכּ מִּבְּיבִינִיכּ which cannot be rendered with Bochart: they are more

shining in body than pearls, see in r. בְּדְצָּ Better therefore is the opinion of J D Michaelis (Supplem. p. 2022) and others who understand ned corals; which is also favoured by the etymology, pr. 'branches, branching trees,' from r. בְּדְּכָּ q. v. To this it is not an objection. that corals are called by another name, הובר, the same is also the case in respect to pearls, see בַּבְּבָּת.—Others understand red gems, as the sardius, pyrops; but this word is never enumerated among gems, comp. Ex. 39, 10 sq.

obsol. root, Arab. قَـق Conj. II, to divide up, to separate, to distribute into classes; قَـقْ a species, class, plur. branches; قَـنَوْ a branch; أَفْنُونَ a branch; قَنْلَة a thick branch; وَإِنْرِتُ مِوْدِهُ لِمَا يَقْ اللّهِ اللهِ اللهُ اللهِ اللهُ اللهُ

שְׁנְכָּהְ (coral, i. q. מְנִיקּה which is found in some Mss.) Peninnah, pr. n. of the wife of Elkanah, 1 Sam. 1, 2. 4.

* מָבְשָׁ in Kal not used. Arab. לינ to treat and train delicately; IV. to live delicately. Syr. Ethpe. to delight oneself. Comp. פַּרָבָּם.

PIEL to bring up delicately, to spoil by tenderness, e. g. a servant Prov. 29, 21.

De m. (r. סַּסָּם) end, extremity, only in the phrase בְּהֹנֵה מַפֹּרם Gen. 37, 3. 23. 32. 2 Sam. 13. 18. 19, a tunic reaching to the פְּפִרם, i. e. to the palms of the hands and soles of the feet; see the root. It was therefore the long tunic with sleeves, worn by young men and maidens of the better class; so Jos. Ant. 7.8. 1, εφόρουν γάρ αι των άρχαιων παρθένοι γειροδέτους άχρι των σφυρών πρός το μηδε βλέπεσθαι χιτώνας, which is well explained and defined by Hartmann, Hebraerin III. 280. Aqu. ap. Sam. *aq πωτός. Symm. χειριδωτός. Aqu. Gen. ἀστραγάλειος (talaris).—Others: a tunic of many colours, i. e. of pieces of various colours sewed together, from Chald. סַּ palm of the hand, also a piece, etc. So Sept. in Gen. xiran moixldos, Vulg. poly-

ספ Chald. m. c. genit. קיף palm of the hand, Dan. 5, 5. 24. See r. ספ

צַבֶּס דָּמִים see בּמָים דָּאָים.

* JCD in Kal not used, Chald. Job to ut up, to divide, i. q. POD which is more usual.

Piel once Ps. 48, 14 מַּסְנְּיְבְּיִלְּיִנְיִילְּ divide ye up her palaces, i. e. walk through and survey them; or perh. consider them accurately, since verbs of dividing are thus used metaphorically; comp. r. ברן. —Hence

n. of a mountain ridge in Moab, on the southern border of the kingdom of Sihon, Num. 21, 20. 23, 14. Deut. 3, 27. Josh. 12, 3. al. In it was Mount Nebo, Deut. 34, 1.

היסה f. (ד.ססס) pr. expansion, diffusion, comp. r. פְּטְּיה and Chald. פְּיִּהְיה, then trop. abundance, once Ps. 72, 16 רְהַר פַּסָּח בַּר בָּאָרִץ let there be abundance of corn in the land.—Others take it as fem. of סָלָא בָּה, whence a handful, sheaf, Kimchi מְלֵא בַה; but not suited to the context.

* TOP 1. pr. to leap, to dance, see Piel. See also Thesaur. Niph. p. 1114, 1115.

2. Spec. to leap over, to pass over, e. g. a stream, river, whence pr. n. הַבְּהָּ Thapsacus, pr. passage of the Euphrates.—With לַּבָּר עֵּל הַנְּבְּר עֵּל הַבְּּחַת וּגִּר' Ex. 12. 23 בָּבָּר עַל הַבְּחַת וּגִּר' pass over the door, and will not suffer the destroyer to come in. v. 13. 27. Sept. v. 23 πυρέφχομαι, Vulg. transibo.—Hence 1. q. to spare, Is. 31, 5.

3. to halt, to limp, to be lame, from the irregular and leaping gait; see Niph. and חספות Trop. 1 K. 18, 21 how long do ye halt between two opinions? i. e. hesitate between Jehovah

and Baal. So Arab. Ξίρ pr. to limp; Chrysost. περὶ τὴν πίστιν χωλεύειν.

PIEL to leap, to dance; so the priests of Baal, 1 K. 18, 26 they danced at (around) the altar which was made; Sept. διέτρεχον, Targ. ματωρ insaniabant, which Kimchi explains, 'they danced after their manner.' Dancing was a stomary at some sacrifices; see \$ Sam 5, 16.

NIPH. pass. of Kal no. 3, to become o be made lame, 2 Sam. 4, 4.

Deriv. חַסֶּם - חַסֶּם.

TOP (lame) Paseah, pr. n. m. a) 1 Chr. 4, 12. b) Neh. 3, 6. c) Ezra 2, 49. Neh. 7, 51.

תְּשָׁהָ m. (r. תְּשָׁהָ in pause תְּשָׁהַ, plur. pause קּמָּהִים, pr. a passing over. sparing, deliverance from punishment and calamity Hence

1. The sacrifice instituted on accoun of the immunity of the Israelites, the passover, the paschal lamb described זבח פסח הוא ליהוה אשר פסח Ex. 12, 27 the sacrifice על־בָּחֵר בְנֵר־יִשְׁרָאֵל בִּמְצִרְיִם of sparing (pr. passing over) is this to Jehovah, who passed over the houses of the Israclites in Egypt, when he smote the Egyptians, etc. Hence noon and to kill the passorer i. e. the paschal lamb Ex. 12, 21. 2 Chr. 30, 15. 17. 35, 1. 6; ובח הפסח Deut. 16, 2 sq. הפסח זכל הפסח זכל נים הפסח eat the passover 2 Chr. 30, 18. דשה פסח to prepare the passover, i. e. to keep the festival, Ex. 12, 48. Num. 9, 4 sq. Josh. 5, 11. al. Plur. סחרם paschal lambs 2 Chr. 30, 17. 35, 7-9.

2. the festival of the passover, the paschal day, i. e. the fourteenth day of the month Nisan, Lev. 23, 5; which was followed by the seven days' festival of unleavened bread, ib. v. 6. Ez. 45, 21. Fully מון בין בין בין Ex. 34, 25. Hence מון לין the morrow of the passover, i. e. the fifteenth day of Nisan, Josh. 5, 11. Num. 33, 3.

m. adj. (r. תְּמָשׁת) lame Lev. 21, 18. Deut. 15, 21. Is. 35, 6. al. Plur. בְּיִבְּיִם (without Dag.) 2 Sam. 5, 6. 8. Is. 33, 23.

m. plur. (ר. פֿסַלּים) 1. carved images of idols, Deut. 7, 25. Is. 42, 8. Jer. 50, 38. Hos. 11, 2. al. מְּטֵלֵי בַּסְפָּרָ Is. 30, 22. Syr. Lime cut, hewn, as stone.

2. Pesilim, pr. n. of a place not far from Gilgal, Judg. 3, 19. 26. Targ. אַיְּבְּיֵגְּה quarries; but it is safer to rest in the common signif. 'images,' perh 'hewn stones,' i. q. Syr.

יין סיין obsol. root, Chald Pa. to cul up or off, i. q. מַבָּע and pap. Hence

न्व Pasach, pr. n. m. 1 Chr. 7 33

* DD fut. box to cut, to carve, to form by cutting; e. g. stones. to hew, Ex. 34, 1. 4. Deut. 10, 1. 3. 1 K. 5, 32 [18]; an idol, Hab. 2, 18. Syr. Chald. id. Kindr. is byp.

Deriv. פסילים and

קְּפֶלָּר m. in pause פֶּלֶּלְּה, c. suff. קּפְלָּר , a careed image of an idol, Ex. 20, 4. Deut. 4, 16; of wood Is. 44, 15. 17. 45, 20. Spoken also of a molten image, which is properly called בְּפַבְּיָה, Is. 40, 19. 44. 10. Jer. 10, 14. 51, 17.—For the plur. בְּפַבְּרֹר is used, q. v.

Dan. 3, 7, and פְּסַנְמֵּרָרן Dan. 3, 5. 10. 15, the Greek word walriptor, psaltery, lyre, (which the Sept. translators often put for בָּנִיר, נָבֶל,) adopted into the Chaldee, and being interchanged. It is of the singular number; since it is coupled with other names of musical instruments in the singular; and does not correspond to the Greek ψαλτής which signifies harper, lyrist, but to waltheror, the Greek ending for among the Orientals usually becoming ירן; as συνέδριον סֵנְהֵדְרָר, κοινόβιον Kanôbin.—The same word may be recognised in the mod. Arabic صنتر, and other like forms, the name of a species of psaltery or harp; see Villoteau in Descr. de l'Egypte VI. p. 426. Comp. on the other hand Hengstenberg Authentie des Daniel p. 15. Hävernick ad Dan. l. c.

TROP Pispah, pr. n. m. 1 Chr. 7, 38. he etymology is unknown

to scream, once of a woman in travail fut. 1 p. ΤΟΡΕΝ Is. 42, 14.—Syr. and Chald Δα, ΚΣΕ, to bleat, to bellow, as flocks and herds; comp. Gr. βοάω, whence βοῦς bos. Similar is ΤΟΡΕΝ γοάω, q. v.—Hence pr. n. 35Ε.

2. to hiss, to blow, as a serpent, viper, kindr. with אָפָּעָם q. v. Hence אָפָּעָם viper.

(a bleating, lowing) Pau, pr. n. of a place in Idumea, Gen. 36, 39; called also פּעָד Pai, 1 Chr. 1, 50. R. פּעָד

קעור (hiatus, cleft, r. קעור) Peor, pr. n. of a mountain in Moab Num. 23, 28. Hence בַּעֵל מְּצִר Baal-Peor Num. 25, 3. 5, and simply בַּעל מְצור 23, 29. 31, 16. Josh. 22, 17, an idol of the Moabites, in whose worship females prostituted themselves. Comp. בֵּרְת מְצוֹר מְצוֹר no. 12. mm.

פֿער see in פֿער.

* רָפָּעל; once רָפָּעל, c. Mukk. יִם בל־ Job 35, 6, i. q. פָּטָה , to make, to do, but only in poetic style. Syr. and Talm. part. אבוו שבלו a workman. to do, to work, but not freq.—Job 11, 8 מַה־הִּפְבֵּל what canst thou do? Ps. 11, 3 צהרק מחופל what can the righteous do? Deut. 32, 27 לא יחוח פכל Jehovah hath not done all this. Job 33, 29. Is. 43, 13.—Spec. a) to make, to form, e. g. an idol Is. 44, 15; a pit, i. e. to dig, Ps. 7, 16. Absol. Is. 44, 12 פַּעל בַּטַּחָם he worketh (forgeth) in the coals. b) to produce, to create, Ps. 74, 12; whence שֹׁכֵלה my Creator Job 36, 3, c) to prepare, Ex. 15, 17 the place thou hast prepared to dwell in. Hence to attempt, to undertake any thing (opp. אַכָּיָם to effect, to accomplish), Is. 41, 4 מר פעל וְבְשָׁה who hath attempted and done it? (comp. 43, 7 יַבְּרָחִיוֹ אָךְ פָשׂיחִיוֹ Mic. 2, 1. Ps. 58, 3 in heart ye plot wickedness. So אַנְטֵּיוֹם is used in the same manner, Is. 32, 6. 37, 26. d) to do, i. e. to practise, e. g. righteousness Ps. 15.2; iniquity, crime, Job 34, 32. 36, 23. Prov. 30, 20. פֿעלר אָרָן evil-doers, wicked men. Ps. 5, 6. 6, 9. 14 4. al. sep. e) With acc. and > of thing Ps. 7, 14 חצרו לקרם יפעל he maketh hi. arrows burning, lit. into or for burning

things. f) With of pers. to do to or for any one, either good Job 22, 17. Ps. 31, 20; or evil Job 7, 20; with id. 35, 6.

Deriv. בְּפְבֶּלָה ', בִּפְּבֶל ', בְּבְּלָה ', בִּפְּבֶל ', מִפְּבֶל ', and pr. n.

m. c. suff. פֿבֶלּהְ (poolcha), rarely בּבְּלָהְ Is. 1, 31. Jer. 22, 13; plur. בְּבָלִה 1 Chr. 11, 22; work, i. q. מְבָּבָּה, but, with few exceptions, only poetic.

1. work, i. e. labour, business, Ps. 104, 23; comp. Job 24, 5.

2. a work, i. a. a deed, act, facinus; of God's mighty deeds, espec. in preserving and defending his people, Ps. 44, 2. 64, 10. 77, 13. Deut. 32, 4. Also of man, Ps. 28, 4. Prov. 24, 12. 29. Spec. a great deed, mighty act, 2 Sam. 23, 20;

an evil deed, Job 36, 9. Arab. id.

3 a work, i. e. something made, the product of labour, etc. מל מול the work of my hands, i. e. Israel, Deut. 33, 11. Is. 45, 9. 11. Spec. of the divine judgments, Is. 5, 12. Hab. 1, 5. 3, 2; comp. מבל מול no. 3. a. Of the divine aid, Ps. 90, 16.

4. work, i. e. the fruit of one's labour, acquisition Prov. 21, 6; wages Job 7, 2. Jer. 22, 13. Comp. אַלָּבָּאָם no. 2, and בּצְּלָסי Rev. 14, 13.

1. As abstr. noun of action, i. q. מְצְלֵי, no. 1, labour. business, occupation, i. e. the doing of any thing, Prov. 10, 16. 11, 18. Is. 65, 7. Jer. 31, 16. Plural רוֹבָּים of the deeds or conduct of men, Ps. 17, 4; of God's works, Ps. 28, 5.

2. wages of labour, i. q. 555 no. 4. Lev. 19, 13. Ps. 109, 20. Is. 40, 10. 49, 4. 61, 8. 62, 11.

קלְלֵחְי (for פְּצֶלֵת יִי wages of Jehovah) Peulthai, pr. n. m. 1 Chr. 26, 5.

* בּשְׁבֶּשׁ 1. to strike, to beat, to pound; whence בּשַׁבּ anvil, and יְשׁבָּשׁ a bell.—Also to strike upon with the foot, to tread; whence בַּשַּׁבּ step, pace, foot.

2. Metaph. to impel, to urge, to move, 3. g. the Spirit of God a person Judg. 13, 25.

NIPH. to be moved, agitated, troubled, Gen. 41, 8. Dan. 2, 3. Ps. 77, 5.

Нітига. i. q. Niph. Dan. 2, 1.

Deriv. see in Kal no. 1, and the two ollowing.

בעם f. but masc. Judg. 16, 28. 2 Sam 23, 8 Cheth. Plur. פֿגָּטִים and הַּנָּטִים.

1. an anvil, Is. 41, 7.

2. tread of the foot, hence: a) step footstep, Ps. 119, 133. 140, 5. Trop Judg. 5, 28 the paces of his chariota b) the foot itself, with which one treads Ps. 57, 7. 58, 11. Prov. 29, 5. Cant. 7, 2 Is. 26, 6. Plur. First feet, i. e. artificial, Ex. 25, 12. 1 K. 7, 30.

3. Trop. DIN DEE pr. one tread, i. e one time, once, Josh. 6, 3. 11. 14. 1 Sam. 26, 8; also at one time, at once, Is. 66, 8.

-id. خُطْوَة , مَوَّة , كَنْعَة , id. Dual מַנְפֶרָם twice Gen. 27, 36. 41. 32. 43, 10. Plur. בכסים three times. thrice, Ex. 23, 17. al. מַבֶּה מָבֶה how many times? how often? 1 K. 22, 16. מנסים רבות many times Ecc. 7, 22 [23]. Ps. 106, 43. Also בים יום once and again Neh. 13, 20.-In phrases: With the art. הַּפַּעָם, this time, in this thing, Ex. 9, 27; hence אָהָ הַפַּעָם only this time. only this once, Gen. 18, 32. Ex. 10, 17. Judg. 6, 39. 16, 28; now Gen. 46, 30; now indeed Gen. 2, 23, 30, 20. בּיַפַּת הַהָּיַ 29, 34. בפעם הואת (b at this time, Ex. 8, 28 [32]. 9. 14. one time as another, now as before, Num. 24, 1. Judg. 16, 20. 1 Sam. 20. 25. d) בַּבַּפַ-בַבָּפַ, now-now, Prov. 7, 12.

The m. (r. ኮንছ) a bell, so called from being struck, Ex. 28, 33. 39, 25. 26; comp. 28, 34.

אַמְנַת־פַּגְנַת eee בַּגְנַת.

to open wide, to gope, constr. only with רַשָּׁה, once רַבָּה Job 16, 10; spoken of ravenous beasts Job 16, 10; of longing desire Job 29, 23. Ps. 119, 131. Poet. of Sheol, Is. 5, 14.—Syr. בּבּׁיּג id.—Hence pr. n. בּבּיּג, and

ברי Paarai, pr. n. of one of David's military chiefs, 2 Sam. 23, 35; written more correctly in 1 Chr. 11, 37 נַבְרַי Naarai.

* TYP fut TYP: 1. pr. to tear apart to rend; comp. the kindr. verbs xxx TXB, bxB, bxB, which all have the primary signification of tearing apart breaking in pieces; as is also the case

with roots beginning with the syllable 72, 12.—Hence to open wide the mouth, Ez. 2, 8. Is. 10, 14; c. 52 to gape upon, e. g. in threat, as ravenous beasts, Ps. 22, 14; in scorn Lam. 2, 16. 3, 46; as uttering hasty words Job 35, 16. Ps. 66, 14. Judg. 11, 35. 36. Trop. the earth also is said to open her mouth, Gen. 4, 11. Num. 16, 30. Deut. 11, 6.

2. to snatch away, to deliver, Ps. 144, 7. 10. 11. So Syr. Chald. and Arab. Conj. II, IV.

*חַבַּיּף fut. plur. דְּבְּיִרְּהְּ 1. to break in pieces; Arab. فص id. comp. فص to break, to cleave; see Pi.

2. רַבְּיִח רַאַבָּה, Lat. erumpere jubila, i. e. to break forth into joy. rejoicing, shouting, Is. 14, 7. 44, 23. 49, 13. 54, 1. 55, 12; twice רָבָּיִן הַאָבָּן id. 52, 9. Ps. 98, 4.—Syr. בּבֵּין to break forth sc. into joy, for Gr. שָׁהְיִינִין id. Gal. 4, 27. Comp. Lat. 'erumpere gaudium' Ter. Eun. 3. 5. 2; 'erumpere stomachum' Cic. Att. 16. 3.

PIEL to break in pieces, e. g. bones Mic. 3, 3.

m. (ר. פֿצַר) dulness, hluntness, pr. the being notched, spoken of cutting instruments, 1 Sam. 13, 21. Arab. فُطُاوُ

strip off bark, to peel, Gen. 30, 37. 38. Comp. kindr. چَيْرُ Arab. فصل, Syr.

ה f. plur. peeled spots or streaks on green rods, Gen. 30, 37.

* 기보면 pr. to cut, to cleave, comp. kindr. 맛있고. Chald. id. Hence to wound, Cant. 5, 7. 1 K. 20, 37. Deut. 23, 2.—Hence

קבער m. in pause אַבָּאָ, c. suff. פּגער, plur. פּגער, constr. פּגער, a wound, Gen. 4, 23. Ex. 21, 25. Is. 1, 6. Prov. 20, 30. Plur. Prov. 23, 29. 27, 6. Job 9, 17.

* V = obsol. root, i. q. y is to disperse; whence

729 (dispersion) Pizzez, pr. n. m. c. art. 1 Chr. 24, 15.

יקבי, pr. to hack, to notch, and hence to beat, to blunt, to make dull, i. q. Arab. בשל see Schult. Opp. min. p. 168. Hence אינה קיינה q. v. — Trop. to urge, to press any one, with a of pers. a) With prayers, entreaties, comp. obtundere precibus, Gen. 19, 3. 33, 11. Judg. 19, 7. 2 K. 2, 17. 5, 16. b) In a hostile manner Gen. 19, 9. Ccmp. kindr. בירץ ביר.

HIPH. obtundere animum, and hence to be obtuse, dull, stubborn. Inf. as noun, stubborness, wilfulness, 1 Sam. 15, 23, parall. with

Deriv. פָּצִירָה.

* אַפְלֵּר, fut. הְפְּלֵר, infin. and imper. הְפָּלָד, prob. pr. to strike upon or against any person or thing, to light upon. Kindr. are קָּנָשׁ, q. v.—Hence

1. In a kind sense, to go to any one, e. g. a) to go to see, to visit; 1 Sam. 17, 18 and go see thy brethren לְטֵלוֹם how they do; comp. Gen. 37, 14. Unwillingly, 2 K. 9, 34. With \$\mathbb{m}\$ of the present which a visitor brings with him, Judg. 15, 1. b) to visit, sc. in order to examine, to prove any one, Ps. 17, 3. Job 7, 18. c) For the sake of inspecting, reviewing, and hence to review, to muster, to number, e. g. a people, army, Num. 1, 44 sq. 3, 39 sq. 1 K. 20, 15. 2 Sam. 24, 4. Job 5, 24. Part. pass. פקירים the mustered, the numbered. Num. 1, 21 sq. 2, 4 sq. Ex. 30, 14. 38, 26. Comp. Hothpa. and the noun מְּמָקֶר. Also to miss a person or thing in reviewing, numbering, 1 Sam. 20, 6. 25, 15. Is. 34, 16. Eth. **ΔΦR** το review, to number. d) As caring for any person or thing, to visit with kindness, to look after, to take care of, as a shepherd his flock Jer. 23, 2; as God men Gen. 21, 2, 50, 24, Ex. 3, 16, 4, 31, 1 Sam. 2, 21. Is. 23, 17. Ps. 8, 5. al. Sometimes to visit again, to look after anew, Is. 23, 17; to revisit mentally, to call to mind, Ez. 23, 21. Also to look to any one expecting help, Is. 26, 16.

2. In a hostile sense, to go to any one, i. e. to come or fall upon, to attack, comp. 329 no. 1. a. With 20 of pers. to punish to visit with punishment, Jer. 9, 24. 2544, 13; 28, 46, 25; 29 8; acc. Ps. 57

\$; absol. Is. 26, 14. Job 31, 14. 35, 15. The sin to be punished is put in the accus. 1 Sam. 15, 2. Ps. 89, 33. Hos. 8, 13. Lam. 4, 22; often with אַ of pers. Ex. 20, 5 בַּיִּדְ שָׁבְּוֹחְ עֵּלְ בְּיִרִם visiting (punishing) the iniquity of the fathers upon the children. 32, 34. 34, 7. Num. 14, 18. Is. 13, 11. Hos. 1, 4. 2, 15. 4, 9. Am. 3, 14.

3. Causat. i. q. Hiph. pr. 'to cause to look after' sc. persons or things, to let care for them, etc. i. e. a) to set over, to give the oversight of, to appoint, with acc. of pers. and >, Num. 4. 27. 27, 16. Jer. 51, 27. Metaph. Jer. 15, 3 I will set over them four kinds, i. e. will send upon them four kinds of calamities. With by Jer. 49, 19. Absol. Num. 3, 10. Deut. 20, 9. Part. pass. מקורים prefects, officers, Num. 31, 48. 2 K. 11, 15. Comp. Niph. Hiph. and n. פַּקִיד With אָת) אָת With אָת) to set with, to join to any one a companion, attendant, Gen. 40, 4. b) to charge with, to enjoin upon the care of any one; Aram. Pe. and Pa. to charge, to command. With 50 of pers. 2 Chr. 36, 23. Ezra 1, 2. Job 36, 23 מי פקד עליו who hath enjoined upon him his way ? 34, אין אָרָצָח who hath charged him with the earth? i. e. committed the earth to his care and charge. Comp. מקוד mandate. c) to deposit anywhere, to lay up, i. e. commit to the care of another, 2 K. 5, 24. Comp. פַּקְדוֹן deposit, store.

Niph. 1. Pass. of Kal no. 1. c, to be mustered, Ez. 38,8; to be missed, to lack, Num. 31, 49. 1 Sam. 20, 18. 25. 25, 7. 21. al.

2. Pass. of Kal no. 2, to be visited with punishment, to be punished, Is. 24, 22. 29, 6. Num. 16, 29. Prov. 19, 23.

3. Pass. of Kal no. 3. a, to be set over, appointed, Neh. 7, 1. 12, 44.

PIEL i. q. Kal no. 1. c, to muster, Is. 13, 4.

PUAL 1. to be mustered, numbered, Ex. 38, 21

2. to be missed; Is. 38, 10 I shall be missed the residue of my years, friends will seek me in vain among the living.

HIPH. i. q. Kal no. 3. 1. to set over, to make overseer of any thing, to appoint, with acc. of pers. and bo of thing, Gen. 39, 5. 41, 34. Num. 1, 50. Jer. 1, 10. 40,

11; \$ 1 K. 11, 28; \$ Jer. 40, 5. 41, 19 absol. 2 K. 25, 23. Metaph. Lev. 26, 16 comp. Jer. 15, 3, in Kal no. 3. a.

2. to charge with, to commit to the care of any one, c. בל בו 2 Chr. 12, 10 ביל Ps. 31, 6; c. אן pr. to commit or entrust with any one, q. d. to deposit with him, Jer. 40, 7. 41, 10. Absol. 37, 21.

3. to deposit, to lay up anywhere, Is. 10, 28. Jer. 36, 20.

Hoph. קַּמְקָרִים, part. plur. סְמְּקָרִים 1. to be visited, i. e. punished, Jer. 6. 6.

2. to be set over, to have the oversight of, 2 K. 12, 12. 2 Chr. 34, 10. 12.

3. to be deposited with any one, c. אור Lev. 5, 23.

Нітнра. fut. רְהַפֶּקִי for יְהָפֶּקִי, pass. of Kal no. 1. c, to be mustered, numbered Judg. 20, 15. 17. 21, 9.

Hothpa. plur. הְחָפֶּקְרדּ for דְּחָפָּקְרָדּ, id. Num. 1, 47. 2, 33. 26, 62. 1 K. 20, 27.

Deriv. פָּקִיד, פָּקּידִים פָּקְידָה, פָּקּידָר, פָּקּידָר, פּקּידִים 1. a muster, enume-

11. See the root no. 1. c. nuster, enumeration, 1 Chr. 23, 11. 2 Chr. 17. 14. 26, 11. See the root no. 1. c.

2. care, providence, Job 10, 12; see the root no. 1. d.—Spec. custody, ward, i. q. מְשֶׁבֶּר, and concr. watch, 2 K. 11, 18. 2 Chr. 23, 18. Ez. 44, 11. ברת הַפּּקְרָה the house of ward, i. e the prison, Jer. 52, 11; comp. Hiph. no. 2

3. oversight, office, charge, see the root no. 3; Num. 4, 16. 1 Chr. 24, 19. 26, 30. Ps. 109, 8. Concr. officers, 2 Chr. 24, 11. Is. 60, 17; comp. Num. 4, 32.

4. Something laid up, i. e. stores, sub stance, wealth, Is. 15, 7.

5. visitation, i. e. punishment, see the root no. 2. Is. 10, 3. Jer. 10, 15. Hos. 9, 7. Mic. 7, 4. Plur. Ez. 9, 1.

laid up, deposited, with any one; a deposit, store, Gen. 41, 36. Lev. 5, 21. 23.

קרות f. (r. קפקר oversight, effice, Jer. 37, 13.

TPP m. (r. ¬pp) 1. visitation, punishment, put allegorically as a name for Babylon, Pekod, Jer. 50, 21.

2. office, charge, see the root no. 3. a. Concr. a prefect, officer, Ez. 23, 23.

m. plur. (ד. קפר, mandates precepts, sc. of God, Ps. 19, 3. 103, 18 111, 7; elsewhere only in Ps. 119, e. g v. 4. 15. 27. 40. 45. al. sep.

וויים fut. קמודה, to open the eyes; once spoken of the ears Is. 42.20. A wider signif. occurs in mipmes q. v. the whelp first فقم Chald. id. Arab. opens his eyes, the rose opens itself. Kind. is ਸਨ੍ਹਰ, like ਸਨ੍ਹੜ੍ਹ and ਸਨੂੜ੍ਹ; also to open פַרָח עיניו (Hence a. פָּקָת to open one's eyes 2 K. 4, 35; in order to see, 2 K. 19, 16. Dan. 9, 18. Job 27, 19. to have the eyes open, to be wide awake, watchful, opp. to be sleepy, slothful, Prov. 20, 13. With 3 to open the eyes upon a pers. or thing, i. e. in order to attend to, to observe Jer. 32, 19; or to look after, to care for, Zech. 12, 4; also in a bad sense, to observe closely, to watch, Job 14, 3. b) God is said to open the eyes of any one, i. e. a) to give or restore sight to the blind, 2 K. 6, 17. 20. Is. 42, 7; ellipt. Ps. 146, 8. \$\beta\$) To enable one to see what he had not seen of himself, Gen. 21, 19; comp. Niph.

NIPH. to be opened, sc. the eyes: a)
Of the blind, to be restored to sight, Is.
35, 5. b) So as to see what was not before perceived, Gen. 3, 7. Metaph. v. 5.
Deriv. npa-nip-npa.

q. v.) Pekah, pr. n. of a king of Samaria in the time of Isaiah. B. C. 759-739. 2 K. 15, 25 sq. 16, 1. 5. 2 Chr. 28, 6. Is. 7, 1.

חַבְּיב m. (r. הַבְּיוֹ) open-eyed, seeing, opp. to blind, Ex. 4, 11. Plur. trop. Ex. 23. 8.

Pekahiah, pr. n. of a king of Samaria, B. C. 761-759. 2 K. 15, 22. 23. 26.

m one word מוֹרְיבָּים, (r. מְבָּים, like מוֹרְיבָּים, an opening of the prison, deliverance, Is. 61, 1; comp. מוֹרָם וֹנָם וֹנָם וֹנָם וֹנִים וֹנָם וֹנִם וֹנְם וֹנִם וֹנְם וֹנְם וֹנְם וֹנְם וֹנִם וֹנְם וֹנִם וֹנְם וֹנְם וֹנְם וֹנְם וֹנִם וֹנְם וֹנִם וֹנְם וֹנִם וֹנְם וֹנְם וֹנִם וֹנְם וֹנִם וֹנְם וֹנִם וֹנִם וֹנְם וֹנִם וֹנְם וֹנִים וֹנְים וֹנִים וֹנִים וֹנִים וֹנִים וֹנְים וֹנִים וֹנִים וֹנִים וֹנִים וֹנִים וֹינִים וֹינִים וֹנִים וֹינִים וֹנִים וֹנִים וֹנִים וֹנִים וֹנִים וֹנִים וֹנִים וֹנִים וֹנִים וֹינִים וֹנִים וֹנִים נִינִים וֹנִים וֹנְים וֹנִים וֹנִים נְינִים וֹנְים וֹינִים נְינִים וֹנְים נִינִים וֹינִים וֹינִים נְינִים וֹינִים נְינִים נְינִים

דרף m. (ר. דף) 1. a prefect, overseer, Nch. 11, 9. 14. 22. 12, 42: דר the chief overseer, head prefect, in the temple, Jer. 20, 1. 2.

2. an officer, magistrate, Gen. 41, 34. Esth. 2, 3; with genit. Judg. 9, 28. 2 Chr. 24, 11. Also of military officers, P. K. 25, 19. Jer. 52, 25

* المحالية, Syr. من , i. q. عالية, to spla to burst, Arab. فقع crepitavit.—Hence the two following.

mippe f. plur. wild cucumbers, cucumeres asinini, which are egg-shaped, bitter, and burst on being touched and scatter their seeds, 2 K. 4, 39. See Celsius Hierob. I. p. 393 sq.—Others: colocynthides, and so Vulg. but these do not thus burst.

m. plur. (r. הַּבְּשָׁן) id. wild cucumbers, as an architectural ornament, 1 K. 6, 18. 7, 24.

and שַׁר m. (r. פַּרַר II) the latter in pause and with distinct. accents; c. art לפר , בַּפָּר , חַפָּר, plur. לפר , בַּפָּר , חַפָּר lock, espec. a young bullock, juvencus, a steer; hence often with the adjunct בּן־בַּקַר Ex. 29, 1. Lev. 4, 3. 14. Num. 7, 15 sq. 8, 8. Ez. 43, 19. 23. 45, 18. 46, 6. Once a bullock seven years old, Judg. 6, 25. In appos. Ps. 69, 32 שור פר q. d. a bullock-ox : contra שר חשור Judg. l. c. Coupled with another name for bulls, Is. 34, 7 פרים עם אבירים the bullocks with the bulls. With few exceptions, as Ps. 22, 13, it is spoken only of bullocks for sacrifice; hence Hos. 14, 3 [2] אָנְשֶׁלֶפֶת so will we pay as bullocks our lips, i. e. we will offer our praise as victims, as sacrifice; see the beginning of the verse. Trop. of princes Jer. 50, 27.—Corresp. are Germ. Farr, Farse, Anglo-Sax. fear, Gr. πόρτις, perh. Arab. and فرفر young of a sheep, goat, deer. etc. It follows the analogy of קַּרָר, and might come from the idea of breaking forth into ferocious anger; see קר I. But it is better referred to r. אַרָר II to be borne; the bullock being so called from bearing the yoke, drawing the cart, etc. Comp. שֵבֵל, Germ. Fahr and fahren.

* אֶּלֶּשְׁ not used in Kal, i.q. kindr. מְּיָשׁ q. v.

1. to bear, spec. fruit, see Hiph.

2. to be borne swiftly, to run swiftly; hence אָרָא. Talm. אָרָא to run. Ethiop. ACU to flee in fear; comp. Arab. فغر to flee.

HIPH. to bear fruit, How 13, 15.

tomm. gend. (m. Ps. 104, 11, f. Jer. 2, 24.) a wild ass, onager, so called from his swift running, being fleeter than the fleetest horse, Aristot. Hist. An. 6. 29; taller and better formed than the domestic ass, of a reddish colour, wild and untameable, living in troops in the deserts, Gen. 16, 12. Is. 32, 14. Jer. 2, 24. Hos. 8, 9. Job 24, 5. 39, 5; comp. Dan. 5, 21. Ecclus.

13, 21 or 24. Arab. (i. This animal was formerly found in the deserts of Syria; but is now exceedingly rare in western Asia, Mesopotamia, Persia, and Turtary; see Pallas in Acta Acad. scient. Petrop. A. D. 1777. R. K. Porter's Travels I. p. 459, where also an engraving is given.—Hence

תְּלֵּאָן (q. d. אָרָאָּ wild-ass-like, i. e. indomitable) Piram, pr. n. of a Canaantish king, Josh. 10, 3.

ראים f. plur. branches, boughs, see in האים.

Arab. ﴿ أَوَ اللّٰهِ I, IV, V, VII, to be separated, alone; II, X, to separate oneself from sthers; Syr. ?? • to separate, to put anart: Chald. The to separate, to disjoin.

2. to expand, to spread out, e. g. the wings Ez. 1, 11. Hence Syr. ? to fly. to flee away. Comp. 778

3. to strew, to scatter, i. q. อาตุ; whence

קירות q. v.

Niph. 1. to separate oneself, plur. to be separated, divided, parted. 2 Sam. 1, 23 in their death לא נִקְרָה they were not divided. Of the river of Eden, Gen. 2, 10. With מַן from any one, Judg. 4, 11. Prov. 19, 4; מַּעַלְּה id. Gen. 13, 9. 11. 14. Prægn. Gen. 25, 23 two nations בַּעַרַרְּהְּ מִינִילְּהְיִי proceeding from thy bowels shall separate themselves. Part. יְתַרָּהְיִּ one separating himself from others, a misanthrope, Prov. 18, 1; comp. Hos. 8, 9.

2. to be divided out, dispersed, to disperse themselves, Neh. 4, 13 [19]; of nations Gen. 10, 32; hyperbol. v. 5.

Piel intrans. to go aside with a harlot, Hos. 4, 14. Arab. 55 to go aside for devotion.

Pual part. קמֹרָל separated, singular, Esth. 3, 8; comp. Niph. Prov. 18, 1.

HIPH. 1. to separate, c. acc. Gen. 30, 40. Prov. 16, 28, 17, 9; c. בָּרֹן (comp. תַּבְּבֵּיל בֵּרֹן (Ruth 1, 17, 2 K. 2, 11. Prov. 18, 18.

2. to disperse, Deut. 32, 8.

HITHPA. 1. to separate oneself, to be sundered, Job 41, 9 [17]. Ps. 22, 15.

2. to be dispersed, scattered, Job 4, 1. Ps. 92, 10.

Deriv. פָּרוּדָא, and pr. n. פָּרִדּוֹת—פֶּרֶד.

m. (r. קרדי c. suff. קרדי, a mule, so called from his quick pace, or from bearing; comp. the root no. 2, and see above under ב. 2 Sam. 13, 29. 18. 9. 1 K. 10, 25. 2 K. 5, 17. Ps. 32, 9. 1s. 66, 20. al.—Comp. Lat. veredus Germ. Pferd.

קרְהָה f. a she-mule 1 K. 1, 33. 38. 44 Sec קרָה.

קרדות (הַּרֵד : grains, kernels of grain scattered in the earth as seed, Joel 1, 17. Syr. בּנִיג kernel. Talm. פַּנִיג grain of a pomegranate.

a place planted with trees, Cant. 4, 13. Neh. 2, 8. Plur. Ecc. 2, 5. It corresponds to the Gr. παράδωσος, a word applied to the pleasure-gardens and parks with

wild animals around the residence of the Persian monarchs, comp. Xen. Ec. 4. 13. Cyr. 1. 3. 14. Sturz Lex. Xen. sub h. v. It seems however to originate neither with the Greeks nor Hebrews, but in the languages of eastern Asia; comp. Sanscr. paradêça, a region of surpassing beauty; Armen. pardes, a garden or park around the house; Syr. in Sy

יְּרֶבֶּרְת q. v. fut. יְּרֶבֶּרְת part. יְבְּבְרָת, fem. פִּרְת, also פֹּרָת for פֿרָת Gen. 49, 22.

1. Lat. ferre, to bear. Besides the Semitic dialects this root is also widely found in the Indo-European tongues, e. g. Sanscr. bhri to bear, Pers. بار to bear, Armen. bieril, Gr. φέρω, βάρος, βαρύς, Lat. fero, porto, Goth. bairan. Engl. to bear, causat. to burden, old Germ. baren. Other forms see below in b.—Hence a) to bear fruit, as a tree, plant, Is. 11, 1. Metaph. Is. 45, 8. Part. Deut. 29, 17, הרש פרה מאס a root bearing poison. Fem. מוֹם a root bearing poison. ם a fruitful vine Ps. 128, 3. Is. 32, 12. Ez. 19, 10; ellipt. מרבה fruit-bearing tree Is. 17, 6; פרה id. Gen. 49, b) to bear young, to bring forth, of men and beasts, to be fruitful, Gen. 26, 22. Ex. 23, 30; often coupled with רָבָה, as Gen. 1, 22. 28. 8, 17. Ex. 1, 7. Jer. 3, 16. Ez. 36, 11. al. Comp. Pers. , fruit, Goth. bairan to bring forth, barn fœtus, Scotch bairn. But this signif. is in part expressed in the Indo-European languages by peculiar forms, as Lat. pario, both of young and fruit, fruor, fruges, fructus. Germ. Borde sertile re-to be fruitful, Lip progeny; Eth. ACP to bear fruit, 44 fruit.

2. to be borne along, to run, of a carriage. Germ. fahren, Chald. אָדָּשׁ to run. Hence אָפֶּרְדּוֹיְ sedan, litter. Comp. אָדָאּ,

HIPH. fut. apoc. to make fruitful in offspring, Gen. 17, 6, 20, 41, 52, 48, 4. Lev. 26, 9, al.

eriv. אַפַרְיוֹן, פְּרִי .

וֹפְרָדה fem. of קוֹם q. v. plur. קּרִוּה

1. a heifer, Gen. 41,2 sq. Num. 19,2 sq. Also of a heifer or young cow in milk Job 21, 10. 1 Sam. 6, 7-12; as bearing the yoke Hos. 4, 16. Metaph. heifers of Bashan, put for the voluptuous females of Samaria, Am. 4, 1.

2. With the art. הַּפְּרָה (heifer-town) Parah, pr. n. of a place in Benjamin,

Josh. 18, 23.

ות (for קּצְר, ר. אַפְּצְר, II) a mole or rat, so called from its burrowing; Arab.

Hence plur. שׁרוֹם moles or rats
Is. 2, 20, if the word is to be read separately as is usually done. But see it הַשַּרְבֵּוֹרָה.

פֶּרָה, see פֶּרָה.

אָרָה (i. q. אָרָה bough) *Purah*, pr. n. m. Judg. 7. 10. 11.

קרוּדָא (kernel, r. קרוּדָ) Peruda, pr. n. m. Ezra 2, 55; for which קרידָא Perida Neh. 7, 57.

קרוזי plur. תְּבְּרוֹים Esth. 9, 19 Cheth. i. q. Keri מַבְּרוֹים; see in בּּרוֹים.

קרוּח (blossoming, r. קרוּח (blossoming, r. חַבָּה) Paruah, pr. n. m. 1 K. 4, 17.

Parvaim, pr. n. of a region producing gold, 2 Chr. 3, 6. Bochari regards it as the same with Ophir; Can I. 46. More probably oriental regions from Sanser. parva prior, anterior, oriental; so Wilford in Asiat. Res. VIII. p. 276. For the form, comp.

. פַּרְנָּר see in פּּרְנָר

קארוּר m. (for פּארוּה, ר. אָשָּה I) pr. heat, then a pot for boiling Num. 11, 8. Judg. 6, 19. 1 Sam. 2, 14.

* וֹשְׁ obsol. root, Arab. לני separate out, to set apart; Conj. III, IV, id. But Conj. II, to prescribe, to determine. to decide. It is therefore of like origin with פְּרֵשׁ, פְּרֵשׁ, פְּרֵשׁ, it idea of culting and taking away being transferred to the sense of judging. To this comes also the sense of expanding, spreading in פְּרַשׁ, פְּרָיִם, comp.

Deriv. פְּרָזִי , פְּרָזָה , פְּרָזוֹן , פָּרָזוֹן .

קרָדְּ m. a leader, chief, commander of troops, pr. i. q. מַבָּשׁ, בְּבָּיִם, (see r יַבָּיַ,) Hab. 3, 14.

קרונים, rule, dominion; Judg. 5, 11 there shall they rehearse the righteousness of Jehovah, אייני בּרְשִׁרָאַל the righteous acts of his rule in Israel.—Concr. for rulers, leaders, chiefs; with plur. Judg. 5, 7 the rulers ceased in Israel sc. to act, remained inactive. Sept. Vat. δυνατοί.

תְּרָיָר m. (from קְּרָיָה) a countryman, rustic, dwelling in the country; collect. Deut. 3, 5 בֵּרַ הַפְּרָיִר Deut. 3, 5 בֵּרַ הַפְּרָיִר אַ country-towns. 1 Sam. 6, 18 מַבָּר הַפּּרָיִר בּאַפּרָיִר Plur. Esth. 9, 19 Keri.

Perizzi, Perizzite, Sept. Degegaioc, collect. the Perizzites, a Canaanitish tribe living in the mountain regions, which they afterwards yielded to the Ephraimites and other Jews, Josh. 11, 3. 17, 15. Judg. 1, 4. 5; kindred to the Canaanites strictly so called, Ex. 23, 23. Judg. l. c. Sometimes Canaanites and Perizzites are put for all the tribes of Canaan, Gen. 13, 7. 34, 30; elsewhere the Perizzites are enumerated with various other tribes of the same stock, Gen. 15, 20. Ex. 3, 8. 17. Deut. 7, 1. al. sæp.

קרְזֶלָּא Chald. m. emphat. קּרְזֶלָּא, i. q. Heb. בַּרְזֵל, iron, Dan. 2, 33–45. 4, 20. 5, 4. 23. 7, 7. 19.

forth, e. g. a) From the womb; Arab.

Conj. II, a bird brings forth (hatches) young; IV, id.

young of birds. etc. b) to put forth buds, leaves, blossoms to flourish, to blossom, as a tree Hab. 3, 17; a vine Gen. 40, 10. Cant. 6, 11. 7, 13; a rod Num. 17, 20. 23;

the desert Is. 35, 2. Arab. id.—
Metaph. of the flourishing and prosper ous state of a person or people, Hos. 14 6. 8. Prov. 11. 28. Is. 66, 14. Ps. 92, 3. 13; and without a comparison Ps. 72, 7 Is. 27, 6; contra, Hos. 10. 4 punishment shall blossom like the poppy, comp. Ez. 7, 10. c) to break out, as an ulcer, the leprosy, etc. Lev. 13, 12 sq. 14, 43. Ex. 9, 9. 10.

2. to fly, as in Chald. so Part. sem. plur. rings the flying, i. e. birds; Ez. 13, 20 rings; like birds; see in ? no. 13, ult.—For the connection of this signif, with that of sprouting, see under the synon. 73, no. 2, 3.

HIPH. 1. to cause to flourish, to make blossom, Is. 17, 11. Ez. 17, 24.

2. Intrans. to put forth buds, leaves, flowers, to flourish, to blossom. Ps. 92, 13. Job 14, 9. Metaph. Prov. 14, 11.

Deriv. מַרָּח, חַרָּח, מָרָח, pr. n. תַּיּדִּם,

m. in pause mp Ex. 25, 33, a flower, blossom, Num. 17, 23. Is. 5, 24; also artificial, Ex. 25, 33. 37, 17. 20. Num. 8, 4. Abstr. bloom, verdure, Nah. 1, 4.

חקרות m. progeny of beasts, contemptuously for low and wicked men, brood, Job 30, 12. R. תַּבָּהַ.

ד מולים אות אינות אינות

שֶּׁבֶּשְׁ m. a scattering, concr. any thing scattered, strewed. Lev. 19, 10 שָּבֶשׁ the scattered grapes of thy vineyard, i.e. those fallen off of themselves; as Syr. Chald. Vulg. correctly.—In the Talmud also of the scattered grains of the pomegranate.

ית פְּרִידְ m. (ר. מַּרָדְ in pause , כּ. suff. פּרָדּדְּ , שָּרָדְּרָדְ Hos. 14,9. בּרַדְּדְּ Hos. 14,9. בּרַדְּדְ Am. 9, 15. Jer. 29, 28.

1. fruit, both of the ear h and fields

produce, Gen. 4, 3. Is. 4, 2. Ps. 72, 16. 107, 34. al. hence אָרֶץ פְּרָי a fruitful land Ps. 107, 34; also of trees Gen. 1, 12. 29, whence פֵץ פָּרָד fruit-tree Gen. 1, 11. A tree or field producing fruit is said עָמָה פַּרָי , see in שָּשָׁה no. 2. c; נָשָׂא מָרָר no. 2. c , see in נָתַן פָּרָר; see in no. 1. d.-Metaph. of the result, consequences of an action or endeavour, the figure being often preserved; Is. 3, 10 they shall eat the fruit of their doings, experience the consequences. Prov. 1, 31. Jer. 6, 19. 17, 10. Ps. 104, 13 with the fruit of thy works (of God) is the earth satisfied, i. e. is watered with rain, which is the fruit of the skies or clouds. Prov. 31, 16 פְּרָד כַפַּוִם the fruit of the hands, i. e. gain, profits. Is. 10, 12. פרר the fruit of a proud heart, i. e. boasting. Prov. 12, 14 the fruit of one's mouth, discourse. 13, 2. 18, 21. al.

2. פְּרֵר בְּטֶּן fruit of the womb, see in בְּטָן no. 2; and so simpl. פְּרֵר בָּטֶן i. q. בַּזָן, of men Ps. 21, 11; of beasts Is. 14, 29. So בְּיֵה מְרֵר מָרָר of persons 2 K. 19, 30. Hos. 9, 16. Jer. 12, 2.

פרודא, see פרודא.

קריץ m. (r. קייף no. 3) constr. קּרִיץ Is. 35, 9; but plur. פּרִיצִּים (with Dag. impl. for יָפָּרִיץ, one violent, rapacious; an oppressor, a tyrant. Ps. 17, 4. Ez. 7, 22. 18, 10. Jer. 7, 11. Dan. 11, 14. —Is. 35, 9 פּרִיץ חַיּוֹיח q. d. a ravenous beast.

break down, to crush; Talm. Pro to break or crack nuts; comp. kindr. Pro.

2. to separate, like Arab. פֿרָכָה.

(元元章) oppression, rigour, from the idea of crushing, Ex. 1, 13. 14. Lev. 25, 43. 53. Ez. 34, 4.

קרְּהָן (r. קרֹשָּן) a vail, curtain, sc. of separation, which separated the holy of holies from the outer sanctuary in the tabernacle, Ex. 26, 31 sq. Lev. 16, 2. 12. Num. 18, 7. al. sep.

בין fut. יְּמְלֹם, to rend garments Lev. 10, 6, 13, 45, 21, 10. Freq. in Talmud. Syr. בי to cleave. See under

ងក្ដីប៉ុន្មិ (Sanscr. paramethta superior) Parmashta, pr. n. of a son of Haman, Esth. 9, 9.

קר (prob. either from Chald. קוף to leap up, to run swiftly; or from Heb programme to live delicately) Parnak, pr. n. m. Num. 34, 25.

to break, in Kal only in the phrase לְּחֶם לֶּקְם to break bread to persons, i. e. to deal out or distribute it, Is. 58, 7; also without בּקָם Jer. 16, 7, comp. Ez. 24, 17. 22. Comp. قرص no. 1.

HIPH. to cleave, to divide. Lev. 11, 4 boof, i. e. has not the hoof wholly cloven. Elsewhere הפרסה בינים pr. to cleave the hoof, i. e. to have a cloven foot, to part the hoof, Lev. 11, 3. 5. 6. 7. 26. Deut. 14, 7. 8. So too Ps. 69, 32 שני בינים בינים

Deriv. פַּרֶס, הַּרֶס,.

רַסְּ Chald. to divide, part. act. plur. part. pars. סְּרֵס Dan. 5, 25. Part. pass. פָּרָס v. 28.

in pause محقق, pr. n. Heb. and Chald. Persia, the Persians, 2 Chr. 36, 20. 22. Ezra 1, 1. 4, 3 sq. 6, 14. Dan. 5, 28. 6, 9. 13. al. Pers. بارس, پارس, Fars. Some derive it from Zend Pars pure, splendid; others from \$\frac{1}{2}\$

horse, since Persia abounds in horses.—Hence gentile n. פֿרָשׁי Parsi, a Persian, Neh. 12, 22; and Chald. emphat. פֿרָשׁי Dan. 6, 29 Keri.

סְרֶשׁ m. (r. פֿרַשׁ) 1. i. q. מַרְסִיהָן, a cloven foot, claw, plur. c. suff. פּרְסֵיהָן Zech. 11, 16.

2. A species of eagle, Sept. γεήψ, Vulg. gryphus, Lev. 11, 13. Deut. 14, 12. According to Bochart, Hieroz. II. 185, the sea-eagle, ossifrage, Arab. the breaker.

קרָם, f. (r. סְרָם) pr. cleft, for cloven foot, hoof, see the root; Ex. 10, 26. Ez. 32, 11. Mic. 4, 13. Then also of a horse's hoof, not cloven, Is. 5, 28 Jer. 47, 3.— In Chald. it is put also for the sole of the human foot, i. q. קָלָּל jin Deut. 28 35. Josh. 3, 13.

רְּכְיּ a Persian, see n. סְיָם a

לובדי 1. to let go loose, to dismiss, pr. to let break away. Chald. ארב, Syr. אוֹם, id. Comp. the roots beginning with שם under art. חַבּיב.

Hence a) to absolve the guilty, Ez. 24, 14. b) to let go loose, unbridled, unchecked, and part. pass. אוֹם unbridled, unruly; Ex. 32, 25 bis. c) to refuse, to reject, Prov. 4, 15. 8, 33. 13, 18. 15, 32; to avoid Prov. 1, 25.

2. to make naked. to uncover, by loosening the garments, etc. e. g. the head Num. 5, 18; spec. by cutting off the hair Lev. 10, 6. 21, 10. Part. pass. \$10. naked, bare, Lev. 13, 45.—Chald. and Talm. id.

3. to begin, μέχομαι, from the idea of breaking loose, opening, comp. in לַּבָּחָל Hiph. Hence to lead on, to go before; Arab. לַבְּחַרְבָּאַל to be highest, to surpass others. Judg. 5, 2 לְבָּחָרְבָּאַל Sept. Alex. and Theod. לי זְיַ עַּעְּבְּעֹם לְּצָבְּעַ לַּצְּבָּעָר אַר בּיִבְּעַר לַבְּעַר הַיִּבְּעַר לַבְּעַר בַּעָּבָּע הַיִּבְּעַר הַּבְּעַר הַבְּעַר הַבְּער הַבְּעַר הַבְּעַר הַבְּעַר הַבְּעַר הַבְּעַר הַבְּעַר הַבְּעַר הַבְּער הַבּער הַבּע הַבּער הַבּער הַבּער הַבּער הַבּער הַבּער הַבּער הַבּער הַבּער הַבּע הַבּער הַבּער הַבּער הַבּער הַבּער הַבּער הַבּע הַבּער הַבּע הַבְער הַבּער הַבּע הַבּער הַבּער הַבּער הַבּער הַבּע הַבּע הַבּע הַבּע הַבּער הַבּער הַבּע הַבּע הַבּער הַבּע הַבְּער

NIPH. pass. of Kal no. 1. b, to be un-bridled, unruly. Prov. 29, 18.

HIPH. 1. i. q. Kal no. 1, to dismiss from labour, to let rest or cease, c. 72 Ex. 5, 4.—Arab. ¿¿ V, to be free from labour.

2. Causat. of Kal no. 1. b, to make unbridled, unruly, 2 Chr. 28, 19.

שְּׁרֵעָ m. 1. hair, locks, as being shorn, see r. פֿרָע no. 2. Num. 6, 5. Ez.

44, 20.—Arab. غ id.

2. a leader of an army or people, a vrince, see r. אַרְבוֹח no. 3. Plur. אַרְבוֹח, constr. חַבְּיבוֹח, Deut. 32, 42. Judg. 5, 2; comp. for the gender of nouns of office Lehrg. p. 468, 878.—Arab. ورعا prince, head of a family.

הרכה, Gr. Φαράω, Pharaoh. the common title of the ancient Egyptian kings in the Old Test. and found only there and in writers who have drawn from this source.—It often stands simply, like a proper name, Gen. 12. 15. 37, 36. 40, sq. 41, 1 sq. and so genr. in the Penta-

teuch, as also Is. 19, 11. 30, 2. Cant. 1 9. al. More rarely other words are add ed, as מַלָהָ מְצַרֵים 1 K. 3, 1. 2 K. 17, 7 18, 21; sometimes also a more specific name, as פַרְצהוֹ נְבוּ 2 K. 23, 33 sq. comp v. 29. ברצה השבר Jer. 44, 30.-The word originally signifies the king in the Egyptian language, as Josephus has remarked, Ant. 8. 6. 2; and was written in the dialect of Memphis Orpo, Theb рро, ерро, Ваят. рра, ерра and with masc. art. NOTPO, NPPO nppa, see Peyron Lex. Copt. p. 150 181. Jablonski Opusc. I. p. 374. Kosegarten de prisca Ægyptior. Lit. p. 17.-The idea has been started more recently, that ਸ਼ਤ੍ਰਿਸ਼ corresponds to the Egypt. ф-PH the sun, which is written as a hierogly phic symbol over the titles of kings; so Rosellini Monumm. storici I. p. 117. Lepsius Lettre à Rosellini p. 25. But more prob. the Egypt. nppo was so inflected by the Hebrews as to appear in a Semitic form, i. q. 370 prince, and then the termination i. q. ji was added. See in Thesaur. p. 1129.

* ビスララ obsol. quadrilit i. q. Ethiop おろくし名 to leap, to spring. Hence

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2. Parosh, pr. n. m. Ezra 2, 3. 10, 25. Neh. 3, 25.

קרצה, (perh. chief, from קרצה, הרצה) Pirathon, pr. n. of a city of Ephraim Judg. 12, 15. Gr. Φαραθών 1 Macc. 9, 50.—Gentile n. is קרנה Pirathonite, Judg. 12, 13. 15.

לבות (prob. swift, r. מְיֵבּי II, Arab. to hasten, to be swift) Pharpar, one of the two rivers of the territory of Damascus, 2 K. 5, 12. [The other was the Amanah (מְיִבְּיִבְּיִ) corresponding to the present el-Burada. coming from Anti-Lebanon and now divided on the plain into several streams to water the city and fields. The Pharpar has been referred: a) To one of the channels of the Barada. This is hardly probable

zince two distinct rivers are apparently b) To the fountain and intended. stream el-Fijeh الفحة, high upon the eastern slope of Anti-Lebanon. stream joins the Barada about twentyfive rods from its source; its volume of water being twice as great as the other. Hence it is regarded as the main source of the Barada, and not as a distinct river. Abulfedæ Tab. Syr. p. 15, 174. ed. Kohler. O. v. Richter p. 157. c) To the Awaj, the next largest river of the Damascus territory after the Barada. It rises in Jebel esh-Sheikh (Hermon), and flows S. W. to Sa'sa'; and then northeasterly through the plain to the lake el-Merj. It is described as a rapid and pretty stream; and may well be regarded as the Pharpar. It is mentioned by Abulieda; see Tab. Syr. p. 97. Burckh. Syr. p. 53, 312. Schubert's Reise III. p. 27.—R.

fut. γτρ. to break, to rend, to break out or forth. Gen. 38, 29.—This primary power lies not only in the letters τρ, see under τρφ, but also in the syllable γτ, ψήσσω, reissen; comp. in r. τρφ. Analogous to this root, with a syllable prefixed, are Goth. spreitan, Germ. spreitzen, Engl. to spread. The middle radical being softened to a semi-vowel, there arises the root γτρ. Arab. to cut, to rend, to tear; to cut in, trop. to define. Chald. i. q. Heb.—Spec.

1. to break or teur down, to demolish, e. g. the house of God 2 Chr. 24, 7; a wall, etc. Is. 5. 5. Ps. 80, 13. Mic. 2, 13. Ecc. 3, 3. 10, 8. Neh. 2, 13. 4, 1. 2 K. 14, 13 בְּפִּרִץ בְּחוֹמָה בִירִּיִּשְׁלֵּים בּיִרִּיִּשְׁלַים בּיִרְ בְּחוֹמָה מִשְׁלִּים בּיִר בְּּתְּרַבְּיִר בְּחוֹמָה and brake down in the wall of Jerusalem . . . four hundred cubits. פרר בְּרַבְּיִה a city broken down, i. e. whose walls are demolished, Prov. 25, 28.

2. to break or rend asunder, i. e. to disperse, to scatter, e. g. hostile forces 2 Sam. 5, 20. 2 Chr. 20. 27. Ps. 60, 3. — Intrans. to disperse oneself, to spread abroad, as a people, flock, and hence to increase in number, Gen. 23, 14. Is. 54, 3. Ex. 1, 12. Hos. 4. 10 they commit whoredom. במרצה but do not increase in number. Gen. 30, 30. Job 1, 10. Also of a person whose substance increases,

Gen. 30, 43; fa rumour diffusing itself 2 Chr. 31, 5. Metaph. to be redundant with any thing. c. acc. like other verbs of abundance, Prov. 3, 10 קברה לשני thy wine-vats shall overfic w with new wine. Others less well 'thy presses shall burst with new wine.;' for neither the wine-press nor wine-vat can be said to burst from the quantity of wine made, the figure applying only to a cask or wine-skin. Adverbially, 1 Chr. 13, 2 אול מון ביי מון בי

Niph. pass. of Kal no. 2, part. נְּבָּרָץ spread abroad, common, 1 Sam. 3, 1.

Pual pass. of Kul no. 1, to be broken down, demolished, Neh. 1, 3.

HITHPA. to break away from any one i. q. to run away, 1 Sam. 25, 10.

Deriv. פְּרִץ, מָּרָץ, and

קרֶץ m. in pause פָּרֶץ Neh. 6, 1; plur. פְּרָצִים Am. 4, 3, פְּרָצִים Ez. 13, 15, c. suff. פִּרְצִיהָן.

1. a breach, rent, in a wall 1 K. 11, 27. Is. 30. 13. Am. 4, 3. 9, 11. Job 30, 14 אָבָּרֶץ רָחָב רַאָּרָהּ, Vulg. well, quasi rupto muro irruerunt, the figure being taken from besiegers, who rush with great force into a city through a breach made in the walls. From the same source comes also the phrase בְּבַר רְבָּבֶּר to stand in the breach sc. against an enemy rushing in, and this is the station of the bravest and most devoted troops, as being most exposed to danger, Ez. 22, 30 (comp. 13, 5). Ps. 106, 23.

2. breach, i. e. a breaking up. dispersion. a) Of enemies, defeat. Judg. 21, 15. Ps. 144, 14. b) breach of waters, a breaking forth, inundation, 2 Sam. 5.26

- 3. breach, i. e. a breaking in upon, assault, impetus. Job 16, 14 he rusheth upon me בְּרֶשְׁבֶּרְ שָּלִיםְּבֶּי breach upon breach, assault upon assault.
- 4. Perez (Engl. Vers. sometimes Pharez), pr. n. a) A son of Judah by Tamar; see Gen. 38, 29. 46, 12. Patronym. אָדְּעָ Perezile (Pharezile) Num. 26. 20. b) Perez-Uzza (אָדָעָ עָּוֹאָ defeat of Uzza), pr. n. of a place 2 Sam. 6, 8. 1 Cl r. 13, 11. c) Plur. דֵּע מְרָצִים (mount of defeats) Mount Perazim Is. 28, 21.
- * P το break; Syr. and Chald. id. Arab. το separate, to distinguish. This is an onomatopoetic root, found widely also in the same signif. in the Indo-European languages, as Sanscr. prah, Lat. frango, Goth. prikan. prichan, Germ. brechen, brocken, Engl. to break. In a softer form it appears as τη to break i. e. bend the knee; and with the labial dropped ψήγνυμι. Spec.
- 1. to break off, e. g. a yoke, c. מַצַל Gen. 27, 40.
- 2. 10 break or crush e. g. bones, limbs, as a wild beast, Ps. 7, 3.
- 3. to let break away, i. e. to deliver, Ps. 136, 24. Lam. 5, 8.—Syr. id.

PIEL 1. to break or tear off, Ex. 32, 2. Zech. 11, 16.

2. to break or rend in pieces, e. g. mountains, 1 K. 19, 11.

HITHP. 1. to be broken in pieces, Ez. 19, 12.

2. to break or tear off from oneself, c. acc. Ex. 32, 3. 24. Comp. Heb. Gram. § 53. 3. a.

Deriv. בְּפָרֶהֶ, בְּקָהָ, הֶּבֶּה, בַּפְרָהֶז.

PTP Chald. pr. to break off, see the Heb. hence to deliver to redeem, Dan. 4.24.

PDD m. (r. PDD) 1 violence, rapine, from the idea of breaking in upon, Nah. 3, 1.

2. Place where two ways separate, a

- fork, Obad. 14. Comp. An h. فرق to separate, تفرّق الطريقين the fork o' the roads.
- * I. אבר to break to break in pieces comp. אם I; see the roots beginning with ישני in r. ישני ווה ווה באר ווה באר ווה באר וווה באר ווה באר וו

HIPH. הַּמַּר, in pause הַּמָּב Gen. 17, 14; inf. הַמָּר, c. suff. הַמְּרְכָּם Lev. 26, 15; fut. הַבָּר, conv. נָיָפָר; to break, always trop.

- 1. מְרַרָּתְּ to break a covenant, to violate, Is. 33, 8. Ez. 17, 15. 16; so of those who break their covenant with God Gen. 17, 14. Lev. 26, 15. Deut. 31, 16. 20. Is. 24, 5. al. So of God Lev. 26, 44. Judg. 2, .. Jer. 14, 21. Also to break a law, Ps. 119, 126; God's precepts Num. 15, 31. Ezra 9, 14.
- 2. to make vain. bring to nought, to frustrate, as counsel 2 Sam. 15, 34. Ps. 33, 10; comp. Job 5, 12. Prov. 15, 22. Is. 44, 25; to declare void, e. g. a vow Num. 30, 9. 13.—Intrans. to be in vain to fail, Ecc. 12, 5.

3. to annul, to abolish, e. g. piety Job 15, 4; one's right 40, 8. Ps. 85, 5 דְּבָּרָנְּ בְּבֶּרָנְּ בִּבְּרָנְּ בִּבְּרָנְּ בִּבְּרָנְ annul thine anger towards us, i. e. avert it, cause it to cease.

HOPH. TET to be made vain, to come to nought. Is. 8, 10. Jer. 33, 21.

Po. פירה to cleave, to rend, e. g. the Red Sea Ps. 74. 13.

HITHPO. דְּהְפּוֹרֵה to be broken, rent, by concussion, as the earth Is. 24, 19.

Pilp. fut. רְפַרְפַר, to shake violently, Job 16, 12, comp. Is. 24, 19. Arab. فَرْفَعَ to break.

- * II. בְּרַחְ, מָּרָח, מָּרָח, to be borne swiftly, to run. Arab. נֹתָל to fice. Hence בַּרָח, מָּרָח, פָּרָח,
- * יְבְיּם fut. לַּבְים 1. i. q. קּבְּם to break, to break in pieces, Mic. 3, 3. לְבָּם to break (distribute) bread to persons, Lam. 4, 4.
- 2. to spread out or abroad, to crpand, pr. from the idea of breaking apart and arranging, comp. وتو no. 2. Chald. id. Syr. فوش id. Arab. فوش to spread upon the ground.—E. g. a cloth or cover

ng Num. 4, 6.8; a sail or flag Is. 33, 23; a tent Ex. 40, 19; a letter rolled מף Is. 37, 14; light (c. פָלָרוּ around himself) Job 36, 30; a cloud Ps. 105, 39; pass. part. by of the dawn spreading itself Joel 2, 2.—Spec. a) פרש רשח to *pread a net Hos. 5, 1. Ps. 140, 6; c. 5 for any one Lam. 1, 13; צל (for בָּל (gr בָּל) Prov. 29, 5. Hos. 7, 12. Ez. 12, 13. 17, دن. 32, 3; but in Hos. 5, 1. Is. 19, 8, کو refers to place. b) פרש ביפים to spread the wings, as a bird, cherub, Deut. 32.11. 1 K. 8, 7. 2 Chr. 5, 8; c. ל, אל, ל, of place, 'to spread the wings in order to fly to any place, Jer. 48, 40. 49, 22. Job 39, 26. For Ruth 3, 9 see in ⊋ no. 2. c) פָּרַשׁ נְפִים, to spread out the hands, either in prayer and adoration, c. >x to any one Ex. 9, 29. 33. 1 K. 8, 22. 38. 54. Ezra 9, 5. Job 11, 13; Ps. 44, 21; or for bounty, c. ب Prov. 31, 20; or for spoil, with by of thing Lam. 1, 10.—Metaph. Prov. 13, 16 a fool spreadeth out his folly, lays it open, bears it before him.

3. to disperse, see Pi. no. 2; hence Niph. to be dispersed, scattered, Ez. 17. 21.

PIEL. שׁרַשּ Is. 25, 11, fut. יְּפֶּרְעֵּכֶּהְי, inf. c. suff. בְּפֶּרְעֵּכֶּה, to spread out, to expand, e. g. the hands in prayer to God, Is. 1, 15. 25, 11. 65, 2. Ps. 143, 6. Unusual is בַּרְעָהְה בַּרָיָה to spread forth with the hands. id. Lam. 1, 17. Comp. בַּיִבְּיִהְ also בַּיְעָהָ. Heb. Gr. § 135. n. 3.

2. to disperse, to scatter, Ps. 68, 15. Zech. 2, 10.

Deriv. מְּבַרָשׁ.

* Dip pr. to cleave, to divide, see Hiph. Hence

1. to separate, to distinguish, i. q. Chald. and Syr. whence לייב אל פּרָבּע, a Pharisce. i. e. one separated.

2. to declare distinctly, to specify, Lev. 24, 12. Comp. 329 no. 2.—Syr. 46 for Gr. 60150 Acts 17, 26, 31.

3. to spread out, to stretch apart, spec. the feet in riding, see שֶׁרָשָׁ. Comp. the tundrilit. בְּרַשֵּׁי and יַשַּׁרָשָּׁ.

Niru. to be dispersed, scattered, Ez. 34.12; where however several Mss. and editions read מברמים, which is more actording to the usus loquendi; see r. מברמים

Pual pass of Kal no. 2, to be distinethy declared, to be specified, Num. 15, 34. Part. as adv. Neh. 8, 8 and they read in the book of the law of God the distinctly (so Vulg. i. e. word for word, Syr. faithfully), and gave the sense and explained what they read; comp. Ezra 4, 18.—Others, as also Hengstenberg Authent. Dan. p. 299, render it here, with explanation i. e. translation sc. into Chaldee; but see Thesaur. p. 1.32. Compare also the use of the noun repart.

Hiph. to puncture, to sting, Prov. 23, 32.—Syr. أَعَبُمُ d. أَعْبُمُ id. أَعْبُمُ goad.

Deriv. ພ່າອຸ, ພ່າອຸ, ກະງ່າອຸ.

מְּכְיִים Chald. id. Pa. part. pass. מְּכְּרָשׁ, as adv. distinctly, accurately, word for word. Ezra 4, 18. Vulg. manifeste, Syr. faithfully. See Heb. שָּׁבָשׁ Pu.

קרֶּטֶּל, after the form קּרָשׁ, after the form קּרָשׁ, constr. פְּרָשׁ Ez. 26, 10 before a conj. accent; plur. בְּרָשִׁים, c. suff. אָנָשְׁיר, with Kamets retained.

2. a horse for riding, a steed, which the Romans also called eques, according to Gell. 18.5. Macrob. Sat. 6.9. Comp. equitare, of a horse running with a rider, Lucil. ap. Gell. ibid. It is manifestly to be distinguished from סּרְּסִרם i. e. common horses for chariots, etc. 1 K. 5, 6 [4, 26] and Solomon had forty thousand pairs of horses (סוֹסִים) for his chariots, and twelve thousand steeds, sc. as saddlehorses. Ez. 27. 14 from Armenia they סוסים ופרטים ופרדים brought to thy fairs horses (common), and steeds for riding, and mules. Joel 2. 4. בַּבַלר פַרָשׁרם 2 Sam. 1, 6 horsemen. Once Is. 28, 28 of horses treading out grain, but still with riders.

Arab. فَرَسُّ, Ethiop. ÆLħ a horse.

Note. It may seem strange to derive the word for horse from that signifying torseman; but for this there are the fol-owing reasons:

a) The authority of the vowel-points, since in the signif. horses it is also read שַּלְשָׁים not חַלָּשָׁים.

b) The analogy of the Latin usus loquendi.

c) The etymology, which can be probably explained only in this way; i. e. שַׁלְשׁ a rider, is readily derived from שִׁלְשׁ to separate or spread out the feet, which in Arabic is more fully given by عَرْسُطُ and عَرْسُطُ.

שַּׁרָשׁׁ m. (r. שַּׁרָשׁ) c. suff. אַלָּשׁ

1. excrement, dung, faces, in the belly, so called as being separated and thrown off; Ex. 29, 14. Lev. 4, 11. 8, 17. Num.

19, 5. Mal. 2, 3. Arab. قَرْتُ, Syr. أَوْرِيَّة, Chald. هِرَبِيْم, id.

2. Peresh, pr. n. m. 1 Chr. 7, 16.

Heb. and Chald. a transcript, copy, e.g. of a letter, Ezra 4, 11. 23. 5, 6. 7, 11. In Targ. id. Syr. ביב ביב . The etymology is obscure; though the word is prob. to be referred to the Sanscrit or old Persian; comp. in יבים . Thesaur. p. 1133, 1134.—Another form of the same noun is יבים Esth. 3, 14. 4, 8.

אַרְשִׁרְשׁבּ Arab. בּמִשׁל and בּמֹשׁל to separate or spread out the feet, to straddle; compounded from בּמָשׁל (see no. 3, also פָּרָשׁ and בָּרָשׁל.—Hence

רוביים f. (r. שֹרְשׁ, for השִׁיְשׁ verbal of Piel) distinct declaration, exposition, Esth. 4, 7, 10, 2.

* דְּעַדְּיּבְּּ quadril. to spread cut, to expand, Job 26, 9. Compounded from מַּבְיּנוּה no. 3, and נְּבָּנְיּנְה to spread; comp. בּנְינִיה Kindr. with מַּבְיּנִיה q. v.

Parshandatha, Pers. pr. n. of one of Haman's sons, Esth. 9, 7.—The form savours of Chaldaism, and might so denote an interpreter of the law; but the name is more prob. of Persian origin inflected in the Chaldee manner.

* חַבְּייּ obsol. root, Syr. and Chald. to break, i. q. שֹׁבְיּי ; but Arab. בֹי to be sweet, spoken of water.—Hence

pr. n. Phrath, Euphrates, a river of Syria, which, rising in the mountains of Armenia and uniting below Babylon with the Tigris, empties itself into the Persian Gulf, Gen. 2, 14. 15, 18. Deut. 1, 7. Jer. 13, 4–7 where some crroneously understand Ephrata. 46, 2. 6. 10. al. sæp. Comp. της no. 2. Gr. Εἰφράτης fron a form της, Arab.

signifies 'sweet water;' comp. Jer. 2, 18.
חָרָם f. a fruil-tree, see the root

m. plur. nobles, princes, among the Persians Esth. 1, 3. 6, 9; among the Jews Dan. 1, 3. It is of Persian origin, i. q. Pehlvi pardom the first, see Anq. du Perron Zend-Avesta II. p. 468. Comp. Zend frathemo, Sanscr. prathama, the first; kindr. are Gr. πρώτος, Lat. primus.

* דּישָׁ to spread, as the leprosy. Lev.

13, 7 sq. Arab. בּישׁ V, to be propagated, e. g. disease. Aram. אָסָם id.—The primary idea is that of going apart and spreading out, a signification common to verbs beginning with the syllables כש, שש, שש (רב), and often expressed in Latin by the particles dis, di.

* FUD to stride. to go; c. a to rush upon, Is. 27.4. Chald. Fup id.—The primary idea is that of throwing apart the legs, see in FUD and FUD.

Deriv. השבים and

שׁשְׁשׁ m. a stride. step, 1 Sam. 20, 3

* Pie to dispart the lips, to open wide, Prov. 13. 3.—Kindr. with בּשָׁת.
Piel id. of the feet, Ez. 16. 25

שׁבָּה מֹת. Asyou. Job 35, 15, which, in tire accordance with the context, the Spt. and Vulg. render παράπτωμα, scelus, i. e. trangression, as if i. ק. צְּשָׁהַ, hence שׁהַ is prob. put for צְשָׁהַ, צִשְׁהַ, אַשְׁהַ, the final צ being dropped, like שַ Job 15, 31 Cheth. for צִישָׁ. Others, after the Rabbins, multitude sc. of transgressions; but this and other explanations are forced. See Thesaur. p. 1136.

*TOD only in Piel fut. to tear in pieces Lam. 3, 11. Aram. id.

ביור Pashur, pr. n. m. a) A priest contemporary with Jeremiah, Jer. 20, 1. 2. 3. Allusion is made to the signif. of the name, i. e. prosperity round about, compounded from מוֹני Arab. שיש to be wide, ample, and סוור round about. Opp. ביור מַפְּרַב b) Jer. 21, 1. 38, 1.

* បញ្ចុំ fut. ១២៦៦, imp. c. ក parag. ការ៉ូយ៉ង្គ Is. 32, 11.

c) Ezra 2, 38. 10, 22. Neh. 7, 41. 10, 4.

1. to spread out, to expand, Syr. Arab. kindr. vip no. 1, 2. Everywhere intrans. to spread oneself out, of hostile troops 1 Chr. 14, 9. 13; of swarms of locusts Nah. 3, 16; with by of a land or people, to invade for the purpose of carrying off booty, Job 1, 17. Judg. 9, 33. 44; by 1 Sam. 27, 8; \$\frac{1}{2}\$ Chr. 25, 13. 28, 18; accus. 1 Sam. 30, 14; absol. 1 Sam. 27, 10. Hos. 7, 1.

2. to put off a garment, to lay off; which implies the opening and unfolding of it, a garment being wrapped together in putting it on; c. acc. Lev. 6, 4. 16, 23. Cant. 5, 3. al. Absol. imper.

Piel to strip, to plunder, e. g. the slain 1 Sam. 31, 8. 2 Sam. 23, 10. 1 Chr. 10, 8.

HIPH. to cause to put off one's garments, i. e. a) With acc. of pers. to urip any one Hos. 2, 5. b) With acc. of garment to strip off, 1 Sam. 31, 9. Job 22, 6; comp. Mic. 2, 8. c) With two acc. to strip one of any thing, Gen. 37, 23. Num. 20, 26. 28; or acc. of thing and by of pers. Mic. 3, 3. Job 19, 9.

2. to flay victims for sacrifice Lev. 1, 6. 9 Chr. 29 34. 35, 11; comp. Mic. 3, 3. HITHER. to strip oneself 1 Sam. 18, 4. 1. Pr. to break with any one, i. e. one's covenant, allegiance, hence to fall away, to revolt, to rebel, c. ב 2 K. 1, 1. 3, 5. 7; c. החותה 2 K. 8, 20. 22. Comp. Arab. (בייה to revolt, also Aram. בייה to break.— Spec. הייה בייה to rebel against Jehorah, to apostatize from him, Is. 1, 2. Jer. 2, 29. 3, 13. Hos. 7, 13. al. sæp. Absol. id. Am. 4. 4. Lam. 3. 42.—Hence

2. Genr. to transgress, to sin, Prov. 28 21: c. אַ against Hos. 8, 1.—Part. אַבָּשׁה one who makes defection from God a transgressor, Is. 48, 8; plur. בּישׁים transgressors, i. e. who rebel against God, Is. 1, 28. 46, 8. 66, 24. al.

Niph. recipr. of Kal no. 1, Prov. 18, 19 בּשְׁנָשְׁתְּ brethren breaking with one another, offended, discordant.

Deriv. 2 and

י פּשְׁעֵּל m. in pause בְּשָׁעֵּק, c. suff. פְּשָׁעֵל; plur. פְּשִׁעִּר , constr. פְּשָׁעֵל.

1. defection, rebellion, of a people Prov. 28, 2.

2/a trespass, fault, Gen. 31, 36. 50 17. Ex. 22, 8. Espec. transgression, sin against God Job 7, 21. 13, 23. 14, 17. 31, 33. Ps. 32, 5. 51, 3. al. It would seem to be stronger than TRAT, Job 34, 37. Plur. Prov. 10, 12. Am. 1, 3. 6.—Meton. a) punishment of sin Dan. 9, 24. b) i. q. sin-offering, Mic. 6, 7.

רשׁם Chald. i. q. Heb. הַהָּ , to cx-plain, to interpret, e. g. visions, drenms, Dan. 5, 16.—In Targg. often for Heb.

مر , id. Arab فسر , id. Pa. id. Dan. 5, 12.

Deriv. the two following.

רשׁםְּי Chald. m. emphat. אַשְשָׁהָ and הַשְּׁהָּ c. suff. בְּּשְׁהַה , plar. יְּשִּׁהָּ ; ex planation, interpretation, Dan. 2, 4 sq. 4, 3. 4. 15 sq. 5, 7. 8. 12. 15 sq. 7, 16.

ר אים Heb. id. Ecc. 8, 1. R. שָּׁשָׁם .

* الْعَالَى obsol. root; Arab. الْعَالَى obsol. root; Arab. الْمَانِينَ II, to dissolve, to separate into its parts; spec. to shake up, to card cotton. Avicenna cited by Castell. Syr. عَمْمُورُ a carding. Chald. عَالَى اللهِ to examine closely, to scrutinize, from the same idea of separating, etc.

Deriv. the two following.

Note. This word is usually referred to a root number, whence is then derived a form number. But there exists no trace of such a root in the kindred dialects; and a form number is never found. I prefer therefore to assume, as above, a root with, whence win, fem. number and number, plur. number, see Lehrg. p. 575, 576. The n, though servile, is then treated as a radical, as in nix, nink; number, etc.

plant as growing, Ex. 9, 31.

2. a wick, as made of linen, Is. 42, 3. 43, 17.

ר החים, f. Prov. 17, 1. (r. החים) c. suff. החים, plur. ביים, a bit, crumb, morsel, e. g. of bread Gen. 18, 5. Judg. 19, 5. 1 Sam. 2. 36. 28, 22. 1 K. 17, 11. Prov. 28, 21; also without ביים id. Ruth 2, 14. 2 Sam. 12, 3. Job 31, 17. Prov. 23, 8. Plur. ביים crumbs Lev. 2, 6. 6, 14. Ps. 147, 17 he sendeth forth his ice מַבְּחִים as morsels, i. e. the hail.

הם m. (r. הים) c. suff. קחה Is. 3, 17, plur. החות, an interstice. space between;

Arab. فوت id. It follows partly the analogy of verbs قع .—Spec. of the space between the feet, i. e. pudenda muliebra, Ital. polla, Is. 3, 17. Trop. ring female hinges, i. e. the eyes or parts with holes, 1 K. 7, 50.

ַ מָּתִר see , מְּחָאִים .

5; also transp. אַרְאָם לְּפֶּׁחָצ 30, 13. With prefix בַּחָבָאם 2 Chr. 29, 36.

m. constr. בְּבָּה, delicate food dainties of the king's table, Dan. 1,5.8 13. 15. 11, 26. Syr. בּבֹּה in Barhebr and Ephr. id. The word is of Persiar origin; from בָּב, Pers. בּבּ, בּבּ, בּבּ, food, see p. 111; and Sanscr. paiti domi nus; q. d. lordly food, delicate; so Ben fey, Monathsn. p. 194.

בּוֹלְהָשׁ Chald. m. emphat. אַרְבָּוֹדְ word, i. q. הָבֶר; whence אַתוּבֶא i. q. Heb. חַבר הָבֶר to return word, i. e. to answer, Ezra 5, 11. Dan. 3, 16. חלים to answer. to send word, i. e. a writing, letter etc. Ezra 4, 17. 5, 7; comp. Heb. Prov. 26, 6. Hence a rescript, edict, decree of a king Ezra 6, 11; a decree of Jehovah Dan. 4, 14 [24].—In the Targg. often for Heb. جَةِ. Syr. فَمُ مُعُدُّ id. Prob. of Persian origin, i. q. Pehlv. pedam, Pers. peigham, پیام ,پیغم ,پیغم ,پیام word, also an edict sent by letter or by a messenger. The Chald. zare would seem to come from an antique form, in which both the t and g were preserved.

and Pers. above,) word, later Heb. i. q. preced. Chald. Spec. a rescript, decrees of a king Esth. 1, 20; of a judge, sentence, Ecc. 8, 11.

*ការុម្ភា fut. កកុតុ:, apoc. កុតុ: Job 31, 27.

1. Pr. to open, to expand. Kindr. are การุง, รางุง; and in the Indo-europ. dialects comp. Sanscr. pad to expand. Gr. กะเล่พ, กะเล่หางแเ, Lat. paleo.—Prov. 20. 19 าารุง การุง who openeth his lips, spoken of a garrulous person who always has his mouth open. Also to dilate, to make broad and large; see Hiph. Chald. พางุ Aph. id. Syr. [25 to be broad; Pa. and Aph. to make broad. Sam.

2. Intrans. to be open, and trop. of the mind, to be open, ingenuous, like children and youth; comp. Arab. ביל to be ingenuous, youthful; hence in a bad sense to let oneself be enticed, seduced. Deut. 11. 16 בַּבְּבָּבִי إِلَّهُ الْمِدِينَ الْمِدِينَ الْمُودِينَ الْمُدِينَ الْمُدَالِينَ الْمُدَالِينَ الْمُدِينَ الْمُدَالِينَ الْمُدِينَ الْمُدَالِينَ اللَّهُ الْمُدَالِينَ الْمُدَالِينَا اللّهُ الْمُدَالِينَ الْمُدَالِينَا الْمُدَالِينَالِينَا الْمُدَالِينَا الْمُدَالِينَ الْمُدَالِينَ الْمُدَالِينَا الْمُدَالِينَالِينَا الْمُدَالِينَا الْمُدَالِينَا الْمُدَالِينَا الْمُدِينَا الْمُدَالِينَا الْمُدَالِينَا الْمُدَالِينَا الْمُدَالِينَا الْمُدَالِينَا الْمُدِينِ الْمُدَالِينَا الْمُعِلَّالِينَا الْمُدَالِينَا الْمُدَالِينَا الْمُدَالِينَا الْمُدَالِينَا الْمُدَالِينَا الْمُدَالِينَا الْمُدَالِينَا الْمُدَالِي

snticed. Job 31, 27. Part. การู้อ simple, foolish, Job 5, 2; fem. การู้อ Hos. 7, 11.

NIPH. to let oneself be persuaded Jer. 20. 7; to let oneself be enticed, seduced, 2. 25 to any thing, Job 31, 9.

Piel ΠΡΡΕ 1. to persuade any one, comp. πείθω, so Jer. 20, 7. Hos. 2, 16 [11]; espec. to evil 1 K. 22, 20 sq. Judg. 14, 15. 16, 5. 2 Sam. 3, 25. Hence to entice, to seduce, Ex. 22, 15. Prov. 1, 10. 16, 29.

PUAL i. q. Niph. to let oneself be persuaded Prov. 25, 15; to let oneself be deceived, Ez. 14, 9. Jer. 20, 10.

Hiph. fut. apoc. הַּבְּיִר to dilate, to make broad and large, i. ק. כיהי, comp. Kal no. 1; c. dat. to enlarge for any one, to give him ample room; Gen. 9, 27 lit. may God make large for Japheth, i. e. give him wide room. The paronomasia is to be noted.

Deriv. פְּחֵרּ, Chald. פְּחֵרּ, and pr. n. בְּמֵת.

קתראל (prob. for קתראל man of God) Pethuel, pr. n. m. Joel 1, 1.

קיים m. (r. הוא Pi. no. 4) plur. מורדים, constr. ביותים, engraving, sculpture, carved work, 2 Chr. 2, 13. Zech. 3, 9; Plur. 1 K. 6, 29. Ps. 74. 6. מחרות engravings of a ring or signet, on gems, Ex. 28, 11. 21. 36. 39, 6. 14. 30. Sept. γινφή, γιύμμα.

רוֹרְים (perh. i. q. Chald. איָריה a table) Pethor, pr. n. of a place on the Euphrates where Balaam dwelt, Num. 22, 5. Deut. 23, 5.

רוֹת i. q. רְּשָּׁ, a bit, morsel, Ez. 13, 19. R. הַחַיּיָ

1. to open, Syr. בּבֹּבּׁבּ, Arab. בּבֹּבּׁבּׁ, Arab. בּבֹּבּׁבּׁ, Arab. בּבְּבּׁבּּׁ, Arab. בּבְּבּּׁבּּׁ, Arab. בּבְּבּּׁבּּּׁ, Arab. בּבְּּבּּׁלָּבּּּּ, Ide did. Kindred are הַהָּה, אַהְהָּ, also הַבָּּהָ q. v.—E. g. to open a door Judg. 3, 25. 2 K. 9, 3; a gate Is. 26, 2. Ez. 46, 12; the doors of heaven Ps. 78, 23; a window Gen. 8, 6. 2 K. 13, 17; a sepulthre Ez. 27, 12. 13; treasures Deut. 28, 12; a rock, i. e. a fountain in a rock Ps. 05, 41; a sack Gen. 43. 21; the eyes

1 K. 8, 21. Without acc. to open sc. a door Is. 22, 22. Jer. 13, 19; c. dat. to open to any one a door Cant. 5, 2. 5. 6. Also intrans. to open, of the earth Ps. 106, 17. Part. pass. ארה open, not covered, Num. 19, 15.-Spec. in phrases a) אַה־פִּיוּ to open one's mouth, either for eating Ez. 3, 2; or in song Ps. 78, 2; or for crying out Ez. 21, 27 [22]; or for speaking, mostly after a term of silence, Job 3, 1. 33, 2; hence to speak, to utler words, Prov. 31, 8. Ps. 109, 2. So the opp. not to open the mouth, i. e. to be silent, Ps. 39, 10. Is. 53, 7. Prov. 24. 7. Also to open the lips, i. e. to speak, Job 11, 5. b) In a different sense God is said to open the mouth of any one i. e. to make the dumb speak Num. 22, 28; or to make one speak fluently, Ez. 3, c) to open the ear of any 27. 33, 22. one, i. e. to reveal any thing to him, so of God Is. 50, 5, comp. 48, 8. d) to open the hand unto any one, c. 3, i. e. to deal liberally towards him, Deut. 15, 8. 11. e) to open the gates of a city, spoken of cities which surrender, Deut. 20, 11. 2 K. 15, 16. f) Prægn. to open the grain, a somewhat bold figure for: 'to open the granaries and expose the grain for sale,' Am. 8, 5. Also to open a sword, to draw it from the sheath, Ps. 37, 14. Ez. 21, 33 [28]; to open prisoners, i. e. to let them go free, Is. 14, 17.

2. to open, i. e. to begin, to lead off e. g. a song Ps. 49, 5.—Arab. id.

Niph. 1. to be opened Gen. 7, 11. Is. 35, 5. Ez. 1, 1. al. Trop. Jer. 1, 14.

2. to be loosed, e. g. a girdle Is. 5, 27; to be set free, as a captive Job 12, 14.

PIEL 1. to open i. q. Kal, Job 41, 6. Intrans. to open itself, of a flower Cant. 7, 13; of the ear, to be open, Is. 48, 8; of gates 60, 11.

2. to loosen, to unbind, e. g. bonds Is. 58, 6. Job 38, 31. 39, 5. Ps. 116, 16; a rein Job 30, 11; sackcloth Ps. 30, 12. Is. 20, 2. etc. With acc. of pers. Jer. 40, 4 I will loose thee from the chains, etc. Ps. 102, 21. 105, 20. Gen. 24, 32. Is. 45 1. Part. There one who ungirds himself, spoken of a warrior putting cff his armour after a battle, 1 K. 20, 11.

3. to open or furrow the ground with a plough, Is. 28, 24.—Hence in the similar sense:

4. to engrave, to carve, to sculpture, e. g. wood 1 K. 7, 36. 2 Chr. 3, 7; gems Ex. 28, 9 36. 2 Chr. 2, 6. 13; also architectural ornaments in stone, Zech. 3, 9.

Pual pass of Pi. no. 4, to be engraved, Ex. 39, 6.

H THPA. to loose oneself from bonds, z. a. c. Is. 52, 2.

Teriv. הַהְּבֶּהְ, and the pr. names הַבְּּהָה, הַהְיהָה, and the pr. names הַבְּּהָה,

This Chald. to opers, i. q. Heb. Dan. 6, 11. Præt. pass. Dan. 7, 10.—Often in Targg.

ית פתחר (ד. התה) in pause התה, c. suff. פתחר, plur. פתחר, constr. פתחר.

1. an opening, entrance, door-way, or in a looser sense door, e. g. of a house 1 K. 14, 27. Job 31, 24; of a tent Gen. 18, 3; of Noah's ark Gen. 6, 16; of a chamber 1 K. 6, 8. 31; of a city Gen. 38, 14. al. It differs from דְּלֶחָרָם, which signify the door or valves by which the man door-way is closed. Hence mpps in the entrance Gen. 38, 14. Jer. לַפָּהָת , לַמָּהָת פ' , 11, 1 ; בּיַבָּה , לַמָּהָת פ' , 26, 10. 43, 9. Ez. 11, 1 at the entrance or door Prov. 9, 14. Gen. 4, 7; מל-פתח id. Job 31, 9. Most. freq. simpl. The as acc. of place where, c. genit. מַחַת הַאָּהֶל at the door of the tent Gen. 18, 1. 10. Ex. 33, 8. 9; מ' אֹחֶל מוֹעֵד Ex. 29, 11. 32. 42; הברת Gen. 19, 11. 2 K. 5, 9; מֹשְׁמֶר at the entrance of the gate, in or by the gateway, Judg. 18, 16. 17. 2 Sam. 8, 8; comp. 9, 35. 44; בֹּ תַּדְצֵּר (בֹּי מַתְצֵּר Num. 3, 26. 4, 26. After verbs of motion, to or towards the door Lev. 1, 3. 4.4. Deut. 22, 21. Josh. 8, 29; also תַּמָּחַתָּה Gen. 19, 6.

2. Poet. for gate, i. q. בְּשַׁלֵּה, Is. 3, 26. 13, 2. Mic. 5, 5. Ps. 24, 7. 9 פֿרְחַר עּוֹלָם the everlasting gates. Metaph. פֿרְחַר פֿרָךּ Mic. 7, 5.

mn m. (r. מורה) opening, insight, instruction, afforded by any thing, Ps. 119, 130.—Syr. ביב an opening, explanation. Arab. قتع X, to explain the Koran.

קרון m. (r. הַהָּם) constr. מְּחָהוֹן, opening of the mouth, Ez. 16, 63. 29, 21.

মানু (whom Jehovah sets free, r. না্ড্ৰ) Pethahiah, pr. n. m. a) 1 Chr. 24,

16. b) Ezra 10, 23. Neh. 9, 5. c) Neh 11, 24.

תורים, alsc out of pause Prov. 9, 4. 16. 14, 15; plur out of pause Prov. 9, 4. 16. 14, 15; plur Prov. 1, 22. 32 and מְּחָרִים 8, 5. 9, 6. al. simplicity. folly, Prov. 1, 22; see r. הוא חס. 2. Concr. simple, foolish, easily enticed and seduced, Prov. 7, 7. 22, 3. 27, 12. Ps. 11, 6. al. So of one credulous Prov. 14, 15; inexperienced Ps. 19, 8.

Dan. 3, 1. Ezra 6, 3. Syr. בُגُשׁ id. See r. תְּיִם no. 1.

מוֹרְיִיִּרְל an. leyóµ. Is. 3, 24, a kind of costly raiment, perhaps an embroidered festive garment, compounded from מָּבֹּי id. comp. Syr. בַּבֹּי an embroidered and variegated garment, בַּבֹּי to variegate; and בַּבֹּי exultation, rejoicing, as on festivals, holidays. See Thesaur. p. 1137.

רְּחַיְּתְּם f. simplicity, folly; concr. simple, foolish, of a female Prov. 9, 13. R. אָרָהָּ

קריקה f. plur. קריקה drawn swords, Ps. 55, 22. R. תוּה no. 2.

Num. 19, 15. Judg. 16, 9. Ex. 28, 28. 37; of the cord or string by which the signetring was suspended in the bosom, Gen. 38, 18. 25; of a measuring-line Ez. 40, 3.

a cord. فَتِيلٌ a cord.

* בּחַל in Kal not used; Chald. Syr. Arab. and Ethiop. to twist, to twine, to spin. Hence בּחַרל.

NIPH. 1. to be twisted, metaph. to be crooked, crafty. deceitful, part. > Prov. 8, 8. Job 5, 13.

2. to wrestle, which implies a mutual twisting and intertwining of the limbs Gen. 30, 8. See בַּּמְתּוּלִים.

HITHPA. to show oneself crooked, crafty, perverse, to act thus; fut. ២០១៣ Ps 18, 27. The form ២០១៣ 2 Sam. 22, 27 seems to have arisen by transposing ២០១៣ into ២០១៣, and then contract ing into ២០១៣.

Deriv. נְמָּחֶלִים, מְּתִּחוּלִים, pr n. נָמָּחֶלִי also m. crooked crafty, perverse, Deut. 32, 5. R. הַחַלָּחֹל

DIP Pithom, pr. n. of a city of Goshen in Icwer Egypt, on the eastern bank of the Nile, Ex. 1, 11. Gr. Πατουμος Herodot. 2. 158. Steph. Byz. Also Θοῦμ, dropping the syllable pa which expresses the Egyptian art. Itin. Anton. p. 163 Wessel. Egyptian ΘΟΩ, and with art. III-ΘΟΩ the narrow place; see Champollion l'Egypte sous les Pharaons, I. 172. II. p. 58 sq.

* אָבּ obsol. root. I. i. q. מְבָּהָ to be strong, to be firm; whence מְבְּהָּ threshold.

II. Prob. i. q. ১০%. to twist, to twine.

תְּהָי m. in pause תְּהָשֶּׁ, plur. מְּבְּי מִּ an asp, adder, a poisonous serpent, Is. 11, S. Ps. 58, 5. 91. 13. Deut. 32, 33: Job 20, 14. 16. On the deafness of the adder, Ps. 58, 5, see Bochart Hieroz. III. 156, 161 sq. Lips.—Chald. מָבֹּל , Syr. בְּבָּבׁ, id.

* দু obsol. root, Samar. i. q. নানুছ to open. Hence

The pr. opening of the eyes, a wink, twinkling; then a moment, like Gr. ψιπη οφθαλμού. Hence as adv. in a moment, suddenly, Prov. 6, 15. 29, 1. Hab. 2, 7.

From Num. 35, 22 unexpectedly, i. e. accidentally. Other examples see under Diffe, which comes from this.

Gen. 40, 5. 12. 18. 41, 11. Plur. Gen. 40, 8.

Pathros, the domestic pr. n. for Upper Egypt, distinguished from מצרים, פצור, which denote in their more limited sense Lower Egypt; see these words: Is. 11, 11. Jer. 44, 1. 15. Ez. 29, 14 where Pathros is called the native land of the Egypt. ins. 30, 14. Gentile noun plur. פַּתְרָסִים Pathrusim Gen. 10, 14. The name in Egyptian is **N-eT-phc** the region of the south; in later Coptic called also M&-PHC southern region. See Jablonski Opusc. ed. te Water I. p. 198. Quatremère. Mém. sur l'Egypte II. 30. De Sacy ad Abdoll. p. 13, 14. See more in Thesaur. p. 1141.—Sept. Hadovers, but Cod. Vat. in Ez. Φαθωρης, both from Theb. NATOYPHC pr. the south wind, south quarter; Peyron Lex. p. 49. 182.

. פּֿוֹרְהֵּנֵי see iu פּֿוֹלְמָּלֵן.

* רְבָּי to break to break in pieces, Lev. 2, 6. Arab. id. Eth. ATT to break bread.

Deriv. np, ning.

Z

74

Tsade, בְּרַיּ, the eighteenth letter of the Hebrew alphabet, as a numeral denoting 90. The name signifies perh. a reaping-hook or scythe, from r. בְּיִבְיּא no. I; so called from the ancient figure of the letter; see Thesaur. p. 1143.

In the Arabic alphabet there are two letters corresponding to x, viz. Sad, a sharp sibilant, and Dad equiv. to or t pronounced with a slight sibilant or lisping sound; to this latter approach-

es also d' Dha i. e. t uttered from he bottom of the palate near the throat, which we might call with Sanscrit grammarians cerebral. Thus אָבָי פּיָר פּיָר פּיִר פּיִר אָבָי אָבּי אָנְאָל to be obscure. Hence in several Hebrew roots there is a difference of signification, according as they are written in Arabic with on or of or see e. g. צְּלֵל ; but still roots of this

Kindred letters are: a) D, which in Aramean is often put for the Heb. x; comp. in the Hebrew language itself the roots נְצֵר and נְצָר and נְצָר and מָדֶר , נְּקָר , ray and ray, etc. b) More rarely 7; etc. פּשׁט אָפַּר, דָּבָב and בָּבָּר, פָּנָב, etc. The sibilants ז, של ז , כלץ , comp. על ז , על ז , על ז , מַלָּם; אָחַיָּ, פַתַּט; בְּתַּלּ, בְּתַשָּ, d) ୭, ſor which see p. 737. e) The palatals 3, 3, p. This is a singular affinity, but it is proved by many examples, and is to be explained perhaps in the same way, that in Sanscrit the gutturals g, k, pass over into the palatals dsh, tsh, i. e. Engl. j, ch. Examples are: Prix and קוָד to be depressed; צור and צור to screak, to creak; צוָהָר and בַּבֶּר and arus, i. e. tube; אַבָּר and קבֵר to heap up, to form a mound, and so to bury, etc.

רְאָבֶּ f. Tsere impure (for הְאָבָּי, r. אָבָי,) constr. רְאָבַ, c. suff. קּהָאָבָ; excrement, ordure, human, Ez. 4, 12. Deut. 23, 14. Comp. הַאָנִים no. 2, אוֹצ, הַאָּצ. הַאָּב, see הַאֵנִיג.

* مَانُ to be thin, slender; but with mid. Ye فَالُّ denotes the lotus silvestris, prickly lotus, perh. kindr. with r. بِدِرْ:—Hence

obsol. root, and doubtful. Arab.

to be rich in sheep and goats;

but it is a denominative from אֹב פּבּאָרָ

flock. Perh. i. q. 124 to wander, to me grate, like nomades; hence 124 nomades flock.

TRY, once TRY Ps. 144, 13 Chethcomm. gend. see below in nc. 1. c; a collective noun.

1. a flock, flocks, i. e. small cattle sheep and goats; Arab. plur. فَأَنَّ مُعَلَّى, woolly flock, opp. to goats; but denotes the wild الضان الجبلي آ goat. For sheep and goats, i. e. ; xx, a frequent Arabic word is غنم. Chald. נאד, Syr. בֿבון, id.—Gen. 29, 10. 30, 36. 40. 32, 6. 37, 12. Ex. 2, 16. 3, 1. al. sæp. Often with בָּקר herd, as צֹאֹן וּנָקר flocks and herds Gen. 12, 16, 13, 5, 20, 14. 21, 27. 24, 35. 1 Sam. 14, 32. al. ליאָן a keeper of flocks, shepherd, Gen. 4, 2, 46, 32, 34. Spec. it may be a) That is comprehended both sheep and goats, usually intermingled in the same flock, as at the present day; see Bibl. Res. in Palest. II. p. 169. So Gen. 30, 35. 38, 17 I will send thee & kid from the flock; comp. 27, 9. Lev. 1, 10. 5, 6. 22, 21. 2 Chr. 35, 7. But xat έξοχήν sheep alone are implied 1 Sam. b) As a collect. it takes numerals, which are put sometimes before it, as אַל אַן two sheep Is. 7, 21; באַן two צאן 1 Sam. 25, 18; comp. 1 K. 5, 3. Job 1, 3, 42, 12; and sometimes after it, as Num. 31, 32. 1 Sam. 25, 2. 1 K. 8, 63. al. The corresponding noun of unity is ਸਾਲੂ a sheep or goat, one out of a flock; Ex. 21. 37 [22, 1] if a man steal....a sheep or goat (nig), he shall restore.... ארבל צאן four sheep or goats. Ez. 45, 15. So in Arabic as noun of unity c) As to gender, is put with the masc. where rams and he-goats are to be understood; Gen. 30, 39 יַנְקְּמֵבְּ הָצֵאֹן and the rams and With the fem. where bucks rutted. ewes and she-goats are implied, ibid. מתלדן חצאן and the flocks brought forth. v. 38. 41. 33, 13. 1 Sam. 17. 28. Put also for females και έξοχήν, as usually constituting the flocks, Gen. 31, 8. 11. 12 2. Spec. a flock. drove, i. q. אָדֶר (comp

ערר באן Gen. 29, 2. Mic. 5, 7); so Ps

44, 12. 95, 7. Jer. 23, 1. Trop. of Israel Mic. 7, 14. מְּלֶה מִּלֶּה a flock (troop) of men Ex. 36, 37. 38.

PXY (place of flooks) Zaanan, pr. n. of a place in the tribe of Judah, Mic. 1, 11; perh. i. q. PX Josh. 15, 37. R. 下文.

בּאָבָאָ m. plur. (י. אַנְיָ) constr. אַנְאָגָע Is. 48, 19; c. suff. בּאָנָאַל Is. 61, 9.

1. issues, what comes out from the earth, productions, produce, Job 31, 8. Is. 22, 24, 34, 1, 42, 5.

2. Metaph. issue, offspring, children, Is. 61, 9. 65, 23. Job 5, 25. 21, 8. 27, 14. Fully אָצִייִּ בְּיָבִייִּ the offspring (issue) of thy bowels Is. 48, 19.—Arab. בָּיבַיבָּי

בּילֵית. (r. בַּיבִּיאָ) 1. a litter, sedan, palanguin, as being lightly and gently borne; comp. r. בַּיבָיי, also Germ. Sanfte id. from sanft soitly. Plur. בְּיבִיי Is. 66, 20; Sept. λαμπήνη. Num. 7, 3 בְּיבִיי litter-wagons, i. e. covered and commodious like litters; Sept. ἄμαξαι λαμπηνικαί.—Chald. κַבַּאַ, κַבִיאָ, id.

2. A species of lizard, Arab. فيت. lacerta Libyca, living in deserts and so called from its sluggish motion, Lev. 11, 29. Bochart Hieroz. I. p. 1044-63.

** Try fut. ** to go forth to war, as a soldier, to make war, c. by against any one, Num. 31, 7. Is. 29, 7. 8. 31, 4. Zech. 14, 12; absol. Num. 31, 42.—In Arabic the corresponding word has a

wider use, to go or come forth, e. g. a star, a tooth, a soldier against the enemy. Ethiop. This to make war, Trop. of the temple service, a sort of 'militia sacra,' to serve in the temple, Num. 4, 23. 8, 24; of females 1 Sam. 2, 22. Ex. 38, 8.

HIPH. to cause to go forth to war, i. e. to levy, to muster, 2 K. 23, 19. Jer. 52, 25.

Deriv. ペラズ.

N Chald. fut. Nax. to will, to please, pr. to be inclined, prone, i. q. Heb. 173, no. 4. Dan. 4, 14. 22. 29. 32. 5, 19. 21. 7, 19. Syr. id.

Deriv. 425.

אַדְאָ m. constr. אַדְאָי, c. suff. וֹאַדְאָ, plus הוֹאִדְאָ, constr. הוֹאִדְאַ, הוֹאִדְאַ, bu דְּבָאִרוּ, Ps. 103, 21. 148, 2. Twice con strued with a verb fem. Is. 40, 2. Dan. 8, 12. R. אַדְאָ.

1. war, warfare, military service; so MIR TYPT armed for war, see in YPT no. 3; MIR MY to go out to war Num. 31, 36. Deut. 24, 5; MIR MY id. Num. 31, 27. 28; MIR MY id. Num. 1, 3sq. SI of the sacred service of the Levites Num. 4, 23; MIR MIR coming into the service, qualified for it, Num. 4, 3. 30. 35. 39.—In the later writers trop. war fare for hard service, time of affliction and calamity, Job 7, 1. 14, 14, comp. 10, 17; of the Babylonish exile Is. 40, 2. Dan. 10, 1 and true is the decree MIR and great the warfare, i. e. heavy will be the calamity.

2. an army. host; Sept. often στρατιά, δύναμις. Ex. 6, 26. 2 Sam. 8, 16. 10, 7. al. Plur. Ex. 7, 4. Ps. 44, 10. al. sepp. אֹבְיּלִי the captain of a host, general, Sept. מֹפְנֵי the men of the host, soldiers, Numa. 31, 53. 1 Chr. 12, 8; בְּבֶּי id. Numa. 31, 32.—Spec.

a) אָבֶא חַצְּקִים the host of heaven, i. e. a) The host of angels which stand around the throne of God (σιραιιά οὐquirsos Luke 2, 13), 1 K. 22, 19. 2 Chr. 18, 18. Plur. Ps. 103, 21. 148, 2. So too ייב אָבָא יַר the captain of Jehovah's host, i. e. one of the higher angels. Josh. 5, 14. 15. \$\beta\$) Of the sun, moon, and stars. δυτάμεις των ούρατων Matt. 24, 29; regarded as inhabited by angels and celestial beings, comp. Job 38, 7. 25, 5, also 4, 18; see Ovid. Fast. 3. 111 'Sidera, constabat sed tamen esse deos.' Metam. 1.73. So Is. 34, 4. 40, 26, 45, 12. Jer. 33, 22. Dan. 8, 10. Often where the worship of the heavenly bodies is spoken of, Deut. 4, 19. 17. 3. 2 K. 17 16. 21, 3. 5. Zeph. 1. 5; where sometimes a special mention of the sun and moon precedes (Deut. 17, 3. Jer. 8, 2), and also of the stars (Deut. 4, 19. Dan. 8, 10), and then this phrase is subjoined as more general, and as if comprehending all the inhabitants of heaven (Dan. 4, 32), q. c. all the celestial divinities; comp. Matt. 24, 29. In Is. 24, 21 the

אנה של הביצה (בְּבָּא חַבְּרוֹם) is put in antith. with the kings of the earth.— Once by a bolder figure אַבְּא יוֹ zeugma is made to refer to the inhabitants of the earth, or rather to all the earth contains, i. q. אָבָא יוֹ הָאָלָץ including even animals and plants: Gen. 2, ז יְבָלְּי וְבָלִי יִבְלְּי וְבָלִי וְבָלִי יִבְלְי יִבְלִי יִבְּלִי יִבְלִי יִבְלִי יִבְלִי יִבְלִי יִבְּלִי יִבְלִי יִבְלִי יִבְלִי יִבְּלִי יִבְלִי יִבְּלִי יִבְּיִבְּי יִבְּלִיי יִבְּיִבְּי יִבְּלִיי יִבְּלִיי יִבְּלִי יִבְּיִי וְבְּלִיי יִבְּיִי יִבְּיִי וְבְּלִיי יִבְּיי יִבְּיי יִבְּיי יִבְּיי יִבְּיי יִבְּיי יִבְּיי יִבְּיי יִּבְּיי יִבְּיי יִּבְּיי יִּבְּיי יִּבְּיי יִּבְּיי יִּבְּיי יִבְּיי יִּבְּיי יִּבְּיי יִּבְּיי יִּבְּיי יִּבְיי יִּבְּיי יִּבְיי יִּבְּיי יִּבְּיי יִּבְּיי יִּבְּיי יִּבְיי יִּבְיי יִבְּיי יִּבְיי יִּבְיי יִּבְּיי יִּבְּיי יִּבְיי יִּבְּיי יִבְּיי יִבְּיי יִבְּיי יִּבְיי יִבְּיי יִּבְיי יִּבְיי יִבְּיי יִבְּיי יִבְּיי יִבְּיי יִּבְיי יִבְּיי יִבְּיי יִבְּיי יִּבְּיי יִּבְּיי יִּבְּיי יִי יִבְּיי יִבְּיי יִּבְּייִי יִּבְּייִי יִּיי יִּבְּיי יִבְּיי יִּבְּייִי יִּבְּייִי יִּיי יִּבְּייִי יִּייִי יְּבְּייִיי יִּיי יִּבְּיי יִּיי יִּבְּייי יִּייי יִּבְּייִיי יְּבִּייי יִּייִּיייי יִּייי יִּייי יִּייי יִּייי יִּיייי יִּייי יִּיייי יִּייי יִּיי

b) A very frequent epithet of Jehovah is: יהוָח אֵלֹחֵר צְבָאוֹח Ps. 89, 9. Jer. 5, 14. 98, 17. 44, 7. יחוָה צַלהֵר הָשָּבְאוֹת Hos. 12, 6 [5]. Am. 3, 13, more rarely יהוח אַלחרם צבאות Ps. 59, 6. 80, 5, also אַלחרם צבאות Ps. 80, 8, 15, and רָהוֹח צָבָאוֹת Is. 2, 12. 3, 1. Jer. 49, 7. Mic. 4, 4. Neh. 3, 5. Hab. 2, 13, etc. Jehovah (God) of hosts, i. e. of the celestial armies. This is a very usual appellation for the Most High God in some of the prophetical and other books, especially in Isaiah, Jeremiah, Zechariah, and Malachi; but does not occur in the Pentateuch, in the books of Joshua and Judges, nor in Ezekiel, Job, and the writings of Solomon .-As to the grammatical construction of some suppose it to be by ellipsis for יָר אֱלֹחֵר צ; but this is not necessary, and the Arabs too subjoin in like manner a genitive of attribute to the عنترة الفوارس pr. numes of persons, as Antara equitum, q. d. Antara dux equitum. So too in the construction אַלֹּחִים אָבָאוֹת, the word אָבָאוֹת may be taken as an attribute which could be put in apposition with the names of God; comp. אֵרֹנֶר צְבָאוֹת Is. 10, 16, צעׁנָס מּםβαώθ Rom. 9, 29. James 5, 4. Comm. on Is. 1, 9.—The hosts thus signified in יָהוָת צָבָאוֹת can hardly be doubtful, if we compare the expressions יַרָּא רָר Josh. 5, 14. 15, plur. אָרָא רָר *the* hosts of Jehovah Ps. 103, 21. 148, 2; which again do not differ from NIX the host of heaven, embracing both angels Gen. 32, 2. 3, and the sun, moon, and stars, comp. Dan. 8, 10. 11. therefore differs בי צבאות The phrase little from the later form אַלְחֵר שָׁמָרָם, אָלָה שׁמַיּם, God of heaven; see in שַׁמַיּם.

יבר and אָבָאִית, plur. of דָבָאִים roe.

אָבְּאִים (i. q. בְּבְּיִבּי roes, or i. q. בְּבִּיבּי hyenas) Hos. 11, 8, also בְּבִּיִם (אָבֹיִם (אָבִים (אַבֹּיִם (אַבֹּיִם (אַבֹּיִם (אַבֹּיִם (אַבּיִם (אַבּיִּם (אַבּיִּם (אַבּיִּם (אַבּיִם (אַבּיִּם (אַבּיִּם (אַבּיִּם (אַבּיִּם (אַבּיִּם (אַבּיִם (אַבּיִּם (אַבּיִּבּים (אַבּיִּם (אַבּיבים (אַבּיבים (אַבּיבים (אַבּיבים (אַבּיבים (אַביבים (אביביבים (אַביבים (אַביבי

- יבב in Kal not used; kindr. with
 - 1. to more gently, to go slowly; see 3%.
- 2. to flow; Arab. فَتُ to flow, to trickle, of water, مَتُ to pour.—To this root I would refer

HOPH. באַה after the Chaldee manner, in the vexed passage Nah. 2, 8, where the words may be thus joined: הַּהַּיְבֶּל the palace is dissolved and made to flow down, i. e. the palaces of Ninevah inundated and undermined by the Tigris, and so falling in ruins; see Diod. Sic. 2. 26.—Usually referred to r. בַּבַּב Hoph. no. 2, where see.

Deriv. ≥x, and

הבֹבְבֹּר, c. art. בְּבַבְּהַ (the slow moving) Zobebah, pr. n. f. 1 Chr. 4. 8.

- * 기구북 1. i. q. &=\$\frac{1}{2}\$, to go forth to war, to make war; Part. c. acc. Is. 29, 7 \$\frac{1}{2}\$\frac{1}{2}\$\text{warring against her.}
- 2. i. q. Arab. סיים prodiit stella, to go forth, to appear, as a star, and so to shine, to be splendid; hence אָבָר splendour.
- 3. to project, to be prominent; Arab. Conj. I, and ضبا Conj. II. imminuit in rem. Hence to swell, of the belly Num. 5, 27. Also
- 4. Trop. to be propense, inclined, disposed, to will; comp. אָבָהָ and רְּטָבֶּי, Arab. בְּנָה id. Chald. אָבָא q. v. Syr.

HIPH. causat. of Kal no. 3, to cause to swell, Num. 5, 22.

Deriv. אָבֶר, גְּבֶר, and pr. n. גְבֹיִה, גְּבָרָה, גְּבָרָא.

ቫርኒቹ in the word ከር፡፡፡ Zech. 9, 8, is held by some to be i. q. አር፡፡፡ አሪ፡/, which is also read in some Mss. and in Keri. But ከር፡፡፡፡ pur is here i. q. ኮር፡፡፡ q. v.

קבָּדְ m. adj. (r. מְבָּגְ) fem. מְבָּגְ, swelling, swellen, Num. 5, 21.

תבָע , see in הבִוֹצ.

m. (r. אַבְּאָ II) once Jer. 12, 9, a huena, i. q. Arab. مُبِنَّ . Sept. vaira. Others genr. a beast of prey, comp. Talmud. אַבּוֹלֶּים ravenous beasts. See Bochart Hieroz. P. I. p. 829.

fut. تَعِبُ pr. to lay hold of, to grasp, to take with the hand, like Arab ضبط, Eth. ���. Kindr. is المبتغ. Hence c. dat. to reach out to any one, once Ruth 2, 14.

דְּבְּרְ m. in pause אָבְרָ Dan. 8, 9; plur. אַבְּרָם אָבְרָּא לַרָּאָ Ter. אָבְרִּם אָבָרָּא Jer. 3, 19. R. אָבָרָם no. 2.

1. splendour, beauty, glory, nearly i. q. מבוד, הַּבְּצֶּרָה; corresponding is Syr. decus. Is. 4, 2. 23, 9. 24, 16. Ez. 7, 20. 26. 20; המארת ז וא. 28. 1. 4. צבר היבלבות the glory of kingdoms, i. e. Babylon, Is. 13, 19. So צֵרֶץ הַאָּבֶּר the land of beauty, i. e. Palestine, Dan. 11, 16.41; צבר ארץ the glory of the earth, id. Ez. 25. 9 ; אָרָעוֹת לְכָּל־אֵרְעוֹת id. Ez. 20. 6. 15 ; and with art. יְבָּבֶּר the beauty sc. of lands, id. Dan. 8, 9; so often in the Rabbins.--Plur. constr. בְּבָּאוֹה; Jer. 3, 19 a possession of נְחַלָּת צָבֶר צַבְאוֹת וּוֹיְם beauty of beauties among the nations, i. e. a possession most beautiful, most glorious. So Turg. Kimchi, etc.

2. a roe, antelope, Gr. δορκάς, so called from its beauty and gracefulness; Arab.

ظَبْی, Chald. جَدِبِه, Syr. مُطْبَی It is very timid Is. 13, 14; and fleet 2 Sam. 2, 18. 1 Chr. 12, 8. Prov. 6, 5, comp. Ecclus. 27, 22 or 20; and the flesh was and is regarded as a delicacy, Deut. 12, 15. 22. 14, 5. 15, 22. 1 K. 4. 23 [5. 3]. See Bochart Hieroz. I. p. 895 sq. 924 sq. or II. p. 304 Lips. where he shows that is to be referred to the whole genus צבר of the roe and antelope, and not to a particular species. Their fleetness is reerred to in Cant. 2. 9 comp. v. 8. 2 Sam. נ, 19 תַּבר יִשְׂרָצֵל כַּל בַּמוֹהֵרהְ חַלָּל thy antelope. O Israel, slain upon thy heights! i. e. Jonathan, as being swift of foot, somp. v. 25. 2. 18. The roe or antelope, and espec. the gazelle, is highly prized by the orientals for its elegance, and they even obtest by it; Cant. 2, 7 I ad jure you, O daughters of Jerusalem אַבָּאִיה אַן בַּאַילִּיה וּיִנְאָנִיה you, D daughters of Jerusalem by the hinds of the field. 3, 5.—Plur. בַּאַרִית 2 Sam. 2, 18; בַּאַרִית 1 Chr. 12, 8; fem. בַּאַרִית Cant. 2, 7. 3, 5.

אָרֶרְאָ (roe, fr. אָרָרְאַ Zibia, pr. n. £ 1 Chr. 8, 9.

בּרֶיּדְ (roe, fr. בְּיִרְיּ Zibiah, pr. n. of the mother of king Josiah, 2 K. 12, 2. 2 Chr. 24, 1.—Hence the Aramean קבִרָּהְא Tabitha, Gr. Δορχάς Dorcas, Acts 9, 36.

לְבֶּיָה fem. of בְּבָּי, a roe or female antelope, Cant. 4, 5. 7, 4.

צבאים see צביים.

* I. דְבַיְּלְ obsol. root, i. q. מישל to dip in, to immerse; hence to tinge, to dye; kindr. בְּבָיל, where see.—Hence בְּבָיּל, and pr. n. וְזִיבְילִ.

* II. דֹבְצְ i. q. שיִש to seize as prey, to raven as a wild beast; hence אָבּבִּים. beast of prey, hyena, and pr. n. אַבֹּבִים. Arab.

PA. to wet, to moisten, Dan. 4, 22. ITHPA TRUNK to be wet, moistened, Dan. 4, 12.

20. 5, 21.—In the Targums often, 'to dye, to colour.'

אַבְּעָ m. (r. בְּבָּדָ I) a dying; concr. something dyed, dyed garments, Judg. 5, 30.

קלין (dyed, r. בּבְּצוֹן Zibeon. pr. n. of a son of Seir, phylarch or head of the Horites, Gen. 36, 2. 20. 24. 29.

בּלְּיִם (hyenas, see בְּבּבּיָּ) Zeboim, pr. n. of a valley and town in the tribe of Benjamin, 1 Sam. 13, 18. Neh. 11, 34. R. בַּבָּע II.

י דְבֵּלְ fut. יְבְּלֵּרְ to heap up, to store up as grain Gen. 41, 35; treasures Job 27. 16. Ps. 39, 7. Zech. 9, 3; a mound Hab. 1, 10.—Chald. אָבָר and Arab. id. Kindr. is פָבָר q. v.—Hence

יי m. plur. heaps of heads 2 K 10, 8.

* nay obsol. root, prob. to grasp with the hand; hence

אָבְּהָי m. only in plur. אַבְּהָי, handfuls, once Ruth 2, 16. Vulg. well maniputi.—Talmud. id.

דְּבֶּית: (r. בְּיִרָּה) c. suff. יִבְּיָר; plur. בִּיִּרִים;, constr. יְבָּיִג, c. suff. יִבְּיִר;

2. Plur. צְּבְּיב Judg. 2. 3. adversaries. enemies, comp. Schult. Opp. min. p. 150. Vulg. hostes; Targ. בְּבִיםְי oppressors; Sept. συνοχαί. But all these versions seem to have expressed the sense of Heb. צְּבִים which perh. should be read; comp. Num. 33, 55 בַּבְּיב בּּרָב.

기본 Chald. m. i. q. Heb. no. 1, side; 기보고 on the side or part of, in respect to, Dan. 6, 5. 기보는 at or against the part of, i. c. against, Vulg. contra, Dan. 7, 25.

אָקּבְּ Chald. m. (r. תְּבָּדָן II) purpose, design. Dan. 3, 14 מְבָּדְ is it on purpose? etc.

to turn oneself away; IV, to turn away, to avert; to turn one's side to any one. But all these seem to be denominatives from as side, pr. to turn one's side, to turn away from any one. See Buxtorf Lex. Chald, h. v.

Deriv. צָּדָד and אָדָּרם, pr. n. צָּדִי and בַּדָּד.

תְּיִבְּי, with ה loc. הְיִבְּי, pr. n. Zedad. a town in the northern extremity of Palestine, Num. 34, 8. Ez. 47, 15. Now a large village, still called בעני Sūdūd. in the desert east of the great road from Damascus to Hums or Emesa; see Bibl. Res. in Palest. III. p. 461. App. p. 171, 173, 174.

*I. T. 1. pr. to cut down, to most or reap; whence the name of the letter Thade, reaping-hook, or scythe; see p. 877. Bth. APP harvest, harvest time, summer. The primary root is The whence The Chald. Syr. Sam. also to harvest; The q. v. Jac, to cut down branches of a tree, whence The primary an axe. Comp. Lat. codo.—Comp. in NT II. no. 1.

2. to lay waste, to desolate a region or city; comp. Is. 7. 20. Chald. *7x often in Targ. for Heb. *22; see Buxtorf Lex. col. 1887 sq. Syr. L.; and L.; devastation, desolation.

Niph. to be desolated, destroyed, razed, as cities Zeph. 3, 6; parall. ਬਲਹੂ:

any thing, to look at. So Syr. 12, whence Let a fixing of the eyes, Let keen-sighted, etc.—The primary idea is prob. that of sharpness of the eyes, keenness of sight; so that this significances with that of cutting in no. I.—Hence

2. Trop. to fix the mind or purpose upon, i. e. to search, to lie in wait, to hunt after; c. acc. 1 Sam. 24, 12 אַבּר בּעָה נּבּר to take it; Vulg. insidiaris vitæ meæ. Absol. Ex. 21, 13; comp. v. 14.

צירה, see בּרָה.

ping (just, r. pre) Zadok, pr. n. m. a) The father-in-law of king Uzziah 2 K. 15, 33. 2 Chr. 27, 1. b) 2 Sam. 8, 17. 15, 24. c) 1 Chr. 5, 38. d) Neh 3, 4. 10, 22. e) Neh. 3, 29. 13, 13. f) 11, 11.

לייִד f. purpose, design; hence אַדְרָיָה. by design, purposely, Num. 35, 20. 22. R. דְּרָה II.

לְבְּׁדִּים, c. art. תַּבְּּדִּים (the sides) Zid dim. pr. n. of a town in Naphtali, Josh 19, 35.

דְּרָקְים m. adj. (r. בְּדָיקִים plur. בְּדִיקִים 1. just, righteous, i. e. doing justice, spoken of a judge or king who dispenses justice and defends the right, 2 Sam 23, 3; Sept. usually δίκαιος. Hence very often of God as a righteous judge Deut. 32, 4. Job 34, 17. Jer. 12, 1. Ps

3. Of a private person, just toward other men (Prov. 29, 7), obedient to divine laws; hence righteous, upright, virtuous, pious, good, all which qualities Cicero also comprehends under the term justitia, e. g. Offic. 2. 10 'justitia, ex qua una virtute boni viri appellantur.' De Fin. 5. 23 'justitia...cui adjuncta sunt pietas, bonitas, liberalitas, benignitas, comitas, quæque sunt generis ejusdem.' Partit. 22 extr. 'justitia erga deos religio, erga parentes pietas, vulgo autem bonitas, creditis in rebus fides, in moderatione animadvertendi lenitas, amicitia in benevolentia nominatur.'-Gen. 6, 9. 7, 1. Ps. 5, 13. 11, 3. 31, 19. 34, 20. 37, 25. 72, 7. Job 12, 4. 17, 9. Often coupled with קרם Job 12, 4; יקר Ex. 23, 7; and as often put in opposition with ston Prov. 10, 3. 6. 7. 11. 16. 30. Gen. 18, 25. al.— To the just and upright man the Hebrews, like Cicero as above quoted, attributed also kindness and liberality Ps. 37, 21. Prov. 12, 10. 21, 26; temperance and moderation in eating Prov. 13, 25, and in speaking 15, 28; love of truth 13. 5; wisdom 9. 9.—Emphat. of innocence from faults, crime, etc. Ecc. 7, 20 there is not a just man on earth, that doeth good and sinneth not. Just before, in v. 16, the words: be not righteous overmuch lest thou destroy thyself, are apparently to be understood of a selfcomplacent admirer of his own virtue; ספשף. אַרְיָרי Job 32, 1.--In Is. 49, 24. A. Schultens renders אַדָּים bellator

strenuus, as if 1. q. לְּרִיץ n v. 25; be מְרֵיץ is here the captives of the righteous, i. e. taken from among them

אָרֹנִים, see in אָרֹנִיּוֹת, אָרֹנִים.

יצין fut. דְצִין pr. to be right, straight, i. q. ישָׁר, as if spoken of a way, comp. בְּצָיָן Ps. 23, 3, also Is. 33, 15. Arab. סעני to be true, sincere. Syr. בין, to be right, just.—Hence

1. to be just, righteous, in dispensing justice; of God Ps. 51, 6; of his laws Ps. 19, 10.

2. to have a just cause, to be in the right. a) In a forensic sense, Gen. 38, 26 in the right than I. Job 9, 15. 20. 10, 15. 13. 18. 34, 5. Opp. sup to have an unjust cause, to be in the wrong. b) Ot disputants, to be right, to speak the truth, Job 33, 12. c) to gain one's cause, to be justified, Job 11, 2. 40, 8. Is. 43, 9. 26. 45. 25. Ez. 16, 52.

3. to be righteous. upright, good, see in מְּצִּי חַס. 3. Job 15, 14. 22, 3. 35, 7; with פֿבּי יִר Ps. 143, 2; אַל דַּבּ Job 9, 2. 25, 4; מָּצְלוּהַ 4, 17, i. e. God being judge.

NIPH. pr. to be declared just, i. e. to be justified, vindicated sc. from violence and injury; Dan. 8, 14 ביי על פרים. Vulg. not unaptly mundabitur.

Pier pār, inf. pār Ez. 16, 52.

2. to pronounce just, righteous, inno cent, a person Job 33, 32; c. 1022 oneself Job 32, 2.

HIPH. 1. to make righteous, upright, pious, by one's example, teaching, etc. c. acc. Dan. 12, 3; \$ Is. 53, 11.

2. i. q. Pi. no. 2, to pronounce right, fust, innocent. a) In a forensic sense, of a judge, to absolve to acquit Ex. 23, 7. Deut. 25, 1. 2 Sam. 15, 4. Is. 5 23. Also to make one gain his cause, to do justice to, Ps. 82 3. Is. 50, 8. b) In a disputation, to pronounce right, to allow

to be in the right, to assent to his opinion, Job 27, 5. Comp. in Kal no 2. b.

HITHPA. to justify oneself, to clear oneself from suspicion, Gen. 44, 16.

Deriv. בְּרָק, בְּרָק, אָרְקּיָרה, אָרָק, אָרָק.

רָדָּ m. in pause דְּדָּק Ps. 4, 6; c. suff. בְּיִקּי.

- 1. In a physical sense, rightness, straightness, i. q. מַבְּגַּלָּב. Ps. 23. 3 מַבְּּגַלַבּ פְּדָּגָּלַ straight paths. See r. פְּדָגָּ
- 2. In a moral sense, rectitude, right, righteousness, 'what is right and just.' such as it should be, comp. מים no. 2. a. Ps. 15, 2 אַרָם doing right, acting rightly; comp. בות Is. 64, 4. Ps. 45, 8. Job 8, 3. 36, 3 בְּבֶּלָר צָּתֶּן בָּיִרָּל to my Maker I will ascribe righteousness. i. e. will vindicate his justice. Hence דְרַק to judge the right, i. e. righteously, justly, Jer. 11, 20; בַּיָם מָשָׁם בָּיָר righteous judgment Is. 58, 2; מֹאוֹנֵר צֶּדֶק, אָבְנֵר צָּדֶר, a just balance, just weights, Lev. 19. 36. Job 31. 6. Ez. 45, 10; זְבְחֵר דָרַק rightful sacrifices, i. e. such as are right, due, proper, Deut. 33, 19. Ps. 4, 6. 51, 21. With suff. the right of any one, his just cause; Ps. 7, 9 judge me מצרקר according to my right, my righteous cause. 18, 21. 25. Job 6, 29; comp. Ps. 17, 1. Often joined, בַּיֶּבֶים הְיִבֶּיבָ אָרָ right and justice, Ps. 89, 15. 97, 2.-Also of what is spoken, the right, the truth, Ps. 52, 5. Is. 45, 19; comp. 48, 1.
- 3. justice, i. q. חַבֶּק", e. g. of a judge Lev. 19, 15; of a king Is. 11, 4. 5. 16, 5. 32, 1; of God Ps. 9, 9. 35, 24. 28. 50, 6. 72, 2. 96, 13.—Hence righteousness, uprightness, integrity, see in prix no. 3. Is. 1, 21. 51, 1. 7. 59, 4. Ps. 17, 15. Hos. 2, 21.
- 4. deliverance from wrong or evil, prosperity, happiness, as the consequence and reward of righteousness, see Is. 32, 17; or also as resulting from Iehovah's retributive justice and equity. So often where the other member has אַרָּ, הְּבָּשִּהְ, Is. 41, 2. 45, 8. 51, 5. Dan. 9, 24. Ps. 132, 9, comp. v. 16. Of the servant of Jehovah, Is. 42, 6 בְּצִרִּקְרָּ בְּרָאַרִּדְּרָ I have called thee with deliverance, i. e. that thou mayest come with deliverance, mayest bring prosperity and happiness; comp. Jer. 26, 15. In the same sense of Cyrus, Is. 45, 13

דְּבֶּרְרִיתְרוּהְ בְּבָּרְיִתְרוּהְ בְּבָּרְתְּרוּהְ בְּבָּרְתִּרוּהְ בְּבָּרְתִּרוּהְ בְּבָּרְתִּרוּהְ בְּבָּרְתִּרוּהְ בְּבָּרְתִּרְתוּהְ בְּבָּרְתִּרְתוּהְ בְּבָּרְתִּרְתוּהְ בְּבָּרְתִּרְתוּהְ Also i. q. בְּבְירָתְ, Is. 61, 3 מְבְירָתְּרוּהְ בּרְבָּרְתְּ the terebinths of blessing, benediction, on which God's blessing rests, blessed or happy terebinths, as we also say a blessed land.—Frequently also the word בְּבָּיִבְ q. v. is used in the same manner and it is in vain to deny this signification; see בּרַבְּיִבְ no. 4.

יבְּקָתָה (r. בְּיָבֶי constr. בְּיָבֶיה , c. suff. בְּיָבֶיה , plur, בְּיָבָיה , constr. בְּיָבָיה , plur, בְּיָבָיה , constr. בְּיָבָיה , בּיִבְּיה , בְּיבִּיה , בְּיבִּיה , בְּיבִּיה , בּיבְּיה , בּיבְּיה , בּיבְּיה , בּיבְּיה , בּיבְּיה , בּיבְּיה , בּיבְיה , בּיבְּיה , בּיבְיה , בּיבְּיה , בּיבְּיה , בּיבְיה , בּיבְּיה , בּיבְּיה , בּיבְּיה , בּיבְּיה , בּיבְּיה , בּיבְיה , בּיבְּיה , בּיבְיה , בּיבְּיה , בּיבְיה , בּיבְּיה , בּיבְיה , בְיבְיה , בּיבְיה , בּיבְיה , בּיבְיה , בּיבְיה , בּיבְיה , בּיב

- 1. rectitude, right, what is right and just. (A trace of the phys. origin lies in the phrase אַרָּיִבְּיִ זְּבִיּה Is. 33, 15.)
 2 Sam. 19, 29 what right have I more?
 Neh. 2, 20. Joel 2, 23 אַרָּיָב לַּצְרָיָה the early rain according to right, i. e. in right measure, according as the earth requires.
- 3. In private persons, righteousness, integrity, virtue, piety, Is. 5, 7. 28, 17. 46, 12. 54, 14. 59, 14. India Pr. 159 Ps. 56, 1. 58, 2. Gen. 15, 6 God counted it to him for righteousness, held it as a proof of his upright sincerity and piety. Deut. 6, 25. Plur. India righteousness well pleasing to God Ps. 5, 9.—Sometimes espec. for kindness, compassion, mercy, Prov. 11, 4 Ps. 24, 5; liberality, beneficence, Prov. 10, 2. Mic. 6, 5. Sept. often Asquoring. Deut. 6, 25. 24, 13.
- 4. deliverance, prosperity, i. q. רָבָי הַ הַּטּ 4 where see; parall. אַרָּטָר, רְשׁנְּעָּה Ia 45, 8. 46, 13. 48, 18. 51. 6. 8. 54. 17. 56 1. 57, 12. 59, 9. 17. 61, 10. 11. Ps. 24, 5 parall. בְּרָכָה

The Chald. f. liberality, beneficence Dan. 4, 24. So often in the Talmus and Rabbins. Comp. Samar. אור בילו of alms, Arab. בולה, Syr. מולה (Comp הבילו no. 3 fin.

ምምንች (justice of Jehovah, r. ኮፓጃ) a) A king of Judah, Zedekiah, pr. n. r. 600-588 B.C. to whom this name was given by Nebuchadnezzar instead of his former one מחנים, 2 K. 24, 17. Jer. 1, 3. c. 37-39. He was the son of Josiah, and uncle of Jehoiachin his predecessor, Jer. 37, 1. 2 K. 24, 17. 1 Chr. 3, 15. In 2 Chr. 36, 10 he is called the brother of Jehoiachin, prob. in the general sense of relative. b) A salse prophet under Ahab 1 K. 22, 24. 2 Chr. 18, 10. 23; also דרקיה 1 K. 22, 11. c) Jer. 29, 21. 22. d) 1 Chr. 3, 16. e) Jer. 36, 12.

to glitter, to shine, as gold; Talm. id. Arab. Logic to glitter, also to be reddish or yellowish, like the human hair. For the origin see in 173.

Hoph. Part. בְּוְיֵבֶים polished, glittering, like gold, Ezra 8, 27.—Hence

m. gold-coloured, yellow, of hair, Lev. 13, 30. 32. 36.

so to become dry, arid; kindr. with אַדְּעָּ, אַדְּעָּ, where see. Syr. and Chald. אַדְעָּ, to be thirsty. With the mid. rad. הוא softened the Arabs have ספל, ספל, to become dry; and the Hebrews אָץ. ע. v.

*בְּבְּלְּבְּיִלְ Hiphil. i. q. אָהַר, אָהָר; see under אָהַדּיִּב,

2. Trop. of a clear shrill tone or voice; hence to neigh, of a horse Jer. 5, 8. 50, 11. Arab. לבים, Syr. היים, . Also of persons, to shout, to sing. to cry aloud for joy, Is. 12, 6. 54, 1. Jer. 31, 7. Esth. 8, 15; c. ביים for i. e. on account of any thing, Is. 24, 14. Once of the cry extorted by terror: Is. 10, 30 בְּילֵה בִּילֵה cry aloud with thy voice; where for the acc. of instr. see Heb. Gr. § 135. 1. n. 3.

HIPH. causat. of Kal. no. 1, to cause to shine, Ps. 104, 15.

Deriv. מְצַהֶלָח.

לְּבְּרֵיך to shine, to glitter, like the kindr. יְבָּרֵיך, see under r. יְבָּרָי, see under r. אָבָרִים, see under r. אָבִירִּים, see under r. איבויים, see under r.

Hiph. denom. from רְצְּחָר, to make or press out oil, with a press, from olives, etc. Job 24. 11.—Chald. id.

קרב f. 1. pr. light, a light; colled. Gea. 6, 16 רובה השבים השבים השבים ilght shall thou make for the ark, i. e. windows, Ge pares, comp. 8, 6. Like collectives it is construed with the fem. whence השבים השבים of a cubit long shalt thou make them, the windows.

2. Dual היים מונים noon, pr. double light,

i. e. the strongest, brightest, Gen. 43, 16.

Ps. 916

25. Deut. 28, 29. 2 Sam. 4, 5. 1 K. 18, 26.27. 29. al. Chald. ביהיה, היהיה, Syr. לשבל, Arab. בּבּלּה, id. ניייה, Syr. let us go up at noon sc. against the enemy, i. e. at once, suddenly, unexpectedly, since an attack was seldom made at that hour, because of the heat. 20, 16. Comp. Kor. 9, 82.—Metaph. of high prosperity, happiness, Job 11, 17. Ps. 37, 6. Is. 58, 10.

אוֹצ m. adj. filthy, of garments, Zech. 3, 3. 4. R. אַזְי, comp. הַאָּיֹצ.

קאבר or אבר (r. אבר) excrement, ordure, i. q. אבר, Is. 36, 12. 2 K. 18, 27 Keri.—Hence genr. filth, Is. 4, 4. 28, 8 אבר filthy vomit. Metaph. of the pollution of sin, Prov. 30, 12. Is. 4, 4.—Chald. Syr. Talm. id.

 the vanquished the victors put their foot Josh. 10, 24. So of the neck of a horse Job 39, 19; of the crocodile, as the seat of his strength, Job 41. 14 [22]. Also שואה with nape erect, stiff, i. e. proudly, obstinately, Job 15, 26. Ps. 75, 6; comp. Gr. τραχηλιάω to walk with nape erect, to be proud, τραχαλάς an epithet of Constantine the Great.-Elsewhere the neck genr. is understood, the nape included; Cant. 1, 10 comely is thy neck with strings of pearls. 4, 4. 7, 5. Gen. 27, 16. 41, 42. [So ער צואר even to the neck, spoken of floods of deep waters, Is. 8, 8. 30, 28; trop. and poet, of the deep bottom, depth, of the sea, as laid bare, Hab. 3, 13.-R.] Also ציאר neck is perh. put for the headless trunk, body, Ez. 21, 34 [29].—PLUR. necks, pr. in a plur. signif. Josh. 10, 24. Judg. 8, 21. 26; oftener for the sing. like Gr. τὰ τράχηλα, Lat. cervices, Gen. 27, 16; נַשָּל עַל־צַנְארֵי פּ' to fall upon one's neck, to embrace him, Gen. 33, 4. 45. 14; 'ם 'צל צ' קבח של בה Gen. 45, 14. 46, 29.

ጉድ ፲፰፰ Chald. m. nape, neck, Dan. 5, 7. 16.

תֹבוֹע אַ rarely רֹבָּד 2 Sam. 23, 36, אֹבָוֹע אַ 10, 6, (נצב station, r. נצובה) Zobah, pr. n. of a Syrian kingdom, fully אָרָם דובות Ps. 60, 2. 2 Sam. 10, 6. 8; whose king made war with Saul 1 Sam. 14, 47, with David 2 Sam. 8, 3. 10, 6. 1 Chr. 18, 5. 9, and with Solomon 2 Chr. 8, 3. It was on the north of Damascus, and seems to have comprehended Hamath, (see חַמָּת hence called חֲמָת צוֹבָת 2 Chr. 8, 3,) and to have extended as far as to the Euphrates, 2 Sam. 8, 3. 1 K. 11, 23. -The Syriac translators understand by it *Nisibis* in Mesopotamia, دي تعميع , and they are followed by J. D. Michaelis, Supplem. p. 2073. But the former opinion is correctly maintained by Hyde ad Peritsol Itin. mundi p. 60, and Rosenm. Bibl. Geogr. I. ii. p. 144, 249.

דיר (זער איז pr. to lie in wait; kindr. with רְּיִנְיּהְ and of the same origin; comp. ביי און 1 Sam. 24, 12 and אינ 1 Sam. 24, 12 and אינ 1 Prov. 6, 26.—Spec. a) to hunt wild animals, Gen. 27, 3. 5. 33. Jer. 16, 16. Poet. ascribed to beasts of prey, as the ion Job 38, 39; comp. 10, 16. Metaph.

Ps. 140, 12. b) to catch birds, to lay snares, Lev. 17, 13. Trop. of snares laid for men, Lam. 3, 52. 4, 18. Prov. 6, 26 Mic. 7, 2.—Arab. مَنَّالُّ mid. Ye, to hunt, to fish, مَنَّالُّ hunter, fisher, a lion. Chald. عد, Syr. ورُبْر, of hunting, fowling fishing.

PIL. i. q. Kal, to lie in wait for Ez. 13 18. 20.

HITHP. אָבְרַיִּד denom. from אָבְיּרָ no. 3 to provide oneself with food for a journey Josh. 9, 12. Aram. אָדְרָיִר id.

Deriv. פָּצָר, בְּיִרָּח, צֵיָר, בְּיָר, בְּיָר, סָּצִר, בְּיִר, מְצִירָת, מָצוּרָת.

in Kal not used, pr. to set up, to put, to place; kindr. with רְּיָשׁ; hence cippus. Syr. lo, e. g. בייגן to set up a monument Ez. 39, 15 Pesh. Arab. בייגן cippus. The primary sylla-

ble או corresponds to או in אוָר, אוָן, אוּן: Piel אוּאָר, fut. apoc. אוּר, וּרָצֵּר, נִדְצֵּר, fut. apoc. אַר, אוּרָבָּר; imp. אוּאַנִי Ps. 44, 5, apoc. אַר.

1. to constitute, to appoint, to confirm, Num. 27, 19 and set him before Eleazar ... יְצוּיחָה אֹהוֹ לְשֵׁינֵיהָם and constitute him in their sight. The primary force of צוּה i. q. בונן is found perh. in Ex. 18, 23 if thou shalt do this thing, וצהה אַלהים then God will confirm (establish) thee, and thou shalt be able to endure; Sept. κατισχύσει σε ὁ θεός.-Hence a) to set over any thing, to appoint, with acc. of pers. and בל of thing, 1 Sam. 13, 14. 25, 30. 2 Sam. 6, 21. 7, 11. 1 Chr. 22, 12. Neh. 5, 14. 7, 2. Is. 45, pr. set me על־בְּנֵר וְעַל־פֹּצֵל יְדֵר הְצִוּנְר 11 over my sons and over the work of my hands, i. e. ye may safely commit to me the care of all that I have created. b) to appoint to institute, with acc. of thing; Ps. 7, 7 מְשָׁפֶּט צְּוָּרְהַ institute thou a judgment, trial. 68, 29. 111, 9. Is. 45, 12 all the host of heaven have I appointed, i. e. constituted, created. Is. 48, 5 parall. רשט . Also to appoint, to ordain, to decree, Ps. 44, 5. 71, 3. 105, 8.

2. to command, to charge; absol. Ps 33, 9 בְּלְּמִלְּהְ With acc. of pers (Lat. 'jubere aliquem,') Gen. 26, 11. 44 1. Num. 36, 2. al. sæp. More rarely c ½ Gen. 2, 16. 28, 6. 2 Chr. 19, 9. Am. 2 12. Nah. 1, 14; אָל Gen. 50, 16. Ex. 16, 34 Num. 15, 23; 5 Ex. 1, 22. 1 Sam. 20, 29. al. So with the express words of command after לאסר Gen. 2, 16, 26, 11, 32, 5. 50, 16. Ex. 5, 6. al. sep .- Further, that which one commands to be done is put: a) In the acc. Gen. 47, 11 בַּאָשֶׁר צָּבָּה מַרָע דוֹ according to what (as) Pharaoh had commanded. Ex. 7, 10. 20; with two acc. of pers. and thing, Gen. 6, 22. 7, 9. 16. 21, 4. Ex. 7, 6. 12, 50. 1 Chr. 22, 13. Neh. 8 1. So also to command a thing, precept, statute, law, i. q. to give a command, to make a law, etc. Ex. 16, 16 מָדָרָר אֲלֶשׁר ייר מאַדו דָּדּ. 35, 4. Num. 30. 2. 1 K. 13, 21 הַחָּקִים Num. 30, 17 הַמָּצְיָה אֲלֶר צְּוָּהְ יַר יַל אָנָיר אָנָים יַר Josh. 1, 7 אָנָיר אָנָים יַר Josh. 1, אַנָיר אָנָים יַר กซุซ. Also c. dat. pers. Deut. 33, 4. Neh. 9, 14. Ps. 119, 4. b) In the inf. c. 3, Gen. 50, 2 and Joseph commanded . . . to embalm לַחַנִּם אֱה־אָבִין his father. Ex. 35, 1. 29. 36, 5. Lev. 7, 36. 2 Sam. 7. 7. Jer. 26, 8. Where one is commanded not to do a thing, i. e. where any thing is forbidden, it is put with פָּל הַזָבִרם אָצְנָה c. infin. Is. 5, 6 יְּיָל הַזָבִרם אָצְנָה כ. inf. Gen. 3 לְבַלְחֵר or with לָבְלָחָר c. inf. Gen. 3, 11. Jer. 35, 8. c) In the fut. with שַּׁלֵּשֵׁר that; Esth. 2, 10 for Mordecai had that she should אֵשֶׁר לֹא חָזָיד not tell it; and so with ਬਾਂਤ impl. Lam. 1, 10. Oftener with Vav. as Gen. 42, 25 מונצי ווְכְּלְאוּ and he commanded and they filled. i. e. he commanded them to fill. Ex. 36, 6. 1 K. 5, 31.

3. With an acc. of pers. without mention of the thing commanded, to give charge to any one, to send with commands, to command to go. Jer. 23, 32 I have not sent them ולא צויהים nor given them charge, i. e. have not commanded them to go to you. 14, 14. The pers. to whom one is thus sent is put with בַל Esth 4, 5. Ezra 8, 17. 1 Chr. 22, 12. Is. 10, 6; אל Jer. 27, 4. Esth. 4, 10.—The pers. or thing concerning which charge is given is put with בל Gen. 12, 20. 2 Sam. 14, 8; 5 Ex. 6, 13. 25, 22. Is. 23, 11. Jer. 47, 7; 5 Ps. 91, 11.—Not seldom God is thus said to command or send things; e. g. his blessing Lev. 25, 21. Deut. 28, 8. Ps. 133, 3; his favour Ps. 42, 9. 44, 5; the sword Am. 9, 4; the dawn Job 38, 12. So Job 36, 32 וַרָצֵו and commanded it (the light, lightning) against the enemy.- Deriv. מָצְרָת , צִידּן, אָד, בַּידּן.

* The to cry out, to shout for joy, Is. 42, 11. Chald. id. The Arabs use a contracted form, mid. quiesc. for for Both Heb. and Arab. are prob. softer forms from The, occup. Is. 42, 11. 13.—Hence

וות ל. outcry, e. g. of joy, shouting, Is. 24, 11; of sorrow Jer. 14, 2. Ps. 144, 14; c. suff. אינריים thy cry, i. e. caused by thee, Babylon, Jer. 46, 12; comp. Gen. 18, 20.

* בֿצל obsol. root, prob. i. q. בְּצלֹּלְת to be sunk, immersed; hence בּצוֹלָת and

הילים f. depth of the sea, abyss, Ia. 44, 27.

* 🖺 fut. בישי, conv. בּיָבָּים, to fast :

Arab. and Aram. id. The primary idea lies in keeping the mouth shut, comp. the remarks on roots ending in a under art. are note.—Judg. 20, 26. 1 Sam. 7, 6. 2 Sam. 1, 12. 1 K. 21, 27. Is. 58, 3. Jer. 14, 12. al. Zech. 7, 5 and a light where the suffix is to be taken in the dative.—Hence

שנים הים Esth. 9, 31; a fast, fasting, 2 Sam. 12, 16. Is. 58, 5. 6. Zech. 8, 19. Esth. 4, 3. Neh. 9, 1. בים to proclaim a fast 1 K. 21, 9. 12. Ezra 8, 21. בים p to consecrate a fast, institute it as a sacred rite, Joel 1, 14. 2, 15 Ps. 69, 11 מַבֶּי in fasting is my soul, i. e. I fast, comp. שנים חס. 2.

obsol. root; Arab. ماغ to form, to fabricate, to ply the trade of a goldsmith. Hence عبرية sculptured work.

עייב (smallness, r. אָנָי (zwar, pr. n. m. Num. 1, 8. 2, 5.

צער see צוער.

* 512 to flow, to overflow, c. > Lam. 3, 54.—Chald. Ithp. to flow out, Syr. 4, Chald. 52, to overflow, to float, to swim.

HIPH. 1. to make overflow or overwhelm, c. acc. et > Deut. 11, 4.

2. to cause to float or swim, 2 K. 6, 6. Deriv. next, nexex, and

2. Zuph, pr. n. of an ancestor of Elkanah 1 Sum. 1, 1. 1 Chr. 6, 20 where Keri has אָדְיָן; also צוֹפַר צוֹפָן Chr. 6, 11.

ПРІЖ (a cruse, r. прк.) Zophah, pr. n. m. 1 Chr. 7, 35. 36.

יבוקר, see in subst. אוקל no. 2.

Toil and Toil (perh. i. q. Tible sparrow) Zophar, pr. n. of one of Job's three friends and opponents Job 2, 11. 11, 1. 20, 1. 42, 9.

* אָל i. q. נְצֵץ and אָז, comp. זאו , comp. זאו.

1. to glitter, see Hiph.

2. to flower, to flourish. Præt. 7% Ez. 7, 10, metaph.

HIPH. fut. דָּבִיץ, conv. רְבָּיבין, part. בַּנִיץ, Cant. 2, 9.

1. to glitter, to sparkle, pr. to emit splendour, comp. הַאִּרִי Ps. 132, 18. Hence to glance forth, i. e. to look by stealth; pr. to let the eyes sparkle; Cant. 2, 9 בַּצִּיץ בִּן הַחַרַבִּים glancing from the lattice. Talm. הַצִּיץ id. Arab.

to look by stealth, e. g. a female through a hole in her veil.

2. to bloom, to blossom, pr. to produce blossoms, Num. 17,23 [8]. Ps. 90, 6. 103, t5. Metaph. Ps. 72, 16. 92, 8. Is. 27, 6. Deriv. אַרָּאָר, הַצְּיִאָ, הַצָּיאַ.

I. 內型 to be narrow, straitened, compressed, Arab. 山台 mid. Ye. Eth. **们**里色 to straiten, to compress; 名U色 to be strait, narrow; IV, to straiten. Kindr. is 內切, also 內沙, 內沙, nad the like. [Hence perh. to press close upon, to cleave to any one, Ps. 41, 9; but see in pure no. 1. a.—R.

Hiph. מְצִיק 1. to strailen, to press, upon, to distress any one, c. dat. Deut. 28, 53 sq. Jer. 19, 9; spec. a city by a siege, c. dat. Is. 29, 2. 7. Part מַצִּיק an oppressor Is. 51, 13.

2. to press, to urgs, with entreaties, prayers, c. acc. Judg. 14, 17; c. dat. 16, 16.—Also Job 32, 18 הַּצִּרְכְּתִירָ רוּהַוּ the spirit within me presseth (constraineth) me.

Deriv. piz. npiz, pzia, piza,

• II. אַנְבָּ fut. פּיּבְי, kindr. בְּיַנָּ פְּיָּהְ, קָיּבָּי,

1. i. q. רְצָּבְי to pour out, Job 29, 6. 28, 2 הְּצָּבִן הַצְּבְּן and stone pours out brass, i. e. ore is molten into brass. Metaph. Is. 26, 16 שַׁהָּן לַדְּצָּ they pour out prayer; where יְדְצָּ Milra is præt. Kal with Nun paragogic, for יִּרְצָּ .

2. i. q. דְּצִּיק (Hiph. of r. בָּצָי) to set up, to place; hence בְצוֹי column,

Pix m. distress, trouble of the times Dan. 9, 25. R. pix I.

7 元 f. (r. pu I) id. Prov. 1, 27. Is. 8, 22. 30, 6.

* J. אוֹני (like tindr. בְּצוּר, apoc. נְצֵּיִר (like kindr. בְּצֵּיר), to straiten, to press upon, to compress; comp. זיר (I. Hence

1. to bind up or together, sc. into a roll or package, i. q. אַרָּה no. 1. Præt. אָרָה Deut. 14, 25; fut. פֿרָאָר 2 K. 12, 11, אַרָּה 5, 23.

2. to press, e. g. a) In a hostile sense, to press upon, to beset, to assail; c. acc. Ex. 23, 22. Deut. 2, 9. 19; c. אַנ. 2 K. 16, 5; ל. 2 Chr. 28, 20. Part. plur. ביי assailants, persecutors, Esth. 6, 11. b) Of a city, to press with siege, to besiege, with acc. of city 1 Chr. 20, 1; often c. كي Deut. 20, 12. 2 Sam. 11, 1. 1 K. 15, 27. 2 K. 6, 24. Jer. 21, 4. Ex. 4, 3; c. کي Deut. 20, 19; absol. Is. 21, 2. Also with by of a pers. besieged in a

בוֹנץ 2 Sam. 20, 15; אָל 1 Sam. 23, 8. Metaph. Ps. 139, 5 אַרוֹר נְקִנֶּים צְּרְמָּנִי לְּנִינִּים לְּנִינִים צְרְמָּנִי לְנִינִים לְנִינִים צְרְמָּנִי לְנִינִים לְנִינִים צְרְמָּנִי לְנִינִים לְנִינִים בְּנִינִים בְּנִינִים בְּנִינִים בְּנִינִים בּנִינִים בּינִים בּינִים בּינִים בּינִים בּינִים בּנִיים בּינִים בְּינִים בְּינִינִים בְּינִים בְּיים בְּינִים בְּינִים בְּינִים בְּינִים בְּינִּים בְּינִים בְּיים בְּינִים בְּינִים בְּינִים בְּינִים בְּינִים בְּינִיים בְּינִים בְּינִים בְּינִים בְּינִים בְּיים בְּינִים בְּיים בְּינִים בְ

3. to cut, to carve. a) Pr. by pressing upon with a knife, comp. אַנְדֵי no. 1, 2; hence אור an edge, sharp rock. b) to form, to fashion, to shape, i. q. בַּצִּיר

no. 2. Syr. if to form; Arab. id. Found only in fut. נְּצֶּר Ex. 32, 4. 1 K. 7, 15; קְּצֶר Jer. 1, 5 Cheth. The other tenses are from בָּצֶר.

Deriv. אָביר, דּיִר, דיָבי, pr. n. אָביר, בּיִּר, אָב, pr. n. אַבּירישָׁבי,

* II. אול or אול to bear, to carry; Ethiop. APC id. IV. to load; AC a load; APA a porter. Kindr. perh. with Aram. אול, ביבי, to bear.—
Hence אול מבין המפה, זוֹין אַנּאַר

דר m. (r. אַרָרם I. 3) plur. אָרָרם, once זיין Job 28, 10.

1. a rock. a) Genr. sharp and precipitous, see the root, comp. Virg. Æn. 8,233 'stabat acuta silex, præcisis undique saxis.' Sept. πέτρα. Chald. κτιυ, Syr. jia, a mountain; and so Arab. - Mount Sinai طور سینا هه ,طور Ex. 17, 6. 33, 21. 22. Judg. 6, 21. Job 14, 18. Ps. 78, 20. 105, 41. ls. 2, 10. 48, 21. al.—Metaph. of a place where one is secure from enemies, comp. Ps. 27, 5 he hath set me high upon בצור ירוֹמְבֶּינָי a rock. 61, 3. Hence a refuge, shelter; espec. of God, as affording refuge and protection to Israel, Deut. 32, 37 743 צ' מַעוֹז . So צ' מַחָסִי Ps. 94, 22. מַעָּינוֹ צ' a rock of refuge Is. 17, 10. Ps. 31, 3; י רְשׁנְּקִיר 'Y Deut. 32, 15, יְשִׁנְּקִיר 'Y 2 Sam. 22, 47. Ps. 89, 27; לבבר Y Ps. 73, 26; צ' רְשֵׁרָאֵל 2 Sam. 23. 3. Is. 30, 39; c. suff. my rock, Ps. 18, 3, 47, 19, 15, 28, 1; ה. art. אות Deut. 32, 4. Of any tulelary divinity, Deut. 32, 31. 1 Sam. 2. 2. -By another metaphor, drawn from a quarry, 74% is put for the founder of a people, Is. 51, 1.

b) a stone, pebble; ls. 8, 14 אַרְרְ מִּיְכְּוֹט a stone of stumbling. Job 23, 24 אַב מְחָלִים pebbles of the brooks; see Heb Gr. § 106. 3. c.

2. an edge, see the root no. 3. a. Pa. 89, 44 אור חבב the edge of the sword; according to which analogy Josh. 5, 2. 3 are sharp knives; comp. TEx. 4, 25, and so Targ. But Sept. Vulg. Syr. Arab. understand knives of stone (comp. no. 1), which the ancient Orientale were accustomed to use for castration and circumcision, Hdot. 2.86. Plin. 35. 46; and this interpretation is favoured by the words of the Alex. translator inserted after Josh. 24, 30, exel έθηκαν είς το μνήμα είς δ έθαψαν αύτον (Joshua) exec tuc maxalous tuc netolvas, έν αίς περιέτεμε τούς υίους 'Ισραήλ... καλ έχει είσιν εως της σήμερον ημέρας. This is a circumstance worthy of remark; and goes to show at least, that knives of stone were found in the sepulchres of Palestine, as well as in those of north-western Europe.—Hence

3. form, shape, Ps. 49. 15 Keri; pr. cut, comp. Fr. taille from tailler; see

4. Zur, pr. n. m. a) A phylarch cr chief of the Midianites, Num. 25, 15, 31, 8. Josh. 13, 21. b) 1 Chr. 8, 30. 9, 36.

Till and Till (a rock, i. q. Till, comp. Rochelle) pr. n. f. Tyre, Gr. Tigos, from an Aramean form < 가진, 하느님, the celobrated and opulent emporium of Phenicia, of which the most ancient and strongly fortified part, afterwards called Pulælyrus (מְבַצֵּר צֹר 2 Sam. 24, 7, פָּרָבָּר צֹר 2 Sam. 24, 7, פָּרָבָּר קבצר צר Josh. 19, 29). was situated upon the continent, and the more modern part upon an island over against the former; see Ez. 26, 17. 27, 4. 25. Is. 23, 4. Comp. Menand. Ephes. ap. Jos. Ant. 9. 14. 2. ib. 8. 2. 7. For the history of the city see Comment. on Is. 1. p. 707 sq. Thesaur. p. 1160. Bibl. Res. in Palest. III. p. 401-8.—The domestic name 🥆 is found in O. T. 2 Sam. 5, 11. 1 K. 5, 15. 7, 13. Ps. 45, 13. Ez. 26, 2. al. sæp. and also in inscriptions on Tyrian coins struck in the time of the Seleucidee, elther simply לצר) לצר / ז'ניסט, or more fully (לְצר אָם צָדנם) לצר אם צדנם 'of

Tyre the metropolis of the Zidonians; see Monumn. Phæn. p. 79, 261. Tab. 6. 34. Mionnet Descr. des Medailles, T. V. pl. 23, 24.—At the present day its ruins, called Sar, lie upon a peninsula, Alexander the Great having joined the island to the continent by a mole; Bibl. Res. in Palest. III. p. 394 sq.—Gentile n. 773 q. v.

אַרָּצ see אַנָּא neck.

דרְּהְא f. (r. אַצּר I. 3) constr. אַרָּה , plur. אַרּה form, Ez. 43, 11 bis.

יחיק" only in plur. אַרְּיִים necks Cant. 4, 9, for neck. The ending און is dimin. and implies affection, Lehrg. p. 13. Others a collar.

ביריאל (my rock is God) Zuriel, pr. n. m. Num. 3, 35.

בּרִישָׁדֵי (my rock is the Almighty) Zurishaddai, pr. n. m. Num. 1, 6. 2, 12.

לוּה HIPH. דיים to set on fire, to kindle, i. q. דיים, once Is. 27, 4. See דיים.

m. adj. (r. הקב) 1. dazzling white, bright, Cant. 5, 10.

2. Spec. sunny. bright, clear; Is. 18, 4 האָם בות clear heat. Jer. 4, 11 בות בות a serene wind, i. e. warm and dry.

3. Trop. clear, plain, of words Is. 32,

4. Arab. فَحُضَعَ to be clear, manifest.

፠ቪጁ and ፠ቪጁ (dry, thirsty, r. ⊓ቪጁ) Ziha, pr. n. m. Ezra 2, 43. Neh. 7, 46. 11, 21.

bright, sunny; then to be dry. Aram. মামু to be thirsty.—Hence সমূম, pr. n. মামু.

חקב adj. (r. הקב, after the form לְּבֶּילָ) dry, from thirst, Is. 5, 13.

* \tau_= 1. to be bright, to be of a dazzling white, Lam. 4, 7.

 —This idea of brightness and splendom belongs very extensively to roots from the biliteral stock אָב, as also to those beginning with the softer letters אַב, האָב, האָ

Deriv. אַן, אוֹדְאָד, and the three here following.

יבְּרַבְּ m. adj. sunny, hence dry. parched, Ez. 24, 7. 8. 26, 4. 14. R. אַבִּרִבּ

רְּחָרִיקְּדְּ f. a dry and parched land, Ps. 68, 7. R. אַחַיגָּ.

id. plur. ביים Neh. 4, 7 Cheth.

obsol. root, Syr. לו be filthy, foul; also to be impudent. Chald. אַבון id. The primary idea is that of stinking; comp. אוויים and שוויים to stink.—Hence

निर्मेष्ट्र f. stench Joel 2. 20.

ការក្មាន f. plur. droughts, Is. 58, 11. R. ការុង no. 2.

* Phy fut. phy to laugh; Arab.

Syr. and Zab. , Chald. also in id. All these are onomatopoetic, and correspond with Sanscr. kakh to laugh, Gr. **xaxuxux, kichern, Engl. to giggle. With the exception of Judg. 16, 25. Ez. 23, 32. this verb is found only in the Pentateuch; while the later writers and the poets use instead of it the softer form phi. Comp. Fix.—Gen. 17, 17, 18, 12, 13, 15; c. at any one Gen. 21, 6.

Piel to play, to sport, to jest, pr. as iterat. 'to laugh repeatedly;' Gen. 19, 14. Spec. a) With singing, leaping dancing, Ex. 32, 6. Judg. 16, 25. Gen. 21, 9; comp. Matt. 14, 6. b) With females. to toy, to caress, like nuiter, Lat. ludere, Gen. 26, 8; c. 3 Gen. 39, 14. 17.

Deriv. pr. n. בְּצָּחָק, and

FIT m. laughter, scorn; Gen. 21, 6 God hath prepured laughter for me, i. e. against me. Ez. 23, 32.

* To obsol. root, Arab. Conj. XI, to be dazzling while; kindr. is Ty, see under Ty.—Hence the three following.

m. whiteness of wool Ez. 27, 18.

צחר

adj. white, e. g. she-asses Judg. 5, 10; prob. those of a light reddish colour, since asses entirely white are rarely if ever found. A light colour is highly prized by the Orientals in asses, camels, and elephants. Arab. pr. nitens; Syr. whitish. white, but also spoken of an ass of a

אחש (whiteness) Zohar, pr. n. m. a) A son of Simeon, Gen. 46, 10. Ex. 6, 15; called also דָרַת Num. 26, 13. Gen. 23, 8. 25, 9. c) 1 Chr. 4, 7 Keri; in Cheth. רצחר.

light reddish shade. R. השב.

I. אָל, i. q. אַירם dryness, see in ביים.

II. אָרָ m. (for אָרָה, r. אָרָה) a ship, so called as being set up, built; comp. סמרכר . Is. 33, 21. Plur. צים Num. 24, 24. Ez. 30, 9; also צִּיִּדם Dan. 11, 30.—

a small صَوَايَةً vessel; but this word is not found in Arabic lexicographers.

נְצִר (for נְצִר statue, r. נָצָר Ziba, pr. n. of a servant of Saul, 2 Sam. 9, 2. 16, 1.

m. (r. צור ביר 1. hunting, the chase, Gen. 10, 9. 25, 27.

2. game taken in hunting, venison, etc. Gen. 27, 5. 7. 19. 25. 33. Prov. 12, 27. Also prey, as of ravenous birds Job 39, 3 [38, 41].

3. food of any kind, Neh. 13, 15. Ps. 132, 15. Spec. provision for a journey Josh. 9, 5. 14. Comp. צירָה.

ግንጀ m. (r. ٦٦٤) a hunter, Jer. 16, 16.

ירָד or אַרָדו (r. צוּר i. q. ציִר no. 3, food; spec. provision for a journey Gen. 42, 25. 45, 21. Ex. 12, 39. Josh. 9, 11. Judg. 7, 8. 20, 10. 1 Sam. 22, 10. Ps. 78, 25.—Arab. زَادٌ, Aram. אָנָרָא, וְיָרָא,

מרדי and אירדי Gen. 10, 15 (fishing. fishery, r. אבי Zidon, pr. n. of a very ancient and opulent city of Phenicia, fully צירון רָבָּח great Zidon, or Zidon the metropolis, Josh. 11, 8. 19, 28. The name is sem. where the city is spoken of, Josh. 11, 8. 19, 28; and masc.

where the people is met at as Gen. 1C 15. Often coupled with Tyre, Joel 4, 4 Jer. 25, 22. 27, 3. Zech. 9, 2. al. tile n. צידני Zidonian, see in its order.--The name Zidon, Zidonians, is often applied to all the inhabitants of the northern parts of Canaan, dwelling around the skirts of Mount Lebanon and called by the Greeks Phenicians comprehending also the Tyrians; so Is. 23, 2. 4. 12. Deut. 3, 9. Ez. 32, 30. Josh. 13, 6; comp. 1 K. 11, 5. 33. 2 K. 23, 13. Comp. Zidórioi Hom. Il. 6. 290. ib. 23. 743. Od. 4. 84 ib. 17. 424, which name has the same extent. Hence it is apparent, why Ethbaal king of Tyre (see Menand. ap. Jos. Ant. 8. 3. 2) is also called king of the Zidonians i. e. of Phenicia, 1 K. 16, 31; and why on Tyrian coins (see צוֹר) we read לצר ברנם of Tyre the metropolis of the See more in Comment. Zidonians. on Is. 23, 2. On the coins of Zidon itself the inscription is לצרן, לצרן, i. e לצרן, , of Zidon, of the Zidonians. At the present day a town of importance ميدل still occupies the same site, called Saida; see Bibl. Res. in Palest. III. p. 415-428. Reland Palest. p. 1010.

קררכר gentile n. a Zidonian. Judg. 3, 3. Ez. 32, 30. Plur. צרנים, צירנים 1 Chr. 22, 4. Ezra 3. 7; ציריין 1 K. 11, 33. Fem. plur. אַדְנִיּוֹח 1 K. 11, 1; in other . צָדֹנִיוֹת or צֵדְנִיוֹת.

*河潭 obsol. root, i. q. 南京東 q. v. to be sunny, dry.—Hence ציון, ציון, איין, . ציים

ቫርጀ f. dryncss, drought, Job 24, 19; whence אַרָץ a dry land, desert, Ps. 63, 2. Is. 41, 18. Jer. 2, 6. Hos. 2, 5. Joel 2, 20. al. So with בֶּרֶץ impl. id. Ps. 78, 17. Is. 35, 1. Jer. 50, 12. Zeph. 2, 13. Plur. ציות Ps. 105, 41. R. ציות Ps. 105, 41. R. ציות

m. dryness, concr. a dry place desert, Is. 25, 5. 32, 2. R. מַצְרָם.

ן (sunny place, sunny mount, r. צלח) Zion, pr. n. f. the southwesternmost and highest of the hills on which Jerusalem was built; Sept. Siwr. It included especially the most ancient part of the city, with the citadel and temple, (mount Moriah on which the temple was built being reckoned to Zion.) and

was also called the City of David, 2 Chr. 5, 2. By the poets and prophets it wery often put for Jerusalem itself. Is. 8, 18. 10, 24. 33, 14. al. Also for its inhabitants, fem. Is. 1, 27. 49, 14. 52, 1. Ps. 97, 8. Zeph. 3, 16. The inhabitants are also poetically called נש בציון Is. 30, 19, בֵר צִיוֹן Ps. 49, 2, בַר צִיוֹן the daughter of Zion Is. 52, 2. 62, 11. Ps. 9, 15. al. and אַמָּרָת בִּשְּׁרָ Is. 12, 6. So צִּיּח נָאַ is also put for the inhabitants even in exile Zech. 2, 11. 14, comp. Is. 40, 9; once for the city itself Is. 1, 8; see in na no. 5. But Time the daughters of Zion are the females of Jerusalem, Is. 3, 16. 17. 4, 3. Once c. genit. Is. 60, 14 712 קרוש ישראל Zion of the Holy One of Israel. i. e. sacred to him. For the topography, see Bibl. Res. in Palest. I. p. 388 sq. comp. p. 413.—Arab. صهيون, Syr. ເພື່ອຊີ, as if from ກກນ.

m. (r. דְּיֶדְ) a pillar, cippus, a short column, as being set mp; either sepulchrul 2 K. 23, 17. Ez. 39. 15; or as a way-mark, guide, Plur. בְּיִבָּדְ Jer. 31, בּנֵּהָ בַּרָּאָרָ, Arab. وَدُوْءٍ, id.

אַרָּדְא, see in אַדְא.

m. plur. (from a form is i. q. risk dryness, with the ending inhabitants of the desert, viz. a) Men, i. e. nomades, Ps. 72, 9; and so according to some Is. 23, 13. b) Animals, i. e. jnckals, ostriches, wild beasts, Is. 13, 21. 23, 13. 34, 14. Jer. 50, 39. Ps. 74, 14.

™ see ï.

Pir m. (r. pix) Jer. 29, 26, Sept. and Vulg. a prison; better stocks, as confining the hands and feet; so Symm. and

the Heb. intpp. Comp. Arab. زُنَاقَ

ביליל (smallness, r. בְּצָב) Zior, pr. n. of a place in the tribe of Judah, Josh. 15, 54.

AT see in art. 513 no. 2.

1. a brightness, i. e. s burnished plate of gold on the forehead of the high priest, Ex. 28, 36-38.
39, 30. Lev. 8, 9. Comp. Ps. 132, 18.

2. a flower, Job 14, 2. Ps. 103, 15. Is.

3. a wing; see in נָצָין no. 2, 3. Jer. 48 9.—Chald. איץ wing, also a fin.

4. Ziz, pr. n. of a place or pass, once 2 Chr. 20, 16. Prob. near En-gedi, see Bibl. Res. in Palest. II. p. 215.

האית f. (r. איצ) a flower; Is. 28, 4 בית לבל flower, comp. v. 1. But prob. it should read איץ היבל with the same sense.

קדיבי f. (for מיביבי) pr. flower-like, or wing-like, from איבי with the adj. fem. ending מים. Hence

1. a lock of hair, forelock, Ez. 8, 3. Comp. under אַנָּי no. 1.

2. fringe, tussel, worn by the Israel'tes on the corners of their garments Num. 15, 38. 39. Comp. Matt. 23, 5.

* " n root doubtful in the verb itself, signifying according to the derivatives:

1. to go in a circle, to revolve, kindr. with אור, אור Hence איר hingo, writhing.

2. to go, Arab. של mid. Ye, to go, to arrive; comp. ספר Hence a messenger.—Hence also

HITHEA. fut. אבירא Josh. 9, 4 could be: they went and betook themselves to the way, they set off. But since no other trace of this form or signification exists in Hebrew or in Aramean, it is better to read with six Mss. אבירי (hey provided themselves with food for the journey, as in v. 12; which is also ex pressed by the ancient versions.

I. איר m. (r. אירים, plur. צירִים, constr גירֵי,

1. kinge of a door Prov. 26, 14. Chald. Syr. Arab. صير id.

2. Plur. צירִים i. q. מְבָּלִּים urithings throes, pains. of a woman in travail, Is

13, 8. 21, 3. 1 Sam. 4, 19. Metaph. of terror Dan. 10, 16, which is often compared with the pains and trembling of childbirth. Comp. Arab. V, to writhe with pain.

3. a messenger, Prov. 13, 17. 25, 18. Jer. 49, 14. Obad. 1. Plur. Is. 18, 2. 57, 9. See r. דרד no. 2.

II. דיד m. (r. אביר I. 3) 1. form, shape, i. e. beauty, Ps. 49, 15 Cheth. 2. an idol, image, Is. 45, 16.

m. (ו. בַּלֵּל II) c. suff. בָּלָּד; once fem. 2 K. 20, 11. Is. 38, 8, where can only refer to >x, comp. Thx; shade, id. So يُكُلُّا Syr. فِلْلَ id. So Judg. 9, 36. Ps. 80, 11. Cant. 2, 31. Ez. 17, 23. 31, 6. Hos. 14, 8. al. צל נכור a lengthened shadow, i. e. lengthening with the declining day, Ps. 102, 12, comp. 109, 23. Jer. 6. 4. Job 17, 7 all my members are as a shadow, i. c. wasted, thin, so that only a shadow of me remains.—Metaph. a) Put for any thing fleeting and transient, Job 8, 9, Ps. 102, 12. Ecc. 6, 12. 8, 13. 1 Chr. 29, 15. So רבוֹד ב a passing shadow Ps. 144, 4. b) Concr. a shade, i. e. as affording shelter, protection, the figure being preserved, as Gen. 19. 8 בצל קורהר under the shadow of my roof, the protection of my bouse. So in or under the shadow of thy wings Ps. 17. 8. 36, 8. 57, 2. Is. 25, 4 thou, Jehovah, art a skadow (shelter) from the heat. 16, 13. Also the figure being neglected, e. g. in the shadow of his hand, i. e. under his protection, Is. 49, 2. 51. 16; in the shadow of God, Ps. 91, 1. Lam. 4, 20; of Egypt Is. 30, 2; of Heshbon Jer. 48, 45. Ecc. 7, 12 יחקבפה בצל הפסף in the shadow of wisdom we are in the chadow of wealth, i. e. wisdom protects men not less than wealth. So Ps. 121, 5. Num. 14. 9.-Once by may be referred to the approach of evening, as in Engl. the shades of evening, the end of the day's labours, Job 7. 2.

** Kor Chald. to incline, to decline, often in Targg. for Heb 1732. Spec. to incline the ear, to listen, Targg. Ps. 40, 2. Prov. 5, 13. Syr. If, id.—Hence in O. T.

PA. to pray, to implore, pr. 'to cause to listen;' Dan. 6, 11. Ezra 6, 10.—Often in Targg. Syr. , Are.b. Lo, Eth. RAP, id.

(shade) Zillah, pr. n. of a wife of Lamech, Gen. 4, 19. 23.

אַלְּרְלּי, in Keri אָלִיל, pr. κολλίφα, a round cake; so called from rolling. from r. בְּלָּרִל (מַבָּרָה III. Comp. בְּלָרְל (מָרָה III. Comp. בְּלָרִל (מָרָה וווּ בִּלִּרִל (מָרָה בּרָה מַרָּרָה מַרָּרָה מַרָּרָה מַרַרָּה מַרָּה מַרְיִיה מַרְּה מַרְיִיה מַרְּיִּיה מַרְיִיה מַרְיִיה מַרְיִיה מַרְיִיה מַרְיִיה מַרְיִיה מַרְיִיה מַרְייִיה מַרְייִיה מִיּבְּיִיה מִירְייִיה מִיּבְּיִיה מִירְייִיה מִיּבְייִיה מִירְייִיה מִירְייִיה מִירְייִיה מִירְייִיה מִירְייִיה מִיּבְּיִיה מִירְייִיה מִירְייִיה מִירְייִיה מִירְייִיה מִּיּיה מִירְייִיה מִּיּיה מִירְייִיה מִירְיייִיה מִירְיייִיה מִירְיייִיה מִירְיייִיה מִירְיייִיה מִירְיייִיה מִירְיייִיה מִירְיייייה מִירְייייה מִירְייייה מִירְיייה מִירְייייה מִירְייייה מִירְייייה מִירְייייה מִירְייייה מִירְייייה מִירְייייה מִירְיייה מִירְייייה מִירְיייה מִירְיייה מִירְיייה מִירְיייה מִירְיייה מִירְיייה מִירְיייה מִירְיייה מִיייה מִירְיייה מִירְיייה מִירְיייה מִירְיייה מִייּייה מִירְיייה מִיייה מִיייה מִיייה מִיייה מִיייה מִיייה מִירְייייה מִיייה מִיייייה מִיייה מִייייה מּיייייה מּיייה מּיייייה מּייייה מּייייה מִיייייייייייי

* I. TOY and TOY Jer. 12. 1, fut. TOY, pr. to cleare, to cut, to break through. Chald to cleave wood; Syr. id. Aph. to break through, whence to rupture, heraia. Kindr. is non.—Hence spec.

1. to go over or through, to pass over a river, to ford, c. acc. 2 Sam. 19, 18.

2. to come upon, to fall sutdenly upon; mostly of the Spirit of God falling upon men. c. by Judg. 14, 19. 15, 14. 1 Sam. 10, 6. 11, 6; c. by 16, 13. 18, 10. Of fire and of God himself breaking torth upon men. poet. c. acc. Am. 5, 6. Comp. NID no. 2. d.

3. to go on well, to prosper, to succeed, comp. מְשֵׁהְ, מְשֵׁהְ, e. g. of a business Is. 53, 10, 54, 17. Jer. 12, 1. Ez. 17, 15; of a plant, to thrive, to flourish, Ez. 17, 9 10; of a person in any matter, business etc. Ps. 45, 5. Jer. 22, 30. With \$\frac{1}{2}\$, pr. to prosper for any thing, i. e. to be good or fit for any thing, Jer. 13, 7, 10. Ez.

15, 4. 16, 13. Arab. aptus fuit.

HIPH. 1. Causat. of Kal no. 3. a) to give success, to prosper, spoken of God as prospering e. g. the business of any one Gen. 24, 21. 56. 39. 3. 23; also a person, with acc. of pers. 2 Chr. 26. 5; b. Neh. 1, 11. 2. 20; absol. Ps. 118. 25. b) to accomplish prosperously, to finish happily, 2 Chr. 7, 11. Ps. 1. 3. Dan. 8. 25. Is. 55. 11. Spec. with the nouns אַרָּבָּרַי, pr. to make one's way or counsel prosper, i. e. to prosper in one's ways. to be successful, Deut. 28, 29. Ps. 37, 7 הַּצְּבָּבָּיַ

וביק who prospereth in his way, who is successful in all things. Josh. 1, 8. Is. 48, 15.

2. Intrans. to have success, to be successful, e. g. an undertaking Judg. 18, 5; a person in any undertaking 1 K. 22, 12. 15. 1 Chr. 22. 13. 29, 23. 2 Chr. 18, 14. Prov. 28, 13. al. Jer. 2, 37 c. \(\frac{1}{2} \) of thing.

* וֹלַ בְּלְתְּה i. q. Chald. מְּלַבְּי, to flow, to be poured out. Syr. בְּלְתְּה to pour out into any thing. to sprinkle.—Hence מְלָבְּי, rmpx, rmpx, rmpx, dish.

רְבְּיֵּךְ Chald. i. q. Heb. אַלָּדְ I, Aph.

1. Trans. to cause one to go on well, to promote rapidly sc. to public offices and honours, Dan. 3, 30; to accomplish any thing prosperously, Ezra 6, 14.

2. Intrans. to be prospered i. e. to be promoted to high honours Dan. 6, 29; of a thing. to be prosperously accomplished, to succeed, Ezra 5, 8.

ילְּכְּוֹהְיּגְיּ f. (r. מְלֵּהְ II) only plur. מְלֶּבְּרָהְיּגְיּ f. (r. מַלְּהָ II) only plur. מְלֵּבְּרָהְיִּ 2 Chr. 35, 13, dishes, platters, into which things are poured. Chald. אָלְבְּּרִירָתִאּ, Syr. בּיבּייִ , id. Arab. בּיבּייִ , large platters.

בְּלְחִית f. a dish. 2 K. 2, 20. R. בְּלַחִית II.

カワラ葉 f. a dish, 2 K. 21, 13. Prov. 19, 24. 26, 15. R. 内実 II.

י אַלִּר m. constr. אָלִי, roast. roasted, Is. 44, 16. צְלִר־צֵּב Ex. 12, 8. 9. R. צֶּלָר־צָּב.

* I. >> to tinkle, onomatopoetic; as metal, comp. >>> no. 1; also of the tinkling stridulous sound of insects, see

no. 2. Arab. مَلَ , Syr. هَرْ , id. Comp. Germ. schallen, Schelle, and without the sibilant, gellen, hallen, comp.

הַלֵּלְ. Also l being changed to n, i. q. Lat. linnire.—Trop. a) Of the ears, lo lingle with astonishment, terror, fut. 3 pers. plur. Chald. מַּצְּלָּהָת, 2 K. 21, 12.

Jer. 19. 3. Arab. did. b) Of the lips (and teeth) as rapidly striking each other, to chatter, to quiver, Hab. 3, 16.

Hiph. i. q. Kal lett. a, fut. אָבּלֶּינָה Sam. 3, 11.

Deriv. מְצֵלֶת , מְצִלֶּה , בְּלָצֵל .

* II. 52\forall to be shaded, darkened, e.g by shadows, or twilight; see Hiph. In the kindred dialects also the signif. both of shade and of darkness is prevalent;

Arab. ظَلَّ II to shade, IV to be shaded, dark, e. g. the day; שׁבּׁל shade, also morning twilight. Eth. AAA to shade, IV to seek the shade; but AAA darkness. Aram. בְּלֵב id. Kindr. is בַּלַּג — Once Neh. 13, 19 and it came to pass when the gates of Jerusalem began to be dark (בַּלָּב) before the sabbath, i. e. on the eve before the sabbath, when the holy time began; comp. Lev. 23, 32.

Hірн. part. spakading, giving shade, Ez. 31, 3.

Deriv. pā, rēķā, rēķā, nāķā, rēķā, and pr. n. nēā, rēķā, rēķā, nēķā, rēķā, and

לבל to roll or tumble down of oneself, to be rolled down; kindr. with בּשְׁלִּי, the letters א and א being interchanged. Once, of the Egyptians in the Red Sea, Ex. 15, 10 בְּבֶּים צִּהְירִים they rolled down like lead in the mighty waters, i. e. tumbled to the bottom, sank; Sept. Łovar, Vulg. submersi sunt.

Deriv. צָלִיל , צָלִיל.

לַבֶּׁלֵּ m. (r. לַבְּצָׁלָ II) c. suff. וּלְּבָּׁלָּ ; plur. בּבְּלַבְּּי, constr. בְּלְבַּׁרִ ; shade, shadow, Cant. 2, 17. 4, 6. Job 40, 22; בְּלָבִי בְּרָבּ the shades of evening Jer. 6, 4; comp. Ps. 102, 12. 109, 23.

אָלֶלְפּוֹרְיִי (shade looking upon me) Zelelponi, pr. n. m. with the art. Hazelelponi, 1 Chr. 4, 3.

* الْكِيْةِ obsol. root, kindr. with الْمُلِيّةِ II;

Arab. الْمُلِيّةِ I, IV, to be shady, dark, e. g.
the night; الْمُلُمّةُ, طُلُمُّ darkness. Eth.

As to be obscure, dark.

Deriv. the four following.

בְּלְכִי m. c. suff. צְלְכִי ; plur. c. suff. צְלְכִיוּ ; constr. בְּלְבִיר ; constr. בְּלְבִיר . 1. shade, shadow ; metap'ı. of any

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hing empty and vain, Ps. 39, 7; an Illusion, Ps. 73, 20.—Hence

2. image. likeness, as shadowing forth any thing, comp. Gr. σχία, σχίασμα, σχιαγναφέω. Gen. 1, 26. 27. 5, 3. 9, 6. Plur. images of things 1 Sum. 6.5.11; of men Ez. 16, 17. 23, 14; spec. idols Num. 33, 52. 2 K. 11. 18. Ez. 7, 20. Am. 5, 26.—Syr. and Chald. Δ, χτ, id. Arab. image, the letters 2 and 3 being interchanged.

בּיֶּלֶם and בְּיֵלֶם Chald. m. emphat. אָלֶלְאָ an image, idol, Dan. 2, 31 sq. 3, 1. 2. 3. 5. 7. 10. 18. al.

למון (shady) Zalmon, Salmon, pr. n. a) A mountain in Samaria near Shechem. Judg. 9, 48. Many suppose this to be the same as the Zalmon in Ps. 68, 15: when the Almighty scattered kings in il (the land), there was snow (impers.) on Zalmon, i. e. the fields were whitened with the bones of the slain. [But the only high mountains around Shechem are Gerizim and Ebal, and these would be first covered with snow.-R.] Others here take צַלְבוֹן as an appellative, shade, darkness, i. e. בַּלָב, and render: there was snow in the darkness, i. c. light arose in the darkness, calamity; so Targ. Theod. Kimchi. One of David's military chiefs 2 Sam. 23, 28; called in 1 Chr. 11, 29 פרלי.

בּלְמוֹנָה (shady) Zalmonah, pr. n. of a station of the Israelites in the desert Num. 33, 41.

לְּבְּלֶּנְ (perh. for אַלְבְּעָנָ shelter is denied him) Zalmunna, pr. n. of a prince of the Midianites, Judg. 8, 5. Ps. 83, 12.

2. Denom. from > x no. 2, pr. 'to lenn on one side;' hence to halt, to limp, Gen. 32, 32. Part. fem. results collect. the halt, the lame, pr. of a flock weary with he at and travel, trop. of the Israelites Mic. 4. 6.7. Zeph. 3, 19.—Arab.

ة. 7. Zeph. 3, 19.—Arab. طبع and فالم

Deriv. 334, 334.

בּלְכֵּע m. constr. בּלְצֵּע Ex. 26, 26 sq. once בּלְצֵע Sam. 16, 13; c. suff. בּלְגִּע Jer. 20, 10; plur. בּלְצִע m. 1 K. 6, 34 in signif. no. 2; elsewhere בּלְצִע fem. Ex. 25, 12. al.

1. a rib, Gen. 2, 21. 22. Arab. مُعْلَقُ , id.—Plur. ribs, i. e. beams, joists of a building. 1 K. 6, 15. 16. 7, 3. Comp. in Engl. ribs of a ship.

3. a side-chamber of the temple 1 K. 6, 5. Ez. 41, 6. Of these there were thirty (Jos. Ant. 8. 3. 2), or thirty-three according to Ez. 41, 6, surrounding the temple on three sides, and divided into three stories; see [312] no. 2. Collect. a side-story or range of these chambers 1 K. 6. 8; and put also, like [312], for this whole part of the edifice, Ez. 41, 5. 9. 11. Also [312] Ez. 41, 9, i. e. the space between the wall of the ruo; and the external wall, in which these chambers were erected. See espec. Josephus I. c.

4. Zelah, pr. n. of a city in Benjamin where Saul was buried, Josh. 18, 28. 2 Sam. 21, 14.

ንጋኒ m. *u halting*, and hence *a full* Ps. 35, 15. 38, 18. R. ንኒኒ. obsol. root, Syr. to break, to sound.—Hence the two following.

列文 (fracture, wound) Zalaph, pr. n. m. Neh. 3, 30.

፲፻፱፫፰ (first fracture, perh. first-born, comp. ን፡፡ቃ,) Zelophehad, pr. n. m. Num. 26, 33. 27, 1. 36, 2. Josh. 17, 3. R. ካይቴ.

shade and my i. q. sun) Zelzah, pr. n. of a place on the border of Benjamin, 1 Sam. 10, 2.

דְּלְצֵל m. (r. צְּלָצֵל I) in pause צְלָצֵל Deut. 28, 42, constr. בּלְצֵל Job 40, 31. Is. 18, 1; plur. בְּלְצֵלִר , constr. צִּלְצֵלַר, see in no. 1. b.

- 1. Put for any tinkling, ringing, clanging instrument, e. g. a) a fish-spear, harpoon, Job 40, 31 [41, 7]; used by the ancient Egyptians for hunting the hippopotamus and crocodile, see Wilkinson's Mann. and Cust. of the Anc. Egyptians III. p. 72, 73. b) Plur. בְּלַצְלֵּה 2 Sam. 6, 5, constr. בְּלֵצְלֵּה Ps. 150, 5, cymbals, which are struck together and produce a loud clanging sound; comp. Joseph. Ant. 7, 12, 3.
- 2. Put for a stridulous insect, which gives forth a tinkling or clanging sound; e. g. a grasshopper, cricket, Deut. 28, 42.
 —Sept. and Vulg. not well, rubigo.
- 3. Put for the whizzing or whirring of wings; Is. 18, 1 אַרְץ צַּלְצֵל כְּיָפִרָּט , lit. the land of the whirring of wings, i. e. 'land of the clangour of armies,' full of armies (wings) clanging their arms, viz. Ethiopia. Wings are here put for armies, see אַרָּטְ חס. 1; and this double meaning of בְּיִטְ and בְּיִטְ gives room for an ingenious play of words.—For a review of other interpretations, see Comm. on Is. l. c. Thesaur. p. 1167.

*P2\(\frac{\pi}{2}\) obsol. root. Chaid. to cleave, to split, i. q. n\(\frac{\pi}{2}\) I.—Hence

P>\$\frac{x}{2}\$ (fissure) Zelek, pr. n. of one of David's military chiefs, 2 Sam. 23, 37. 1 Chr. 11, 39.

기후 (contr. for 터 구 다고 shadow i. e. protection of Jehovah) Zillethai, pr. n. m. a) t Chr. 8, 20. b) 12. 20.

Judg. 4, 19, 2 pers. f. רְּטַבְּי Ruth 2, 9; fut אָבְיבְי; to thirst, Ex. 17, 3. Judg. 15, 18. Is. 48, 21. 49, 10. Job 24, 11. Metaph. אַבָּאַ to thirst after God, to long for his worship, Ps. 42, 3. 63, 2. Comp διψάω Matt. 5, 6. Arab

Deriv. the four following.

#מַאָּ m. adj. (r. אַמָאָ) fem. הְּמָאַ thirsty, 2 Sam. 17, 29. Is. 21, 14. 55, 1. al. Spec. a thirsty land i. e. dry, desert, Is. 44, 3.—Fem. Deut. 29, 18 to take away הַנְיָה אָרְיַהְאָן the full with the thirsty, i. e. one and all. Comp. in r. בַּיָב no. 1. a.

ገኝሮች f. thirst, trop. of sexual desire Jen 2, 25. R. አርኒ

ሽጆችች m. (r. እሮች) a thirsty land, i. e. dry. parched, Deut. 8, 15. Is. 35, 7. Pa. 107, 33.

to fasten, see Pu. Hiph. Kindr. with מַבְּיִי: comp. מַבְּיִי Arab. אַבָּיי: comp. מַבְּיִי Arab. מַבְּייִ לְּבִיי to bind up, e. g. a wound. Syr. בְּיִבִּי, id.—Spec. 'to bind to the yoke;' hence

2. to subject to the yoke, i. e. to rule and discipline, to subdue; and in the pass. conjugations to be subdued to serve. So Ethiop. UPR to subdue to the yoke; TUPR to serve, spec. of divine worship; UPR and UPR a servant, spec. of God.—Hence

Niph. לבנל להנל to serve Baal, to worship Baal, Num. 25. 3. 5. Ps. 106, 28.

Pual to be bound, fastened e. g. a sword, 2 Sam. 20, 8.

HIPH. with Topp, trop. nectere dologi. e. to contrive, to frame, Ps. 50, 19.

Deriv. אָבִיר, and

אָבֶּרָים m. c. suff. בְּיִבְיּד, plur. בְּיִבְיּרָם, constr. בְּיִבְיּרָם

1. a pair, yoke. e. g. of oxen 1 Sam 11, 7. 1 K. 19, 19. 21; of asses Judg. 19 10. 2 K. 9, 25 רֹכְבִים צְּטָרִם riding in pairs, pair-wise, two and two. Collect. Is.21,7 בְּיַבְים צָּעָדִם pairs of horsemen. v.9.

2. yoke, as a measure of land, i. e. as much as a yoke of oxen can plough in a day, comp. Lat. jugerum; 1 Sam. 14, 14. Is. 5, 10. So Arab.

וות Is. 5, 13, see in אַטְעָ fin.

779\$ f. a veil, Cant. 4, 1. 3. 6, 7. Is. 47, 2. R. 19\$ no. 2.

phon m. (r. רְּבָּיגַ) only plur. סיבירט or בירְבָּיגַי, dried grapes, raisins, bunches of raisins, Ital. simmuki. 1 Sam. 25, 18. 30, 12. 2 Sam. 16, 1. 1 Chr. 12, 40. Diff. from הבירלא q. v.

Piel i. q. Kal, of the hair Ez. 16, 7. Judg. 16, 22; of the beard 2 Sam. 10, 5. 1 Chr. 19, 5.

HIPE. to cause to sprout or spring up, to make grow, e. g. God the plants Gen. 2, 9. Ps. 104, 14. Job 38, 27; the earth plants, to bring forth, Gen. 3, 18. Is. 61, 11, and so with acc. impl. Deut. 29, 22. With two acc. Ps. 147, 8 מַבְּבֶּיהַ שָּׁהְים שׁׁׁה who maketh the mountains to bring forth grass; impl. Is. 55, 10. Metaph. God is said: בְּבֶּיהַ הַבְּיַה to cause the horn of any one to put forth, i. e. to enlarge his power and authority. Ez. 29, 21. Ps. 132, 17. Also בּבְּיַה מַבְּבָּיה to cause deliverance to spring up, i. e. to appear, Is. 45, 8, 61, 11.—Hence

אָבֶּ m. in pause מְּבֶּע Zech. 3, 8, c. suff. יוֹיִגְּיֹ .

1. a sprouting, springing up; Ez. 17, פרפי ציקות v. 10.

2. a sprout, shoot, only collect. growth, increase. i. e. 'what springs from the earth.' its fruits, productions, Gen. 19, 25. Hos. 8, 7. Ez. 16, 7. Ps. 65, 11. Hence ning max Is. 4, 2, the increase of

Jehovah, i. e. the produce of the Holy Land as consecrated to God, i. q. שַּרָר in the other hemistich; comp. Gen. 4, 3. 13, 26. Deut. 1, 25. 26, 2. 10. 28, 30. etc. The whole passage I interpret thus: The increase of Jehovah shall be splendid and glorious, and the fruit of the earth excellent and beautiful, for those escaped of Israel, i. e. the land shall flourish in beauty and with abundance of produce and fruits, in behalf of those who shall escape the slaughter. All other interpretations of this passage fail to accord with the context and with the parallelism of the words; and among them, that which regards בָּי מוּשׁ as the sprout, i. e. offspring of God. viz. the Messiah, which the expression פַרַר הַאָּרֵץ in the other hemistich forbids.—But the Messiah is undoubtedly to be understool in Jer. 23, 5. 33, 15, where there is promised to David צְּהַרֶּק אֲבֶּח צִּרָּקָח, צַבֶּח צָּהָרָק, a sprout or branch of righteousness, a righteous descendant; and Zech. 3, 8. 6, 12, where the Messiah is elliptically called Trax the Branch, offspring, sc. of David.

לְבְּיִרד m. (r. צְבִיד 1. a bracelet, Num. 31, 50; plur. Gen. 24, 22. 30. 47. Ez. 16, 11. 23, 42.

2. a lid, cover of a vessel, as 'made fast' upon it, Num. 19, 15.

עבריבן m. sing. (r. בַבְּצְ , after the form a snare, noose, Job 18.9; comp. vv. 8. 10. Metaph destruction, Job 5, 5 בּבְּים מוּלְם and destruction paneth after their substance; where destruction is aptly represented by a snare which lies in wait gaping for its prey. The ancient versions here render בּבְּים the thirsty, as if i. q. בַּבְּיִבְּים; but against the laws of the language.

תְּבְּיבְיהְ f. (ר. הַבְּצַ) pr. destruction, extinction; hence לְּבְּיבְהָּת לְּבְּיבְּת ntil extinction, i. e. so long as a thing endures, i. q. לְבִּיבְּם for ever, in perpetuity, Lev. 25, 23. 30.

bind; kindr. with מַּבְיּי Arab. בּׁבֹּע to join two things, to conjoin.—Hence

2. i. q. Chald. DDX, DXTX. lo cover, to veil, Targ. Gen. 24, 65.—Hence DXX.

المجابع to dry up, to be dry, of the brensts, Hos. 9, 14. Arab. مَنامِق dry, thirsty.—Hence p

and Arab. transp. מרבי, to cut off.—Hence

אַטָּר, c. suff. אַטְרָּר Hos. 2, 7. 11, wool, perh. so called as being shorn; comp. זְּהַ fleece, from זְּהָּ. Lev. 13, 48. Deut. 22, 11. 2 K. 3, 4. Prov. 31, 13. Is. 1. 18. 51, 8. al. אַבָּיבָר a fleece of wool Judg. 6, 37. Of woollen garments Ez. 34, 3. 44, 17.—Eth. ਜਿਵੇਂ wool, a fleece; Chald. אַבְיֵרָא, Syr. أَيْكُونُ id.

שמריל Gen. 10, 18, the Zemarite. pr. n. of a Canaanitish tribe, apparently the inhabitants of Simyra, a Phenician city near the river Elcutherus; Strabo XVI. [Cellarii Not. Orbis p. 753 Causab. ant. II. 445. Ruins are mentioned here by Maundrell (p. 31) and by Shaw (p. 269, 270); the latter says they are five miles west of Arca, and bear the name of Sumra, prob. www. Semar. neither Maundrell nor Burckhardt سمار جبيل has this name.—Another Semar Jebeil lies near the coast north of Jebeil; and a site of ruins called Zemrah exists north of Tortosa the ancient Antaradus.-R.

I בּתְּבְרָכִּי Zemaraim, pr. n. of a city in the tribe of Benjamin Josh. 18, 22. Hence would seem to be derived the name מַבְּי אַבְּרָי Mount Zemaraim, in the mountains of Ephraim, which extended to or into the territory of Benjaman, 2 Chr. 13, 4.

רְּעָבְיר f. (ר. אַבְּיר) c. suff. יְבְּירָבּיּגְ, foliage, q. d. fleece or locks of the trees, Gr. אוֹצְיח, Lat. 'coma arborum,' as transferred from animals to plants; comp. בְּבָּיִ חִים, קרות, Gr. סוֹס, מֹשׁמיסי Hom. Od. 1. 443.—Ez. 17, 3. 22. 31, 3. 10. 14. Others, topmost bough; comp.

דיי pr. to be silent, like Arab. פאביי; of the same family with איז פאבי, and many others ending in בי, see in מון חולי note.—Trans. pr. to make silent, and hence to cut off. to destroy,

;

Lam. 3, 53. So Eth. AROT to ex tirpate.

NIPH. to be cut off, to become extinct as torrents Job 6, 17; a person Job 23, 17 PIEL i. q. Kal Ps. 119, 139.

Нгрн. i. q. Kal. Ps. 18, 41. 54, 7. 69, 5 83, 27. 94, 23. 101, 5. 8. 143, 12.

PIL. דְּבְּיִבְּיִגְיּנִי id. Ps. 88, 17, where יְבְּיִבְּיִנְיּנִי is read for אַבְּיִבְּיִבְּיִּגְי, which no one seems to have explained. Prob. Kibbuts is put for the movable Sheva because of the following ז; see Lehrg. p. 68, 69. Monum. Phæn. p. 436.

. צְּמִיחָת Deriv.

淳, see Drix.

קבי Zin (also איב in some Mss.) pr. n. of a desert on the south of Palestine and westward from Idumea, in which was situated the city קבים בּרְנֵבּ Kadesh-Barnea, Num. 13, 21. 20, 1. 27, 14. With He parag. אָנָה Num. 34, 4. Josh. 15, 3. It was therefore in the western part of the 'Arabah, south of the Dead Sea; see in בִּרָה —Talm. בִּרָה a low palmtree.

** and The obsol. root, i. q. ixx, Arab. Lid IV, to have large flocks.—Hence

אבּצִּבְּ comm. gend. c. suff. צֹבְּצְבָּ Num. 32, 24, also צֹבְּי Ps. 8, 8, i. q. צֹאָן, flocks, small cattle, espec. sheep.

רְּשְׁצְׁ f. I. Pr. a thorn, from r. בְּצְיָ I; plur. רוֹשׁצְּ trop. hooks, for fishing Am. 4, 2. Comp. in דיה.

II. a shield, buckler, from 124 II, i. e. of the largest size covering the whole body, Dropic, see 1 K. 10, 16. 17.—Ps. 35, 2. Ez. 23, 24. 38. 4. 1 Sam. 17, 7. 41. al. Metaph. Ps. 5, 13. 91, 4.

III. cold, Prov. 25, 13. R. צַּיָּךְ III.

אנא see אנג.

קירף i. q. אָנִיף, Is. 62, 3 Cheth. R. בָּנַף.

הביר m. (r. בַּיַבְּ a cataract, waterfall, so called from its rushing sound Ps. 42. 8; a water-course 2 Sam. 5, 8.—Chald. id.

* TOY fut. TOYEN to let oneself down to descend, e. g. from an ass, to alight, Judg. 1, 14. Josh 15, 18. Once of things

Indg. 4, 21 she smote the tent-pin through his temples, אָבֶא הַבְּצִיה and it went down (penetrated) into the ground.—
Kindred is בּבְצֹי q. v. also בּבֹּי to incline oneself, see in x lett. e. p. 878.

m. plur. thorns, prickles, Prov. 22, 5; so of a thorn-hedge Job 5, 5. R. 12x I.

שנינים m. plur. thorns, prickles, Num. 33, 55. Josh. 23, 13. R. אַנן I.

ጉጉች m. (r. ጉንች) a tiara, turban, as 'wound around' the head, e. g. of men Job 29, 14; of women Is. 3, 23; of the high priest Zech. 3, 5; of kings Is. 62, 3 Keri.

* מוֹלְ pr. to be hard, as in Samaritan; comp. Syr. מְבֹּבֹּבֹּ, Chald. אָבִּיִּגּע, a stone.—Part. pass. בּיִּבּעָ dry, barren, of ears of grain Gen. 41, 23. Comp.

ישני, to sharpen; Pass. to be sharp, to be pointed, to prick. Hence אַנְיִנְים, צַיִּנְים, אָנִינִים, thorn, thorns.

II. i. q. بروز to cover, to protect; for the affinity of the letters a and a see under a lett. e. Arab. منا سناه mid. Waw, to keep, to preserve.—Hence المعالمة II, a shield, also

III. to be cold, whence אָצְי III. So Talm. אָרָיַצָּן to cool, to become cold. Chald. אִרָּיִצָּן cold.

PI, see PXI.

ליב to depress; Part. pass. אָניגּל depressed,' then submissive, humble, modest, Prov. 11, 2. Chald. אָנִיבּע id. Kindr. are אָנָרֵת, אָנָרַת.

HIPH. c. לֶּכֶּה, to act or live humbly, modestly, Mic. 6, 8.

fut. קיבי, to roll or wind around, to wrap around. e. g. the tiarn or turban, Lev. 16, 4.—Is. 22, 18 אָנֹאָן קּבְּיִבְּיִן lit. rolling he will roll thee together as a roll, or with a rolling.

Deriv. מְצְנָפֶת , צְנוּךְת and

ন কাই f. a roll, ball, Is. 22, 18; others, a rolling.

וֹנְיֶּבְיָּבְ וֹ. (r. נְיִבְּיָּדְ II) a vase, vessel, for keeping. preserving; spoken of the ves-

sel in which manna was laid up, Ex 16, 33.

* מולי obsol. root, kindr. with אול to be narrow, strailened; comp. אול to be narrow. Hence אולים.

לבי obsol. root, prob. onomatopoetic and kindr. with the verb קבי, (for the affinity of with the palatals, see lett. wult.) pr. to screak, Germ. schnarren, (as קבי to creak, Germ. knarren) or rather to whirr, to whizz, especially of the rushing sound of falling water, as in cataracts, aqueducts, etc. Hence

קבורה. מחלים, canthuri, canals, tubes. through which the oil passes from the olive-branches into the reservoir (מַּלְּיִם) of the candelabra in Zechariah's vision, Zech. 4, 12; comp. v. 2.—Chald. צְּיִהְרִין id. The same word is צִיֹּהְרִין id. The same word is צִיֹּהְרִין id. The same word is צִיֹּהְרִין id. This same word is צִיֹּהְרִין id. This quadriliteral seems to come from Tix and to have nearly the same power.

לְצֵלֵה, inf. c. suff. בְּצְלֵהְ, in step, to step, to go by steps, spoken both of ascending, as in no. 1, and of descending,

as in Hiph.—Arab. مُعِثُ to ascend by steps; II, IV, to ascend a mountain, also to descend into a valley. Corresponding is Lat. scando with n inserted; perh. Sanscr. skad, skand, to leap up and down.—Hence

1. to go up, to mount; so of a fruit-tree or vine, Gen. 49, 22 בְּבִּיה צֵּבְּיָה צֵּבְּיָה עֵּבְּי בִּיּר בַּיִּר (ber daughters (branches) mount upon the wall, sc. by the aid of supports, trellis-work, comp. Ps. 128, 3. Vulg. well. filiæ discurrerunt super murum. For the verb sing. see Heb. Gr. § 143. 3.

2. to step, to move slowly in a regular stately manner, to march. e. g. in solemn procession 2 Sam. 6, 13. Jer. 10, 5; hence of Jehovuh Judg. 5, 4. Ps. 68, 8; of the sauntering gait of a youth Prov. 7, 8. With acc. to pass or march through a land. Hab. 3, 12.

Hiph. to cause to descend, to drive down. Job 18, 14 בְּלְבִּהְ בַּלְּבִּהְ impers. one drives him down to the king of terrors, i. e. death, who reigns it Sheol.

Deriv. אָצְנֶּרָה, מִּצְנֶּד, and the two fol lowing.

עובר m. c. suff. אַבְּרָי plur. פּקּירִים; a step, pace, 2 Sam. 6, 13. Prov. 5, 5. Job 34, 21. Ps. 18, 37. Jer. 10, 23. al. sæp. To number one's steps, to watch him closely, Job 14, 16. 31, 4; to hunt one's steps, Lam. 4, 18.

God, 2 Sam. 5, 24. 1 Chr. 14, 15.

2. Plur. אַבּבּי, i. e. short chains which oriental females were attached to the ankleband (عَدِي) of each foot, so as to compel them to take short and mincing steps, to walk mincingly (אָבָּיָר, Is. 3, 30; comp. in אַבְּיִגְאָ

1. to turn on one side, to incline, e.g. a vessel for pouring Jer. 48, 12. Arab. Lee IV, id. Eth. NUO to pour out, and & being interchanged; see lett. & ult.

2. to be inclined, bent, bowed down, of a captive in bonds, Is. 51, 14. Also to bow oneself ad concubitum, zaτaxlivs-σθαι, Jer. 2, 20.

3. to bend or toss back the head, i. e. to be proud, Is. 63, 1.

Piel i. q. Kal no. 1, Jer. 48, 12.

לעור for אָצִיר Jer. 14, 3. 48, 4 Cheth.

同学 m. (r. 写美) a veil, Gen. 24, 65. 38, 14. 19.

עָּעִיר m. (r. דְּצָבְי, c. suff. אָצְרִידּי, plur. בְּצִרָרִים, constr. בְּצִרְרִים, Fem. דְּצִרְרִים.

1. Adj. small, Jer. 48, 4 Keri. Arab.

a) In number, few, 1 Sam. 9, 21.

Mic. 5, 1. Is. 60, 22. Judg. 6, 15. b) In age, younger, minor natu, Gen. 19, 31.

43, 33. 48, 14. Josh. 6, 26. 1 K. 16, 34; with לימים Job 30, 1. c) In estimation and value, petty, ignoble, mean, Jer. 14, 3 opp. אביר: contemned, despised, Ps. 119, 141; worthless, of flocks Jer. 49, 20.

2. Zair, pr. n. of a place, 2 K. 8, 21; in the parall. 2 Chr. 21, 9 is ימי מוריים.

אָעררָה f. (r. אָער, minority in age, youth, Gen. 43, 33.

לְבֵּבְ fut. רְבְּבְּן, pr. to load up beasts of burden, i. q. בְּבָּין II; hence to remove, to migrate, as nomades, Is. 33, 20. Arab.

'Deriv. pr. n. צעננים.

pr. n. Zoan. i. e. Tunis, an ancient city of lower Egypt, situated on the eastern side of the Tuni ic arm of the Nile, called in Egyptian ZAMM and ZAMI 'low region,' whence both the Hebrew and Greek forms are derived; as also the Arabic San, by which name the site is still known. See Comment. on Is. 19, 11. Wilkinson Mod. Egypt, I. p. 449 sq. Lond. 1843.—Num. 13, 22. Is. 19, 11. 13. 30, 4. Ez. 30, 14. Ps. 78, 12. 43.

pr. n. of a place in Naphtali occupied by the Kenites, Josh. 19, 33. Judg. 4, 11. In Judg. l. c. Cheth. צַצֵּבֶּי Zaanaim.

* ਜੋੜੇ obsol. root, prob. i. q. ਜੋੜੇ to cover, to veil. Hence ਸ਼ੁਤੂ veil.

עביבים m. plur. sculptured work, Vulg. opus statuarium, 2 Chr. 3, 10. R. אַצַּ q. v.

*PPT fut. PPT, i. q. PT where see, to cry out, Is. 42, 2; espec. from pain sorrow, Gen. 27, 34. 2 K. 4, 40. Is. 33, 7; in complaint and for help Deut. 22, 24. 27. Ps. 34, 18. Job 35, 12. With by of pers. to cry to any one, to implore, as God Ex. 8, 8. 14, 15. Lam. 2, 18; idols Is. 46, 7; a king, prophet, Gen. 41, 55. 1 K. 20, 39. 2 K. 4, 1; c. 5 2 Chr. 13, 14. With acc. of thing of which one complains, Job 19, 7. Trop. ascribed to the heart, Lam. 2, 18; to blood unavenged Gen. 4, 10.—Arab. One of cory out for

terror; مَعَقَى outcry, clamour. More usual are the forms with , see in בַּצַלָּ

Piel to cry out, to exclaim, 2 K. 2, 12. Hiph. to call together, to convoke, like דְּיִדְגִיק 1 Sam. 10, 17.

Niph. pass. of Hiph. to be called together, to come together. Judg. 7, 23. 24. 10, 17. 12, 1. 1 Sam. 13 4. 2 K. 3, 21.— Hence

רבייל f. constr. רבייל, c. suff. רבייל, outcry, from pain Gen. 27, 34; for help Is. 5, 7. Zeph. 1, 10. With genit. of the pers. crying out Ps. 9, 13. Job 34, 28. 1 Sam. 9, 16. With genit. of object i. e. of those against whom the cry is raised, Gen. 18, 21. 19, 13. Also רבייל a great and bitter cry, Jer. 48. 5 see in בייל no. I. a.

קצר fut. יציר to be small, i. q. יציר q. v. Arab. عَفْ and مَفْ id.—Metaph. to be low and despised, to be brought low, opp. קבר, Jer. 30, 19. Job 14, 21. Zech. 13, 7. Arab. مَفْ id. Syr. نَدْ to contemn, to dishonour; Chald. Pa. id.

Deriv. מָצְעֶר, אָצְעִירָח, צְעִירָה, נְצְעִיר, אָנְעִיר, the pr. names צִיער, צוּעָר, also

(smallness, comp. Gen. 19, 22. 30, (smallness, comp. Gen. 19, 20,) Zoar, pr. n. of a place near the southern extremity of the Dead Sea, on the eastern shore; Gen. 13, 10. 14, 2. 8. 19, 22. 30. Is. 15, 5. Jer. 48, 34. More anciently called ΣΕ. Sept. Σηγώρ, Ζόγορα, Arab. Ελομάν. [The site was apparently discovered by Irby and Mangles; see Bibl. Res. in Palest. II. p. 480, 648.—R.

* [. 可臭菜 fut. apoc. 內类型, to look about, to view from a distance. The primary idea is that of inclining, bending forward, in order to behold, comp. in קבים, שׁקַרים, Similar are σκέπω, σκέπτομαι, σχοπέω, and also by transp. Lat. specio, specto, specula, etc.—Part. מוֹשֵּׁיוֹ speculator, a watchman stationed on a tower, 1 Sam. 14, 16. 2 Sam. 13, 34. 18, 24 sq. Metaph. of prophets, who like watchmen announce future things as revealed to them in vision, Jer. 6, 17. Ez. 3, 17. 33, 7. Is. 52, 8; comp. Hab. 2. 1. In a still wider sense Is. 56, 10. Once of things Cant. 7, 5.—Hence spec. to look out for any thing, to await; Hos. 9, 8 צומה אַפּרָים Ephraim awaiteth sc. response, help; comp. Lam. 4, 17. Ps. 5, b) to watch, to observe closely, c. acc. Prov. 15, 3. 31, 27; \$\frac{1}{2}\$, Ps. 66, 7; c. to observe and judge between. Gen. 31, 49. c) to lie in wait, c. 5 Ps. 37, 32. 1) With it to look out for, i. e. to select, . q. אָמָּר הָרָא אָלֵי הָרָב Job 15, 22 אָמּר הוּא אָלֵי הָרָב he s selected (destined) for the sword, where IDE is for TADE.

Piel i. q. Kal, to look about, to watch, 1 Sam. 4, 13. Jer. 48, 19. Hab. 2, 1; c. acc. Nah. 2, 2. Part. There speculator, a watchman, Is. 21, 6; metaph. of a

prophet, Mic. 7, 4. With he of that for which one looks about, which he expects, e. g. help Lam. 4, 17; Am Mic. 7, 7 Absol. Ps. 5, 4 THEN I will await so the divine help, I will look unto God.

*II. The in Kal not used, prob. to be broad, expanded, spread; kindr. with row, comp. Heb. Gr. § 74. init. n.—Hence

PIEL THE to overlay with metal, wood stones, c. dupl. acc. Ex. 25, 11. 13. 1 K. 6, 22 sq. 2 K. 18, 16. 2 Chr. 3, 4. 10. al. Rarely with a of the material 1 K. 6, 15; c. acc. id. ibid.

PUAL pass. of Piel, to be overlaid, part. Ex. 26, 32. Prov. 26, 23.

Deriv. צָמֶת, צָמֶה, בַּמָּה.

ጥርት f. (r. ነንሄ) inundation; Ez. 32, 6 የቦይሄ ሃንፍ thy land inundated by the Nile. Others, a floating, swimming.

י אָבֶּלְ (watch-tower, r. רְּבָּשָׁתְ I) Zepho, pr. n. of a son of Eliphaz Gen. 36, 11. 15; called also יְנִיבְּי Chr. 1, 36.

me m. (r. ኮርኒኒ II) an overlaying, thin covering, of metal. Ex. 38, 17. 19. Num. 17, 3. 4 [16, 38. 39]. Is. 30, 22.

רְּעָּבֶּי comm. gend. but f. Is. 43, 6. Cant. 4, 16; with דו loc. דְּעָבָּי R. צָבָּין.

1. the north, the northern quarter of the heavens; pr. 'the hidden, the dark,' since the ancients regarded the north as the seat of gloom and darkness, in contrast to the bright and sunny south; see in דרום. -Ex. 26, 20. 35. 27, 11. Num. 34, 7. al sep. אָרֶץ צָּמוֹן the land of the north, i. e. Assyria Jer. 3, 18 comp. 12. Zech. 2, 10 [6]; Babylonia Jer. 6, 22. 10, 22. 31, 8. 50, 3. Zech. 2, 10 comp. 11. 6, 6 8. In the book of Daniel the king of the north is the king of Syria, 11, 6-15. 40; opp. the king of the south i. e. Egypt.—Poetically also for the north wind (רוּחַ צָּפּוֹן) Cant. 4, 16; also for the northern heavens or hemisphere, which is nearly equivalent to the heavens generally, since the southern hemisphere is for the most part hidden to the inhabitants of Palestine, Job 26, 7. בְּשְׁמִין לִ on the north of any place Josh. 8, 11. 13; and without \$ 11, 2-With ח_ loc. בפונה nerthward Gen. 13

14; also of a region situated towards the north, רְבְּיבִּיה נְשִׁלְבִיה the kingdoms of the north Jer. 1, 15; and with prepositions. בּיבִּיה Ez. 8, 14, רְבִיבָּיה 1 Chr. 26, 17, towards the north, northward; יוֹרָה מָבִּיה the north, on the north side. Josh. 15, 10; בְּבִיבְּיה on the northward of, Judg. 21, 19; רְבִיבִּיה from towards the north Jer. 1, 13. Comp. בַּבָּיָה . נָבָּבָּה . נָבָּבָּה . נָבָּבָּה . נָבָּבָּה . נָבָּבָּה . נָבָבָּה . נָבָּבָּה . נָבָבָּה . נָבָּבָּה . נָבָבָּה . נַבְּבַּה . נָבָבַה . נַבְּבַּה . 13. Comp. בַּבָּבָה .

2. Zaphon, pr. n. of a city in the tribe of Gad, Josh. 13, 27.

יברל צפרן also בַּכל צפרן p. 147.

ירי m. (fr. יוֹבּאָ) 1. Adj. northern Joel 2, 20; spoken of the army of locusts approaching from the north.

2. Patronym. of the name בְּקְּיוֹן, צְּקִיּוֹן, עְּבְּּוֹיִן, יְצִּקּיוֹן, יִצְּקִּיוֹן, v. Zephonile, Num. 26, 15.

בַּתְּרֶעָ Ez. 4, 15 Cheth. ו. q. בַּתְּרָבָּ

דבור comm. gend. (ר. דּבָּיב וֹ) m. Ps. 102, 8; f. Lev. 14, 4. Is. 31, 5; plur. בפֿרָר as if from a form בּפֿרָרה, which occurs in the Talmud.

5. 7, 23. Am. 3, 5. al. So Arab. عَصْفُورُ, Syr. أَعَدُا.

2. a bird of any kind, sing. as collect. fowl, birds Gen. 15, 10. Lev. 14, 4-53. Deut. 4, 17. Ps. 8, 9. al. Also of birds of prey Ez. 39, 4. With genit. קַלּ־בָּיָרָּ of every wing or kind Ez. 17, 23. 39, 17. Gen. 7, 14; without בל Ps. 148, 10.

3 Zippor, pr. n. of the father of Balak king of Moab, Num. 22, 2. 10. Josh. 24, 9. al.

obsol. root, kindr. with المنتي Arab. منفي I, II, to draw out, to spread out, to expand, as metal into plates, to overlay, comp. المنتجة II. Eth. المنتجة id. المنتجة , pr. n. المنتجة , and

רת ביני f. a cruse, flask, perh of iror plates; for water 1 Sam. 26, 11 sq. 1 K. 19, 6; for oil 1 K. 17, 12. Chald. לביני id. Syr. ביני a dish, platter; Arab. by transp. عُثْثُ id.

יצפי see אַבּר.

רְּהָבְּיְהָ (r. הְּבָּיָגְ I) a watch-tower, i. q. הַּבָּיִבָּי, Lam. 4, 17.

ירְבְּיִבְּ (a looking out, r. בְּבָּאָ I) Ziphion, pr. n. m. Gen. 46, 16; for which בּבְּיִר (Apphon Num. 26, 15.

זריק f. a flat cake, so called from its spreading out, comp. האנה, האמינה, Ex. 16, 31. R. רְּבָּיִר,

אָפִרן Ps. 17, 14 Cheth. for אָפִר; see זיַם no. 2.

סרע only plur. constr. אָפֿרער excrements of animals, dung, Ez. 4, 15. Arab.

q. v. ئَفْعُ

shools of a tree, but only plur. הוצביג shools of a tree, but only such as are worthless, q.d. excrescences; trop. spoken of humbler offspring, in antith. Is. 22, 24 הובביבו וליינות the offshools and the excrescences, the noble and the ignoble.

תר תכנים (Dan. 8, 5. 21; fully Dan. 8, 5. 8. Plur. Ezra 8, 35. 2 Chr. 29, 21. So called from leaping, see the root באין no. 2. It is a word of the later Heb. and Chald. for the earlier שַׁבּיר; see the Chald.

בְּרִריִן Chald. plur. אָפִירִין, *a he-goat*, Ez. 6, 17. Syr. בּבָּירָין.

יְּהָרָה f. (r. צְּמַר I. 3) once אָפִּרָה Ez. 7, 10; constr. צִּמִּרָה .

1. Pr. a crown, diadem. Is. 28, 5.

2. a circle, cycle, put for the vicissitude or turn of human things, which return in the same succession, as if in a circle, comp. בְּבִּוֹם Ecc. 1, 6. So Ez. 7, 7 בְּבִּוֹת אַלֶּיף the circle comes to thee, thy turn has come; Abulwalid aptly: انتهى الدور اليك Ez. 7, 10.

guard. Is. 21, 5 rest I) a watch, watching, guard. Is. 21, 5 rest ries they watch the watch, i. e. they keep a watch upon the towers. Other interpretations see in Thesaur. p. 1179.

וויי, kindr. with אָשָׁ ק. v.
1. to hide, wo conceal, Ex. 2, 2. Ps. 31, 21.

Espec. in order to protect and defend any one Josh. 2, 4. Ps. 27, 5. Part. pass. Ps. 83, 4 אַבּינֶי רְהִיהָּ those protected of Jehovah; also as neut. אַבּינִי hidden, i. e. secret, private, inaccessible Ez. 7, 22.—

Intrans. to conceal oneself, to lurk in ambush. c. Prov. 1, 11. 18. Ps. 10, 8; absol. 56, 7 Keri.

2. to tay up, to treasure up, to hoard, Hos. 13, 12. Prov. 10, 14. With לו to lay up for any one, Cant. 7, 14. Ps. 31, 20. Prov. 2, 7. 13, 22. Job 21, 19. Trop. בְּבָּינִי to lay up in one's mind Ps. 119, 11. Job 10, 13, comp. 23, 12; בּבִּינִי id. Prov. 2, 1. 7, 1.—Part. pass. plur. בְּבִינִים hoards, treasures, wealth, Job 20, 26. Ps. 17, 14 Keri.

3. to keep back, to hold back, to restrain. Prov. 27, 16; c. 70 i. q. to deny to any one, Job 17, 4.

NIPH. 1. to be hidden from any one, i. e. to be unknown to him, c. 79 Job 24, 1. Jer. 16, 17.

2 Pass. of Kal no. 2, to be laid up for any one, i. e. destined, appointed to him, b Job 15, 20.

HIPH. i. q. Kal no. 1, to hide, Ex. 2, 3. Job 14, 13; to hide oneself, to lurk in ambush, Ps. 56, 7 Cheth.

Deriv. מָצְשָּׁנִים (צְּפוֹנִי), נְיְפּוֹנְי, the pr. n. צְפּוֹנְ and

לְּפְבֵּיְהָ (Jehovah hides, protects) pr. n. Sept. Σοφονίας, Vulg. Sophonias, i. e. Zephaniah, for אָפָּיִהָּ a) A prophet, the ninth in order of the twelve minor prophets, Zeph. 1, 1. b) A priest Jer. 21, 1. 29, 25. 29. 52, 24; called also אַבְּיָבָּ 37, 3. c) Zech. 6, 10. 14. d) 1 Chr. 6, 21.

Egyptian pr. n. given by Pharaoh to Joseph in reference to his public office, Gen. 41, 45. The Sept. translator seems to have preserved more nearly the genuine Egyptian form of the word, which he gives by Ψονθομφανίχ, in which both Jablonski and Rosellini (Opusc. I. p. 207-216. Monn. Storici I. p. 185) recognise the Egyptian ΠCCTLICENEX the salvation or saviour of the age, from Π article, CCT σώζειν, σωτής, σωτηςία,

and q-enez alwir. Jerome salvator mundi. Better perhaps n-cont-12-q-enez sustentator s. vindex suculi. This in Hebrew letters would be properly expresse. hy first rives; but the letters xD are transposed in order to bring it nearer to a Hebrew etymology. For the Egyptian root SNT sustentare. tueri, see Champollion Gramm. p. 380 386. Peyron Lex. Copt. p. 207.

* I. FEY obsol. root, pr. to thrust out, to protrude, kindr. with to thrust, to push, to impel. Spec. of any thing ignoble, worthless, mean, as excrements; comp. Arab. فف to discharge the bowels, to break wind, and party excrements. Also of worthless shoots, excrescences of a tree, see

* 11. ንድች obsol. root, onomatopoetic, to hiss as a serpent, basilisk; comp. the kindr. সূত্ৰু and সূত্ৰ to blow, to hiss, whence সৃত্যু viper.—Hence the two following.

אַבְּיבִי m. ls. 14, 29, and אַבְּיבִי m. ls. 11, 8. 59, 5. Prov. 23, 32; plur. אַבְּיבִי Jer. 8. 17; a viper, so called from its hissing; perh. with Aquil. and Vulg. basiliscus, regulus, a small serpent of Africa exceedingly venomous. which also was called sibilus, Isidor. Origg. XII. 4.

צַפָּלנִר see in צָּפָּלַנְר

bird Is. 10, 14. 38, 14. Arab. παιδώ a small bird Is. 10, 14. 38, 14. Arab. παιδώ a sparrow. Gr. πιπίζω, τιτίζω, τιτίζω, τιτίζω, it is transferred to the voice of the manes or ghosts, which the wizards professed to imitate, Is. 8, 19. To the same the Latin poets apply the epithet stridor; see the Lexicons.

תְּבְּיִבְּעָ f. (r. אָניבְּיִב) according to the Rabbins a willow, salix, Ez. 16, 5; so called as growing in places overflowed by water. Arab. • فَعُمَافُ id.

* I. בּצְּעָׁ 1. to twitter, to chirp, as small birds. Arab. عفر id. Hence בישר, Chald. בְּצָּעָרָ , also pr. n. בישר

2. to dance in a circle, also genr. to dance, to leap, to spring; comp. בְּרַל, בָּּרַל

and ביחיל id.—Hence ממחיל he-goat.

3. to go in a circle, to revolve, see בְּלְּרָהְּץ. Hence, to turn eneself round, to turn about; Judg. 7, 3 whosoever is timid and fearful, יְבָּבּר let him turn back and return.

* וֹן בּקבּ i. q. ظف to scratch, sc. with nails and claws; comp. סְמַר and בּקַר Hence בְּשִׁרָּאַ.—Hence בְּשִׁרָּאַ

רְּשָּׁרִי Chald. (f. Dan. 4, 18 and 4, 9 Keri, but Cheth. m.) a bird, i. q. Syr. ; Sing. Targ. Gen. 7, 14. Deut. 4, 17. Plur. יְצַפְּרֵין, constr. בַּפּנֵי Dan. 4, 9. 11. 18. 30.

אַפָּר see בּוֹמַר.

אַבּרְבָּיִבְּ m. a frog; sing. twice collect. frogs Ex. 8, 2. Ps. 78, 45, where it is coupled with a fem. in the manner of collectives. Plur. בַּבְּרָבִים Ex. 7, 27-29. 8, 1-9. Ps. 105, 80.—This quinqueliteral is compounded from the verb בַּבָּיב I. no.

2, to leap, to spring, and (i) marsh, q. d. marsh-leaper; and not, as Ewald suggests, from the root ILY I. no. 1, since the twittering and chirping of birds cannot properly be ascribed to frogs. From this fuller form, the Arabic and Syriac have the contracted quadriliterals

and أَوْدِيْكُمْ and ضَفْلَ عَ

קרה (little bird, see אברים Zipporah, pr. n. of the wife of Moses Ex. 2, 21. 4, 25. 18, 2.

וֹשְׁבֶּרָ m. (r. צְּפַר II) 1. nail of the finger, plur. c. suff. אָפָרָנָיָה Deut. 21, 12.

Arab. ظُفّْو, Chald. جِيَة, Ethiop. **Χ**-Κ., id. Corresponding in form are Gr. περόνη, Germ. Sporn, Engl. spur.

2. point of the stylus, which was tipped with adamant or diamond, Jer. 17, 1. Comp. Plin. H. N. 37, 4, 15.

רְּשֶׁבֶּ f. (r. הַשְּׁבֶּ II) chapiter, capital of a column, i. q. בּקְרֶבָּה, 2 Chr. 3, 15. Syr. كُورُ ornament.

רְבָּיִ (watch-tower, r. הַבְּיִ l) Zephath, or. n. of a Canaanitish city, afterwards

called תְּבְיָתְ, Judg. 1, 17. [This ancient name is perh retained in the modern Sūfah, عفى, the name of a difficult pass leading up from the 'Arabah to the south of Judah; see Bibl. Res. in Palest. II. p. 592, 616.—R.

valley at Mareshah in the tribe of Judah 2 Chr. 14, 9. See Bibl. Res. in Palest II. p. 365.

ייץ see אָדִי no. 2.

* בְּלֵינְ obsol. root, perh. i. q. בְּלֵינְ , to bind together, to tie. Hence בְּלִינְ

יציקלג see צקלג.

קלון m. (r. אָבֶּאָ) a sack, bag, scrap, from being drawn together and tied; once 2 K. 4, 42.—Talmud. אָבָאָ a sack for straining; comp. also Gr. אינוֹם אינוֹם אַנּיים אַנִּיים אַנּיים אָנִיים אַנּיים אָנִיים אַנּיים אָנִיים אַנּיים אַנּיים אָנִיים אַנּיים אַנּיים אָנִיים אַנּיים אַנּיים אַנּיים אַנּיים אָנִיים אָנִיים אַנּיים אַנּיים אָנִיים אַנּיים אָנִיים אָנִיים אָנִיים אָנִיים אָנִיים אָנִיים אָנִיים אָנִיים אַנּיים אָנִיים אָנִיים אָנִיים אָנִיים אַנּיים אָנִיים אַנּיים אָנִיים אַנּיים אָנִיים אַנּיים אַנּיים אַנּיים אָנִיים אָנִיים אַנּיים אַנּיים אָנִיים אָנִיים אָנִיים אָנִיים אַנּיים אָנִיים אָנִיים אַנִיים אָנִיים אָנִיים אַנּיים אַנִיים אָנִיים אַנּיים אָנִיים אָנִיים אַנּיים אַנּ

אַבּ m. (r. בְּיַבְי also בְּׁ with distinct acc. and with art בְּיִבְּה, c. suff. בְּיִבְים, constr. בְּיָרִים, constr. בְיָבָי, c. suff. בְּיָרִים, constr. בְּיָרִים see in its order.

A) Adj. strait, narrow, pent up, Num. 22, 26. מְּחָרֵם צֵּרְ a seal closely pressed, Job 41, 7 [15]. בַּרְ בֵּר a stream pent up, as between rocks and therefore violent. Is. 59, 9. Trop. Prov. 24, 10 בַּרְ straitened will be thy strength, i. e. limited, small.

B) Subst. 1. an adversary, enemy, i. q. אַרְּבֶּה, Gen. 14, 20. Num. 10. 9. 2 Sam. 24, 13; elsewhere only poetic, as Num. 24, 8. Ps. 3, 2. 44, 6. 89. 24. Is. 1, 24. 63, 18. al. sæpe; and in the later books. Esth. 7, 4, 6. Neh. 4, 5, 9, 27.

3. a stone, pebble, flint, i. q. علا and معتد no. 1, Is. 5, 28.—Arab.

no. 1, Is. 5, 28.—Arab. ظِلَّمُ id.

"" (flint, i. q. ظِلِّمُّ) Zer, pr. n. o. a
place in Naphtali, Josh. 19, 35. R.

איר see איז.

אר (r. בַּרַר) 1. a rock, i. q. אַרַר ao. 1. Ez. 3, 9.

2. a knife, pr. of flint, Ex. 4, 25. Comp.

3. i. q. הוצ Tyre, q. v.

* ፲፫፮ in Kal not used, to burn, to scorch; kindr. with קַּיַס, קַּיַשְׁ, also בַּיַשָּׁ.
—Chald. אבַיִּבְ a burning.

NIPH. to be burned, scorched, Ez. 21, 3 [20, 47].

Deriv. the two following.

adj. (for אָרֶבֶּח f. גְּרֶבֶּח, burning, scorching, as אָרֶבָּח Prov. 16, 27.

לֶּרֶבֶּץ f. (r. בְּיֵבֶּץ) a scar, cicatrix, as Sept. Vulg. Chald. well; whether from a burn Lev. 13, 28; or as left by a sore, v. 23.—Others derive it from Arab. בַּנֵל to smite; as בָּנֵל from בַּנַל

* الله obsol. and doubtful root, Arab. مرد to cool, to be cool. Hence

בּרֵיתָיִי (cooling) Zeredah, pr. n. of a city in Manasseh near Scythopolis, 1 K. 11, 26. 2 Chr. 4, 17. For the same we find אַרַיָּדְיּ Judg. 7, 22; where בַּרַיִּדְ is to be restored. The same is also prob. intended by בַּרְיָּהְיָ Josh. 3, 16. 1 K. 7, 46; c. ה parag. הַבָּיִרָּ 1 K. 4, 12.

* in Amb

2. i. q. Arab. فرى to flow, to run, as a wound; hence צרי and pr. n. צריק.

קּבֶּל, of masc. אַב, constr. בְּיַל, c. suff. אַדְבָּ, plur. בְּיַלוּת. R. בְּיַבָּי.

A) Adj. fem. strait, narrow, e. g. a well, pit, Prov. 23, 27.

B) Subst. 1. a female adversary; epec. a rival, e. g. another wise, 1 Sam. 1, 6. See the root no. 2. a, b.

3. anguish, Lat. angor, see the root no. 2. c. β. Jer. 6, 24 anguish hath taken hold of us. 49, 24. 50, 43; of a womar in travail Jer. 4, 31. לְבָּלִי בְּעָלֵי anguish of soul Gen. 42, 21.

רְיָדְיּלְיִגְיּלְיִתְּ (cleft, wounded, r. רְּיָבְיּלְיּתְ ruiah, pr. n. of a daughter of Jesse, sister of David 1 Chr. 2, 16; and mother of Joab, Abishai, and Asahel, 2 Sam. 2, 18. 3, 39. 8, 16. 16, 9. ai.

לְרַנְּעָה (leprous, r. בָּרֵצָּ) Zeruak, pr. n. of the mother of Jeroboam, 1 K. 11, 26.

יתרות m. Prov. 26, 8 (r. בְּרַר plur. Gen. 42, 35.

1. a bundle Cant. 1, 13. Spec. a bundle of money, and so for a purse, bag, Gen. 42, 35. Prov. 7, 20. Job 14, 17. Prov. 26, 8 see in מָרָנִם, Metaph. 1 Sam. 25, 29, see in בַּרָר no. 1.

2. i. q. איז no. l. b, a small stone, pebble, 2 Sam. 17, 13. Hence apparently a grain, kernel, Am. 9, 9.

3. Zeror, pr. n. m. 1 Sam. 9, 1.

obsol. root. 1. i. q. Arab.

iI, to be clear, manifest; whence בُיבُשׁ high ground, elevated land, שُرْحَة high building, tower; Heb. צְּחַר Kindr. are צְּחַר אָנָחַר.

2. Trop. of the voice, comp. by no. 2 to cry aloud, i. e. with a clear and loud voice, Zeph. 1, 14. Arab. Eth. ACT and MCA id. Kindr. is 717.

Hiph. to lift up a cry, to shout, for battle, Is. 42, 13.

Tyre, 1 K. 7, 14. 2 Chr. 2, 13. Plur. ארבים Tyre, 1 K. 7, 14. 2 Chr. 2, 13. Plur. ארבים Tyrians 1 Chr. 22, 41. Ezra 3, 7. Neh. 13, 16.

אריי (ד. דיי הי של ב. 23. 46, 11. 51,8; in pause איי בב. 27, 17, once with Vav. copul. איי בי Gen. 37. 25; opobalsamum, balsam of Gilead, distilling from a tree or shrub growing in Gilead, and used for healing wounds. So the Talmudists and Rabbins well. This balsam was always reckoned as one of the precious gifts of Palestine, Gen. 43, 11; comp. Strabo XVI. p. 763. Tacit. Hist. 5. 6. Plin. H. N. XII. 25 or

54. In the times of the N. T. and Josephus, the balsam which anciently belonged to Gilead was cultivated largely in the gardens of Jericho; Jos. Ant. 14.4.

1. ib. 15. 4. 2. B. J. 1. 6. 6.—See Bochart Hieroz. T. I. p. 628. Celsii Hierobot. II. 180-185.

יביד pr. n. for דְּצָרְדְי, see in בַּצֶּר no. 3.

שׁרִיתֵּדְ m. a high building, which may be seen far and wide, e. g. a tower or castle Judg. 9, 46. 49; a watch-tower, plur. 1 Sam. 13, 6. R. אַרָאַ no. 1.

obsol. root, Talmud. and Syr. Ithpe. to need, to be needy, poor. Hence

মৃত্য m. need, c. suff. নৃত্যুদ্ধ thy need, 2 Chr. 2, 15.—Chald. and Rabb. id.

* FIX to smite heavily, to strike;

Arab. ארים to strike down, to prostrate;
whence בים a scourge, also scourged.

—Hence part. pass. בְּיִרְּצְ Lev. 13, 44.
22, 4. al. also Pual Part. בְּיִרָּבָּי, f. רַבְּיִבָּי, g. K. 5, 1. 27. 15, 5. al. leprous, pr. smitten, scourged of God, since the leprosy was regarded as a special divine inflic-

tion; comp. the words נָבָל, נָנָגָל, בּנָגָל, pr. n. בְּנָבָל, and

ּרַעָּה f. Ex. 23, 28. Deut. 7, 20. Josh. 24, 12, according to the ancient versions and Rabbins, a hornet, with art. collect. hornets, wasps. so called from their striking as they sting; comp. جَرِة, جَبِه. — But these passages are not to be understood of hornels literally; they are put metaph. as a symbol of the terror, panic, sent from God upon the enemy (הַתְּה צֵלְחַרב Gen. 35, 5). by which they are agitated and put to flight as if stung to madness; see Ex. 23, 27 comp. 28; also Deut. 7, 23, where just after the mention of hornets (v. 20) it is added: he shall discomfit them with a great discomfiture, until they be destroyed. antithesis to this is the promise, that God would send his angel before the Israelites, to aid and guard them, and nelp them on their way; see Ex. 23, 20. 23. 32. 34. 33, 2. Gen. 24, 7. 40.

בּרְעָּדְ (for 'צַ רְּיַם q. d. hornet's town) Zorah, pr. n. of a town reckoned to the plain of Judah Jos'n. 15, 33, but inhabit-

ed by Danites 19, 41; not far fi im Esh taol, and celebrated as the birth-place of Samson. Judg. 13, 2. 25. 18. 2. 8. 11; comp. 2 Chr. 11, 10. Neh. 11, 29. Now בּבְּיבׁ Sur'ah, situated on a spur of the mountains running out into the plain, on the north of Beth-shemesh; see Bibl. Res. in Palest. II. 339, 343, 365. III. 18. —Gentile n. בּבְּיבִי Zorite 1 Chr. 2, 54 בַּבְּיִבְּיִבְּיַבִּ Zorathite 1 Chr. 2, 53. 4, 2.

Ex. 4, 6. Num. 12, 10. So Lev. 13, 2 sq. 2 K. 5, 3. 6. 7. 27. 2 Chr. 26, 19. The black leprosy is the elephantiasis, see The .—Also of garments, prob. mouldiness, spots contracted from lying shut up; and likewise of houses, prob. a nitrous scab or crust on the walls; Lev. 13, 47-59. 14, 34-57.

metals, spec. gold and silver; to refine, to purify with fire and thus separate from scoria, Ps. 12, 7. Is. 1, 25. Zech. 13, 9. Metaph. Judg. 7, 4. Part. pass. metaph. pure, sincere, Ps. 18, 31. 119, 140. Prov. 30, 5.—Part. 573 a smeller, refiner, goldsmith, Judg. 17, 4. Is. 40, 19. Prov. 25, 4. al.

2. Metaph. to try, to prove any one, δοκιμάζειτ, Ps. 17, 3. 26, 2. 66, 10. 105, 19. Is. 48, 10. Dan. 11, 35.

NIPH. to be tried, purified, Dan. 12, 10.
PIEL part. Fixp a refiner, goldsmith
Mal. 3, 2. 3.

Deriv. the two following.

בּרְתָּלְ (goldsmith) Zorphi, pr. n. m. (c. art.) Neh. 3, 31.

בּרַבְּיֵלְ (perh. smelting-house, r. בּרַבְּיָלְ Zarephulh, with parng. בּרָבִילָּ pr. n. of a Phenician town between Tyre and Sidon, 1 K. 17, 9. 10. Obad. 20. Gr. בּשׁנְבּּית Sarepta, Luke 4, 26. Now Surafend; see Bibl. Res. in Palest. III. p. 413, 414.

to press, to compress, kindr. with 74% I. Hence

1. to bind up, to bind together; comp.

With ع to bind or roll up in a cloth, bundle, etc. Ex. 12, 34
Job 26, 8. Is. 8, 16. Prov. 30, 4. Me

taph 1 Sam 25, 29 the life of my lord shall be bound up in the bundle of lives with God, i. e. will be under God's protection. But in a different sense, Hos. 13, 12 the iniquity of Ephraim is bound up, is reserved against the day of vengeance; comp. Job 14, 17.—Spec. a) Hos. 4, 19 the wind hath bound her up (seized her) in its wings. b) to shut up, to confine, 2 Sam. 20, 3.

2. to press upon, i. e. a) to persecule,

to be hostile to, Arab. id. With acc. Num. 33, 55. Is. 11, 13; with dat. Num. 25, 18.—Part. ג'ר i. q. אַר, an adversary. enemy, Ex. 23, 22. Ps. 6, 8. 7, 5. 23, 5. Is. 11, 13. al.

b) to rival, to be jealous of, spoken espec. of 'wo wives, Lev. 18, 18. Arab.

c) Intrans. to be pressed, straitened, distressed; in which sense is chiefly used the monosyll. præt. אַרָר (fully אַרָר Prov. 30, 4. Hos. 4, 19) Is. 49, 20. 2 K. 6, 1; f. אַרָּאָד Is. 28, 20.—Often Impers. אַן lit. 'it is strait to me,' i. e. a) I am in a strait, in trouble. Ps. 31, 10. 69, 18. Judg. 11. 7. β) I am in distress, in anguish, 1 Sam. 28, 15. 2 Sam. 24, 14.

Pual part. מְצֵרְה bound up, Josh. 9, 4. Hiph. בַּצֵּר, inf. בְּצֵר, fut. בָּצָר 1 K. 8, 37, plur. בַצַרוּ Neh. 9, 27.

1. to press upon, to straiten, Jer. 10
18; with siege, to besiege, Deut. 28, 52.
1 K. 8, 37; to distress, to harass, to vex, Neh. 9, 27. 2 Chr. 28, 20. Zeph. 1, 17.
2 Chr. 28, 22 קצרו קוצר לי בי in the time of (their) distressing him. 33, 12.

2. সম্মান সম্ভার a woman in her pains, throes, i. e. pr. pressing upon the fœtus, or else intrans. pressed with anguish, Jer. 48, 41. 49, 22.

Deriv. מַצֶּר, דְּבְרוֹר, צֹר, דְצָר, pr. n. בּרוֹר. אַב, מַצֶּר, אַר. בּרוֹר. בּר.

אַרוֹר see וח אַברוֹר.

אָרֵרָה, see דְּרֵרָה.

בְּרָת (for צְּיֶרֶת splendour, r. אָדֶרָן Zereth, pr. n. m. 1 Chr. 4, 7.

בּרֶת הְשָׁתֵּת (splendour of the dawn) Zereth-shahar, pr. n. of a city in Reuben, Josh. 13, 19.

בְּרָתָן, see הַדְּרָתָן.

P

Hoph, the nineteenth letter of the Hebrew alphabet, as a numeral denoting 100. The name Tp, Tip, Arab. 25, signifies occiput, the back of the head. Hence two letters, Koph and Resh, take their names from the head; just as two others, Yod and Caph, from the hand. Koph corresponds to Lat. Q. Its pronunciation differs from with or without Dag. lene, in that the sound of P is produced from the back part of the palate near the throat, and with a stronger effort, in the same manner as D, where see. So Arab. 3.

Koph is interchanged with the other palatals 2, 3, see those letters; and also passes over into the gutturals, so that

אָס m. (r. קוֹא) vomit, Prov. 26, 11.

וואָלְּהְ f. (r. אִיֹּדְי) c. art. רְאָפְּרָן Lev. 11, 18. Deut. 14, 17, constr. רְאַבְּי, pr. the vomiter, a water-fowl (Lev. and Deut. l. c.) inhabiting also desert places is. 34

to the ancient versions the pelican, Targ. هُوَّة, Syr. مُمْ , Arab. قوق. Sept. هَمُّا . So called from its vomiting the shells and other things which it has voraciously swallowed.

TP m. (r. בַבְּבָּ) pr. a hollow or concave vessel, comp. Lat. cupa, Engl. cup. Then, a measure for things dry, cab, 2 K. 6, 25; according to the Rabbins the sixth part of a seah (πκρ), or nearly two quarts. Comp. Gr. κάβος i. e. χοῖνιξ.

* בְּבָר kindr. with בָּבָר II, to curve, to make convex or concave; hence

1. i. q. בְּבָי, to hollow out, and also to arch, to vault; comp. בָּנָי i. q. יבָּי, בָּנִים.

Arab. פֿבֿ Conj. II, Chald. בַּב, id.— Hence אַב, הַבָּף, יקבּר

2. Metaph. i. q. בְּבָּי no. 3 (q. v.) to curse, pr. to pierce with words, to perforate. The forms found are: Præt. בְּבָּי c. suff. Num. 23, 8. 27; Inf. constr. בֹּי v. 11, and as absol. v. 25; Imper. c. ה parag. בְּבָּיִר בִּיר Num. 22, 11. 17; with suff. and Nun epenth. בֹּיִר Num. 23, 13.

rip f. (for rip), r. ip) the maw, ventricle, i. e. the rough prickly stomach of ruminating animals, echinus, Deut.

id. قِبَةٌ and قِبَةٌ id.

קבר f. (for הבְּבָּי, r. בְּבָי) c. suff. הַבְּבָּי once Num. 25, 8, genitalia muliebra, comp. הַבְּבָי ; so Sept. and Vulg. correctly.

a tent, high and rounded like a dome, a vaulted pleasure-tent, devoted to the impure worship of Baalpeor or Priapus; Num. 2: 8.—Syr. معمدة, Arab. عبة, id. Hence with the Arabic art. Span. alcova alcove; complater Lat. cuppa, Germ. Kuppel, Engl. cupola.

The m. (r. ץבּין) a gathering, throng; Is. 57, 13 קבּנּצִין; thy throngs of idols. Comp. v. 9.

קברָרָה (r. קבר, 1. sepulture, burial, Jer. 22, 19. Ecc. 6, 3.

2. ti sepulchre, i. q. בְּבֶּר, Gen. 35, 20. 47, 30. Deut. 34, 6. 1 Sam. 10, 2. 2 K. B1, 26. Is. 14, 20.

in Kal not used, pr. to be be fore, in front, over against. Arnb. عُنْكُ front, before.—Hence 'to come from an opposite direction,' to meet any one, Arab. تَعَلَّ

PIEL DEP, found only in the later Heb. pr. 'to let come to oneself,' i. e. a) Of persons, to receive, to admit, 1 Chr. 12, 18. b) Of things, to receive, to take any thing offered, Ezra 8, 30. Esth. 4, 4. 1 Chr. 21, 11. Job 2, 10. So to receive, to admit a precept, law, i. e. to observe it, Esth. 9, 23. 27; instruction Prov. 19, 20. Simpl. to take, i. q. npb, 2 Chr. 29, 16. 22.

HIPH. intrans. to stand over against each other, to be opposite, Ex. 26, 5. 36, 12. Arab. Conj. III id.

Deriv. קבל , קבל .

רבל P Chald. only in PA. to receive. Dan. 2, 6. 6, 1. 7, 18.

קבָּל, prep. (r. בְּבָּל, after the form בְּבָּל, or according to other copies בְּבָּל (kobal), before, i. q. Chald. בְּבָל p. no. 1. a. 2 K. 15, 10 בְּבָל נְם before the people.

מבל and קבל Chald. (r. קבל) pr. the front; hence

1. מְּמְבֵּלָהְ A) over against Dan. 5, 5; before, Dan. 2, 31. 3, 3. 5, 1. b) on account of, because of, propter, i. q. מְשָּבֵי no. 2, Dan. 5, 10. Ezra 4, 16. Before דֹּיִ it becomes a conjunction, because, propterea quod, Ezra 6, 13.

2. Oftener, in the diffuse Chaldee manner of expressing particles, more fully and pleonastically το μοροίο. a) Pr. 'and all because that,' for as much as, Germ. alldieweil, for the simple because, since, Dan. 2, 8. 41. 45. 3, 29. 4, 15. 5, 12. 22. 6, 4. 5. 23. Ezra 4, 14. 7, 14. With relat. for which cause, wherefore, Dan. 2, 10. b) in the manner that, i. e. as, Dan. 2, 40 Sept. or τρόπον. 6, 11 Sept. καθώς.

3. אָלְּלְּקְנֶל דְּנֶּח for this cause, Dan. 2. 12. 24. 3, 7. 8. 22. 6, 10. Ezra 7, 17. See Chald. לשׁ no. 4.

י m. (r. בְּבֶל) pr. the front, wha is over against. Arab. בּבָּל; so Ez. 26 אין יי מְבָּלוֹי the stroke of what is in front of it, i. e. a battering-ram for battering

down walls.—Other copies read לְּבֶּהְיּ kobollo, which is also admissible, see יְבָּיְהְיּ but the form לְּבָּהְיִ found in J. H. Michaelis and Van der Hooght, is contrary to the laws of grammar.

* דֹבֶּע, וֹנְבֵע, וָנְבֵע, וָנְבֵע, וָנְבֵע, וְנְבֵע, וְנְבֵע, וְנְבֵע, וֹנְבְע, וֹנְבְע, lo be high and rounded off, like a mound, hump, the head; Arab. פֿבָע gibbosus fuit. Hence קבֹע helmet, רְבָּע cup. Comp. Gr. ציטָה,—From these nouns, which all designate things serving to cover, comes the signification:

2. to cover, to hide, Arab. ביב to hide, e. g. the head in one's garment, or of a flower hiding itself in its calyx.—Hence trop. to defraud, to rob any one covertly, comp. בְּבָר Mal. 3, 8. 9; c. dupl. acc. to rob one of any thing, to despoil, Prov. 22, 23.

Deriv. see in no. 1.

רַבְּיֵל f. (r. בַּבְיּ) cup, calyx, pr. of a flower, צמֹעני, Arab. בּיִב ; then also for drinking, ציעני, goblet, whence Is. 51, 17. 22 הַבְּיֵל בּוֹכּ pleonast. the goblet-cup.

י לְבֶּלְ fut. יְשֹׁרְ pr. to take or grasp in the hand. Arab. ביש to take with the fingers; בישׁ to grasp with the hand; בישׁ id. Kindr. are Aram. יִבּק, to compress; also Heb. יְבַּיְרָ, Hence

1. to gather, to collect things, e. g. grain Gen. 41, 35. 48; spoils Deut. 13, 17 (with אַ of place); wealth Prov. 13, 11; c. > for any one Prov. 28, 8. Metaph. Ps. 41, 7 his heart לוֹן אָרָן לוֹן בּיִרְ gathereth iniquity for itself, i. e. my adversary in visiting me gathers new matter for hatred and slander.

2. to gather together persons, to assemble, Judg. 12, 4. 1 Sam. 7, 5. 2 Sam. 2, 30. 1 K. 18, 20. al. sæp. With אָל of pers. to whom 1 K. 18, 19. 2 Sam. 3, 21; אַל of place at which Ezra 8, 15; also פָּלָביו ; 2 Chron. 32, 6. Hab. 2, 5; id. 1 K. 11, 24.

Niph. 1. to be gathered, collected, s. g. corpses Ez. 29, 5.

2. to be gathered together, to be assembled, of persons; also to gather themselves together; Gen. 49, 2. 1 Sam. 7, 6. 25, 1. Esth. 2. 8. 19. Is. 43, 9. al. Of

beasts Is. 34, 15. With his of pers. Josh 10, 6. Ezra 10, 1; hy 2 Chr. 13, 7.

PIEL 1. to take or fold in the arms as a shepherd his lambs Is. 40, 11 Metaph. Jehovah his people Is. 54, 7 Opp. is 312.

2. to gather, to collect things, e. g. grapes in the vintage Is. 62, 9; sheaves to the threshing-floor Mic. 4, 12; waters into a pool Is. 22, 9; idols, to get together Mic. 1, 7.—Joel 2, 6 and Nah. 2, 11, see in אַרָּוּרְרָּהַ.

3. to gather together, to assemble, e. g. beasts Is. 34, 16; a flock, so that it may not be destroyed, Is. 13, 14. Chiefly of persons, a people, nations, Joel 4, 2. Is. 66, 18. Ez. 20, 34. 41. 36, 24. al. as dispersed Is. 11, 12. 56, 8. Very often of God, as gathering together the Israelites when dispersed, with poof place whence; e. g. from Egypt Hos. 9, 6; from foreign lands, Ez. 34, 13. 39, 27. Ps. 107, 3; out of the nations Deut. 30, 3. Ez. 11, 17. With by to any one Is. 56, 8; against Ez. 16, 37.

Pual part. f. קבְּבֶּץ gathered, assembled, Ez. 38, 8.

HITHP. plur. to gather themselves together, to assemble, Josh. 9, 2. Judg. 9, 47. 1 Sam. 7, 7. 2 Sam. 2, 25. Is. 41, 11. al.

Deriv. פְבּגץ, and the three here following.

יַלַבְצָאַל see בַּבְּאַל.

רְבְּיִהְ f. a gathering, heap, hoard, Ez. 22, 20. R. בָּבָּיָה.

קרְבֵּיִם (two heaps, r. קּבְּצִים) Kibzaim, pr. n. of a city in Ephraim, Josh. 21, 22. See in בַּיְבָּיִם:

The bury, e. g. one person Gen. 23, 4. 19. 25, 9. 50, 14. Judg. 2, 9. 1 Sam. 31, 13. al. ssep. Once of several, i. q. Piel, Ez. 39, 12.—Arab. Aram. Eth. id. The primary idea is that of heaping up a tumulus, see Syr. בבר to heap up, for Gr. σωρεύω Rom. 12, 20. Kindr. is בקר. The biliteral root is בּבָר, comp. the verbs

Niph. pass. to be buried, e. g. one per son Gen. 15, 15. 35, 8. 19. Judg. 12, 7 sq Of several, Job 27, 15. Jer. 8, 2. 16, 4. 6,

PIEL to bury, e. g. several (comp. hpp.) Num. 33, 4. 1 K. 11, 15. Jer. 14, 16. Ez. 39, 14. Hos. 9, 6.

Pual pass. Gen. 25, 10. Deriv. חקאבף and

קברים m. in pause קבף, c. suff. קברים plur. קברים, constr. קברים; and קברים, constr. קברים; pr. 'a burial-place,' a sepulchre, grave, Gen. 23, 9. Ex. 14. 11. Num. 11, 34, 35. Job 21, 32. Jer. 26, 23. al.—Job 17. 1 קברים לר the sepulchres are ready for me, i. q. Engl. the grave-yard awaits me.

קרְרוֹרְדְתַאֲבֶּי, (the graves of longing, see קרְרוֹרְדִתְאַלְּהָ) Kibroth-hattaavah, pr. n. of a place in the desert of Sinai, Num. 11, 34, 33, 16. Deut. 9, 22.

* I. TIP i. q. Arab. το divide, to cleave; kindr. with τις, τις, and the like, see τις; comp. also κεδάω, κεδά-ζω, σκεδάζω. Hence τιςρ cassia, and τρις vertex.

* 11.772 to bow down, to bow the knee, to incline oneself in honour and reverence; found only in fut. of the Chaldee form, נַיָּקֶר, plur. נַיָּקָר. Followed always by ការាក្រដាក , which is stronger ; מון מולד הארש נישתחו ליהוח Gen. 24. 26 מולד מחל מחלים מחלים מולדים מחלים מחלי the man bowed down and prostruted himself before Jehovah. Ex. 12, 27. Num. 22, 31. 1 K. 1, 16. 1 Sam. 24, 9. 2 Chr. 29, 30. Nch. 8, 6. al. Sept. usually κύπτω.—Kindr. is Syr. مک to incline oneself, to bend the knee; comp. מקד .to sit down; also Chald פקד to bend the knee, Samar. 723 id.—This signif. cannot well be conciliated with that of no. I, by assuming it to be a denom. from קרקד pr. 'to bow the head.'

to possessed by the people) Jokdeam, q. v. Comp. בּיִבְּהָי, בּיִבְּיְרָ, וֹתְיבָּרָ, וֹתְיבָּרָ, וֹתְיבָרָ, וֹתְיבָּרָ, וֹתְיבָרָ, וֹתְיבָּרָ, וֹתְיבָרָ, וֹתְיבָּרָ, וֹתְיבָרָ, וֹתְיבָּרָ, וֹתְיבָּרָ, וֹתְיבָרָ, וֹתְיבָרָ, וֹתְיבְּרָ, וֹתְיבְּרָ, וֹתְיבָרָ, וֹתְיבְּיִילְּיִיּיִם, וֹתְיבְּיִילְ, וֹתְיבִּיְלְיבָרָ, וֹתְיבְּיִבְּיִלְּיִילְּיִיּיִם, וֹתְיבְּיִיבְּיִילְּיִים, וֹתְיבִּיְלְיבָּיִים, וֹתְיבְּיִבְּיִים, וֹתְיבְּיִים, וֹתְיבְּיִים, וֹתְיבְּיִים, וֹתְיבִיהָ וֹתְיבִּיְיִים, וֹתְיבְּיִים, וֹתְיבִיהָּיִים, וֹתְיבְּיִים, וֹתְיבְּיִים, וֹתְיבְיִים, וֹתְיבְיִים, וֹתְיבְיִים, וֹתְיבְיִים, וֹתְיבְיִים, וֹתְיבְיִים, וֹתְיבְיִים, וֹתְיבְיִים, וֹתְיבְיִים, וֹתְיבִים, וֹתְיבְיִים, וֹתְיבְּיִים, וֹתְיבִים, וֹתְיבְיִים, וֹתְיבְיִים, וֹתְיבְיִים, וֹתְיבִים, וְבִיבְיִים, וְבִּיבְּיִים, וֹתְיבְיִים, וֹתְיבְיִים, וֹתְיבְיבִים, וֹתְיבְיבִים, וֹתְיבְיבִים, וֹתְיבִים, וֹתְיבְיבִים, וֹתְיבִים, וֹתְיבְיבִים, וֹתְיבְיבָּי, וְתִיבְיבְיּי, וֹתְיבְיבִים, וֹתְיבְיבְיּי, וֹתְיבְיבְיּי, וֹתְיבְיבְיבְיּי, וֹתְיבְיבְיּי, וֹתְיבְיִים, וֹתְיבְיּי, וֹתְיבְיי, וֹתְיבְיּי, וֹתְיבְיי, וֹתְיבְייי, וֹתְיבְייי, וֹתְיבְייי, וֹתְיבְייי, וֹתְיבְייי, וְיבְייי, וֹתְיבְייי, וֹתְיבְייי, וֹתְיבְייים

17 f. (r. קדר I) Ex. 30, 24. Ez. 27, 19, according to the Syr. Chald. Vulg. cassia, a species of aromatic bark resembling cinnamon, but less fragrant and less valuable; so called from its rolls being split. See Dioscor. 1.12. Theophr. Hist. Plant. 9.5. Celsii Hierob. II. 86. 35) sq. Comp. קציקד.

and ברוש adj. (r. ביום constr קרשׁרם , קרושׁרם , plur. קרושׁר , ברשָׁר, see at the end of the article; holy, sacred, sanctus, ayıoç, ayroç, pr. pure, clean. free from the defilement of vice, idolatry, and other impure and profane things; opp. is an impure, profune. In fixing the primitive signification of this word, the following are classical passages: Lev. 11, 43 sq. where after the law respecting unclean meats, it is said: ye shall not pollute yourselves with these, that ye should be defiled therewith, 44 ... נהירתם and be ye holy קרשים כי קדוש אני (sanctus, pure), for I am holy. v. 45. So 19, 2, and 20, 26, where the same formula, be ye holy, for I am holy, in placed at the beginning and end of a section (c. 19. 20) containing various laws against fornication, adultery, incest, idolatry, and other like crimes. In Deut. 23, 15, after the law for removing human filth out of the camp, it is ndded: for Jehovah thy God walketh in the midst of thy camp קינה פחונה wherefore let thy camp be holy (sanctus, clean), that he (God) behold no unclean thing in thee, and turn away from thee. - In a sense somewhat varied it is applied: a) To God as abhorring every kind of impurity both physical and moral; see Lev. II. cc. Also as the avenger of right and justice, Ps. 22, 4 comp. v. 2. 3. Is. 6, 3 comp. v. 5 sq. and as the object of fear and reverence to men Ps. 99, 3. 9. 111, 9 where it is coupled Sometimes God is xat' with גירא. Esoziv called Tip Holy, the Holy One, Job 6, 10. Is. 40, 25. Hab. 3, 3; and more frequently also קרוש יְשָׂרָצֵל the Holy One of Israel, espec. by Isaiah. as 1s. 1 4. 5, 19. 24. 10, 17. 20. 12. 6. 17. 7. 43, 3. 14. 45, 11. 47, 4. 48, 17. al. where rarely, as Ps. 78, 41. 89, 19. To angels, who xat' esoziv are called holy, Dan. 8, 13; see below in Plur. c'

To priests, with dat. of the divipity, as let them קדשים יהיו לאלחיתם let them be holy (pure. clean) unto their God, in his sight, and not profane, etc. v. 7. Ps. 106. 16 and Aaron הווש לרוש holy unto Jehovah. Also with dat. of other men. unto whom the priest should be holy, Lev. 21, 8. Of a Nazarite Num. 6, 5. d) Spoken of pious men, who are pure and clean from the defilement of guilt and sin, so far as is possible for erring morrals, Is. 4. 3; then of the people of Israel, who were bound to abstain from and avoid every kind of impurity, Lev. 11, 43-45. 19, 2 see above. Deut. 7, 6 comp. v. 5; with dat. holy to Jehovah 14, 2, 21, 26, 19, e) Of places consecrated, holy, Ex. 29, 31. Lev. 6, 9, 19. al. Of days consecrated to God, before מאלהים Neh. 8, 10. 11.—Hence מָּאלהים a holy place, sanctuary, Is. 57, 15. Ps. 46, the holiest of the fire dwellings of the Most High.

PLUR. קרוֹטִים, לרוֹטִים 1. As plur. majest. for the sing. the Most Holy, for Jehovah, Hos. 12, 1. Josh. 24, 19. Prov. 9, 10. 30, 3.

2. Pr. holy ones, i. e. a) angels, espec. in the later books (see in שַּבְּיבּ), Job 5, 1. 15, 15. Zech. 14. 5. Ps. 89, 6. 8; perh. Deut. 33, 3. b) the pious worshippers of God, saints, Ps. 16, 3. 34, 10. Deut. 33. 3; spec. the Jewish people (see שִּבְּיבָּים) Dan. 8, 24.

* הבוף 1. to kindle fire, Jer. 17, 4. Is. 50, 11, 64, 1. Syr. Aph. id. Arab. قد تن strike fire.

2. Intrans. to kindle or be kindled, to burn, Deut. 32, 22. Jer. 15, 14.
Deriv. nages and

Deut. 28, 22.

קריפת m. (r. קריפת) with n loc. קריפת קריפת 1. the front, the part or region over against any one. Hab. 1, 9 קריפת forwards.

 the east wind, Ex. 10, 13. 14, 21. 1 s. 48, 8 Ez. 17, 10; oftener ellipt. קדים id the most vehement of all winds in western Asia and the adjacent seas, Job 27, 21. Is. 27, 8. Jer. 18, 17. Ez. 27, 26; as scorching and withering plants and herhage, Gen. 41, 6. 23. Ez. 17, 10. 19, 12. Jon. 4, 8. But the east wind is perh. put for any violent wind between the east and south; [so the Arabs at the present day call the violent south wind of the desert Shurklych i. e. east wind; and hence the Italian Sirocco, which also is mostly employed of southerly winds; see Bibl. Res. in Palest. I. p. 305, comp. p. 287, 289.--R.] Metaph. i. q. מון, of any thing vain and empty, Hos. 12, 2. Job 15, 2.

לקרים Chald. adj. i. q. Heb. מוף, holy, sunctus; spoken a) Of God and also of false deities; אַלָּרִיךְ קַּרִישְׁרָ וּשְׁרָשׁׁרָ the holy gods, Dan. 4, 5. 6. 5, 11. b) Of angels; Dan. 4, 10 שיר וְקַתְּרִשׁׁר (angel) even a holy one. Plur. אוֹלָ הַרִּישׁׁר holy ones, i. e. angels, 4, 14 [17]. See קריבייך Plur. no. 2. a. c) Of the Jews. Dan. 7, 21; fully קריבייך the holy ones (saints) of the Most High, Dan. 7, 18. 22. 25; comp. Esdr. 8, 70 τὸ σπέφμα τὸ άγιον.

to go before, to precede; mid. Danum. to precede in time, to be of old. The primary idea seems to be that of being sharp, pointed; comp. quadril. The primary is a sharp instrument, axe; hence pr. to be or go in front, at the point, head, Germ. an der Spitze stehen.

3. to go to meet any one, to meet. to encounter, with acc. of pers. Ps. 88, 14.

Spec. a) With help, i. q. to succour, Ps. 59, 11. 79, 8. Jcb 3, 12. b) With ז to meet one with any thing, in order to present it, q. d. to succour with, Deut. 23, 5. Is. 21, 14. Neh. 13, 2; genr. Mic. 6, 6. With two acc. Ps. 21, 4; אַ of thing Ps. 95, 2. c) In a hostile sense, q. d. to assail; Is. 37, 33 אַבָּי הְשִּבְּיוֹ אַבּיֹר אַבְּיֹ no shield shall come up against her, the city, i. e. shall not be raised against her. Job 30, 27. Ps. 18, 6. 19.

HIPH. 1. to come before, to anticipate, in doing a kindness, in bestowing a favour on any one, so as to make him a debtor, Job 41, 3. Arab.

IV, id. a kindness, kind office; see Schult. ad Job. p. 1183.

2. i. q. Pi. no. 3. c, to meet as an enemy; to fall upon, as calamity, c. בַּצַבּ Am. 9, 10.

Deriv. קָּרִים, קַּרְנְּמִים, קַּרְנְּמִים, קָּרְנְּמִים, קַרְנְּמִים,

m. in pause לָּדֶם Gen. 10, 30; also לָּדֶם only with ה paragog. פַּוְבֶּה Plur. constr. קְּבָּם see in no. 3.

1. Pr. the front, what is before; hence as Adv. before, Ps. 139, 5. מָּלָנָם id. Is. 9, 11.—Hence

2. the east, the eastern quarter, see in חור no. 2. Job 23, 8. מַקְרָם from the east, after a verb of motion Gen. 11, 2. 13, 11; also at the east, eastward, Gen. 2, 8. מַקְרַם ל Prep. at the east of, eastward of, Gen. 3, 24. Num. 34, 11. Josh. 7, 2. Judg. 8, 11. With ¬ paragog. לְכָּמִת towards the east, eastward, Gen. 13, 14. 25, 6. 28, 14. Lev. 1, 16. al. Sometimes is added pleonast. חודתה Num. 2, 3. Josh. 19, 13; שֹׁמֲשֵׁהַ הַיָּדְהַ Josh. 19, 12. But קַּרְמָּח is also 'what is towards the east,' and i. q. DID, לפאח קרמה hence , צפונה , נגבה (comp. לפאח on the east side Ex. 27. 13. 38, 13; רְּמָשָׁאַ מַרְמָח id. Ez. 45, 7.—Further, בנר קרם the sons of the east, the inhabitants of the Arabian desert, which lies eastward of Palestine, and extends to the Euphrates, now. بدية الشام desert of Syria; Job 1, 3. Is. 11, 14. Jer. 49, 28. Ez. 25, 4. 1 K. 5, 10. Judg. 6, 3. 33, 7. 12. Also אָרֶץ בָּנֵי מָדָם Gen. 25, 6, and אָרֶץ בָּנִים 29, 1, the Syrian desert including Mesopotamia; and so דְרַבֵּי מֶנָם of the mountains of Mesopotamia, Num. 23, 7. But DIRT Gen. 10, 30 is the mountain of Arabia, see in art. **Prince Is. 2, 6 **Prince It is in the east, i. e. with superstitions and sorceries brought from the east or Babylon. But perh. it should read DIRT.

3. Of time, former times, aforetime, ancient days, poet. i. q. בּוֹלָם no.l. Arab. aforetime, of old. قِدْمًا olden time, قِدْمًا So Ps. 78, 2. Job 29, 2. Also מַקְרַם from ancient times, of old, Ps. 74, 12. 77, 6. 12. Is. 45, 21; מֵלְכֵר מָדָם kings of old, ancient kings, Is. 19, 11; ימר קדם times of old Ps. 44, 2; מִימֶר מָרֶם Is. 23, 7. Mic. 7, 20. Lam. 1, 7. Spoken also of eternity, at least that which is without beginning, e. g. מַרַם מַרָם Deut. 33, 27; ישֶׁב מַרָם who sitteth upon his throne from everlasting Ps. 55, 20; also Deut. 33, 15. Ps. 68, 34.—Put also a) Adverbially for aforetime, of old, Ps. 74, 2. Jer. 30, 20. בלְפַנִים , מַלְפַנִים . Lam. 5, 21, i. q. a prep. before, Prov. 8, 22.—Plur. constr. קרמר primordia, beginnings, Prov. 8, 23.

Chald. prep. once [7] (in קַרְמִיהָר Dan. 7, 13 ; c. suff. plur. קַרְמֵיהָר קדמיחי Dan. 7, 7, קדמיחי, before, ante, coram, i. q. Heb. למנד. So to speak before any one, i. e. to him, Dan. 2, 9. 36. 4, 5. 6, 13. 14; also after a verb signifying to answer Dan. 2, 10. 27; to pray Dan. 6, 11. 12; to read Ezra 4, 18. 23. קְּדָמֵּר *it was good before me*, i. q. סוֹב בְּעֵינֵי Dan. 3. 32 [4, 2]. 6, 2. After verbs of motion, Dan. 2, 24. 25. 3, 13. 4, 3. 5, 13.—Also יסן מָלָם i. q. Heb. מָדָם, מָדָם, from, after verbs of receiving Dan. 2, 6; of asking 2, 18; of commanding 6, 27; of sending Ezra 7, 14. Dan. 5, 24; of fearing Dan. 5, 19, 6, 27,

קרָם הַּרְםְּקְרָם (r. בְּיַבְּטְ oldness, antiquity. Is. 23, 7 קרָם בִּיבְּטְּקְרָם בִּיבְּטְּם שׁרְסָּבּי שׁרְסִבּי שׁרְסִבּי שׁרָם בִּיבְּטְם בּיבְּטִי שׁרְסִבּי Also former state, Ez. 16, 55. Plur. Ez. 36, 11.—In the construct state בּיבָּי , t becomes a preposition, and with בּיבִּי impl a conjunction, before, Ps. 129, 6.

קרְמָה Chald. former time; hence מַּקְרַמָּח דְּנָא Dan. 6, 11, מַּקְרַמְּח דְּנָא Ezra 5, 11, in former times, aforetime formerly.

רְּבְיּרְ (eastward) Kedemah, pr. n. of a son of Ishmael, Gen. 25, 15.—Another מין see in בין p. no. 1.

תְּקְרָתְ i. q. מְדֶּכָּתְ no. 2, only in constr. מְדֶּכְּת, on the east of, eastward of a place, Gen. 2, 14, comp. אשׁאַר. 4, 16. 1 Sam. 13, 5. Ez. 39, 11.

קרְמוֹנָת adj. (fr. קרָם) fem. קרְמוֹנָת, בּוְרְמוֹנָת, Ez. 47, 8.

. קרמני see קרמוני

ning (antiquities) Kedemoth, pr. n. of a city in Reuben, Josh. 13, 18. 21, 37. 1 Chr. 6, 64. An adjacent desert bore the same name, Deut. 2, 26.

קרְבָּי Chald. first, plur. קרְבָּי Dan. 7, 24. Fem. st. emphat. קּוְבֶּי,הָא 7, 4; plur. קּוְבֶּי,הָא 7, 8.

לקראל (one before God, i. e. minister of God, r. קרם) *Kadmiel*, pr. n. m. Ezra 2, 40. 3, 9. Neh. 7, 43. 9, 4. 10, 10. 12, 8.

י פְּרְמֹנִית Adj. f. קּרְמֹנִי or קּרְמֹנִים; plur. . קַרָם R. פַּרְמוֹן . comp: קַרְמֹנִיוֹת, קַרְמֹנִים

- 1. eastern, Ez. 10, 19. 11, 1. מַּיִּכּי the eastern sea, i. e. the Dead Sea, opp. to the western sea or Mediterranean, Ez. 47, 18. Joel 2, 20. Zech. 14, 8.
- 2. former, ancient, Ez. 38, 17. Mal. 3, 4. Plur. פְּלְכִּיכִים older persons, the aged, Job 18, 20. Sing. collect. 1 Sam. 24, 14 מְשֵׁל חַפְּיכִינִים the proverb of the ancients. Plur. f. בּוֹל בְּילִינִים former things, things of old, Is. 43, 18.
- 4. Kadmonite, collect. pr. n. of a Canaanitish tribe, dwelling prob. in the eastern part of the country, Gen. 15, 19. Bochart conjectures them to be the same with the Hivites; Canaan I. 19.

the hair) Ps. 68, 22. Arab. مُقَدِّ is the part of the head from the vertex to the neck behind.

1. to be dirty, foul; spoken of a turbid torrent, Job 6, 16. Hence, to go about in dirty garments, like mourners, i. q. to mourn, Jer. 8, 21. 14, 2. Part. אַבָּר a mourner Ps. 35, 14. 38, 7. 42, 10. 43, 2. Job 5, 11. Arab. בּבֹר, בֹבֹר to be squalid, of garments; Chald. אַבָּר id. comp. אַבָּר.

2. to be of a dirty or dusky colour, to be dark coloured, e. g. the skin as scorched by the sun Job 30, 28; to be darkened, to become dark, as the day, the sun, the moon, Mic. 3, 6. Jer. 4, 28. Joel 2, 10. 4, 15.

HIPH. 1. to cause to mourn, Ez. 31, 15. 2. to darken, to obscure, e. g. the sun, stars, Ez. 32, 7. 8.

HITHP. to be darkened, overcast, e. g. the heavens 1 K. 18, 45.

. קַלרַנִית—קַדָר Deriv. .

קר (dark-skinned) Kedar, pr. n. of a son of Ishmael, Gen. 25, 13. Also of an Arabian tribe descended from him, Cant. 1, 5. Is. 21, 16. 42, 11 (where it is joined with a fem.) 60, 7. Jer. 2, 10. 49, 28. Ez. 27. 21; more fully קר Is. 21, 17. Ps. 120, 5 Kedar and Meshech, put for barbarous tribes. The Kedar are the Cedrei of Pliny, connected with the Nabatheans, Hist. V. 11; comp. Reland Palæst. p. 96 sq. The Rabbins call all the Arabs by this name; whence

(the turbid, r. קַּרָרוֹךְ, comp. Job 6, 16) Kidron, pr. n. of the brook or torrent flowing in winter through the valley of like name between Jerusalem and the Mount of Olives, and emptying itself into the Dead Sea; 2 Sam. 15, 23. 1 K. 2, 37 15, 13. 2 K. 23, 4. Jer. 31, 40. Hence χείμαζόςος τοῦ Κεδρῶν John 18, 1. See a full description in Bibl. Res. in Palest. I. p. 396-402.

קרות f. (r. קרות) darkness, obscurity of the heavens, Is. 50, 3.

קדֹרָנִית adv. in mourning, mournfully Mal. 3, 14. R. קדר.

* שֹׁרֵבֶּ and שֹׁרֵבֶּ Num. 17, 2, fut.

1. to be pure, clean, pr. of physica purity and cleanness; see Hithpa. no. 1 and adj. קרוֹש . Kindr. is perh. קרוֹש , of

which the primary idea is 'to be bright.'

NIPH. 1. to be regarded and treated as holy, to be hallowed, sanctified, sc. God, c. 2 Lev. 10, 3. 22, 32. Also to show oneself holy, glorious, in any one, either by bestowing favours Ez. 20, 41. 28, 25. 36. 23. 38, 16. 39, 27; or by inflicting judgments Ez. 28, 22. Num. 20, 13; comp. Is. 5, 16.

2. to be consecrated, e. g. the sacred tabernacle Ex. 29, 43.

PIEL UTP to make holy, to sanctify, to hallow, i. e.

1. to hold sacred, to regard and treat as holy, as God Deut. 32, 51; a priest Lev. 21, 8; the sabbath, to keep holy, Ex. 20, 8. Deut. 5, 12. Neh. 13, 22. Jer. 17, 22. 24. 27. Ez. 20, 20.

2. to pronounce holy, to sanctify, e. g. the sabbath Gen. 2, 3; a people Lev. 20, 8. 21, 8. Also to institute any holy thing, to appoint, e. g. a fast Joel 1, 14. 2, 15 (parall. with \$75); a festival 2 K. 10, 20.

3. to consecrate, e. g. a priest Ex. 28, 41. 29, 1. 1 Sam. 7, 1; an altar, the temple, Ex. 29, 36. Lev. 8, 15. Num. 7, 1. 1 K. 8, 64; the first-born, Ex. 13, 2; the people of Israel, Ex. 19, 10. 14. Josh. 7, 13; a building when completed, Neh. 3, 1; a mountain, as separate and distinguished from all others, Ex. 19, 23.-Hence to consecrate or sanctify with solemn rites, e. g. by lustrations for sacrifice 1 Sam. 16, 5. Job 1, 5; troops for battle. Jer. 51, 27. Comp. Hiph. Also to consecrate or inaugurate a war, battle, (i. e. with sacred rites, comp. Ps. 110, 3. 1 Sam. 7, 9. 10,) q. d. to prepare, to begin, Ioel 4, 9. Jer. 6, 4. Trop. Mic. 3, 5.

PUAL part. TIPD, consecrated, spoked of priests and sacred things, Ez. 48, 11. 2 Chr. 26, 18. 31, 6.- Is. 13, 3 TIPD mg consecrated ores. i. e. soldiers whom I have consecrated to war; comp. Jcr. 51 27.

Нгрн. 1. i. q. Pi. no. 1, Is. 8, 13. 29, 23. Num. 20, 12.

2. i. q. Pi. no. 2, to pronounce holy, ts sanctify, Jer. 1, 5.

3. i. q. Piel no. 3, to consecrate to God Lev. 27, 14 sq. Judg. 17, 3. 2 Sam. 8, 11. 1 Chr. 26, 27. Also of God, to sanctify, to hallow for himself, e. g. the first-b rn Num. 3, 13. 8, 17; the temple 1 K. 9, 3. 7.

Hithp. 1. to cleanse or purify oneself, by sacred ablutions and observances. 2 Sam. 11, 4 אַרְאָבֶּים הַבְּיֵבֶּים הַבְּיַבָּים הַבְּיַבָּים הַבְּיַבָּים הַבְּיַבָּים הַבְּיַבָּים הַבְּיַבָּים הַבְּיַבָּים הַבְּיַבָּים הַבְּיַבְּים הַבְּיבִּים הַבְּיבִּים הַבְּיבִּים הַבְּיבִּים הַבְּיבִּים הַבְּיבִּים הַבְּיבִּים הַבְּיבִּים הַבְּיבִים הַבְיבִים הַבְּיבִים הַבְּיבִּים הַבְּיבִים הַבְּיבִים הַבְּיבִים הַבְּיבִים הַבְּיבִים הַבְּיבִים הַבְּיבִּים הַבְּיבִּים הַבְּיבִּים הַבְּיבִּים הַבְּיבִּים הַבְּיבְּים הַבְּיבִים הַבְּיבִים הַבְּיבִּים הַבְּיבִּים הַבְּיבִים הַבְּיבְים הַבְּיבִים הַבְּיבִים הַבְּיבִים הַבְּיבִים הַבְּיבִים הַבְּיבִים הַבְּיבִים הַבְּיבְים הַבְּיבְים הַבְּיבְים הַבְּיבְים הַבְּיבְים הַבְּיבְים הַבְּיבְים הַבְּיבְים הַבְּיבְים הַבְּים הַבְּיבְים הַבְּיבְים הַבְּיבּים הַבְּיבּים הַבְּיבּים הבּיבּים הבּיבּים הבּיבּים הבּיבּים הבּיבים הבּיבים הבּיבּים הבּיבים הבּיבּים הבּיבים הבביבים ה

2. to show oneself holy, i. e. pure from guilt, to sanctify oneself, Lev. 11. 44. 20, 7; of God, as the punisher of guilt, Ez. 38, 23.

3. to be celebrated, kept, e. g. a festival, Is. 30, 29.

Deriv. מְלָנְשׁ , בְּנָּשׁ , בְּנָשׁ , בְּנָשׁ , בְּנָשׁ , מְלְנָשׁ .

m. pr. sacred, consecrated. Hence 1. Spec. a male prostitute, a catamite, sodomite, xiraidoc, so called as consecrated to the service of Astarte or Venus; Deut. 23, 18. 1 K. 14, 24. 15, 12. 22, 47. K. 23, 7. Job 36, 14. These wretched beings were priests or rather templeservants (ἱερόδουλοι) of Astarte at Hierapolis in Syria; and having been emasculated and wearing a female dress, they wandered about through the cities and villages begging and bearing with them an image of the goddess. They were courted by females, and gave themselves up to unnatural lusts. See espec. Lucian. Luc. § 35 sq. Id. de Dea Syra. § 27.51. Jerome ad Hos. 4, 14. Spencer de Legg. rit. II. 35. Movers Phænizier I. p. 678.

2. Kadesh, pr. n. Gen. 14, 7. 16, 14. 20, 1. Num. 13, 27. al. also קַּרָשׁ בַּּרָנָצַ

Kadesh-barnea Num. 32, 8. 34, 4. Deut. 1, 2, 19, 2, 14. Josh, 10, 41, al. a city in the south-eastern extremity of Judah. adjacent to Idumea, whither the children of Israel came under Moses, sent spies into Palestine, and then turned back to Mount Hor, etc. Gen. 20, 1. Num. 13, 27. 20, 14. 16. 22. 33, 36. 37. Judg. 11, 16. 17. There was here a fountain called פרן מֵר מָרָבֶּם Gen. 14, 7; afterwards מְרָבֶּם מֵּר Deut. 32, 51; the adjacent desert was called also מִיבֶּר קְיֵשׁ Ps. 29, 8. [All these notices go to fix the site of Kadesh in the western part of the 'Arabah south of the Dead Sea, perh. not far from the fountain 'Ain el-Weibeh, the most frequented watering-place in all that region. See Euseb. Onom. art. Kuddig Βαρτή. Jerome Quaest. Heb. in Gen. 14, 7: " Cades . . . significat locum apud Petram, qui Fons Judicii nominatur." Reland Palæst. p. 114. Bibl. Res. in Palest. II. p. 582, 620.—R.] The term בַּרָנֵדָ Simonis regards as from open country, desert, and إلى wandering, from r. كِمَا.

שַרָשׁ (sanctuary) in pause קַרָשׁ Judg. a) A city in the 4, 11, Kedesh, pr. n southern part of Judah, Josh. 15, 23. b) Another in Naphtali, Josh. 12, 22, 19, 37. 21, 32. Judg. 4, 6. 1 Chr. 6, 61. With He parag. קרשה Judg. 4, 9; and ברשת 4, 10. This city, Kedesh of Naphtali, lay upon the hills west of the upper ake of the Jordan, el-Hûleh; and still exists under the same name, Arab. قدس Kedes; see Bibl. Res. in Palest. III. p. 355. Biblioth. Sacr. I. p. 11 and c) A third in Issachar 1 Chr. 6; Map. 57, also called קשׁרוֹן Josh. 19, 20. 21, 28.

שנה m. once קרנים Dan. 11, 30, c. שנה p; plur. קרנים (ködashim) with art. and pref. הַקּרִשִּׁרם (ködashim). with art. and pref. הַקּרִשִּׁרם בּעָבָּישִׁרם בּעָבָּישִׁרם בּעָבָּישִׁרם Den. 10, 34; but c. suff. בַּרָשִׁים Pep. 22, 8, בַּרָשִׁים 2 Chr. 15, 18 (comp. Ewald's Krit. Gramm. p. 335), and בְּרָשִׁים Num. 5, 10.

1. holiness, sanctity; so Arab. والقدس el-Kuds, concr. 'the holy,' pr. n. of Jerusalem, יד לושליש the Holy Spirit; Syr. ביי ביי id.—Most. freq. in the genit. after another noun, instead of an adjective, as שֵׁלְשֵׁר holy ground Ex. בין הַלְּבֶּים הַקְּיִם הַקְּיָם הַלָּבָי the holy place Lev. 10, 17. 14, 13. So c. suff. קרשר my mouse tain of holiness, i. e. my holy mountain, Ps. 2, 6; קרָשׁה thy Holy Spirit Ps added, as 1 צלה־ם added, as 1 the holy ves- פַּלֵי כְרָשׁ צֵּלֹחִים 19 the holy sels of God. Ascribed also to all those things which in any way pertain to God or to his worship, as שָׁם כָּרָשֵׁי my holy name Lev. 20, 3. 22, 2; קַלַרָּהָ רָשֵׁלָ thy holy sabbath Neh. 9, 14; פרר הקדם the Holy City. Jerusalem, Is. 48, 2. Neh. 11, 1; קרשה מרכל קרשה thy holy temple Ps. 138. 2; hallowed bread, the shewbread, 1 Sam. 21, 5; בְּרֵר קְדֵט holy vestments Ex. 28, 2. 4; אבני קדט the sacred jewels, trop. for the nobles of the people, Lam. 4, 1; פרי קדש the sacred princes, i. e. the priests of higher rank. 1 Chr. 24, 5. Is. 43, 28; מם קרש a holy people, Israel, Dan. 12, 7; ברית קדש a holy corenant Dan. 11, 28. 30, etc. etc.-Rarely only, and in doubtful examples, is it to be rendered as abstr. holiness. Am. 4.2. Ps. 60, 8. 108, 8; in which places בַּקַרשָׁר, is usually translated: by my (his) holiness; perh. more correctly: in my (his) sanctuary. Sept. in Ps. II. cc. & τῷ ἀχίω αὐτου.—The notion of purity, physical or moral, is referred to in Ex. 22, 30. 2 Chr. 31, 18. Is. 6, 13; see in art. מרוש init.

2. Concr. a holy thing, something sacred, consecrated to God, opp. 37 profane; Lev. 10, 10. Ex. 29, 33. 34. Num. 18, 17. Prov. 20, 25. al. sæp. With dat. added, קוש ליחות Lev. 27, 10. 14. 21 Jer. 2, 3. Ezra 8. 28 : קרש לאלהים Lev. 21, 7. 23, 20; קרש הוא ללהן Num. 6, 20. 18, 10; rarely c. genit. קדש ביד id. Lev. 15 8.—Plur. הקדשים the consecrated things Lev. 21, 22. 22. 3. 6. 7. 12. בַּקָּ מָשִׁרָם the silver dedicated to the temple 1 Chr. 26, 20, 26, 28, 12. With genit, of the person consecrating, as 1 K. 15, 15 קַּרָטֶּר אברר. Lev. 22, 15. Num. 5, 9; also of him to whom they are consecrated, לְרְטֵּׁר דָּר Lev. 5, 15.

3. a holy place, sanctuary, as the tabernacle Ex. 28, 43. 29, 30. 35, 19. 39. 1; the temple Ps. 20, 3. Dan. 8, 14. al Spec. of the temple itself, as distinguished from its courts, etc. i. e. the ידיכל אינה, 1 K. 8, 8. 2 Chr. 29, 7. Once of the inner sanctuary, for קרש קרשרם Ez 41, 23.

4. Intens. קַנִשׁ קַנְשׁים holiness of holinesses, something most holy, e.g. things, as the sacred incense Ex. 30, 36; the sacred utensils v. 29; the altar 29, 37. 30, 10, 40, 10; the part of the sacrifices which only the priests might eat, Lev. 2, 3. 10. 6, 10. Num. 18, 9. Ez. 48, 12. al. So of things devoted with a curse Lev. 27, 28. Plur. קדשר הקדשים the most holy things, of offerings destined for the priests alone, Lev. 21, 22. 2 Chr. 31, 14. Ez. 42, 13. 44, 13. b) Of men, as Aaron, 1 Chr. c) Of places, a most holy place, Num. 18, 10. Spec. the inner sanctuary, adytum, דְּבֵרַר, in the tabernacle Ex. 26, 33. 34. Num. 4. 4. 19; and in the temple 1 K. 6, 16. 8, 6. 1 Chr. 6, 34. Ez. 41, 4. al. Fully בית קדש הקדשים 2 Chr. 3, 8. 10.

fem. of subst. DD no. 1, a female prostitute, harlot, pr. one consecrated like the DD to the worship of Astarte, and the gains of whose prostitution went into the treasury of the temple of that goddess; Gen. 38, 21. 22. Deut. 23, 18. Hos. 4, 14. Comp. Num. 25, 1. Jerome l. c. Hdot. I. 199. Lucian de Dea Syra § 6. Id. Hetær. 7, 1. 14, 3. Tac. Hist. 2. 3. Similar are the Hindu Bayadères.

* אַרָּהָּר, kindr. with אַרָּה, to become dull, to be blunted, e. g. the teeth Jer. 31, 29.30. Ez. 18, 2. Syr.id. Chald. אַרְּהָּ id. PIEL אָרָה id. intrans. of iron Ecc. 10, 10.

* De in Kal not used, prob. to call, to convoke, kindr. with r. Dip.

HIPH. to call together, to convoke, e. g. a people Num. 8, 9. 10, 7. 20, 8. Deut. 4, 10. al. With by against any one, Num. 16, 19; acc. impl. sc. a tribunal Job 11, 10.

Niph. to be convoked, to assemble, e. g. a people Esth. 9, 2. 15. 16. 18. 8, 11; c. 5½ Ex. 32, 1. Num. 16, 3. 17, 7; 5½ 1 K. 8, 2. Jer. 26, 9; also with 5½ of place Lev. 8, 4. Judg. 20, 1; 5 2 Chr. 20, 26; acc. of place Josh. 18, 1. 22, 12.

Deriv. פַּקְתַלוֹת, מֵקְתַלֹּוֹת, and the four nere following.

קרל m. constr. קרל, c. suff. קרלף.

1. a coming together, an assembling, the act, Deut. 9, 10, 4.

8, 16.

2. an assembly, congregation, convocation. a) Spec. of the assembly or amvocation of the people of Israel, for any cause Judg. 21, 8. 1 Chr. 29, 1. 2 Chr 23, 3, comp. Job 30, 28; mostly for religious purp ses, i. q. חַצַרַח, fully קָרָל רטראל ביר Lev. :6, 17. Deut. 31, 30; קדול ביר Num. 16, 3. Deut. 23, 2; סחל האלחים Ex. 16, 3. Lev. 4, 13. 14. Num. 10, 7. al. sæp. So קחל רב Ps. 35, 18. 22, 26; קחל 1 K. 8, 65. b) In a wider sense. of any assembly or multitude of men, Jer. 31, 8. Ez. 16, 40. 23, 46. 47. 32, 22; of troops Ez. 17, 17. 38, 4. 15; of nations Gen. 28, 3, 35, 11, 48, 4. Jer. 50, 9; of the wicked Ps. 26, 5 comp. Gen. 49, 6; of the righteous Ps. 149, 1; of holy ones i. e. angels Ps. 89, 6, 8; of the dead Prov. 21, 16.

of a station of the Israelites in the desert, c. \sqcap parag. Num. 33, 22. 23.

קְּחַלְּחְ f. (r. חָחָב) an assembly, congregation, Deut. 33, 4. Neh. 5, 7.

אלוֹהָלְּהְ Koheleth, pr. n. by which Solomon is denoted in the book thus inscribed, i. e. the book of Ecclesiastes. It is usually of the masc. gend. and without the article. Ecc. 1, 1. 2. 12, 9. 10; once c. art. 12, 8, see Lehrg. p. 656, 657; once with verb fem. Ecc. 7, 27 בּיִרְהַ הַיִּבְּי, where perh. it should be read הַבְּיִהְהַ אָּמָר בּיִר הַבְּי, as in 12, 8.—The fem. termination is not infrequent in words denoting office, station, etc. (see

i. e. Khalif,) and also in later Hebrew even in proper names of men, see פֹבֶרָת, סֹמֶרָת; Lehrg. p. 468, 878.—As to the signification, the only true one seems to be that given by the earliest versions, e. g. Sept. and Vulg. Έχχλησιαστής, Ecclesiastes, i. e. a preacher, one addressing a public assembly and discoursing of human things, i. q. גַּבֶּל אַסְפָּח 12, 11, pr. 'a convoker'; unle one chooses to derive the signif. of preacher or orator from the primary notion of calling and speaking, אַקָּדּל i. q. אסול. For other explanations, see Knobel Comm. p. 2 3. Thesaur. p 1199, 1200.

ל רְקְּחַת a root of doubtful authority, found once in Cod. Samar. Gen. 49, 10 , ולו יקות עמים, for Heb. לו יקות עמים, i. e. from the Chald. to him shall the nations be gathered together. It seems therefore to have been i. q. Chald. קָּקָה, Heb. אָקָה, to assemble. Hence pr. n. הַּקְהַהָּ and

רְּהָיְרְ (assembly) Kehath, pr. n. of a son of Levi, Gen. 46, 11. Ex. 6, 16. Josh. 21, 5 Written also רְּחָבָּ Kohath Num. 4, 14. 15. Hence patronym. יוֹלְנְיִבְּי the Kohathite Num. 3, 27. 4, 18. 37.

ק and ק m. (r. יוָם) the latter absol. Is. 28, 10. 13, but constr. 2 K. 21, 13. Is. 34, 11; c. suff. יוָם Ps. 19, 5.

1. a cord, line, Arab. قوة . Spec. a) a measuring line, Is. 34, 17. Ez. 47, 3. נסח קד על to stretch a line upon any thing, in order to measure it; which is done where any thing is to be made Is. 44, 13; or built Job 38, 5. Zech. 1, 16 Keri; or also to be destroyed and made even with the ground so that the line may be drawn over the levelled spot, 2 K. 21, 13. Lam. 2, 8. Is. 34, 11. Metaph. a line, i. e. a rule, law, norm. Is. 28, 17, and so vv. 10. 13 קו לקו קו לקו line upon line, line upon line, see in art. c) the margin, rim of a laver, resembling a cord, 1 K. 7, 23 Keri. 2 Chr. 4, 2. d) a string of a lyre or other musical instrument; hence sound, q. d. accord, Ps. 19, 5; Sept. δ φθόγγος, and so Rom. 10, 18, Symm. ό ήχος, Vulg. sonus. But perh. instead of the it should here read קילם or סילם, as in v. 4; parall. . מלידם

2. strength, might, Arab. פֿבּּ, see r. רְּבָּפְ no. 2. Is. 18, 8 פְּרָיִם a nation most mighty. The repetition is intensive.

* እግቦ to spue out, to vomit forth.
Arab. ኦር፮ mid. Ye, Eth. ΦΡጵ id. It
would seem to have been formed by
softening the final letter of the onomatopoetic ሃጓኮ, ኮጓኮ, and perhaps also primarily the form ፮ጓኮ; comp. under the
letter ୬ p. 738.—Metaph. Lev. 18, 28
that the land spue you not out, reject you.
Once Imper. plur. ጓግቦች and spue ye
Jer. 25, 27, as if from a root ኢንኮ dropping ኢ; see Arab. and Eth. above.

Hiph. id. Prov. 23, 8. 25, 16. Jon. 2, 11 Trop. Lev. 18, 25. 28. Job 20, 15; where comp. Cic. in Pis. 37, 'devoratam pecuniam evomere.'

Deriv. פרא, קאח, פרא, פרא.

קביף (Milra) Ez. 23, 24, constr. אַבִּיף (Milel) 1 Sam. 17, 38, a helmet, i. q. אַבִים. On the form and tone of this word, see in אַבִים, note. R. אַבָּף.

קורש , see in שוף.

י בְּלֶרָה 1. pr. to twist a rope, cord, to wind; whence אָר, זְיָם, no. 1, הַנְּהָה. Hence

2. to be strong, robust, the notion of binding fast, girding being tropically referred to strength; see >17, pin no. 3. Comp. Germ. Strange i. e. cords, strenge, (whence Engl. strength, strong), also anstrengen, all which come from the notion of binding fast, Lat. adstringere. Hence p no. 2.—Arab. 5 to be strong, robust; II, to strengthen.

3. to hope strongly, to trust, implying firmness and constancy of mind, comp. יְהַצְּמֵרן. So of trust in God, Part. יַּחְרָּיִר, Ps. 37, 9. Is. 40, 31; c. suff. יַּחָרָיִר, Ps. 49, 23; יְּבִירָן 25, 3. 69, 7. יִּדְיָר Lam. 3, 25. See Piel.

PIEL אָדָּה i. q. Kal no. 3, to hope for, to wait for, to expect any thing, c. acc. Job 7, 2. 17, 13. 30, 26; לְּ Jer. 8, 15. 14, 19; inf. c. לְּ Is. 5, 2. Ps. 69, 21. Spec. a) אָרְרָהְיָה Prov. 20, 22, אַרְרָהְיָה Ps. 27, 14. 37, 34, to wait for or on Jehovah, i. e. for his help, to rest one's hope on him. b) to lie in wait for any one, c. dat. Ps. 119, 95; c. acc. שַׁבָּי Ps. 56, 7.

NIPH. to gather themselves together to assemble, (pr. perh. 'to be wound to gether,' see Kal no. 1,) spoken of na tions Jer. 3. 17; of waters Gen. 1, 9.

Deriv. פְּקְנָח , מִּקְנָח , מִקְנָח, and

רוֹתָ or רוֹתָף i. q. יִם, a rope, cord, iu Cheth. thrice 1 K. 7, 23. Zech. 1, 16; constr. perh. רוַתְּם Jer. 31, 39.

קוֹתְ Is. 61, 1, see הַיֹּחְקהָהַ p. 863.

*DIP i. q. YIP and UDI, to loathe, to nauseate, trop. Præt. UD Ez. 16, 47, where however both the reading and the interpretation are doubtful; all the ancient

versions omit שׁבָּי. Others make it i. q. Arab. בוֹל only, duntaxat; see Thesaur. p. 1202.—Fut. מוֹלְיִי Ps. 95, 10. But מוֹרָיִי Job 8, 14, see in r. מוֹרָיִי Dob 8, 14, see in r. מוֹרָיִי אַרָּיִי אַרָּיִי אַרָּיִי אַרָּיִי אָרָיִי אַרָּיִי אָרָיִי אָרָיִי אָרָיִי אָרָיִי אָרָיִי אָרָיִי אָרָיִי אָרָיִי אָרָיִי אָרָיִיי אָרָיִי אָרָיִיי אָרָיִיי אָרָיִי אָרָיי אָרָיִי אָרָיִי אָרָיי אָרִיי אָרָיי אָרָי אָרָיי אָרָי אָרָיי אָרָי אָרָיי אָרָי אָרָיי אָריי אָריי

NIPH. id. c. בְּמַנֵּב Ez. 20, 43. 36, 31. Once נְקְּטֵּדְ in some copies for נָקְעָדּ Ez. 6, 9.

Нітнрац. מַטְסְחְהָ id. Ps. 119, 158; с. р 139, 21.

*jip obsol. root, to call, to cry out;

Arab. (בול to speak, to say. Corresponding roots are Sanser. בול to call aloud, Gr. צמלנים, Lat. calo, whence calendae, Eng. to call. Kindred is also apparently מְבֵּל q. v. and Chald. בְּבָּל הַיִּבְּיל Hence

קוֹלָר m. also אָר Ex. 19, 16, c. suff. קוֹלָרי; plur. קוֹלִרים, קוֹלִרים, the voice; Eth. ዋል voice, word, sound. Arab. סׁלֹנים dictum, saying. Syr. ער voice; Chald. אָר id. Spoken.

a) Of the roice of men, e. g. as speaking, crying out 1 Sam. 4, 6, 14; singing Ez. 33, 32. Ex. 32, 18; wailing Ps. 6, 9. Gen. 45, 2; groaning Ps. 102, 6; rejoicing Ps. 42, 5 118, 15. Jer. 7, 34; so of the voice or noise of a multitude, 1 K. 1, 41. Dan. 10, 6. Of the voice of God as speaking, Deut. 4, 33. 5, 23. 18, 16. al. So Gen. 27, 22 קול קול יצקב the voice is Jacob's voice. Judg. 18, 3. 1 K. 19, 13.—Also בקול גָּדוֹל with a loud voice 1 Sam. 28, 12. 1 K. 18, 27. 28. Is. 36, 13. Prov. 27, 14; in acc. קול בַּרוֹל id. Deut. 5, 19. 2 Sam. 15, 23. 19, 5. al. קיל הָם id. Deut. 27, 14; קיל שָּחָר with one voice 2 Chr. 5, 13; שולר with my full voice Ps. 3, 5. 142, 2, and so קילה Is. 10, 30 see in צַּחַל. Pleonast. the voice of words Deut. 1, 34. 5, 25. 1 Sam. 15, 1. Job 33, 8; the voice of prayer Ps. 28, 2. 6. 66, 19; the voice of weeping Ps. 6, 9. Ellipt. in exclamation; a voice! the voice! Cant. 2, 8 קול הודי the voice of my heloved! sc. I hear. 5, 2. Is. 13, 4. 52. 8. 66. 6. Jer. 50, 28; comp. Job 39, 24.-Metaph. ascribed to blood unavenged, Gen. 4, 10. Put also meton. for speech, discourse, Ecc. 5, 2, 5 [3, 6]; for rumour, report, Gen. 45, 16. Jer. 3, 9. Rz. 26, 15.

b) Of the voice or cry of beasts, e. g.

the bleating of flocks and lowing of herds 1 Sam. 15, 14, comp. Jer. 9, 9; the neighing of horses Jer. 8, 16; the roaring of lions Job 4, 10. Zech. 11, 3. Also of the voice of birds Ecc. 12, 4; of the turtle Cant. 2, 12; of the dove Nah. 2, 8.

c) Of the sound and noise of inanimate things, as of a trumpet Ex. 19, 19, 20, 18, Josh. 6, 5; a harp, pipe, Ez. 26, 13. Job 21, 12; a bell Ex. 28, 35; thunder Ps. 104, 7; rushing waters Ez. 1, 24. 43, 2. Ps. 42, 8; rain 1 K. 18, 41; of chariots and horses, a rattling, 2 K. 7, 6. Joel 2,5: of fire, ibid. of burning thorns, crackling, Ecc. 7, 6; of a mill Ecc. 12, 4; of a whip, cracking, Nah. 3, 2; also of the sound of steps 2 Sam. 5, 24. 1 K. 14, 6. 2 K. 6, 32, and prob. Gen. 3, 8; of wings in motion Ez. 1, 24. 3, 13; of a falling leaf, rustling, Lev. 26, 36. בקול בדול שול יהוח with great noise Is. 29, 6.—So קול יהוח xat' & oxiv for thunder Ps. 29, 3 sq. Is. 30, 30. 31. Job 37, 2. 4. 5. 1 Sam. 7, 10. Plur. Pidip thunders Ex. 9, 23. 29. 33 34. ו Sam. 12, 17; fully אַלֹחִים Ex 9, 28. חַוֹיז dunder-flash, lightning, Job 28, 26. 38, 25.

Spec. may be noted the following phrases:

aa) נְשָׁא קוֹל to lift up the roice, see in חַיִּרִים קוֹל id. see in יַרִים tiph.

נתן קולו (bb a) to give forth one's voice, of persons, e. g. in weeping Gen. 45, 2. Num. 14, 1; in outcry Lam. 2, 7; in calling Prov. 1, 20. 8, 1. Jer. 22, 20; c. \(\) i. q. to call to any one Prov. 2, 3; to proclaim in the land נחן קול בארץ 2 Chr. 24, 9. So of birds singing Ps. 104, 12; of the lion roaring Am. 3, 4; of the sea Hab. 3, 10; of the noise of a multitude Jer. 48, 34; of thunder-clouds Ps. 77, 58. Of God as thundering Ps. 18, 14. Am. 1, 2. Joel 2, 11. 4, 21. Jer. 25, 30. β) נְחֵן בְּקוֹלוֹ to give forth (to utter) with his voice, comp. Heb. Gr. § 135. 1. n. 3. So of a lion roaring, c. של against, Jer. 12, 8; of God as thundering Ps. 46, 7. 68. 34.

cc) 'B hip NDW a) to hear the voice of any one, i. e. to lister to him, Gen. 4 23. Is. 28, 23. Of God as hearing and answering a suppliant Num. 20, 16. Deut 26, 7. Ps. 5, 4. 27, 7. 55, 18. 64, 2. Jon 2, 3. So hip TRIFT id. Job 9, 16. Ps. 141.

שלים לא ליף אין ליף ליף לא ליף ליף לא ליף ליף לא ליף ליף לא ליף

dd) קיברר קול ב to cause to be proclaimed in a land, see in עבר Hiph. no. 2.

קּוֹלְיָה (i. q. קּיֹלְיָה, voice of Jehovah) Kolaiah, pr. n. m. a) Jer. 29, 21. b) Neh. 11, 7.

* בּיְם לְּנֵם לָּתְם לָּתְם לָּתְם לָתְם לַתְם לַתְם לַתְם לַתְם לַתְם לַתְּבִּים לָתְם לַתְּבִּים לַתְּבִּים לַתְּבִּים לַתְּבִּים לַתְּבִּים לַתְּבִּים לַתְּבִּים לַתְּבִּים לַתְּבִּים לְתָּבִים לְתָּבִים לְתָּבִים לְתְּבִים לְתְבִּים לְתְּבִים לְתְבִּים לְתְבִים לְתְבִּים לְתְבִּים לְתְבִּים לְתְבִים לְתְבִּים לְתְבִים לְתְבִּים לְתְבִּים לְתְבִים לְתְבִּים לְתְבִים לְתְבִּים לְתְבִּים לְתְבִּים לְתְבִּים לְתְבִּים לְתְבִּים לְתְבִּים לְתְבִים לְתְבִּים לְתְבִּים לְתְבִּים לְתְבִּים לְתְבִים לְתְבִּים לְּתְבִּים לְתְבִּים לְּתְבִּים לְתְבִּים לְתְבְּים לְתְבִּים לְתְבִּים לְתְבִּים לְתְבִּים לְתְבִּים לְתְבּים לְתְבִּים לְתְבּים לְתְבּים לְתְבּים לְתְבּים לְתְבּים לְּתְבְּים לְתְבּים לְּתְבּים לְּתְבּים בּיבְּים לְּתְבּים בּיבּים לְּתְּים בּיבּים לְּתְּבְּים בּיבְּים בּיבְּים בּיבּים לְּבְּים בּיבּים בּיבּים בּיבּים בּיבּים לְבּים בּיבּים בּיבּים בּיבּים בּיבּים בּיבּים בּיבּים בּיבּים בּיבּים בּיבּים לְּבּים בּיבּים בּיבּים בּיבּים בּיבּים בּיבּים בּיבּים בּיבּים בּיבְּים בּים בּיבְּים בּיבְּים בּיבְּים בּיבְּים בּיבְּים בּיבּים בּיבְּים בּיבְּים בּי

1. to rise up; Arab. id. also to stand. Syr. to rise up, to stand. Eth. Ф 🕊 🕫 to stand.—E. g. from the ground, or from a bed, Gen. 27, 31. 32, 23. Cant. 5, 5; c. סָלָל Sam. 28, 23; אַסָע 2 Sam. 11, 2. So of one who rises in the morning Ps. 127, 2; or who had fallen down Prov. 24, 16. Mic. 7, 8; or was upon his knees 1 K. 8, 54; or was sitting, e. g. on a seat c. אַבֶּע Judg. 3, 20, or at table c. סוב מת מחלים 1 Sam. 20, 34. So קים נים to rise up from fasting Ezra 9, 5, since in fasting, as connected with mourning, they sat upon the ground, comp. v. 3. 4. 2 Sam. 12, 16. Job 2, 13. Imper. with dat. pleon. קיסי לה Cant. 2, 10.—Spec.

a) to rise up to or before any one in token of respect, reverence, Is. 49, 7; בּקרָאח Gen. 31, 35. Lev. 19, 32; בּקרָאח Jen. 19, 1. 1 K. 2, 19.

b) Very often it stands before verbs of going, departing, and the like; Gen. 22, 3 יְבְּקָם יִבְּלָּהְ and he rose up and went. 28, 2 יְבָּסְ בַּבְּרָ 24, 10. 25, 34. Ex. £1, 13. Num. 16, 25. Judg. 19, 5. al. sæpiss. 1 Sam. 21, 11 יִבְּכָּס דְּיִרָ יִבְּרָח יִבְּרָס דְּיִרָּ יִבְּרָח יִבְּרָס רָּיִרָּ יִבְּרָח יִבְּרָס רָּיִרָּ יִבְּרָח יִבְּרָס רָּיִרָּ יִבְּרָח וּן, פֿרָס, Cen. 21, 32 יִבְּיִסְ דְּיִרָּ יִבְּרָח יִבְּרָס רָּיִרָּ יִבְּרָח יִבְּרָס רָּיִרְ יִבְּרָח יִבְּרָח יִבְּרָס רְּיִרְ יִבְּרָח יִבְּרָּרְת יִבְּרָּח יִבְּרָח יִבְּרָּח יִבְּרָח יִבְּרָח יִבְּרָּח יִבְּרָח יִבְּרָח יִבְּרָח יִבְּרָח יִבְּרָח יִבְּרִים בְּיִבְּרִים בְּיִבְּרִים בְּיִבְּרִים בְּיִבְּרִים בְּיִבְּרִים בְּיִבְּרִים בְּיִבְרִים בְּיִבְּרִים בְּיִבְיִים בְּיִבְּרִים בְּיִבְּרִים בְּיִבְּרִים בְּיִבְּרִים בְּיִבְּרִים בְּיבִּרִים בְּיִבְּיִים בְּיבִּר יִבְּיִים בְּיבִּים בְּיִבְּיִים בְּיִבְּיִים בְּיִבְּיִים בְּיבְּיִים בְּיִבְיִים בְּיִבְּיִים בְּיִבְיִים בְּיִבְּיִים בְּיִבְּיִים בְּיִבְּיִים בְּיִבְּיִים בְּיִיבְּים בְּיִבְיִים בְּיִבְיִים בְּיִבְּיִים בְּיִבְיִים בְּיִבְּיִים בְּיִבְים בְּיבִּים בְּיִבְּיִים בְּיִבְּיִים בְּיבְּיִבְּים בְּיבְּיִבְים בְּיבִּים בְּיִבְּיבְּים בְּיבִּים בְּיבִּים בְּיבִּים בְּיבְּיבְּיִים בְּיבְּיבְּים בְּיבְּיִים בְּיִּבְיּים בְּיבִּים בְּיבְּיִּים בְּיִבּים בְּיִבּים בְּיבּים בְּיבּים בְּיבְּים בְּיבְּים בְּיבְיּים בְּיִים בְּיבִּים בְּיבְּיבְּים בְּיבְים בְּיבִים בְּיבְּיִים בְיבְּיִים בְּיבְּיִים בְּיבְּיִים בְּיִבְּיִים בְּיִים בְּיבְּים ב

omitted, DIP itself is i. q. to rise up and go, to set off, Gen. 31, 17. Josh. 8, 19 1 Sam. 17, 48; with סן of place whence Gen. 23, 3. 46, 5. 1 Sam. 20, 41.—Sometimes oup marks the doing or undertaking of any thing with impetus; 2 Sam 23, 10 he arose and smole (דורא פם וין:) the Philistines until his hand was weary. Judg. 8, 21. 2 K. 11, 1. 2 Sam. 13, 31 then the king arose and tore his garments. Job 1, 20. 2 K. 12, 21. Jer. 1, 17. Prov. 31, 28. 1 Sam. 24, 5. Sometimes it implies a doing again, after an interval; Josh. 6. 26 that riseth up and buildeth this city Jericho. Deut. 31, 16. In a few cases it is pleonastic or marks a verbose style; Num. 11, 32 and the people rose up all that day... and gathered the quails. Ex. 2, 17.—Arab. c. fut. to undertake, to begin.—Hence Imper. Dip rise up! arise! as a word of incitement; either to go, as קום לה Gen. 28, 2; קום עלה 31, 13; קום עלה 35, 1, etc. or to do any thing, Judg. 8, 20 בים הרג בחות. v. 21. 1 K. 21, 15. With ה parag intens. espec. as addressed to Jehoval. that he may help, Ps. 3, 8 קומה דר . 7, 7. 9, 20. 10, 12. 74, 22. 82, 8. 132, 8. al.

e. g. a new king after his predecesson Ex. 1, 8. 1 K. 3. 12. 2 K. 23, 25; a leader Judg 5, 7; a prophet Deut. 13, 2. 34, 10; a new generation Gen. 41, 30. Judg. 2, 10. Ps. 78, 6. With المام المام often of a king. Arab. كام بعد id.

e) Trop. to rise up out of calamity

Jer. 51, 64. Also to rise in prosperity, wealth, q.d. 'to rise in the world,' Prov. 28, 12.

- f) Of God as rising up for judgment, pp੍ਰਾਂਕ੍ਰੇ Ps. 76, 10; to punish the wicked Is. 2, 19. 21. 28, 21. Ps. 12, 6. Job 31, 14.
- g) to rise up, to rise again, as the dead returning to life, Job 14, 12. Ps. 88, 11. Is. 26, 14. 19. Also to arise out of sleep Prov. 6, 9; to rise up from sickness Ps. 41, 9.
- h) to sit down and rise up, put for the general course of life and conduct, Ps. 139, 2. So to lie down and rise up id. Deut. 6, 7. 11, 19.
- i) to rise, as the light Job 25. 3; the noon-day light Job 11, 17.
- 2. to set oneself, to stand, i. q. אָפֶד; see the Arab. and Ethiop. usage above. 2 K. 13, 21 וַיָּקָם עַל־רַגְלָיו and stood upon his feet. Job 19, 25. 30, 12; c. 2 Ps. 24, 3. Of waters heaped up, Josh. 3, 16; with neg. of idols, i. q. to be cust down, Is. 27, a) to stand firm, to be esta-9.—Trop. blished, as a kingdom 1 Sam. 13, 14. 24, 21; of a king 2 Chr. 21, 4. Hence to stand, i. e. to stand out, to endure, Job 15, 29. Am. 7, 2. 5. Nah. 1, 6. Ps. 1, 5; c. to stand out before, to withstand any one, Josh. 7, 12. 13. Of things Job 41, 18 [26]. b) to remain Josh. 2, 11. Is. 40, 8; c. 5 to any one, Lev. 25, 30. 27, 19. יהוא על־נְדִיבוֹת יַקוּם Is. 32, 8, על With and he remaineth (persisteth) in liberal to persist in. 3) With 3 of pers. to stand up for any one, in his behalf, to stand by him, Ps. id. عام لند 16. Arab. d) Trop. to to be confirmed, established, e. g. a purshase Gen. 23, 17. 20; counsel or purpose Is. 8, 10. 14, 24. Prov. 19, 21; once c. >, to be established to any one, i. e. to be successful, Job 22, 28; of a preliction Jer. 44, 28, opp. 50. So to be valid, to stand good, e. g. testimony Deut. 19, 15; a vow Num. 30, 5 sq. e) 'ם מל־טֵשם to stand upon (in) the name of any one, i. e. in the public registers, to be enrolled in his place, to succeed to the name and estate of any one, Deut. 25, 6. f) קמו ערנין 1 K. 14, 4 comp. 1 Sam. 4, 15, his eyes were set, fixed, spoken of a person afflicted with a disease of the eye, in which the pupil

becomes fixed, so as no longer to contract and dilate. Arab. قامت العين id.

3. Like Samar. مجاب , to live; see Pi. no. 2, and the name مجاب , مجاب (القَوْم) the people.

Piel יַּיַף, chiefly in the later books, like Aram. בֿבּע, אַבּיַר.

- 1. Causat. of Kal no. 2, in various connections: a) to confirm, to establish, Ruth 4, 7. Esth. 9, 29. 31 init. Of a prophecy, to confirm by the event, Ez. 13, 6. b) With אַ to enjoin any thing upon any one, pr. to cause to be imposed upon any one, Esth. 9, 21. 31 mid. comp. Chald. ביים ביים to bind by an oath. Hence יים ביים to take upon oneself, pr. 'to enjoin upon oneself,' Esth. 9, 27. 31 fin. c) to make stand good, i. e. to perform, to fulfil, an oath, Pa. 119, 106.
- 2. Trans. of Kal no. 3, to preserve alive, Ps. 119, 28. Frequent in the Targums.

Pil. bujp 1. Causat. of Kal no. 1, to raise up, to build up, e. g. ruins, Is. 44, 26. 58, 12. 61, 4.

2. Intrans. to rise up; Mic. 2, 8 long since hath my people קֹמְיֵב יְקוֹנָם risen up as an enemy; Vulg. consurrexit. Others, long since hath my people set (me) up as an enemy; but this is far-fetched.

Hiph. הַקּקים, fut. יָקִים, apoc. בַּקָי, conv. בָּקָים.

1. Causat. of Kal no. 1, to raise up, to lift or help up, e.g. one lying down 2 Sam. 12, 17. 1 Sam. 2, 8; one fallen Deut. 22, 4; the afflicted Job 4, 4. Ps. 41, 11. Spec. a) lo raise up, i. e. to excite a hostile people Hab. 1, 6; an adversary (שְׁשָׁיָן) 1 K. 11, 14; c. לַּיָּ against Am. 6, 14. Mic. 5, 4. Also to rouse up a wild beast Gen. 49, 9. Num. 24, 9. Trop. to raise up evil, calamity, against (צָל) any one, 2 Sam. 12, 11. Ez. 34, 23. Zech. 11, 16; 5 id. 1 Sam. b) to raise up, i. e. to cause to arise or appear, e.g. judges Judg. 2, 18; a prophet Jer. 29, 15; a priest 1 Sam. 2,35; a king in place of another. c. rmp 2 Sam. 7, 12; a new generation Josh. 5. 7; a plant, to make grow up, Ez. 34, 29 Spec. מַכְּים שָׁם לָ Deut. 25, 7. Ruth 4, 5. 10, and חקים זרע ל Gen. 38, 8, to raise

שף to any one a name, seed, or offspring, i. e. by marrying his widow to raise up children that shall succeed to his name and inheritance. c) to set up, to rear up, to erect, e. g. a tent Ex. 26, 30; a statue Deut. 16, 22; an altar 1 K. 16, 32; towers Is. 23, 13. Also to set up again, to restore, e. g. a tent fallen down Am. 9, 11; hence אָרָיִם אָרָיִם לְּרָבִיּלְ וִיִּשְׁרָשִּׁ לִּרְנִים לְּרָבִיּלְ וִשְׁרִים לְּרָבִילְ וִשְׁרִים לְּרִבְּילִ לְּרָבִילְ וִשְׁרִבּּיל לִּרְבִּיל לְּרָבִיל וְלִּשְׁרָבְּיל לְּרָבִיל וְלִשְׁרָבְּיל לְּרָבִיל וְלִבְּיל לְּרָבִיל וְלִבְּיל לְּרָבִיל וְלִבְּיל לְּרָבִיל וְלִבְּיל לְּרָבִיל וְלִבְּיל לְּרָבִיל וְלְבִיל לְבִּיל לְבִּיל לְבִיל וְלְבִיל לְבִיל לְבִּיל לְבִיל לְבִיל לְבִיל לְבִיל לְבִיל לְבִיל לְבִיל לְבִיל לְבִיל לְבִּיל לְבִיל לְבִיל לְבִּיל לְבִּיל לִבְּיל לִבְּבְיל לִב לְבִיל לְבִיל לְבִיל לְבִּיל לְבִיל לִבְּיל לִבְּיל לִבְּיל לְבִּיל לִב לְבִּיל לְבִיל לְבִיל לְבִּיל לְבִיל לְבִיל לְבִיל לְבְּיל לְבִיל לְבִיל לְבִּיל לְבִיל לְבִיל לְבִּיל לְבִיל לְבִיל לְבִיל לְבִּיל לְבִיל לְבִיל לְבִיל לְבִיל לְבִיל לְבִיל לְבִיל לְבִיל לְבִיל לְבִּיל לְבִיל לְבִיל לְבִיל לְבִּיל לְבִיל לְבִּיל לְבְּיל לְבִיל לְבִיל לְבְּיל לְבִיל לְבִיל לְבְּיל לְבִּיל לְבְיל לְבְּיל לְבְיל לְבְּיל לְבְּיל לְבְּיל לְבִיל לְבִיל לְבְּיל לְבְּיל לְבְיל לְבְּיל לְבִיל לְבִיל לְבְּיל לְבְּיל לְבְיל לְבְיל לְבְּיל לְבִיל לְבְיל לְבְּיל לְבְּיל לְבְּיל לְבְּיל לְבְּיל לְבְיל לְבְיל לְבְּיל לְבְּיל לְבְיל לְבְּיל לְבְּיל לְבִיל לְבְיל לְבְּיל לְבְּיל לְבְיל לְבְיל לְבְיל לְבְיל לְבְּיל לְבְיל לְ

2. Causat. of Kal no. 2, to cause to stand, Ps. 40, 3. Hence: a) to set. to set up, to constitute, e. g. a king Deut. 28, 36. 1 K. 14, 14; a watch Judg. 7, 19. Jer. 51, 12; watchmen, overseers, Jer. 6, 17; shepherds 23, 4; God, a people for himself Deut. 28, 9; a boundary Prov. b) to make stand firm, to confirm, to establish, e.g. a throne, kingdom, 2 Sam. 3, 10. 1 K. 9, 5. 2 Chron. 7, 18. Also of a vow Num. 30, 14. 15; a prophecy, to fulfil Is. 44, 26; and so a promise, to fulfil, to perform, Deut. 9, 5. 1 Sam. 1, 23. 1 K. 6, 12. Jer. 29, 10. Ps. 109, 38; an oath Gen. 26, 3. Jer. 11, 5; a covenant Jer. 34, 18. So to perform, to execute a command 1 Sam. 15, 11. Jer. 35, 16; a purpose Jer. 23, 20; a vow Jer. 44, 25. c) to make stand still, to still, a tempest, Ps. 107, 29.

Hoph. בּוְקַם, once מְּקְם for מְּקָם in some copies 2 Sam. 23, 1.

- 1. to be raised up, erected, e. g. the tabernacle Ex. 40, 17.
- 2. to be set up, constituted, 2 Sam. 23, 1.
- 3. to be established, performed, e. g. a rule, command, Jer. 35, 14.

HITHPAL. ההְקוֹפְם to rise up, in a hostile sense Ps. 17, 7; c. שׁ upon or against any one Job 20, 27. Part. c. suff. מקומים my adversary, enemy, Ps. 59. 2. Job 27, 7.

Deriv. הָקִים, קוֹמְמִינּת, קּקים, מְּקְמָּם, אָלָקוּם, הָקִים, קְנִים, קִּקִים, אַלְפָּים, מָקוֹם, מַקּים, and the pr. names

DP Chald. fut. דְּקְיּם, part. בְּאָרָה. 1. to rise up Dan. 3, 24. 6, 20; before rerbs of doing, undertaking, etc. as in Heb. no. 1. b, Dan. 7, 5. Ezra 5, 2, to arise, i. e. to come forth, to exist, e. g a king, kingdom, Dan. 2, 39. 7, 17. 24.

2. to stand, Dan. 2, 31. 3, 3. 7, 10. 16; also to endure to remain, 2, 44.

PA. Dip to raise up, to set up; hence Dip to make a decree, to give command, Dan. 6, 8.

APH. הַקְּים Dan. 3, 2, c. suff. הְּצִיףְהָיָּ 5, 11, once הַּצְּיִףְהָּ 3, 1; 2 pers. הְּצִיףָהָ 3, 18, הְבִיףָה 3, 14; fut. הְבִיף 2, 44, also הַהָּבִים 5, 21; part. בְּבָּרָהַ 2, 21.

1. to set up, to erect, e. g. a statue Dan. 3, 1 sq.

2. to set up, to constitute, e. g. a king Dan. 2, 21; a prefect 5, 11; priests Ezra 6, 18; c. > to set over Dan. 4, 14. 6, 2. 4.

3. to cause to arise, to set up, c. g. u kingdom, Dan. 2, 44.

4. to confirm, to establish, Dan. 6, 9.16. Horн. בְּקִרְםָּה, fem. הְקִרְםָּה, to be made to stand, Dan. 7, 4.

Deriv. קים, סים.

תְּשִׁי f. (r. מִיּשִׁי חַ 1. stature; Eth. מַּשְׁי Syr. מְשׁׁיבּיבׁ, id. a) Of a person, Cant. 7, 8. 1 Sam. 16, 7. 28, 30 אַשְׁי וּשְׁיִי מְשׁׁי וּשְׁי וּשְׁי וּשִׁי מִּשְׁי וּשִׁי וּשְׁי וּשִׁי וּשִּׁי וּשִׁי וּשִּׁי וּשִׁי וּשִּׁי וּשִׁי וּשִּי וּשִׁי וּשִּׁי וּשִׁי וּשִּׁי וּשִׁי וּשִּׁי וּשִּׁי וּשִּׁי וּשִּׁי וּשִׁי וּשִּׁי וּשִּׁי וּשִׁי וּשִׁי וּשִּׁי וּשִׁי וּשִּׁי וּשִׁי וּשִׁי וּשִּׁי וּשִׁי וּשִּׁי וּשִּׁי וּשִׁי וּשִּׁי וּשִׁי וּשִּׁי וּשִּׁי וּשִּׁי וּשִּׁי וּשִׁי וּשִּׁי וּשִׁי וּשִּׁי וּשִּי וּשִּׁי וּשִּׁי וּשִּׁי וּשִּׁי וּשִּׁי וּשִּׁי וּשִּׁי וּשִּי וּשִּׁי וּשִּׁי וּשִּׁי וּשִּׁי וּשִּׁי וּשִּׁי וּשִּׁי וּשִּׁי וּשִׁי וּשִּׁי וּשִּיי וּשִּׁי וּשִּׁי וּשִּׁי וּשִּׁי וּשִּׁי וּשִּׁי וּשִּׁי וּשִּׁי וּשִּׁי וּשִּיי וּשִּׁי וּשִּׁי וּשִּיי וּיי וּשִּיי וּשִּיי וּשִּיי וּ בּיּי וּשִּיי וּשִּיי וּשִּיי שִּיי מִּי וּשִּיי שִּייי וּשִּייי שִּייי שִּייי שִּייי שִּייי שִּייי שִּייי שִּיי שִּייי שִּיי שִּייי שִּייי שִּי

2. height, altitude, Gen. 6, 15. Ex. 25, 10. 23. 27, 1. 1 K. 6, 10. 20. 26. 2 K. 25, 17. al.

ness; as adv. upright, erect, Lev. 26, 13.

יה הייף or הייף in Kal not used; prob. 1. to beat, to pound; kindr. with נָּגָן mid. Ye, to forge iron. Syr. הייף, Chald. קייף, a worker in iron, a smith. Hence אַרָּרָן

2. to strike the strings of a musical instrument, to play; also to sing, to chant in accompaniment; see Pil. and nyp. Syr. (Also a musical sound.

Arab. عَيْنَة a maid, also according to some a female minstrel.

Pil אָיִּיף, fut. 3 plur. אַיִּיףה Ez. 32, 16, spec. to chant a mounful song, to lament, fully אַיִּיף בִייָּף 2 Sam. 1, 17. Ez. 32, 16; c. אַיַּ over or upon any person or thing 2 Chr. 35, 25. Ez. 27, 32; אַבָּ 2 Sam. 3, 33. Part. f. plur. אַרְיִּיִּרִיּף female waiters, hired mourners, Jer. 9, 16.

Deriv. קינה, פרנה, pr. n. מרנה, פרנה, פרנה.

* 27 obsol. root, prob. 1. to dig, to scrape, i. q. 747; see in lett. 7. Hence

2. i.q. Arab. שלש mid. Waw, Conj. I, VIII, to mount. to cover, spoken of the camel in copulation, from the idea of digging, piercing; see in r. דָבָר no. 1.

Deriv. אַבָּקָב and

אוֹף m. once Ez. 23, 23, pr. a he-camel, stallion, then trop. prince, noble, as the Vulg. and Rabbins correctly. This metaphor is common among the Hebrews and Arabians, comp. אבעל, also Arab. all which denote a he-camel for breeding, espec. of a nobler race, and likewise a prince. In paronomasia with

* The obsol. root, i. q. her no. 3, to move in a circle; hence here reprincipally.

קימים m. plur. קימים, an ape 1 K. 10, 22. 2 Chr. 9, 21. Sanscr. and Malabar kapi, ape, (pr. swift, agile,) a word of Indian origin; whence also Gr. κήπος, κήβος, κείβος, which are used of various species of apes and monkeys.

- * YIP see in yap III.
- * I. אָרְּפָּץ, conv. רָּנְּמָץ.

1. to loathe, to feel disgust, to abhor any thing. Corresponding are tap, Eth. PMM to loathe; comp. Chald. tap. The primary idea is prob. to feel nausea, to vomit, as a sort of onomatopoetic verb, comp. in http:—With Figen. 27, 46. Lev. 20, 23. Num. 21, 5. 1 K. 11, 25. Prov. 3, 11.

2. to fear, to be anxious, c. The Ex. 1, 12. Num. 22, 3. Is. 7, 16.—The idea of loathing in several other verbs is also ransferred to that of fear, as Chald.

o Arab. مَلّ ; comp. also Germ.

'Grauen haben ver etwas,' Engl. u

HIPH. Y Dn., causat. of Kal no. 2, to put in fear, e. g. a city, region, to terrify it with invasion, siege, Is. 7, 6. Comp. Arab. Conj. III, timorem injecit. oppugnavit.

- * 11. מול הודים הודים ווידים הודים ווידים משמשה ווידים משמשה אל לבין לבין ווידים ווידים משמשה ווידים ווי
- *III. YIP and YIP 1. i. q. YIP. to cut, to cut up or off; comp. There yip thorn, so called from cutting, wounding; also YIP pr. the cutting off of fruits, harvest; then summer—From the noun YIP then comes

2. Denom. to summer, Is. 18, 6; opp. חָרָתְּ no. 2 to winter. Arab. בَاخَلُ mid. Ye, id.

קרֹק m. (r. קוֹצִים Plur. קֹנִצִים, קוֹצִים קוֹצִים, סְנִצִים בּאַרָּ Ex. 22. 5.

1. a thorn, Ez. 28, 24. Collect. thorns a thornbush, briers, Gen. 3, 18. Is. 32 13. al. Plur. Jer. 4, 3. Is. 33, 12. Judg 8, 7.

2. Koz, pr. n. m. a) 1 Chr. 4, 8. b) With art. אַדְּיִל Ezra 2, 61. Neh. 3, 4. 21. 7, 63. 1 Chr. 24, 10.

קרֹצִין f. plur. (r. רְיַבְיּ) locks of hair, forelocks, so called from being cut, shorn, Cant. 5, 2. 11. Syr. בּבֹיב or בּבֹיב id.

Arab. Schultens Opp. min. p. 246.

די to have one eye dug out. The biliteral root די ליקל, רבר, ביד ליקל, רבר, ביד ליקל, רבר, ביד ליקל, די ליקל, רבר, ביד ליקל, רבר, ביד ליקל, רבר, ביד ליקל, ביד ליקל,

HIPB. 2 præt. f. הַקְרָה, inf. יהְקָרָה, ta

'el flow forth, as a fountain its waters Jer. 6, 7.

PILP. קרקר 1 to dig under, to undermine a wall, as in Talmud. So in paronomasia, Is. 22, 5 אַרְ קרַקר (a day) undermining the walls, when all shall be overthrown. Talmud. דקרר דקרר Talmud. אין דקרר דקרר שוואר שוואר

2. to destroy persons; Num. 24, 17 בל בל בי מות and destroy all the sons of pride; Sept. προνομεύσει, Vulg. vastabit.

Deriv. פָּרְמָד, מַרְמָד, מַרְמָד, מָּרְמָד.

תְּרָחָר m. (r. תְּרָח c. suff. קרָהוּ plur. קרָהוּ ; a beam, joist, pr. a cross-beam, 2 K. 6, 2. 5; plur. 2 Chr. 3, 7. Cant. 1, 17. By synecd. a roof, like Gr. μέλαθον, Gen. 19, 8.—Syr. בֹּבּע id.

שרות m. plur. fine threads, webs, i. e. spiders' webs, Is. 59, 5. 6. Arab. לבני thread of cotton. Comp. Gr. καῖφος the cross threads in weaving, whence καιφόω, καίφωσις. The etymology is obscure.

*Dip 1. i. q. Arab. "

to be curved, bent, as a bow, the back; II, to curve, to bend, as a bow; compare

Gr. عَوْسٌ, چَوْتُهُ Hence بَقُوسٌ, چَوْتُهُمْ, bow, næþp, and pr. n. إِرْتُعَالًا

2. i. q. יְדְקי, to lay snares; once in fut. Is. 29, 21 יְקְשׁרּן, in other Mss. יְקִשׁרּן.

Deriv. see in no. 1, also pr. ח. קישׁי, and

קרְשְׁיָרָה (bow of Jehovah, i. e. rainbow) Kushaiah, pr. n. m. 1 Chr. 15, 17; called in 6, 29 [44] ירִשׁר Kishi.

אפ see r. אוף and Index.

סף Ez. 16, 47, see סוף.

בּשׁבְיָם obsol. root, Chald. and Arab. בּשׁבְי to cut; hence to cut off, to destroy. Kindred verbs are בַּצָּר, בַּצָר, בַּעָדָ,. The biliteral root ביף has this sense of cutting, cutting off, like the kindred אף, אף; see

ה verbs קָבֶּל, מָלֶּר, מְבֶּל, Arab, קָבֵּל, and comp. under בָּלּא, תָצֵּץ, תָצֵּץ, תָבָּל, יַבָּל, בַּלָּא,—Hence מָבֶּר, מָבֶר

בְּיָּבְ m. in pause בְּיָבְ 1. a cutting off, destruction; Is. 28, 2 בְּיַבְ בְּיִבְ a destroying storm.

2. Spec. contagion, pestilence, Deut 32, 24. Ps. 91, 6.

TOP m. c. suff. 국구하고 id. spec. conta gion, pestilence, Hos. 13, 14. R. 그다.

ק (r. קטוֹרָה I) incense, Deut. 33 קטוֹרָה 10.

(incense) Keturah, pr. n. of the wife whom Abraham took after the death of Sarah, Gen. 25, 1. 1 Chr. 1, 32.

*בְּלֶלְ fut. בְּלֶלֶלְ, to kill, to slay, a poetic verb, Ps. 139, 19. Job 13, 15. 24, 14. Syr. and Chald. id. Arab. גֿיג, Ethiop. ФТА. The primary idea is that of cutting, see in בּבָּלָּ. Comp. the Gr. KTalNo.—Hence בַּבָּלָּהָ.

Dan. 5, 19. Part. pass. בְּשִׁל Dan. 5, 19. Part. pass. בְּשִׁל Dan. 5, 30. 7, 11. Pa. intens. to kill many, more than

one, like Syr. Pa. and Arab. قَتْلَ. Dan. 2, 14. 3, 22.

ITHPE. and ITHPA. Dan. 2, 13, pass.

m. in pause קָטֶל, slaughter, Ob. 9.

י לְּבֶּלְ, fut. יְבְּלִלְ, to be little, small, opp. בְּּבְּלְ. The primary idea seems to be that of cutting off, and so making shorter and smaller, pr. 'to be docked;' see in בַּבְּלַ. Ethiop. PM., fine, subtle.—2 Sam. 7, 19 and this was yet small in thy sight, did not suffice. 1 Chr. 17, 17. Trop. c. בְּבָּלְ to be unworthy of, Gen. 32, 11.

HIPH. to make small, Am. 8, 5.

Deriv. אָפָרָן, מְשָׁרְ , and pr. n. מְשָׁרָ , יָקְטָּן .

קטנים and דֹשׁךְ, constr. once שְשׁיָם 2 Chr. 21, 17; but c. suff. פְּטִנִים, plur. פְּטִנִים K. 2, 23, constr. פְּטָנִים, and fem. פְּטָנִים plur. שְׁיִנִים בְּעַנִים plur. פְּטָנִים בַּעָרָה

 Of things. און הַּשְּאוֹר הַשְּאוֹר הַשְּקּטֹן Gen. 1, 16; הְיָה קְמַהְר בָּנִיתְּר Ecc. 9, 14; so 1 Sam. 20, 2. 22, 15. 1 K. 2, 20.—Abstr. smallness, whence שְּבֶּר הַשְּקָר הַיִּבְּי vessels of smallness, i. e. smaller vessels, Is. 22, 24. Plur. היום קשוני the day of small things, Zech. 4, 10.

2. Trop. a) Of a small number 1 Sam. 9, 21. Is. 60, 22. b) Of time Is. 54, 7. c) Of might, authority, Am. 7, 2. 5; comp. Is. 36, 9.

3. אָפָרָ Katan, pr. n. m. c. art. Hakkatan, Ezra 8, 12.

דְּיִרָּי m. (ד. יְּבֶּי) smallness, then the little finger; whence c. suff. שְׁבֶּיר kotoni 'my litle finger' 1 K. 12, 10. 2 Chr. 10, 10. Other Mss. read in 2 Chr. l. c. בְּבָּי kotoni, from a form בְּבָּי with Dag. impl. in ז, the moveable Sheva being changed into Kamets-Hateph; see J. H. Michaelis ad h. l. But it would seem inadmissible to read with Van der Hooght בְּבִיר in 1 K. l. c. Comp. בַּבָּי in 1 K. l. c. Comp.

יל קטף fut. קטף, to pluck off, to break off, e. g. ears of grain, foliage, etc. Deut. 23, 26. Job 30, 4. Ez. 17, 4. 22.—Arab.

Syr. جُهُونَ, to pluck grapes.

Kindr. are קטָה, קַהָהַה.

Niph. pass. Job 8, 12.

ו, to smoke, see ייִר . Spec. of fragrant smoke, perfume, incense; Arab. II, to smoke with aloe-wood; V, to perfume oneself with smoke, as a female; and בלי and בלי odorous wood burned as perfume, aloe-wood.

PIEL 3 plur. אַרְבָּשְׁרַ, fut. רְבַשְּׁרַ, to burn incense, chiefly to idols, c. dat. e. g. לַבְּעֵל 2 K. 23, 5. Jer. 7, 9; the queen of heaven Jer. 44, 17–19. 25; the brazen serpent 2 K. 18, 4; the host of heaven Jer. 19, 13; to 'other gods' Jer. 1, 16. 19, 4. 44, 8. 15. Absol. or with adjunct of place 1 K. 22, 44. 2 K. 12, 4. 14, 4. Is. 65, 7. Jer. 44, 21. 23. Trop. Hab. 1, 16. Rarely like Hiph. no. 2, of sacrifice offered to God, c. acc. to burn the fat, the odour of which went up as incense, 1 Sam. 2, 16; comp. Am. 4, 5.—Part. fem. plur. רוששף altars of incense, on which incense was surned, pr. 'diffusing odours,' 2 Chr. 30,

PUAL part. f. Friend incense Cant. 3,6 HIPH. 1. i. q. Piel, to burn incense to idols, c. dat. 1 K. 11, 8. Jer. 48, 35. Hos 2, 15; absol. 1 K. 3, 3. 13, 2. 2 Chr. 28 3.—Oftener

2. to burn upon the altar. c. acc. e. g incense, רְּלֶלְיִה, Ex. 30, 7.8. 40, 27. 2 Chr 29, 7; the fat of victims and the victim itself, Lev. 1, 9. 17. 3, 11. 16. 4, 10. 8, 21. Ez. 29, 18. 1 Sam. 2, 15. 16; an offering or memorial, Lev. 2, 2. 16. 6, 8. Jer. 33, 18. With dat of the divinity, as אַרָּיִר פֹלְיִה בֹּלְיִה בַּלְּיִה בַּלְיִה בַּלְיה בָּלְיה בַּלְיה בַּלְיה בָּלְיה בָּלְיה בַּלְיה בְּלִיה בְּלְיה בְּלִיה בְּלִיה בְּלִיה בְּלִיה בְּלִיה בְּלִיה בּלְיה בּיּי בּלְיה בּלְיה בּלְיה בּיּבְיה בּיּי בְּיה בּלְיה בּיּבְיה בּיּי בְּיבְּי בְּלְיה בּיּי בְּיבְיה בּיבְּי בְּיבְיה בּיּבְיה בּיּיִים בְּיבְּיה בּיבְיה בּיּים בּיבְיי בְּיבְיה בּיבְיה בּיּים בּיּים בּיבְיה בּיבְיה בּיבְיי בְּיבְיה בִּיבְיה בּיבְיים בּיבְיה בּיבְּיה בּיבְיה בּיבְיה בּיבְּיה בּיבְּיה בְּיבּיה בּיבּיה בּיבּייה בּיבּיי בּיבּיה בּיבּיה בּיבּיי בּיבּיה בּי

HOPH. דְּמָבֶּה pass. of Hiph. no. 2, Lev. 6, 15. Part. דְּמָבֶּה incense Mal. 1, 11.

. קשור , קשר, 'קשורה Deriv. בקשורה , קשורה , מקטר, מקטר, , מקטר . and pr. n.

*II. TOP i. q. Aram. TOP A and Heb. TOP, to bind, to tie; and hence to shut, to close. Comp. Ethiop. RAZ to bind, PTZ to shut, to watch a door.—Part. Pass. f. Ez. 46, 22 range range closed courts, i. e. surrounded by a wall and closed with doors; referring to the smaller courts in the four corners of the great court, which served as kitchens, v. 24.—Hence pr. n. Jang and

תְּקְרִין Chald. m. only in plur. קְּקְרִין, knots, i. e. a) vertebræ, joints of the back, Dan. 5, 6; see in בּוּקְים. Syr. בּוֹיִים joint of the hand, wrist. b) Trop. knotty questions, hard problems. Dan. 5, 12. 16.

ווקיף (knotty, i. q. Chald. קיף, r. rep II) Kitron, pr. n. of a town of Zebulon, Judg. 1, 30. Some hold it to be i. q. rep Josh. 19, 15; but without reason.

קְּעֶּרְתָּר f. (r. בְּשֶׁר I) c. suff. יחָבֶּרְם, incense Ex. 30, 35. Lev. 10, 1. Is. 1, 13. Prov. 27, 9. al. sep.—Pa. 66, 15 יְּבֶּרָם incense of rams, i. e. the fat as burned in sacrifice.

רְשָׁלְּ (for מְשָׁלְּהָ small, r. קָּלֶּהְ) Kattath, pr. n. of a place in Zebulon, Josh. 19, 15

MP m. vomit, Is. 19, 14. 28, 8. Jer 48, 26. R. Mp.

לה, Imper. יקר, Jer. 25, 27, ecc in

בור Chald. m. i. q. Heb. קרָם, summer, Dan. 2, 35.

קיטוֹר m. (r. קְמֵר I) 1. smoke, Gen. 19, 28. Ps. 119, 83.

2. vapour, a cloud, Ps. 148, 8.

קים m. (r. בּים) a rising up against any one, see the root no. 1. c; hence concr. Job 22, 20 יקביני our adversaries, enemies, i. q. מְבֵינוּ p.

Chald. m. a statute, edict, Dan. 6, 8. In Targ. often for Heb. החר, בררה, בירה, R. בירה. R. ביף.

Chald. adj. enduring, sure, Dan. 4, 23. Syr مُعْمُدُاً id. R. عبي.

קיבָה f. (r. קיבָה) a rising up, Lam. 3, 63.

קמום, see קימוש.

TP see in r. PP.

ווף m. (r. קין) 1. a lance, spear, c. suff. 2 Sam. 21, 16.

2. Cain. pr. n. a) The eldest son of Adam, the murderer of his brother Abel, Gen. 4, 1 sq. Among his posterity were the inventors of arts and arms. The name comes from r. pp, perh. lance, as a murderous weapon; though in Gen. 4, 1 the etymology is explained as if r. pp were i. q. pp no. 1, viz. she bore Cain and said: I have gotten (borne) a man with the help of the Lord. b) The tribe of the Kenites, Num. 24, 22. Judg. 4, 11; see pp. c) A town in the tribe of Judah, c. art. Josh. 15, 57.

קינה f. (r. קינות) plur. קינות, once קינים ב. 2, 10.

1. song, Syr. (21. musical sound, song. Spec. a song of mourning, lamentation, Jer. 9, 9. Am. 5, 1. 8, 10. Ez. 2, 10. 19, 14. al,

2. Kinah, pr. n. of a town in Judah Josh. 15, 22.

קריך Gen. 15, 19. Judg. 4, 11. 17. 1
Sam. 30, 29, also קריך 2 Sam. 27, 10 קריך
1 Chr. 2, 55, gentile n. Kenite, collect.
the Kenites, a Canaanitish tribe dwelling among the Amalekites, 1 Sam. 15,
6, comp. Num. 24, 20. 21. Hobab. the
father-in-law of Moses, was phylarch of
one of their tribes, Judg. 1, 16. 4, 11.
The family of Heber the Kenite dwelt

in Naphtali, Judg. 4, 11. See too לְּיֵרָ no. 2. b.—Syr. مَدُونُ id. pr. 'a smith, and this is prob. the signif. of Heb. קרני from r. קרן.

קיקו (smith, perh. lancer, r. קיקו (smith, perh. lancer, r. קיקו (smith, perh. lancer, r. קיקו (smith, perh. of an antediluvian patriarch descended from Seth, Gen. 5 9. 1 Chr. 1, 2.

קביר m. (r. איף III) c. suff. איף, harvest of fruits, fruit-harvest, not of grain which is אין; pr. the cutting off of fruit. Is. 16, 9. Jer. 8, 20. 48, 32. Spec. fig-harvest, which in Palestine takes place in August; although early figs (מבּרָרָים) ripen at the summer solstice; Is. 28, 4 as the early fig before the harvest. Mic. 7, 1.—Hence

a) the harrest-time of figs, i. e. summer, espec. midsummer, the hottest season; Arab. בُوْفُ or وَ أَنْفُ mid-summer. Chald. אַבּר אָבָּי , id.—Ps. 32, 4 מבור בוני פון into the droughts of summer. Prov. 6, 8. 10, 5. 26, 1. 30, 35. אַבּיר הַפּר הַבּר הַפּר הַפּר הַפּר הַפּר הַפּר הַפּר הַבּר הַפּר הַבּר הַפּר הַבּר הַפּר הַפּר הַפּר הַבּר הַפּר הַפּר הַפּר הַבּר הַפּר הַפּר הַבּר הַפּר הַפּר הַבּר הַפּר הַבּר הַבְּר הַבְּיב הַבְּר הַבְּר הַבְּר הַבְּר הַבְּר הַבְּי הַבְּי הַבְּי הַבְּי הַבְּיב הַבְּיב הַבְּי הַבְּי הַבְּיב הַבְּיב הַבְּיב הַבּי הַבּיב הַבּי הַבּיב הַבּי הַבּיבּי הַבּי הַבּיב הַבּ

ter; see in קְּרָה.
b) fruit, spec. figs, as harvested, Am. 8, 1. 2; comp. Jer. 24. 1 sq. Jerome poma, which is a general word including figs; see the lexicons. 2 Sam. 16, 1 אָבָּה פָּוֹה פַּרָּבְּלוֹה פֵּרָץ. ellipt. for פַּבְּלוֹה פַרָּלִה a hundred cakes of figs. Comp. in Engl. the harvest for the grain harvested.

m. adj. (r. אָבָּף, for יְבּוֹרְ p, after the analogy of יְבְּיִר from אָדּר, Dag. om. after י) the last, the extreme, only in f. מְצִרנְהוֹ Ex. 26, 4. 10. 36, 11. 17.

Jimp m. Jon. 4, 6-10, according to Jerome, the Talmud, and Heb. intpp. the ricinus, palma Christi, Arab. El-kherå'a, Egyptian xixi, xovxi, Diod Sic. 1. 34, a tall biennial plant still cultivated in gardens, of an elegant appearance and rapid growth, with a stalk or trunk full of sap. At Jericho it becomes a considerable tree; see Bibl. Res. in Palest. II. p. 281. Bochart. Hieroz. II. p. 293. 623. Celsii Hierobot. II. p. 273 sq. Thesaur. p. 1214.—According te Sept. and Peshito a gourd.

קיר m. once א פור Is. 22, 5 (where several Mss. קירות), plur. קירות. R. קירות.

1. a wall, Sept. reixos, e. g. of a city Num. 35, 4. Is. 22, 5. חרשר פרר workmen in walls, masons, 1 Chr. 14, 1, comp. 2 Sam. 5, 11. אֲבֵן מִקִּיר Hab. 2, 11. Lev. 14, 37. מרר נטור a leaning wall, ready to fall, Ps. 62, 4; קיר נפל Ez. 13, 12. 14. 15.—Spec. a) wall of a house, e. g. exterior 2 K. 9, 33. Ez. 8, 8. 12, 5. Am. 5, 19; also the inside wall, often ornamented with panels and pictures, 1 K. 6, 15. Ez. 8. 10, 23, 14. 1 Sam. 19, 10. 2 K. 20, 2. מוֹטֵב הַקִּיר the wall-seat, by the wall, 1 Sam. 20, 25. So of the walls (sides) of an altar Lev. 1, 15. 5, 9; trop. of the heart Jer. 4, 19. b) wall of a garder., park, etc. Num. 22, 25. 1 K. 5, 13. זרם פרר a wall-storm i. e. destroying walls Is. 25, 4. c) wall-side, as חקיר החומח Josh. 2, 15; and so prob. 2 K. 4, 10 בלבח קיר קשוף a little wall-chamber, built against the side of the house; here חַנַּיֵּב agrees with כלים Prob. the primary idea of קיר may have been a mound, rampart, Lat. vallum, so called from digging, r. אף; hence a wall; just as Engl. wall comes from Lat. vallum.

3. Kir, pr n. of a people and region

sub ect to the Assyrian empire, Is. 22, 6 2 K. 16, 9. Am. 1, 5. 9, 7. Prob. the tract on the river Cyrus (Gr. Κύψος and Κύψος) between the Euxine and Caspian seas, called at the present day in Armenian, Kur.

רביס (Chald. a weaver's comb) Kiros pr. n. m. Neh. 7, 47; for which אור איז היא (Ezra 2, 44.

(perh. i. q. مَوْتُ اللهِ a bow)

A bow in the father of king Saul 1 Sam. 9, 1. 14, 51. 1 Chr. 8, 33. b) 1 Chr. 8, 30. 9, 36. c) 1 Chr. 23, 21. 22. 24, 29. d) 2 Chr. 29, 12. e) Esth. 2, 5. R. ம்р.

rises near Mount Tabor and empties itself into the bay of 'Akka, Judg. 4, 7. 5, 21. 1 K. 18, 40. Ps. 83, 10. In summer it is dry in the plain. See Bibl. Res. in Palest, III. p. 228-233.

קישר, see קרשר.

בְּתְּרְלֹּם Chald.i.q. Gr. צוֹשְׁמְנָגְ cithara, a lyre, harp, Dan. 3, 5. 7. 10 Cheth. In Syriac also the Greek ending is commonly changed to os.—Keri מְחָרִלּם q. v.

קלים . adj. (r. קלָים) f. קלָים, plur. קַּלָּים. 1. light, Job 24, 18.—Hence

2. swift. with lightness, Is. 19, 1; of one running. Am. 2, 14. Jer. 46, 6. Lam. 4, 19; fully בְּבְילֵיוֹ 2 Sam. 2, 18. Am. 2, 15. Poet. spec. a fleet horse Is. 30, 16. Adv. swiftly, Joel 4, 4. Is. 5, 26.—Aram. בּבִּילֵין, ight, swift.

Chald. m. i. q. Heb. >>>, voice, Dan. 4, 28. 6, 21. 7, 11; sound of a trumpet, Dan. 3, 5. 7. 10. 15.

, see קלל , also in r. קלל no. 4.

ביבקלה whence fut. Niph. ייבקלה 2D whence fut. Niph. 20, 14 Cheth. Better is the Keri ליבולה.

* I. דְּלֶלְתְּה to roast, to parch, as ears of grain, etc. Part. pass. קלני Lev. 2, 14. Josh. 5, 11. Also a person, as a species of

torture, Jer. 29, 22.—Arab. in and in and in a strain and in

NIPH. Part. הַבְּבָּיִם scorched, burned hence burning, inflammation, Ps. 38 8. Deriv.

* וֹלֶלְהוֹ, i. q. לֶּלָה, to be light, in Kal not used.

NIPH. to be made light of, to be contemned, Is. 16, 14; to become despised, despicable, Deut. 25, 3. Part. הלף, despised, ignoble, low, 1 Sam. 18. 23. Is. 3, 5. Prov. 12, 9.

HIPH. to make light of, to lightly esteem, Deut. 27, 16.—Hence

m. 1. contempt, shame, dishonour, Prov. 3, 35. 6, 33. 13, 18. Jer. 46, 12. Job 10, 15. Concr. Is. 22, 18.—Hence a) shame, i. e. a shameful deed, Prov. 18, 3. Hos. 4, 18. b) shame, reproach, in words Prov. 22, 10. c) shame, i. e. the parts of shame, Nah. 3, 5. Jer. 13, 26.

* 12 cobsol. root; Talmud. to flow, to flow out; Pi. to pour out. Kindr. is 12 II, to flow, to be poured out; whence 12 a dish.—Hence

pouring, 1 Sam. 2, 14. Mic. 3, 3. Comp. Lat. futum (Varr.) and futile, vessel, from fundo.

2. to take in unto oneself, to receive a fugitive, i. q. Chald. קלם Hence אַקלים an asylum.

יה (r. אַבָּרְ I), once אָבָרְ with אינה in otio (as יְבָּרְ אָבָּרְ I), once אינה in otio (as יְבָּרְ אָבָרְ I) 1 Sam. 17, 17, roasted or parched grain, i. e. wheat or barley roasted in the ears and then rubbed out, as is still common among the Bedawin Arabs; see Legh in Macmichael's Journey p. 235. Bibl. Res. in Palest. II. p. 394.—Lev. 23, 14. Ruth 2, 14. 1 Sam. 25, 18. 2 Sam. 17, 28 where is twice read, once of grain and again of pulse. Comp. Lev. 2, 14.

לְלֵּהְ (perh. for מְלֶּהָה , מְלֶּהָה , the swift messenger of Jehovah) Kallai, pr. n. m. Neh. 12, 20.

Kelaiah, pr. n. of a Levite, Ezra 10, 23; called also

אַלִּיטָא (dwarf, r. פָּלָּם) *Kelita*, pr. r m. Ezra 10, 23. Neh. 8, 7. 10, 11.

לבלי fut. לבלי Gen. 16, 4. 5. 1 Sam. 2, 30.

1. to be light, not heavy, see Hiph Eth. $\Phi \Lambda \Lambda$ id. $\Phi \Lambda \Lambda$ light. Syr. \checkmark to be light, swift, lightly esteemed.—Hence

2. to be swift, fleet; comp. κοῦφος light, swift, ἐλαφρός and ἔλαφος, Lat. 'levis cervus,' Engl. light-footed; also adj. 'P. So 2 Sam. 1, 23 κατα they were swifter than eagles. Hab. 1, 8. Jer. 4, 13. Job 7, 6. 9, 25.

3. to be or become few, small, to be diminished; Arab. ני ל to be few. Gen. 8,11 and Noah saw אָרָץ that the waters were diminished from off the earth. v. 8.

4. Trop. of persons, to be lightly esteemed, to be insignificant, vile; opp. r. ברב no. 6. With בַּרֵב Gen. 16, 4. 5. Job 40, 4. Nah. 1, 14 בְּרֵב חַלֵּהֹת for thou art become small, thy power is broken, O Assyria. Sometimes intens. to be despised, contemned, opp. בַּבַּב , 1 Sam. 2, 30. Comp. בְּבָּר II.—Hence, according to some, בֹּיף inf. as noun, lightness, i. e. shame, reproach. Jer. 3, 9; better i. q. בּיִּף voice, rumour.

Niph. נְמֵל 2 K. 3, 18, נָמֵל 1 K. 16, 31; fut. זְמֵל.

1. to be light; Part. fem. הלא נול נמלח lightly, slightly, Jer. 6, 14. 8, 11. Also to be light, easy, 2 K. 20, 10; with dat. of pers. to any one Prov. 14, 6.

2. to be swift, i. q. Kal no. 2, Is. 30, 16. 3. Trop. of things. to be light, small, trifling; c. בַּפִרנֵר 1 Sam. 18, 23. 2 K. 3, 18.-Impers. 1 K. 16, 31; and so with ען with inf. Is. 49, 6 לָר צָבֶר with inf. Is. 49, 6 מָחִרוֹחָהְ לָר צָבֶר is too light a thing that thou shouldst be my servant; also with dat. added Ez. 8. 17. But Hitzig has well remarked on Is. l. c. that this construction is not accordant with the laws of thought or language, but we should rather expect 12 of person, thus נָקַל מִנֶּיִי חֵיוֹתְהְ לִי צֵבֶר. The writer confounds the two constructions, and puts before the infin. the 79 which should have stood before the person.

4. Trop of persons; to be tightly esteemed, to be contemned, vile, 2 Sam. 6, 22

PIEL De to vilify, to curve, pr. to make vile, contemptible; Syr. it lightly esteem, to vilify. Spec. a) to revile. to abuse with reproachful words, Lev. 19. 14. Neh. 13, 25. 2 Sam. 16, 5. 7. 9. 10. 11. 13. b) Intens. to curse, to utter imprecations, i. q. אבר , and opp. ברה . Ps. 62. 5. 109, 28; with acc. as parents Lev. 20, 9. Prov. 20, 20; God, i. q. to blaspheme, Ex. 22, 27. Lev. 24, 11; also one's natal day Job 3, 1; c. 3, as the king and God Is. 8, 21; so בַּשֵׁם יְחֹרָה 2 K. 2, 24, בַּאלְדָדוּ 1 Sam. 17, 43. A curse followed by immediate destruction is ascribed to the prophets, 2 K. 2, 24. Deut. 23, 5. Josh. 24, 9; espec. to God Gen. 8, 21.—Reflex. 13 310 to curse oneself, i. e. to bring a curse upon oneself: 1 Sam. 3, 13 because he knew בר מַקַלֹּלִים that his sons were bringing a לחם בניו curse upon themselves.

PUAL fut. ١٩٤٢, part. ١٩٩٩, to be accursed, Ps. 37, 22. Job 24, 18; so i. q. to perish under a curse, Is. 65, 20.

Hופה. זְחָלָ, וֹעל, יָחָל, inf. זְחָלָ, imper.

1. to make light. to lighten. a) With acc. of thing and אַשָּט of pers. to lighten any thing from off any one, to take it away, 1 K. 12, 10. 1 Sam. 6, 5. 2 Chr. 10, 10. b) Acc. impl. Ex. 18, 22 אַטָּין lighten from off thee sc. the burden, business, make thy business lighter. Jon. 1, 5. c) With אָשָׁ of burden, to lighten or remit something from a burden; 1 K. 12, 4 אַבְּיִרְּ שִׁבְּיִרְ וֹנְאַלְּיִרְ וֹנֵּאַלִּרִּ וֹנֵאָלִרִּ וֹנֵאָלִרִּ וֹנֵאָלִרְּ וֹנֵאָלִרְּ וֹנֵאָלִרְּ וֹנֵאָלִרְּ וֹנִאָּלִרְּ וֹנֵאַלִּרְ וֹנֵאַלִּרְ וֹנֵאַלִּרְ וֹנֵאַלִּרְ וֹנֵאַלִּרְ וֹנֵאַלִּרְ וֹנֵאַלִּרְ וֹנִאַלִּרְ וֹנֵאַלִּרְ וֹנִאַלִּרְ וֹנִאַלִּרְ וֹנִאַלִּרְ וֹנִאַלְּיִ וְּנִאַלְּיִבְּ וֹנִיּעְ עִּבְּרִיךְ וֹנֵאָלִרְיִ וֹנִאָּלִרְיִ וְּנִאָּרִיּ וֹנִאָּלִרְיִּ בִּיְבְּיִרְ וְּנִבְּיִרְ עִבְּרִיךְ וֹנֵאָלִרְיִי נִינְבְּיִרְ בִּיְבְּיִרְ בִּיְבְּיִי בְּיִבְּיִי בְּיִבְּיִרְ בִּיְבְּיִי בְּיִבְּיִי בְּיִי בְּיִבְּיִי בְּיִבְּיִי בְּיִבְּי בְּיִי בְּיִבְּיִי בְּיִי בְּי בְּייִי בְּיִי בְּיי בְּיִי בְּיי בְּיִי בְּיי בְּיִי בְּיי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִי בְּייִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיי בְּיִי בְּיי בְּיִי בְּיי בְּיִי בְּיִי בְּיִי בְּי בְּיִי בְּיִי בְּיי בְּיִי בְּי בְּיִי בְּייִי בְּייִי בְּייִי בְּיי בְּיִי בְּיי בְּיִי בְּיִי בְּיִיי בְּייִי בְייִי בְּיִי בְּייִי בְּיִי בְּיִי בְּיִי בְּיִי בְּיִייְ בְּיִיי בְּיִי בְּייִי בְּיִיי בְּיִיי בְּיִיי בְּיִייְיִי בְּיִיי בְּיי בְּייִי בְּייִיי בְּיִיי בְּייִיי בְּייִיי בְּייי בְּייִיי בְּי

2. to make light of, to deepise, 2 Sam. 19, 44. Ez. 22, 7; to make deepised, to bring into contempt, Is. 8, 23.

PILP. PP 1. to shake, to move quickly to and fro, from Kal no. 2;

Arab. בَلْقَالُ id. Eth. ሕንΦΑΦΛ to be moved, shaken.—Ez. 21, 26 [21] אַבְּקְלָּ he shaketh (waveth) the arrows, a species of divination.

2. to make smooth, to polish, and hence to shurpen Ecc. 10, 10.—The notion of smoothness exists also in the adj. 352.

HITHPALP. to be moved, shaken, Jer. 1, 24.

Deriv. אָלָלָה , מְלֶּלָה , מְלֶּלָה , מְלֶּה , מְלֵּה , מְלֵּה , מְלֵּה , מְלֵּה , מְלֵּה , מְלֵּה . יבי

אלל m. adj. smooth, polished, of brame Dan. 10, 6. Ez. 1, 7. Vulg. æs candens See r. בָּלֵב Pilp. no. 2. Thesaur. p. 1217

קללף, f. (r. לְּבְּׁף Pi.) constr. חַלְּכְּף, c suff. קרְלְּבְּף, plur. הוֹלְּבְּף; malediction i. e. a) cursing, reviling, 2 Sam. 16 12. Prov. 27, 14. b) a curse, imprecation, Gen. 27, 12. Deut. 11, 26. 29. 30, 1. 19. al. Gen. 27, 13 בְּלֵבְּף thy curse, pass. i. e. which lights on thee. Concr. one accursed Deut. 21, 23. Jer. 24, 9. 42, 18. al. Plur. הוֹלְיף curses Deut. 28, 15. 45.

Нітня. id. c. ¬ 2 К. 2, 23. Ez. 22, 5. Hab. 1, 10.

Deriv. the two following.

0, m. scorn, derision, Ps. 44, 14. Jer. 20, 8.

다하는 f. id. Ez. 22, 4. R. 하는 .

*I. J.D. to sling, to throw with a sling. Part. J.D. a slinger, Judg. 20, 16. Trop. to sling out, i. e. to eject a people from a land, Jer. 10, 18. Chald. and Syr. id.—The primary idea is perhaps that of moving up and down, shaking; comp. Arab.

Piel i. q. Kal, 1 Sam. 17, 49. 25, 29. Deriv. 520, 520.

* II. JD to carre wood, etc. 1 K. 6, 29. 32. 35. Eth. ANO to impress, mark, stampmoney; PANO an image on coin.—Hence rypp.

קלֵע m. (r. קלֵע I) in pause קלֵע, c. suff. קלֵע ; plur. קלַער , constr. קלַער .

1. a sling 1 Sam. 17, 47, 50. 25, 29. Zech. 9, 15. 2 Chr. 26, 14. Chald. אָלָנָא, Arab. פֿגּלָב, id.

2. a curtain, hanging, Ex. 27. 9 sq. 35, 17. Num. 3, 26. al.—Chald. id. Arab. sail of a ship; قلغ IV, to sail te navigate. Eth. PAU the sail is furled

This signification perh. comes from the idea of moving up and down; see the root.

3. In 1 K. 6, 34 for קלצים, we ought prob. to read בּלֵצים *leaves of the door*, which stands in the first clause and in cod. Kennic. no. 150.

אָלְעָ a slinger 2 K. 3, 25. R. אָלָן I.

קלקל adj. (r. קלל, as קלקל from קלקל from גרבר light, mean, vile, of food Num. 21, 5.

* שֹׁבֶּׁלֵי obsol. root. perh. i. q. שֹבֵּים to prick; then, to be sharp. Chald. לְּבָּׁלִי to be thin, lean.—Hence

אורים היים m. a sharp point, prong; 1 Sam. 13, 21 איט איט a three-pronged fork, with which hay, straw, and the like are gathered up, pr. 'a triad of prongs.'—Spoken of a pointed instrument Ecc. 12, 11 Targ.

*הְשְׁבְּטְ obsol. root, perh. i. q. Arab. to heap together, to collect. Hence the pr. names מְמָנְיָה, קְמִנְיָה, הָמָבְיָה, הַמְבְּיָה, הַמְבְיָה, הַמְבְיִה, הַבְּיִבְּיִה, הַמְבְיִה, הַמְבְיִּבְיה, הַמְבְיִבְּיה, הַמְבְיִה, הַמְבְיִבְּיְה, הַמְבְּיִבְּיה, הַמְבְּיִה, הַמְבְיִבְּיִיה, הַמְבְיִבְּיה, הַמְבְיִבְיה, הַמְבְיבְּיה, הַבְּיִבְיה, הַבְּיִבְּיה, הַבְּיִבְּיה, הַבְּיִבְּיה, הַבְּיבְיה, הַבְּיבְיה, הַבְּיבְיה, הַבְּיבְּיה, הַבְּיבְּיה, הַבְּיבְיה, הַבְּיבְיה, הַבְּיבּיה, הַיּבּיה, הַבְּיבּיה, הַיּבּיה, הַבְּיבּיה, הַבְּיבּיה, הַיּבּיה, הַבְּיבּיה, הַבְּיבְּיה, הַבְּיבְיה, הַבְּיבְּיה, הַבְּיבְּיה, הְבִּיה, הְבִּיבְּיה, הְבְּיבְיה, הְבְּיבְיה, הְבִּיה, הְבְּיה, הְבְּיבְיה, הְבְיבְיה, הְבְיבְיּיה, הַבְּיבְיּיה, הַבְּיבְיּה, הַבְּיבְיה, הַבְּיבּיה, הַבְּיבְּיה, הַבְּיבְיה, הְבִּיה, הְבְיבְּיה, הְבְּיבְיה, הְבְּיבְיה, הְבְּיבְיּבְיּיה, הְבְיּבְּיה, הְבְּיבְיה, הְבִּיּיה, הְבְּיבְיּיה, הְבְּיבְיה, הְבְּיבְיה, הְבְיבְיה, הְבּיבּיה, הְבּיבּיה, הְבּיבּיה, הְבּיבּיה, הְבּיבּיה, הְיבּיה, הְבּיבּיה, הְבּיבּיה, הְבּיבּיה, הבּיבּיה, הבּ

רתיף f. (r. מיף) constr. מוּף, plur. מוֹיף; pr. a stalk of grain, collect. stalks, put for standing grain Ex. 22, 5. Deut. 16, 9. 23 26. al. Plur. Judg. 15, 5.—Chald. id. also a statue.

למדמים (assembly of God? r. המים) Kemuel, pr. n. m. a) A son of Nahor Gen. 22, 21. b) Num. 34, 24. c) 1 Chr. 27, 17.

לְיִיֹם (perh. full of stalks or grain, see אָרָבָּיִי) Kamon, pr. n. of a place in Gilead Judg. 10, 5.

m. Is. 34, 13, קמולם Hos. 9, 6, and plur. Prov. 24, 31, a prickly weed, e. g. nettle, thistle; see Celsii Hierob. T. II. p. 206. Kimchi thorns. R. שַׁשֵּׁב.

*הביף obsol. root, prob. to be fat, marrowy; comp. ביו to be fat, and מְחַיִּם to be marrowy.—Hence

marrow, μυελός ἀνδοῶν. Judg. 6, 19. 1 Sam. 1, 24. 28, 24. 1 K. 5, 2. al. sæp.

—Chald. κτρρ id. Arab. grain, wheat. Eth. Φ h pulse from which meal is made.

*DEP to lay fast hold of, Job 16, 8.

—Chald. id. Arab. it bind.

Kindr. are YEP, YEP.

Pual pass. Job 22, 16.

* كَالِي اللهِ ال

* YPP pr. to press together, to compress, comp. kindr. YPP; then to take with the hand or fist, e. g. a handful Lev. 2, 2. 5, 12. Num. 5, 26. Hence

קיביי m. c. suff. יציף, a handful, of meal etc. as an offering, Lev. 2, 2. 5, 12 6, 8. Also of grain, a handful, manipulus, as laid down by the reapers, but not yet bound into sheaves; Gen. 41, 47 בייניף by handfuls, i. e. abundantly.

* שַּׁבַּׁף obsol. root, prob. i. q. שַּׂבָּף, to prick, to sting, as a nettle.—Hence שִּׁבִּים (קִּימִים).

TP m. constr. אין Deut. 22, 6, c. suff. פונים, plur. 25, 8, 22, 6, c. suff.

1. a nest Is. 10, 14. Ps. 84, 4. Prov. 27, 8. Meton. a nest of young birds, nestlings, Deut. 32, 11. Is. 16, 2.—Syr.

2. Metaph. a dwelling, espec. one built upon a lofty rock like an eagle's nest (comp. Job 39, 27), Num. 21, 21. Jer. 49, 16. Obad. 4. Hab. 2. 9; or as being pleasant and comfortable, Job 29, 18; comp. 'nidum servas' Hor. Ep. I. 10. 6.
—Plur. קורם cells, chambers in the ark, Gen. 6, 14.

* * * p in Kal not used, Arab. to become very red. Hence

PIEL NED 1. to be jealous, from the redness or flush with which the face is suffused; with acc. of one's wife Num. 5, 14; with a of a female rival Gen. 30, 1.—Causat. i. q. Hiph. to excite to jealousy, with a by or with any thing, Deut. 32, 21. 1 K. 14, 22.

2 'o envy any one, with 2 of pers. Gen. 37, 11. Ps. 37, 1. 73, 3. Prov. 23

17. 24, 1. 19; acc. Gen. 26, 14. Is. 11, 13. Ez. 31, 9; \$ Ps. 106, 16.

3. to be zealous towards any person or thing, to burn with zeal, Enlow. a) With to be zealous for any one, for his cause, Num. 25, 11. 13. 2 Sam. 21, 2. 1 K. 19, 10. al. b) to emulate any one, c. 2 Prov. 3, 31.

Hipm. causat. to provoke to fealousy, see Piel no. 1; c. בְּ Deut. 32, 16. 21. Ps. 78, 58.—For part. בְּקָנָה Ez. 8, 3, see in r. תְּבָּה Hiph.

Deriv. קנאח, קניא, קנא.

እን፫ Chald. to buy, i. q. Heb. ግን፫ no. 3. Ezra 7, 17.

אֹנְאָרָ m. (ר. אָבָהָ) jealous, spoken of God as permitting no rival, and the severe avenger of defection from himself, Ex. 20, 5. 34, 14. Deut. 4, 24. 5, 9. 6, 15.

—Chald. אוף and הַאָּרָ id.

קנְאָּח f. (r. קנָאָת constr. קנָאָת, c. suff.

2. zeal, ardour towards any one, נְקֹּאֹס, e. g. of lovers Cant. 8, 6; of God for his people Zech. 1, 14. Is. 9, 6 הַּיִּחְ בְּרָאֵּחְ בִּיּרָאָּ the zeal of Jehovah of hosts, in behalf of his people. With genit. of object, בְּיִאָּחְ the zeal (of God) towards the people Is. 26, 11; so 2 K. 10, 16. Ps. 69, 10.

3. heat, anger, indignation, coupled with מְּבֶּרָת Ez. 5. 13. al. מְבָּרָת Ez. 38, 19; אַא 35, 11. To it is ascribed fire, אַאָּדְי בֹּאַ Ez. 36, 5, as devouring Zeph. 1, 18. 3, 8, smoking Dcut. 29, 19; comp. Ps. 79. 5. Spoken of the indignation of God Num. 25, 11. Ez. 16, 42. Is. 59, 17; of men Ps. 119, 139. Job 5, 2.

קְרָה (נְיָּקְרָה, conv. וְיָּקְרָה, pr. to set upright, to erect, i. q. יְקִרָה; kindr. with יְקִרּן; see יְבָּרָה, canna.—Hence

1. to found. to create, e. g. the heavens and earth Gen. 14, 19. 22; mankind Deut. 32, 6. Ps. 139, 13. Prov. 8, 22 where Sept. ἐκτισέμε, Targ. and Peshito אָדָן, בּיִּג God created, see Camoos p. 1937.

2. to get. to gain, to obtain, to acquire;

Syr. (ב., Arab. عنى and منا, id. E. g a woman to wife Ruth 4 9.10; wisdom understanding, Prov. 4, 7. 15, 32. 16, 16 17, 16. 19, 8; God his hely mountain by conquest, Ps. 78, 54; the people of Is rael as his own, Ex. 15, 16. Ps. 74, 2. Gen. 4, 1 קירור אים אים I have gotten a man with the help of Jehovah, have borne a son; see in פרון הוא מונה.

3. Spec. to get by purchase to buy Gen. 25, 10. 47, 19. 22. 50, 13. Ex. 21, 2. 2 Sam. 12, 3. Jer. 13, 1. 4. Is. 43, 24. al. sep. Metaph. to buy the truth Prov. 23, 23. Part. pp a buyer Prov. 20, 14. Ez. 7, 12; opp. 25 Is. 24, 2. Also to buy off, to redeem from captivity, Deut. 28, 68. Neh. 5, 8. Is. 11, 11.—Comp. Lat. conciliare for emere Ter. Eun. 4. 4. 21.—Hence

4. to own, to possess. Part. אוֹם מוּ מינוית. possessor, master, e. g. of a house Lev. 25, 30; a flock Zech. 11, 5; an ox Is. 1. 3. Comp. אַקְיָה .—Syr. בוֹב id. Eth. PiP to possess, to be master; Arab. ניינוים to possess.

NIPH. to be bought, Jer. 32, 15. 43.

HIPH. pr. 'to let buy or be bought,' i. e. to sell; Zech. 13, 5 אַרֶם חַּקנֵנָר a man sold me as a slave; comp. Kul in Am. 8, 6. Ecc. 2, 7. Verbs of buying often take in the causative conjug. the signif. of selling; comp. נבן לבן to buy, נבן to sell.—Part. בַּקנָה, Ez. 8, 3 אַשַר־שַׁם מוֹשֶׁב סַמֵּל חַקּנְאָח הַעָּקנָח מּוֹרָים מּנִים מּנִים מּוֹיבים מוֹשׁב מַנְיִים מּנִים מּנִים מּ was the seat of the image of wrath (i. e. the idol provoking God's wrath) which selleth sc. Israel to his enemies, i. e. which delivers Israel even as a slave into the power of his enemies; note the paronomasia. Others refer הַּשְּׁלָנה to r. אָּיָבָ, and render: which provoketh to wrath.

Deriv. הַּבְּרָר, הָבְּרָה, הָבְּרָה, מְנָרָת, and pr. n. מְנָה, בְּנָה, and

the beast of the reeds, i. e. the crocodile. At the present day the banks of the Jordan and the upper part of the lake Haleh are full of tall reeds or cane; see Bibl. Res. in Palest, II. p. 255. III. p. 340.-R.] Spoken also of the sweet cane, sweet flag, acorus calamus Linn. calamus odoratus, growing in India (Plin. XII. 12 or 48), Is. 43, 24. Ez. 27, 19. Cant. 4, 14; fully קנה בשם Ex. 30, 23, בינה השוב Jer. 6, 20.—Also the cultivated cane, arundo sativa, arundo donax Linn. growing very tall, and used as a staff for walking, מְשַׁלֶּנֶת הַקְּנָה Ez. 29, 6. Is. 36, 6, comp. קנה רצוץ Ez. 42, 3; and for measuring rods. See on these species of cane Celsii Hierob. II. p. 312 sq. -Hence

- a) a measuring reed or rod, fully הַבְּיִלְּהִוּ Ez. 40, 3.5. 42, 16–19; this was a measure of six larger cubits (תַּבָּילָּה, see in בּבְּילָּה,), i. e. six cubits and six palms, Ez. 40, 5–8. 41, 8; plur. Ez. 42, 16–19.—So Gr. צמֹוֹמְשׁׁׁׁׁה, was a measure of 6½ cubits.
- b) a stalk of grain, Gr. κάλαμος, κάλαμη, Gen. 41, 5. 22.
- c) the upper bone of the arm, Job 31, 22. Comp. Germ. Armrohre; Arab.
- reed, also a marrow-bone.
- d) the rod or beam of a balance; hence meton. for a balance, Is. 46, 6. Gr. xarór.
- e) the hollow shaft, stem, of the sacred candelabra, Ex. 25, 31. 37, 17.
- f) Plur. אָרָבּים arms, branches, tubes, bearing the lights of the sacred candelabra, Ex. 25, 32. 33. 35. 37, 18; c. suff. בּיבוֹף Ex. 25, 36. 37, 22.—Arab. בּיבוֹף

(place of reeds) Kanah, pr. n. a) A stream on the borders of Ephraim and Manasseh, Josh. 16, 8. 17, 9. b) A city in Asher Josh. 19, 28. [Now a village about three hours south of east from Tyre, still called Kana : see Bibl. Res. in Palest. III. p. 384.—R.

মটাই m. (r. মট্ট) i. q. মট্ট, fealous, spoken of God, Josh. 24, 19; also angry against his enemies, Nah. 1, 2.

* 120 obsol. root, perh. i. q. is to sunt.—Hence

TOP (a hunt) Kenaz, pr. n. a) An Edomite, descended from Esau; also a tract of Arabia name. from him, Gen. 36, 11. 15. 42. b) The father or rather the grandfather of Othniel the brother of Caleb, Josh. 15, 17. Judg. 1, 13. 1 Chr. 4, 13. See TOP. c) A grandson of Caleb 1 Chr. 4, 15.

A Cananitish tribe, of which nothing further is known, Gen. 15, 19. b) Patronym. of the name up lett. b, Num. 32, 12. Josh. 14, 6.

קְּנְרָן m. (ר. קְנָה) constr. קּנְרָן, c. suff.

1. a creature. Ps. 104, 24. Sept. אזל-סוג. Chald. קירַן id.

2. a getting, acquisition, purchase, Prov. 4, 7. Lev. 22, 11.

3. possession, substance, wealth, Gen. 34, 23. 36, 6. Ps. 105, 21. Ez. 38, 12. 13.

* בּבְּף obsol. and doubtful root; perh. to set up, to erect, like קּבְּף, קִבּף, וְצַבְּף. Hence קֹנְבִיף cinnamon, after the form יָבָרוֹף, pr. i. q. פְּבָּרי cane, since the rolls of cinnamon resemble a cane or tube.

הַנְּבּעוֹן? m. constr. קְנְבְּעוֹן? Ex. 30, 23, cinnamon, Prov. 7, 17. Cant. 4, 14. Gr. κίνναμον, κιννάμωμον, according to Hdot. 3. 111 a word of Phenician origin. For the etymology see in r. בַּבָּע

* לְבַּׁךְ in Kal not used, pr. to set up, to build; kindr. with קָבָּן, also בָּבָּם, est; and from this:

PIEL 13D denom. to nest, to build a nest, as a bird Ps. 104, 17. Jer. 48, 28. Ez. 31, 6; a serpent Is. 34, 15. Syr.

Pual to have a nest built, to nestle, Part. f. קנְּוְקי Jer. 22. 23.

קלבר Job 18, 2, see in אָרַבֵּיר.

(possession, r. פְּרָה) Kenath, pr. n. of a city beyond Jordan, situated in Auranitis (Hauran) some distance north from Bostra, Num. 32, 42. 1 Chr. 2, 23. Gr. Κανάθα, Κανόθα. Now called Είνου Κύπανάι. See Reland Palest. p. 6-1. Burckhardt's Travels in Syria p. 83.

* DDP fut. DDP, 2 pers. pl. napapa Ez. 13, 23, to divine, to practise divinaion used in the verb only of false propheta, etc. e. g. of the Hebrews Deut. 18, 10, 14. Mic. 3, 6, 7, 11; of necromancers 1 Sam. 28, 8; of foreign prophets, as of the Philistines 1 Sam. 6, 2, of Balaam Josh. 13, 22. Classic for the three kinds of divination common among the Semitic nations, viz. arrows, entrails, and Teraphim, is Ez. 21, 26 [21]. Constr. with acc. of thing, 2 K. 17, 7. Ez. 13, 23, 21, 26, 28; dat. of pers. 1 Sam. 28, 8; acc. and dat. Ez. 21, 34. 22, 28. PART. DOD a diviner, one who foretells, 1 Sam. 6, 2. Is. 3, 2. 44, 25. Jer. 27, 9. 29, 8. Zech. 10, 2. Sept. usually μάντις, μαντεύω.—The primary idea is prob. that of dividing, dividing oul ; comp. Arab. قسم to divide out. As this was often done by lot, hence pp pr. to divide out by lot, like Arab. ; and then for any species of lot or divination. Chald. مرج , Syr. مرج , id.

Deriv. בּסְקָה and

DOR m. 1. lot, Ez. 21, 27 [22]; see the root.

2. divination, Num. 23, 23. 1 Sam. 15. 23. Jer. 14, 14. Ez. 13, 6. 23. Plur. 13, 5. 25. Plur. 18, 10. 2 K. 17, 17. Meton. reward of divination Num. 22, 7. Comp. 7278.

3. In a good sense, an oracle, divine sentence, Prov. 16, 10.

* DOP in Kal not used, to cut off, i. q.

Po. Doip to cut off fruit, Ez. 17, 9.

רְּטָּחְ f. (r. הְּשָׁהְ) any vessel, a dish, cup, so called from its rounded form, i. q. השָּׁהְ q. v. Hence בְּשַׁהַ הּטָהְ a writer's vessel, i. e. an ink-horn, ink-stand, worn in the girdle, Ez. 9, 2. 3. 11.—Eth. **ФШ-Т** a water-vessel, water-pot.

קעילֶה (prob. i. q. בَעָבֶּה arx) Keilah, pr. n. of a city in Judah Josh. 15, 44. 1 Sam. 23, 1. 1 Chr. 4, 19. Neh. 3, 17. 18. See Reland Palest. p. 698.

in, Lev. 19, 28. R. 3 no. 1.—Talmud. 3ppp to dig, to scratch as a fowl, also to cut in a mark.

לב" obsol. root, Arab. לב to be deep; pr. to dig, kindr. with יבָּר, רְבָּר, אַבָּר, אָבָר, אָבָּר, אָבָר, אָבָר, אָבָר, אָבָר, אָבָר, אָבָר, אָבָּר, אָבָר, אָבָר, אָבָּר, אָבָר, אַבּר, אַבּר, אָבָר, אָבָר, אָבָר, אָבָר, אַבּר, אָבָר, אַבָּר, אָבָר, אַבּר, אַבּר, אָבָר, אָבָר, אָבָר, אַבּר, אַבּר, אַבּר, אַבּר, אַבּר, אָבָר, אָבָר, אַבּר, אַבּר, אַבָּר, אָבָר, אַבּר, אַבָּר, אַבָּר, אַבָּר, אַבָּר, א

קברות f. constr. קברות p, plur. constr p, a deep dish, bowl charger, Num. 7, 13 sq. 84. 85. Ex. 25 29. 37, 16. Sept. τρύβλιον. Arab.

1. to draw in the feet, to sit with the feet drawn under, in the oriental manner, Zeph. 1, 12; comp. Jer. 48, 11.

2. to concrete, to coagulate, as milk, see Hiph. Poet. of the sea, Engl. Vers. to congeal, Ex. 15, 8.

Niph. to be drawn in, contracted, Zech. 14, 6 Cheth. יְּמָרוֹת יִמְמָאוֹן, see in יָמָר ino. 4. p. 420.

HIPH. causat. of Kal no. 2, to make coagulate, to curdle milk, Job 10, 10.—Hence

קְּלְהִיתְ m. congelation, ice; Zech. 14, 6 Keri יְּקְרִיתְ יְּקְרִיתְ יְקְפָּאוֹן, Sept. צמו אמֹעָס;, Vulg. sed frigus et gelu. Better is Chethibh, see in r. אַבָּף, Niph. and יְרָי, no. 4.

Hence אוֹשְׁבְּיִר הָשֹּׁרְג בּאַרְג הַשְּׁרְּ hedgehog.

Piel id. Is. 38, 12 קַּפַּרְתָּר כָּאַרְג הַיִּר I have rolled together, like a weaver, my life; or intrans. my life is rolled together, as by a weaver; i. e. in either case, my life is finished, like the piece of cloth which the weaver, when completed, rolls together. The latter is perh. preferable. Intrans. also in Targ. and Pesh.

Deriv. the two following.

hedgehog, so called from rolling himself up; Is. 14, 23. 34, 11. Zeph. 2, 14.—Arab. resolving the Dag. گفتهٔ and گفتهٔ, Syr. آبعث id. Eth. ﴿ اللَّهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ اللَّهُ عَلَيْهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ اللَّهُ عَلَيْهُ عَلَيْهُ اللَّهُ عَلَيْهُ عَلَيْهُ اللَّهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ اللَّهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ اللَّهُ عَلَيْهُ عَلَّهُ عَلَيْهُ عَلَّا عَلَيْهُ عَلَّا عَلَيْهُ عَلَّهُ عَلَيْهُ عَلَّهُ عَلَيْ

לְּמֶּנְהְי f. Milel (r. קְמֵּנְהְ Ez. 7, 25 בְּאָבְּיהְ אָבְּ destruction cometh, according to the Targg. and Heb. intpp. Better, horror, terror, from the primary signif. of the root, i. e. 'to shrink, to start back.' Comp. Syr. a. .—The n- is not paragogic, and the tone is retracted prob. only by an error of the punctators; see Heb. Gr. § 79, note 2. e.

קפר see in קפרד.

pens jaculus, q. d. arrow-snake, so called from its darting, springing, in the manner of the rattle-snake, Is. 34, 15. See Bochart Hieroz. II. p. 408.

י זַבְּף, סְבַּר, יְבַּף, יְבַּף, יְבַּף, יְבַּף, יְבַּף, יְבַּף, יְבַּף, יְבַּף, יְבַּף, to draw oneself together, to contract, espec. in order to make a spring, in the manner of a cat, lion, deer, serpent, etc. So Arab. בּבֹּי and Chald. יְבַּיף to leap, to spring upon. Syr. בי locust, grasshopper; comp. r. יִיבַף.—Hence יובּיף.

* לְבַּף fut. יְשַׁהְי, to draw together, to contract, to shut, kindr. with שַּבְּי, שַּבָּי, also יְבַּבְּי, Chald. id. Arab. בּבּבּי constrinxit.—E. g. the mouth Job 5, 16. Ps. 107, 42; the hand, i. e. to be illiberal, niggardly, Deut. 15, 7; trop. one's compassion, sympathy, Ps. 77, 10.

Niph. to draw or gather oneself up, to compose the body and limbs as in death, i. q. to die; Job 24, 24 יַבְּבָּל יִבְּקְבָּצָּוּן; comp. Gen. 49, 33. Arab. تَفُسَ and تَفُسَ to die.

Piel to leap, to spring, comp. tap, Cant. 2, 8. Chald. Yap id.

רְצַ m. (r. מְצַבְּ) c. suff. בּיבָּי; plur. constr. בְּצַרְ once Job 18, 2 see in Plur. below, where also see other forms; an end, i. e.

1. Of place, end, extremity. 2 K. 19, 23 רֹשְׁבְּיֹן his extreme lodging-place, i. e. the highest. Jer. 50, 26 רְשָׁיִם i. e. 'from the extremity of the earth;' or, 'all from the extremity,' i. q. רַשְּׁבָּים, see in בַּשְּׁבָּים. So לְּשְׁיִם בּשׁׁיִּם to put, set, an end (limit) to any thing, Josh. 28, 3

2. Of time, end, e. g. of the year 2 Chr. 21. 19; of words Job 16, 3; of war Dan. 9, 26; of wonders Dan. 12, 6. So אַרן, p. there is no end to a thing, i. e. it is infinite, Is. 9, 4. Ecc. 4, 8; or innume-

rable Ecc. 4, 16. With com. Ecc. 2. 19
אָרָ בְּרֵת אַרְ בַּרָת אַר בַּרָת אַר בּרָת אַר בּרָת אַר בּרָת הַרָּת אַר בּרָת הַרָּת בּרָת בּר

Spec. a) the end of a person, i. q. destruction, death, Ps. 39, 5. Dan. 9, 26. 14, 45. Job 6, 11; of nations, destruction, Jer. 51, 13. Ez. 7, 2. 3. 6. Am. 8, 2; of mankind Gen. 6, 13. Also צוֹן פֵץ iniquity of destruction, causing it, Ez. 21, 30, 34 [25, 29], 35, 5, b) event, fulfilment of a prophecy, Hab. 2, 3. c) עה פֵץ the time of the end, Dan. 8, 17. 11, 35. 40. 12, 4, also מיצר פוץ id. 8, 19, פון היפים the end of days 12, 13, and simpl. 72 id. 11, 27, i. e. the last days, the time of calamity immediately preceding the coming of Jehovah and the Messiah.

PLUR. once in the constr. state, Job 18, 2, where אַבְיּי is for אַבְי the Daghesh being resolved in the Chaldee manner, see Lehrg. p. 134. Thesaur. p. 1223. The words are: אַבִּי רְשִּיבוּן קוַבֵּי how long (i. e. when) will ye put an end to words?—Elsewhere for plur. absol. is used the form אָבִי אָבּי, see אַבָּי, קבִירִי, קבִּירִי, קבִּירִי, קבִירִי, קבִירִי, קבִירִי, קבִירִי, קבִירִי, קבִירִי, קבִירִי, for the constr. and c. suff. קבִיר, for קבִיר, קבִיר, for יִבְּיִר, קבִיר, for יִבְּיִר, קבִיר, for יִבְּיִר, קבִיר, for יִבְּיִר, for יִבְּיִר, for יִבְּיִר, for יִבְּיִר, for יִבְּירָר, for in the constr. and c. suff.

TP see rip.

י בּקצֹר fut. בְּקצֹר 1. to cut, to cut off, e. g. wood, a stick, 2 K. 6, 6.—Arab. בּעָר to cut off, to cut in pieces. Kindr. is בַּעָר, also בַּעָר, בַּעָר, But all verbs beginning with the letters בַּעָר have the notion of cutting, cutting off, e. g. עַבַּר, פַּגַר, בְּצַר, בְּצַר, בְּצַר, בְּצַר, בְּצַר, בְּצַר, בְּצַר, בְּצַר, בְּצַר, which are all of the same family.

2. Spec. to shear sheep, Cant. 4, 2. Arab. قصوت a shorn sheep. —Hence

comp. Fr. taille, Germ. Zuschnitt, 1 K. 6, 25. 7, 37.

2. Plur. constr. קצבר קהרם Jon. 2. 7, cuttings off (i. e. extremities, foundations) of the mountains sc. in the depths of the sea. Vulg. extrema munitum.

* TYP 1. Pr. to cut off spec. the end or extremity to curtail, and so differing from TYP to cut in the middle; see Piel.

Kindr. are אָבֶּף, ק. v. Arab. قَصَا I, II.—Then

2. to end, to finish; Arab. قَامِي, extremity. Hence الآيم, الإير, الإير, الإير, الإير, الإير, end.

3. to cut off persons, to destroy, inf. Hab. 2, 10 בְּמִים בְּמִים בְּמִים IV to exterminate.

4. to decide, to judge, Arab. قضى; hence يعتر judge.

PIEL i. q. Kal no. 1. Prov. 26, 6 הַבְּרָיִם who cutteth off the feet i. e. whose feet are cut off. The whole verse is to be rendered thus: he cutteth off his own feet, he drinketh (suffereth) damage, who sendeth a message by the hand of a fool, i. e. uses a fool as his messenger.

—2 K. 10, 32 Jehovah began הַּבְּיִבְּיִבְּיִבְּיִ to cut off in Israel, i. e. to remove one part after another.

Hiph. to scrape off or away, i. q. Jap, Lev. 14, 41. 43.

Deriv. חַצֶּר, מָצֵּר, מָצֶר, מָצֶר, מָצֶר, מָצֶר,

ריף f. (r. האף) pr. fem. of האף. an end, extremity. Sing. only in the form האף at the extremity Ex. 25, 19. 26, 4. 36, 11. 37, 8.—Elsewhere only in plur. constr. האף, c. suff. ביריף, i. e.

2. the ends of a thing, i. e. the whole, to the very end, to the uttermost; see in hip no. 3; so the whole number, Judg. 18, 2 they sent of their family five men prince out of their whole number. 1 K. 12, 31. 13, 33. 2 K. 17, 32.

דּבֶּף m. (ר. הְבָּף) constr. הַבַּף, c. suff. בּיבָּיף; but also בּיִרְיַבָּף sing. Ez. 33, 2, see in הַבְּיִרָם and Heb. Gr. § 91. 9. n. an rad, i. e.

1. Of place, the end, extremity of 4 thing; e.g. in length, as of a staff Judg. 6, 21; a spear 1 Sam. 14, 27; the Jordan as it enters the Dead Sea Josh. 15, 5. Also of length and breadth, as of a cuttain Ex. 26, 5; a field Gen. 23, 9; the desert Ex. 13. 20; a city 1 Sam. 9, 27; the Dead Sea, its southern end, Num. 34, 3. Josh. 15, 2, etc. התה האף the extremity of the mountain, i. e. its foot, Ex. 19, 12; קברו ושנים . p id. 1 Sam. 14, 2. קונבעה the extremity of the water, water's edge, Josh. 3, 15. אבול נבול the extreme border of a land Gen. 47, 21. Num. 20, 16. in the ex-22. 36. treme east of Jericho, i. e. on the eastern border of its territory. So אַבֶּה הַאָּרֶץ the end of the earth, the remotest parts and regions, Ps. 46, 10. Is. 5, 26. 42, 10. 48, 20. Jer. 10, 13. al. and so קצה השטים the end of the heavens, i. e. the remotest parts of the world; Is. 13, 5. Deut. 4, 32. Is. 7, 18 בַּקצה יָארֵי מְצְרֵיִם in the uttermost streams of Egypt, in its remotest parts. -Peculiar is Gen. 19, 4 all the people number even from the extremity, i. e. from the remotest parts. Jer. 51, 31 his city is taken Typn from its extremity, at all ends, wholly. So ক্রুড়েড় Is. 56, 11. Ez. ab extremo, عن اقصا .Arab. عن i. e. omnes. Comp. in no. 3.

2. Of time, end; often in the connection: מְּמָר הְּמָיה at the end of three days, i. e. after three days Josh. 3, 2; and so Gen. 8, 3. Deut. 14, 28. 2 Sam. 24, 8. 1 K. 9, 10. Ez. 3, 16. al.

3. the end of a thing, i. e. the whole, q. d. to the very end, to the uttermost. E. g. the whole number, Gen. 47, 2 TEDE from the whole number of his brethren. Ez. 33, 2. So Num. 22, 41 he saw DET TEDE the uttermost of the people, i. e. the whole people even to the extremities. See in no. 1. fin.

הייף m. (r. אַרָּף) end, only in the formula: אַרְין פַּנְצְיה there is no end to a thing, i. e. it is infinite, innumerable, Ia. 2, 7. Nah. 2, 10. 3, 3. 9.

ንም or ንም m. (r. ካኳኮ) only in plur constr. የንዴ ንኳኮ the ends of the earth Ps. 48, 11. 65, 6. Is. 26, 15.

phur. see in rap.

obsol. root. Arab. is 'to sprinkle onion-seed and other condiments onion-seed and other condiments.' The primary idea seems to be: to sprinkle, to strew.—Hence

Fig. m. Is. 28, 25. 27, according to Sept. Vulg. and the Rabbins, nigella, melanthium, i. e. black cumin. See Celsii Hierobot. P. IL p. 70.

קּצִין m. (r. מְצִין no. 4) constr. קּצִין, plur. constr. קִצין.

1. a 'udge. magistrate, Is. 1, 10. 3, 6. 7. Mic. 3, 1. 9. Arab. قافي kady, a judge.

2. a leader, chief, in war Josh. 10, 24. Judg. 11, 6. 11. Is. 22, 3. Dan. 11, 18. Comp. DBW.

3. a prince, Prov. 6, 7. 25, 15.

וביעד (r. דיביף) 1. cassia, Gr. xxxola, laurus cassia Linn. a bark resembling cinnamon, but less aromatic, so called from being stripped off; plur. קציבורו Ps. 45, 9. See Celsii Hierob. T. II. p. 360. Arab. במשמי id. Castell.

2. Keziah, pr. n. of one of Job's daughters, Job 42, 14.

קציר m. (r. קציר, c. suff. קציר, c. suff.

1. reaping, harvest of grain; diff. from אָרָאָ harvest of fruits, figs, where see. [In Palestine the barley-harvest precedes the wheat-harvest about two weeks. At Jericho, in the depressed valley of the Jordan, the former takes place in the last half of April, and the latter in the first half of May; comp. Josh. 3, 15. On the plain along the coast, the harvest is usually a fortnight later; and on the mountains at Jerusalem and Hebron still later by another fortnight; see Bibl. Res. in Palest. II. p. 99, 100.—R.] The harvest is described as beginning with the barley קציר שוערים 2 Sam. 21, 9. 10. Ruth 2, 23; and ending with the wheat, קציר דינים Gen. 30, 14. Ex. 34, 22, and with the festival of Pentecost, דג הקציר Ex. 23, 16. Harvest-time is עת הַקציר לום קציר, 30, 14, יפר קציר Gen. 30, 14, יום קציר Prov. 25, 13, and simpl. קציר Prov. 6. 8. 10, 5. 26, 1. Coupled וַרַע וָקַאָיר Gen.

8, 22; קרים וְקְבְּיר Gen. 45, 6. Ex. 34
21.—Meton. harvest is put: a) For the grain, crop, either to be harvested Lev
19, 9. Joel 1, 11. 4, 13; or as already harvested, Jer. 5, 17. Job 5, 5. היא אור harvest of the Nile Is. 23, 3. b) Poet. for אור אונטר אינטר אונטר אינטר אונטר אינטר איי

2. a bough; collect. boughs, foliage, of a tree Job 14, 9. 18, 16. 29, 19. Is. 27, 11; of a vine Ps. 80, 12. So called, it is usually said, from the notion of cutting ff. Better perh. to refer it to r. 727, no. 2, to be green, verdant; at least the roots 729, and 727 are closely kindred.

* אַבְּיִּבְ in Kal not used. 1. to cut, to cut off or out; comp. אָבָּרָ, הֹבָּיָבָ, and see in אַבָּיב. Arab. בּבֹּב to cut off.—Hence הַּבְּצִּבְּיבָ chisel.

2. to scrape, to strip off bark; see Hiph. and קציקה.

3. to break, i. q. Syr. | see Pual.

PUAL Part. plur. דוֹשְבְּיִים Ex. 26, 23. 36, 28, and Hope. Part. plur. דוֹשְבְּיִרְיִם Ez. 46, 22, pr. 'parts broken in, bent,' i. e. angles, corners, internal angles, i. q. דוֹשִׁיבִים.

Hiph. to scrape off, i. q. тэр Hiph. Lev. 14, 41.

Hoph. see in Pual.

Deriv. מָקצוּנֶה, מְקצוֹנֵ, מְצִינֶה.

*FIXP fut FIXP. 1. to break, to break in pieces, as wood, see FIXP no. 1,

and Thisp.—Arab. in the wind dashes in pieces a ship; mid. Kesr. to be broken, as a tooth, spear.—Hence

2. Metaph. to break out or forth in anger, Gr. \$\(\text{off}\gamma\text{v}\text{\nu}\); and so to be angry, wroth, 2 K. 5, 11. Esth. 2, 21. Is. 57, 16. 64, 8; with \(\text{off}\) of pers. Gen. 40, 2. 41, 10. Ex. 16, 20. al. \(\text{off}\) Josh. 22, 18.—Syr. Lagor rivalry, envy.

Hiph. to provoke to anger, e. g. Jehovah Deut. 9, 7. 8. 22. Ps. 106, 32. Zech. 8, 14.

HITHP. i. q. Kal no. 2, to fret oneself, Is. 8, 21.

Deriv. קַבֶּס, הַקָּבָּה.

 APP Chald. i. q. Heb. no. 2, Dan. 2, 12

 —Hence

Chald. m. anger, wrath, Ezra 7, 23. FIP m. (r. FIP) in pause FIP, c. suff. . קצפי

1. Collect. chips, splinters, comp. the root no. 1, Hos. 10, 7. Sept. φουγανον.

Others, foam.

2. anger, wrath, from the root no. 2. Ecc. 5, 16. Spec. of Jehovah, Num. 1, 53. Josh. 9, 20. Is. 34, 2. 2 Chr. 19, 10. 24, 18. 32, 26. al. Also strife, altercation, Esth. 1, 18.

רביבו (r. מַצְבָּן) a breaking, a broken thing, spec. of toliage, boughs, a tree, Joel 1, 7. Sept. συγκλασμός.

* V Z D to cut off, e. g. the hand Deut. 25, 12; the beard Jer. 9, 25, 25, 23,

see in אָשָׁ no. 2. Arab. قص to trim the nails and locks. See under 312.

Piel YEP and YEP 1. to cut off, e.g. a cord Ps. 129,4; the hand, the thumbs, Judg. 1, 6. 2 Sam. 4, 12; a spear Ps. 46, 10; ornaments 2 K. 16, 17. 18, 16.

2. to cut up into threads, Ez. 39, 3; nto pieces, to cut in pieces, 2 K. 24, 13.

Pual part. מְּמָשִׁצִּים pass. of Pi. no. 1. Judg. 1, 7.

Deriv. אָף, whence the denom. פִּרְצוֹן; pr. n. אָפָקץ.

TEP Chald. Pa. to cut off, Dan. 4, 11.

* JEP and JEP 1. Mid. A, fut. לקצר, to cut off or down; spec. grain, whence to reap, to harvest, c. acc. Is. 17, 5. Lev. 19, 9. 25, 5. al. Part. קוֹצֵר a reaper, mower, harvestman, Ruth 2, 3 sq. 2 K. 4, 18. Jer. 9, 21. Am. 9, 13. Ps. 129, 7. Part. pass. בניל cut off, shorter, of cells Ez. 42, 5.-Metaph. Job 4, 8 they that sow trouble reap the same. Prov. 22, 8. Comp. 77 no. 2. a.

2. Mid. E (comp. adj. מַצֵּר, fut. בְּצָר, once יקצר Prov. 10, 27, intrans. to be cut off; hence to be shortened, short, Is. 28,

20. Arab. قَصْرَ to be short.—Spec. a) my hand is shortened, i. e. I have no power, am weak, feeble, Num. 11, 23. Is. 50, 2. 59, 1. Comp. Arab. قصير short-handed,' and' قاصم اليل short-armed,' spoken of a person الدراع without strength or power; vice versa 'a long hand,' for strength, power; see more in Comm. on Is. 50, 1 שׁבֶּרָת (רוּחָר) נְפָּשֵׁר my soul, spirit, u shortened, . e. I am impatient, grieved vexed, Num. 21, 4. Judg. 16, 16. Job 21 4. Mic. 2, 7; with A for, on account of any thing, Judg. 10, 16. Zech. 11, & Comp. אַרֶךְ אַפַּיִם under אָרֶךְ אַפַּיִם.

PIEL to cut off, to shorten, one's days

Ps. 102, 24.

1. to harvest, to reap, Job 24, HIPH. 6 Cheth.

2. i. q. Pi. Ps. 89, 46. Deriv. קצר, קצר, קצר.

אַבְּר m. adj. (r. אָבֶר) constr. קצָר, plar. constr. קצר נמים short of days, short-lived, Job 14. 1. Spec. a) קצר 37 short-handed, i. e. weak, feeble, 2 K. 19, 26. Is. 37, 27. b) קצר רוּחַ Prov. 14, 29, and קצר אַפּים v. 17, short of spirit, of anger, i. e. impatient, prone to anger.

לצר m. (r. קצר only קצר shortness of spirit, i. e. impatience, Ex. 6, 9.

קבר f. (for הצאד, r. קצה; like קבר fr. הַּבָּים) a Chaldaizing form.

1. end, extremity, always with pref. קק, j. e. בְּקְצָה for רְצָקָה, at the end of, after. Dan. 1, 15 מָקצָח נָמִים בֶּשָׂרָת at the end of ten days. v. 5. 18 למקצת הימים at the end of the days, see לְּבָּי, p. 585. Comp. מַקצַח for הַשְּצָח, see in הַצָּב no. , as קציות plur. קציות as, קציות plur. פנוֹח,) ends, extremities, Ez. 38, 5; c. art. the ends sc. of the earth Ps. 65, 9 comp. v. 6. With suff. קצייהו Ex. 37, 8 and 39.4 Cheth. where Keri has קביתיו .קצה from ב

2. the sum, the whole number. i. q. TIP. no. 3. Dan. 1, 2 מָקצַת בָּלֵר בֵּרח הָאֱלֹהִרם some of the whole number of the sacred vessels; here מקצים is used partitively, like מָן no. 1. Neh. 7, 70 מָן no. 1. אַקְצָת רָאָטֶר some of the number of the phylarchs, i. e. a part of the heads of tribes. Comp. פְקצֵה אֶחָרוּ Gen. 47.2.—Some of these examples, as Dan. 1, 2. 18. Neh. l. c. are referred by commentators to a noun of the form בְּלָצִי, to which they give the signification of part. But the Chaldee, which is of special authority in all these examples, is clearly destitute of any such form, (since the passage in the Targ. Gen. 47, 2, is of the same character with those above cited) and we

mannot therefore doubt but that rups, wherever it occurs, is to be explained in one and the same manner.

רביף Chald. m. constr. רביף 1. end, Dan. 4, 31 לְמָבֵּח רוֹמֵנָא at the end of the days.

קרים . adj. (ר. קרים plur פְּרִים, cold, cool. Prov. 25, 25. Jer. 16, 14. Trop. sool, quiet, Prov. 17, 27 Cheth. קר מקר מקר of a quiet spirit. Keri see in קר no. 1.

קר see in קר.

יקר m. (r. קר cold, Gen. 8, 22.

1. אָרְף, 3 fem. אַרְף, for מְרָאַת Is. 7, 14; inf. אַרף, once קראה Judg. 8, 1 like verbs לוֹד, c. suff. אָרָף; fut. אַרָף, בּיּנִירָאָר, בּיִּנְירָאָר, בּינִירָאָר, Jer. 23, 6; imper. אַרָף, plur. f. בְּיִבָּרְאָר Ex. 2, 20, בַּיּרָרָאָר Ruth 1, 20.

1. to cry out, to call out, noaleiv. an onomatopoetic verb comprising also inarticulate sounds, see art. אָדָף; like Syr. i to call, also to sound as a trumpet. to crow as a cock. Comp. Gr. κράζω (κραγ), κηρύσσω (κηρυγ); in the Germanic tongues charen to cry out, charo clamour, wailing; often of the cry of animals, as Germ. kithen, Engl. to crow, French crier, Engl. to cry; with a sibilant prefixed skreian, Swed. skria, Germ. schreien, Engl. to scream; and with a sibilant added at the end kreischen, עַרַיז q. v.—Spoken absol. of any cry or clamour, even inarticulate, like צַּעָּכָ; Gen. and I cried with וַאַקרַא בְּקוֹל גָּרוֹל a loud voice. Sept. έβόησα φωνή μεγάλη. v. אַרָּיאָ פֿוּלִר וָאָקרָא Often followed by the words thus uttered with a loud cry, i.q. either immediately, Gen. 45, 1 בּוּקְרָא הוֹצִיאוּ וגו' and Joseph cried, Cause every one to go out. Lev. 13, 45. Judg. 7, 20. 2 Sam. 20, 16. 2 K. 11, 14. Esth. 6, 9, 11; or also with a word interposed, as לאמר Ez. 9, 1; ניאמר 2 Sam.-18, 28; comp. 2 K. 18, 28 ניקרא בקול and he cried נְּדוֹל יְהוּדִית וַיְדַבָּר וַיִּאֹמֶר with a loud voice in the Jewish tongue, and spake and said.—Spec.

a) With by of pers. to cry out to any one, to call to any one, Is. 6, 3. Judg. 18,

23; and with the words uttered, preceded by לאמר 1 Sam. 26, 14, אַמָּיִּבְּיּ Judg. 9, 54. 1 Sam. 17, 8. 1 K. 17, 11. Also with סַבּּיל pers. Is. 34, 14 the salyrs shall cry to each other. With הביי of pers. to cry after any one, i. e. as he departs, 1 Sam. 20, 37. 38. 24, 9.

c) i. q. κηρύσσειν, which the LXX often put for it, to cry, to proclaim, in the manner of a herald or prophet. Absol. Prov. 1, 21 wisdom crieth in the public places. 8, 1; c. acc. 20, 6. Is. 40, 6 the voice said, Cry. And he said, What shall I cry? 58, 1. Zech. 1, 14. 17; with > of the object Jon. 1, 2. Followed also by the words cried, Gen. 41, 43. Ex. 32, 5. Jer. 2, 2, 7, 2, 19, 2, 51, 61; or as coupled with an acc. Zech. 7, 7. Is. 44, 7. Joel 4,9 קראו זאת בגורם proclaim ye this among the Gentiles; or with בי Is. 40, 2. נקרא דרור ל to proclaim or announce liberty to slaves, captives, Jer. 34, 8. 15. 17. Is. 61, 1. קרא צום to proclaim a fast sc. to the people, Jer. 36, 9. Jon. 3, 5.-From the sense of proclaiming comes the signif. of reading aloud, reciting, see in no. 4.

2. to call, Sept. *alsir, very often.—Spec.

a) to call any one to oneself, i. e. to bid him come, to call or send for, c. acc. Gen. 27, 1. Ex. 2, 8. 1 Sam. 3, 16. Hos. 7, 11. Is. 46, 11; לְּבָּיִם Gen. 20, 9. Lev. 9, 1. Hos. 11, 1; אַ Gen. 3. 9. Ex. 3, 4. 1 Sam. 3, 4. יוֹדְ אַבְּיִר to call to oneself 2 Sam. 15, 2. Metaph. Prov. 18, 6 his mouth calleth for blows, i. e. deserves and invites them. Ruth 4, 11 שבֵּרִת־בְּנָתִם i. e. call thee (get thee) a name in Bethlehem, become thou famous.

b) As referring to several or many, to call together, to convoke, c. acc. Gen. 41, 8; dat. Gen. 20, 8. 39, 14. Josh. 23, 2. 24, 1; bx 42, 1. Josh. 10, 24. Hence האבל און to call a solemn assem

אט, to convoke, Joel 1, 14, comp. Is. 1, 13; a festival or holy convocation Lev. 23, 2. 4. קרואר העלה those called, convoked, to an assembly, Num. 1, 16.

d) to call, to summon before a judge, saleīr, xaleīr εἰς δίκην, Job 13, 22. 14, 15; comp. 5, 1. Is. 59, 4 parall. בשְּבֵּיוֹ.

c) to call out or forth, as warriors is. 13, 3; also God the generations of men is. 41. 4.

f) to call any one to an office, i. q. אַרַבּי to choose; c. acc. Is. 42, 6. 49, 1. 51, 2; \$ 22, 20. In the same sense, but stronger, is אָרָא רְּלֶם to call one by his name, i. e. to the name and character which he now bears, Is. 43, 1. 45, 3. 4. Comp. Ex. 31, 2. Part. לובים the called, renowned, Ez. 23, 23.

g) 'ם מַרָא בְשֵׁם to call upon the name of any one, lit. 'to call with the name,' i. e. pronouncing the name; hence to praise, to laud, e. g. a) Men, as Ps. 49, 12 בְּשִׁמוֹחֵם they laud their names i. e. of the rich. Prov. 20, 6 יִקרָא אִישׁ חַסְהּוֹ they praise every one his own goodness. A somewhat different turn of this sense occurs in Is. 44, 5 mg בקב בשם בקרא בשם בבקב another lawls the name of Jacob, i. e. follows and praises the side or party of Jacob. β) קרא בְטָּם רָר to call upon the name of God, to invoke his name, i. e. to praise, to celebrate, to worship God Gen. 4, 26. 12, 8. Ps. 79, 6. 105, 1. Is. 64, 6. Jer. 10, 25. Zeph. 3, 9. Comp. יִוֹנְבֵיר בְּטֵׁם רֵי. Without בְּ, we find קרא שם די id Deut. 32, 3. Ps. 99, 6. Lam. 3, 55. Sometimes to call upon the name of a divinity, is to implore his aid, 1 K. 18, 24 sq.—A different sense occurs in Ex. 33, 19, where God himself says: יִקרָאתִר בְשֵׁם יְהוֹה לִפְנֵיך and I will proclaim by name before thee, Jehovah! sc. as present, i. e. in order that thou mayest know that God indeed is here, I will myself be the herald to announce my coming. Comp. Gen. 41, 43.

3. to call, i. e. to name, fully בְּבָא שֵׁם לְּ so call (give) a name to any one, Gr.

4. to read aloud before an assembly, etc. to recite, (pr. from the signification of crying or calling out, see no. 1. fin.) with acc. of thing Ex. 24, 7. Josh. 8, 34. 35. 2 K. 23, 2; also אַרָּבָּעָּה to read in a book, i. e. what is written in it, (comp. אַרְהַיִּבְּי to drink what is in a vessel,) Neh. 8, 8. 18. 9, 3. Jer. 36, 14 sq. Hab. 2, 2 Often with the adjunct אַרְבָּיִבְּי Ex. l. c. Josh. l. c. אַרְבָּי בַּר Deut. 31, 11.—Hence genr. to read Deut. 17, 19. 2 K. 5, 7. 19,

14. 22, 8. Is. 29, 11.—Arab. قرأ, Syr. أوراً, to read.

NIPH. MJP. 1. to be called, i. e. bid to come, to be called together, convoked, Esth. 3, 12. 8, 9. Der MJP: the name of any one is celebrated, becomes famous, Jer. 44, 26. Ruth 4, 14.

The following phrases are also to be noted: מ' שׁ בְּבִּים to be called by the name of any one, i. e. to be reckoned to his family, tribe, etc. Is. 43, 7. 48, 1; c. בְּ Gen. 21, 12; and in like manner בַּעָּי , 48, 6 אַחַירָחִם יִבְּיָרָא they shall be called after the name of their brethren, i. e. shall be reckoned as belonging to Ephraim and Manasseh, not as distinct tribes, nor as sons of Jacob. Deut. 3, 14. Also with יְבִירְ יִבְּיִרְ יִבְּיִרְ יִבְּיִרְ יִבְּיִרְ יִבְּיִרְ יִבְּיִרְ יִבְּיִר יִבְיִב יִבְּיִר יִבְּיִר יִבְּיִר יִבְּיִר יִבְּיִר יִבְּיִר יִבְּי יִבְרְיִב יִבְר יִבְּיִר יִבְּיִר יִבְּיִר יִבְּיִר יִבְּיִר יִבְּיִב יִבְּיִר יִבְּיִר יִבְּיִר יִבְּיִר יִבְּיִר יִבְּיִר יִבְּיִב יִבְּיִב יִבְּיר יִבְּיִר יִבְּיִב יִבְּיִר יִבְּיִר יִבְּי יִבְרְיִב וּבְּיִב יִבְּיִר יִבְּיִב יִבְּיִב יִבְּיר יִבְּיִב יִבְּיר יִבְּיִי יִבְרְיִב יִּבְר יִבְּיי יִבְּיִב יִבְּיי יִבְייִב יִבְּיי יִבְּיִבְיי יִבְּיי יִּבְיי יִבְּיי יִבְּיי יִבְּיי יִבְּיי יִבְּיי יִבְיי יִבְיי יִבְּיי יִבְּיי יִבְּיי יִבְּיי יִבְּיי יִבְּיי יִּבְּיי יִּבְיי יִבְיי יּבְיי יִּבְּי יִבְּיי יִבְייי יִבְּיי יִבְּיי יִבְיי יִבְּיי יִבְיי יִבְּיי יִבְּיי יִבְּיי יִבְיי יִבְּיי יִבְּיי יִבְּיי יִבְּיי יִבְיי יִבְיי יִבְיי יִבְּיי יִבְייי יִּבְּיי יִּייִי יִבְּיי יִּיי יִּיי יִּייי יִבְּיי יִבְּיי יִּבְייי יִּיי יִבְיי

city, inhabitants of it. נַקרָא נְשִׁמָּר (מ by my name is called upon any thing, i. e. my name is given to it, it is called mine, implying property, relation, etc. Is. 4, 1. 2 Sam. 12, 28. So of the people of Israel, to whom the name of God is given, i. e. who are called the people of God, Deut. 28, 10. Is. 63, 19. Jer. 14, 9. Am. 9, 12. 2 Chr. 7, 14; of the temple 1 K. 8, 43. Jer. 7, 10. 11. 14. 30. 34, 15; of Jerusalem Dan. 9, 18. 19; of prophets Jer. 15, 16. Also with n id. Gen. 48, 16. 7) Further, to be called is often i. q. to be, since men and things are called that which they are, or at least seem to be; e. g. Is. 1, 26 afterwards thou shalt be called the city of righteousness, i. e. this will be thy name because thou wilt be so in reality. 9, 5. 30, 7. 35, 8. 47, 1. 5. 48, 8. 56, 7; comp. 4, 3. 19, 18. See Comm. on Isaiah, III. p. 29. So Gr. uenlησθαι Il. 4. 61. Od. 7. 313. Monk ad Eurip. Hippolyt. 2. Porson ad Phæniss. 576.

3. to be read aloud, recited, Esth. 6, 1; c. 3 in a book Neh. 13, 1.

Pual אָלָהָא, Part. c. suff. פְּלָרָאִר.

1. Pass. of Kal no. 2. f, to be called, chosen, Is. 48, 12.

2. to be called, named, Is. 65, 1; often לרא ביף 48, 8. 58, 12. 61, 3. 62, 2. Ez. 10, 13. But see in Niph. no. 2. y.

Deriv. מְקרָא, קרִיאָח, קרִיא, מְרָא, מָקרָא.

* II. אֹרֶף fut. אֹרָף to encounter, to meet any one, i. q. אַרָּה. The primary idea is to strike upon, to impinge or hit against, comp. אָבּוּ; like Gr. צעיביים pr. to hit a mark. Its stronger signif. appears in בְּיִר a hostile encounter. Kindr. roots are בְּיִר, בְּיִר whence בְּיִר, Gr. צעי

trop. c. acc. to encounter, to assail any one, as terror Job 4, 14; to befall, to happen to any one, as evil, harm, Gen. 42, 4. 38. Lev. 10 19. Is. 51, 19. Jer. 13, 22; genr. Gen. 49, 1. Once without acc. Ex. 1, 10.

NIPH. to be encountered, to be met with, to be found; e. g. by chance, i. q. to happen to be, 2 Sam. 1, 6, 20, 1. With 125 to be found before any one, e. g. of things Deut. 22, 6; of persons to meet, 2 Sam. 18, 9; with 32

id. Ex. 5, 3. Trop. to come to pare, te happen, Jer. 4, 20.

Hiph. to cause to happen or befall e. g. evil to any one, c. dupl. acc. Jur 32, 23.

רָּאָרָ Chald. fut. רְּקָרֵא, once חַרָּף, once Dan. 5,7; part. pass. בּיִר בּעָרָא Ezra 4, 18. 23.
1. to cry, to call out, as a herald, Dan. 3, 4. 4, 11. 5, 7.

2. to read aloud, to recite, Ezra 4, 18. 23; to read Dan. 5, 8. 16. 17.

קריא see קרא.

m. (r. sp. I) 1. a partridge, pr. 'the crier, caller;' so in German it is said of the partridge, 'das Rebhuhn ruft;' comp. Krāhe from krāhen, and the Arab. Lis Kātā, i. e. a species of partridge so called from its cry, see Burckhardt's Travels in Syria p. 406.—1 Sam. 26, 20. Jer. 17, 11, in which last passage there is an allusion to the fable of ancient naturalists, that the partridge steals the eggs of other birds and sits upon them; Epiphan. Physiol. 9.

2. Kore, pr. n. m. 1 Chr. 9, 19. 2 Chr 31, 14.

קרְאָרָ f. (r. אָדֶם, II) pr. noun of action, encounter, meeting; found only with prefixed, constr. לְּקרָאָרָם לִקרָאָרָם, לִקרָאָרָם, לִקרָאָרָם, לִקרָאָרָם, לִקרָאָרָם, also לְקרָאִרָם, אָמָרָהַם, and only as Preposition.

2. over against, opposite to. Gen. 15, 10; in a hostile sense 1 Sam. 17, 21.

*I. בוף and בוף Zeph. 3, 2; inf. בוף, c. suff. בוף Deut. 20, 2, fem. בוף Ex. 36, 2; fut. ביף, to draw near, to come near, to approach. Arab. בוף and בוף id. Syr. בוף, Eth

ΦCΩ id. The primary idea seems to be that of striking upon, touching, reaching to, comp. נָבֶל ; kindr. therefore with שָּלָם II, מָרָה .—Constr. with אָל of pers. Gen. 37, 18. 2 Sam. 20, 17. Jon. 1, 6; of thing and place Ex. 32, 19. Deut. 2, 37. Prov. 5, 8. More rarely with 37 2 K 16, 12; 5 Job 33, 22; 7 of place Judg. 19, 13. Ps. 91, 10. Also according to the context, c. עד 2 Sam. 20, 16; לַקרַאת I Sam. 17, 48; לְקרַאת Josh. 17, 4; שול Deut. 2, 19, etc. Absol. Deut. 25, 11. Is. 41, 5. Ez. 9, 1.—Strictly only of animated beings; but trop. also of time Gen. 27, 41. Deut. 15, 9. Ez. 12, 23. Lam. 4, 18; inf. c. 7 Gen. 47, 29. Deut. 31, 14. 1 K. 2, 1.—Spec. a) In a hostile sense, to draw near for battle, Ex. 14,20: with אֶל־מִלְחָמָה and מֵל־מִלְחָמָה and Deut. 20 2; אל־הַעִּיר Deut. 20, 10. של בל Ps. 27, 2; comp. Ps. Josh. 8, 5 119, 150. See קרב b) Vice versa, in kindness and good-will; 1 K. 2, 7 בר כן for so they came in kindness to So God is said to draw near to men, in affording help to the afflicted, Ps. 69, 19. Lam. 3, 57. c) to draw neur to God, אל פין; also before God, למני ביי, Ex. 16, 9; with sacrifice Lev. 16, 1. 1 Sam. 14, 36. Ez. 40. 46; the priests in their ministry Ez. 44, 15; all those who come with pious hope and confidence, Ps. 32, 9. Zeph. 3, 2; comp. Ps. 119, 169. Often of those who take part in sacred rites, Ex. 12, 48. Lev. 21, 17. 18. 22, 3. Num. 17, 5. 2 K. 16, 12. d) קרב אל־אשח to approach a woman in conjugal intercourse, Gen. 20, 4. Lev. 18, 14. Deut. 22, 14. Is. 8, 3. Ez. 18, 6; absol. Lev. 18, 6, 19. But קרבה אל־ הַבְּחַבְּ is said of a woman lying down to a beast, Lev. 20, 16. Arab. ترب, Eth. ΤΡΖΠ id. Gr. πλησιάζω, also πελάζω. e) Is. 65, 5 קרב אליף come near to thyself, sc. and not to me, i. e. stand back, approach me not; comp. Hiph. no. 2.

NIPH. 1. i. q. Kal to come near, to approach, Josh. 7, 14.

2. to be brought, pass. of Hiph. Ex. 22, 7.

PIEL TIP 1. Causat. to bring near or forth, to cause to approach, Hos. 7, 6. Is. 41, 21. 46, 13; to oneself, i. e. to admit, to receive, Ps. 65, 5. Job 31, 37; to

bring near to one another, to joil: to gether, Ez. 37, 17, where קרב is imper for קרב.

2. Intrans. and intensive, to be very near, c. \(\) et infin. Ez. 36, 8.

HIPH. 1. to bring near, to cause or command to approach, e. g. persons with be to any one Ex. 28, 1. 29, 4. Num. 8, 9. 10; times, to bring on Ex. 22, 4; to admit to oneself, to give access, Jer. 30, 21; of things, to bring together two things, to join, Is. 5, 8.—Hence

2. to bring, to offer a gift Judg. 3, 18. 5, 25. Ps. 72, 10. Mal. 1, 8; espec. a sacrifice of any kind Ex. 29, 3. 10. Lev. 1, 13. 14. 3, 3. 7. Num. 9, 13. al. ssepiss. Sometimes there is added לְּמִנֵי בָּי Lev. 3, 12. 12, 7; לְיחוֹיִת 2 Chr. 35, 12. Ez. 44, 15.—Also to bring a cause before a judge Deut. 1, 17.—Arab.

3. With infin. and ל to draw near to doing any thing, to be near or about to do, c. לְּבָּיִא Is. 26, 17; לְבִיא Gen. 12, 11; absol. id. Ex. 14, 10.—Arab.

With אָם, to bring away from one place to another, to remove, 2 K. 16, 14 ייַקרב מַאַח פֿנַי הַבְּיַח and he removed the brazen altar from the front of the temple. Comp. לנו no. 3, where add Sanscr. agam to approach and recede. Deriv. אַרְבָּוֹר הַאָּרָהַ.

* II. 272 obsol. root, prob. i. q. Arab.

تَلَبُ (r and l being interchanged) to turn, to turn about; mid. E, to turn inside out, to invert, e. g. as the lip; قلث the interior, inner part.—Hence

ברה Chald. plur. אַרָבף, to draw near, to approach, Dan. 3, 26. 6, 13; c. על any one Dan. 7, 16; 5 6, 21.

PA. to bring, to offer, Ezra 7, 17. APH. 1. to bring near Dan. 7, 13. 2. to bring, to offer. Ezra 6, 10. 17.

בְּרָבְּ m. (r. בְּרָבְּ l) Kamets impure, encounter, battle, war, i. q. הַבְּילְּבְּ Sam. 17, 11; elsewhere only in poetic style, Ps. 55, 19. 22. 78, 9. 144, 1. Joh 38, 23. Ecc. 9, 18. Zech. 14, 3. Plur. בְּבָּוֹר id.

בְּקְבָּ Chald. m. id. Dan. 7, 21. In Targg. often for Heb. מַלְּחָבָּה.

תרבים m. adj. verbal (r. קרבים I) plur. פרבים, drawing nigh, approaching, Peut. 20, 3. 1 Sam. 17, 41. 1 K. 5, 7.

קרָב m. (r. מֶרֶב II) in pause מֶרֶב, c. suff. קרָבוּ, plur. c. suff. קרָבוּ, once Ps. 103, 1.

1. the midst, middle, inner part; hence with Prep. a) בקר in the midst of, tself almost a preposition, like מחוד; e. g. בְּקָרֶב חָאָרֶץ in the midst of the land, i. e. in the land Gen. 45, 6. Ex. 8, 18. Is. 7, 22. 10, 23; חצות in the middle of the streets Is. 5, 25. בַּקַרָב מהכנקנד among the Canaanites Judg. 1, 32. ב' חַבָּם Gen. 24, 3, ב' חַבָּם Deut. 18, 2, לבד Ps. 36, 2. etc. Also after verbs of motion, as בָּקרֶב חַפִּילְחָכָה into the midst of the battle 1 K. 20, 39; to pass המחקה through the midst of the במרב שנים Josh. 1, 11. Of time, בקרב שנים in the midst of (within) the years Hab. b) אָפּרֵב from the midst, after verbs of taking away, removing, etc. e. g. בְּלֵר, בְּרָח, בְּלֵר, Ex. 31, 14. Lev. 17, 4. 10. Deut. 13, 6. Mic. 5, 9. al. seep.

2. Spec. the interior of the body: a) the bowels, intestines, e. g. of victims Ex. 29, 13. 22. Lev. 1, 13. 9, 14. al. Also the belly or stomach Gen. 41, 21; the womb Gen. 25, 22. b) the inner part of a person, as the seat of life 1 K. 17, 21, and of the mind Ps. 39, 4. בקרב within me 51, 12. 55, 5. Is. 16, 11. 26, 9. al. Hence for the mind, heart, as the seat of thought and affection, Gen. 18, 12. 1 K. 3, 28. Ps. 5, 10. 62, 5. 64, 7. Jer. 31, 33.

קרָבָּר, (r. בַּיְרָבָּ, 1) constr. רְבָּיבָר, a drawing near, approach, Ps. 73, 28. Is. 58, 2.

79*

id. قُرْبَانُ Arab. مُعْرَعُكُمْ, id.

77.7 m. an offering, oblation, Nea 10, 35. 13, 31.—R. 27.2 no. I.

קרְהַּשׁ m. an axe, c. suff. מַרְהָשׁ 1 Sam 13, 20. Plur. קרְהָשִּים v. 21, and קרְהָשׁים Ps. 74, 5. Jer. 46, 22, also שִרְהָשׁים with-

out Dag. Judg. 9, 48. Arab. פֿרָבּם. Talmud. בּרָבּם prob. comes from the verbal Pi. בַּרָבּם, (the letter שׁ being inserted,) from r. בְּרָבּם in the primary signif. to sharpen, to be sharp, comp. בּוֹבָּם, Another and softer form of the same word would seem to be בְּרָבָּם, where see, and comp. the Arabic forms there quoted.

* קרָף fut. לאָדְי, once יְקְרָח as if לא Dan. 10, 14, apoc. and conv. זְיָבֶּקָר; i. q. קרא II.

1. to meet, to go or come to meet any one, in a hostile sense, c. acc. Deut. 25, 18. See Niph. and קרי

2. to befall, to happen to any one, as good or evil, Is. 41, 22; with acc. of pers. Gen. 42, 29. 1 Sam. 28, 10. Esth. 4, 7. 6, 13. Ecc. 2, 14. 9, 11; c. לבנו הקר בקרה לבנו הקר בקרה לבנו happened upon a part of the field belonging to Boaz; Engl. Vers. well, her hap was to light upon, etc.

Niph. 1. to meet, to fall in with, c. לאַל, like Engl. to light upon any one, Ex. 3, 18, comp. 5, 3; אַל Num. 23, 4. 16; אָלְרָאַרְּאַרָּ v. 3; absol. Num. 23, 15.

2. to be by chance, to happen, 2 Sam. 1, 6. Comp. אקרא II. Niph.

PIEL דְּרֶה to lay beams or joists, contignare, pr. to make them meet and fit into each other. (comp. קוֹרָה a beam,) 2 Chr. 34, 11. Neh. 2, 8. 3, 3. 6. Hence to frame, to build, Ps. 104, 3.

Hiph. 1. to cause to meet, to let happen to any one, c. לְּפֵנֵי Gen. 27, 20. 24, 12 יַּקְרַה־נָא לְּפָנֵי דִּיּוֹים let happen to ms this day sc. what I seek, send me good speed.

2. to make convenient, ready of access e. g. cities of refuge convenient to flee to, Num. 35, 11.

Deriv. מְרָהָ, הִיְהָּף, קרָה מְרָהָת פֶּרְהָּתְּ מָרֶהָּת, מְּרְהָת and the pr. names מְרָהָּת מָרָהָת, חִיבְּהָת מוּלִים, מִּרְהָּת מִּרְהָּת מִּרְהָּת מִּרְהָּת רות Chald. see r. אָרָה.

קרה f. (r. קרה) cold, Ps. 147, 17. Job 84. 7. 37, 9. Prov. 25, 20. Nah. 3, 17.

m. (r. קרָה) hap, chance, accident. Deut. 23, 11 מְּקָרָה by reason of accident by night, an euphemism for nocturnal pollution. So in Talmudic the noun קרָר.

קירה see קירה.

קרוב m. adj. also קרוב Ex. 12, 4. al. (ר. קרבים I) c. suff. קרביף, plur. קרובים, c. suff. קרוביף, fem. קרובים, קרובים, Deut. 21, 3, plur f. קרובים Ez. 22, 5; near, nigh, spoken:

a) Of place; with sof pers. Gen. 45, 10 חַיִּיתַ קרוֹב אֵלֶר thou shalt be near unto me. Ex. 12, 4. Deut. 13, 18. Josh. 9, 16; with אַצַל 1 K. 21, 2. בַּיבֶּן מַרוֹב a near neighbour Prov. 27, 10. Trop. near in dignity Esth. 1, 14; in public relations 2 Sam. 19, 43. Spec. God is said to be near to men, when he affords them help, Deut. 4, 7. Ps. 34, 19. 119, 151. 145, 18; and vice versa the people of God, the righteous, the priests, are said to be near to God, Ps. 148, 14 (where in p is i. q. קרוב). Lev. 10, 3. Ez. 42, 13, 43, 19; comp. 1 K. 8, 59.—Diff. is Jer. 12, 2 near art thou in קרוב אַתַּח בְּפִרהַם וגר' their mouth, but far from their heart, i. e. they speak of thee always. Ps. 75, 2.

b) Of kindred, affinity; with אָל Lev. 21, 2. 3. 25, 25. Num. 27, 11. Deut. 21, 6; אָר Ruth 2, 20. Neh. 13, 4; דְּי of comparison, Ruth 3, 12 אַר דְּי וֹבְּי וֹבְי וֹבְּי וֹבְּי וֹבְּי וֹבְי וֹבְּי וֹבְי וֹבְּי וֹבְי וֹבִי וֹבְי וֹבִי וֹבְי וֹבְיי וֹבְיי וֹבְיי וֹבְי וֹבְיי וֹבְ

 houses ruined in the siege. So בּלְּיבָּי after a near time, soon, shortly, Ez. 7, 8
Jer. 23, 23 (see in פְּיִבְי ; also Job 20, 5
the triumphing of the wicked is בּיִבּי short, i. e. will shortly come to an end.
Arab. عن قريب soon, shortly. β) Of time just past; hence יוֹבְי in recess
times, newly, lately, Deut. 32, 17.

יתרים, fut. plur. אַרְרִים, imper. f. פְּרְרִים, pr. to make smooth, see אַרְרִים, pr. to make bald, to make a bald place, Lev. 21, 5. Mic. 1, 16.—Hence by softening the letters, comes the root אַרָּים, v. Syr. בּיבּ having no horns; Arab. الله baldness.

Niph. to be made bald, c. > for any one, e. g. the dead, Jer. 16, 6.

Нірн. i. q. Kal Ez. 27, 31.

Hoph. pass. קרָם make bald, shorn, Ez. 29, 18.

Deriv. קַרַתַּת-קָרָת.

(bald-head) Kareah, pr. n. m. 2 K. 25, 23. Jer. 40, 8.

תְּבֶּף m. (r. תְּבָּף) a bald-head, having a bald spot on the crown or hinder part of the head, different from תַּבָּגַּ q. v. Lev. 13, 40. 2 K. 2, 23. Chald. מְבִיף id.

תַרָח m. (ר. קרָה) in pause חַקָב.

1. ice, so called from its smoothness, Job 6. 16. 37, 10. 38, 29. Hence cold, Gen. 31, 40. Jer. 36, 30.

2. crystal, like Gr. אפְנֹסִדמּגlos, as resembling ice, Ez. 1, 22. Chald קרוא id.

קרח m. (r. קרח 1. i. q. קרח no. 1, ice; poet for hail, Ps. 147, 17.

2. Korah, pr. n. a) A son of Esau Gen. 36, 5. 14. b) A son of Eliphaz also an Edomitish tribe descended from him, ib. v. 16. c) A Levite, cousin of Moses and Aaron, who conspired against Moses, Ex. 6, 21. 24. Num. 16, 1 sq. 26, 9-11. Of the same stock are the rip the sons of Korah, the Korahites, a family of Levites and singers in the time of David (see TIP), to whom ten of the Psalms are ascribed, Ps. 42-49. 84. 85 87. 88. d) 1 Chr. 2, 43.

זוְרְתָּהְ (וּרָ. תְּחָבֶּי) once אֵּרְיִהְ Ez. 27 31. baldness, a bald place. a) On the crown or hinder part of the head, Lev 21, 5; as shorn in token of mourning (s. 3 24. 15, 2. Jer. 47, 5. 48, 37. Ez. 7, 18. al. b) On the front part of the head, i. q. TILL, Deut. 14, 1.

קרת Korahite, patronym. from הקר no. 2. c. Ex. 6, 24. Num. 26, 58. 1 Chr. 12, 6. 26, 1. Plur. הַקְּרָתִים 1 Chr. 9, 19.

תְּחָחַתְּ, i. q. תְּחָחַתְּ, i. q. תְּחָחַתְּ, baldness, bald spot on the crown or hinder part of the head, Lev. 13, 42.

43. Trop. bareness, a thread-bare spot on the wrong side of cloth, Lev. 13, 55.

קרי m. (ר. קרי p) in pause קרי, hostile encounter Lev. 26, 28; and so in the phrase קרי עם to go into encounter with any one, i. e. to walk contrary to him, to oppose, to resist him, Lev. 26, 21. 23. בקרי id. v. 24, 27, 40, 41.

קרא m. (r. קרָא I) called, chosen, select, Num. 16, 2; also Num. 1, 16 Cheth.

קריאָה a public crying, proclamation, Jon. 3, 2. R. מַרָא I.

קרְרָהְ f. (ר. קרָה, a city, town, i. q. קרָה, comp. קרָה, so called perh. from the signif. 'to frame, to build,' see the root in Piel; better perh. 'a fortified place,' as resisting enemies, comp. in קרָה. With a few exceptions (Deut. 2, 36. 1 K. 1, 41. 45), found only in the poetic style, Num. 21, 28. Is. 1, 21. 26. 22, 2. 25, 2. 26, 5. 32, 13. Ps. 48, 3. Prov. 10, 15. Job 39, 7. al.

Syr. آَوْرَيَةٌ , قَوْرِيَةٌ , Arab. تُورِيَةٌ , وَوَرِيَةٌ , وَرَيَةً , city,

Hence the following pr. names of cities:

- a) אַרְבֵּת אַרְבֵּע Gen. 23, 2. Joeh. 15, 54. 20, 7; c. art. בְּרָבִּת חָרְבִּת Neh. 11, 26; Kirjath-Arba, i. e. the city of Arba, one of the Anakim (see אַרְבַּא), the ancient name of Hebron, but still used in the time of Nehemiah, Neh. l. c.
- b) קרְרַח בַּבֶּל (city of Baal) Kiryath-Baal, the same city which is more usually called קרְרַח יְנְירִים (see in lett. d), Josh. 15, 60. 18, 14.
- c) קרְרַתְּדְּוֹתְ (city of streets) Kirjathhuzoth, in Moab, Num. 22, 39
- d) מְרְיַת־יְצְבּרִים (city of forests) Kirtath-jearim, on the confines of Judah
 and Benjamin Josh. 9, 17. 18, 15. Judg.
 8, 12. 1 Sam. 6, 21; c. art. קרְיַתּיִבּיּרָם
 Jer. 26, 20; contracted קרְיַתּי Ezra
 2. 25. and simpl. מְרָיַת Josh. 18, 28; else-

where also קריבודעל see in lett b Eusebius places it at nine Rom. miles from Jerusalem towards I iospolis or Lydda. Prob. the modern Kuryet el-'Enab, three hours west of Jerusalem; see Bibl. Res. in Palest. II. p. 334 sq.

e) פְרָרְה־סְנָּת (palm-city.comp. מְרָרִה־סְנָּת (Kirjath-sannah Josh. 15. 49, also called קרָרִה־סָנָּת (book-town) Kirjath-sepher, in the tribe of Judah, Josh. 15, 15. 16. Judg. 1, 11. 12. The same city was likewise called הְבִּרִר q. v. Josh. 15, 15. 49.

f) קרנת ערים, see in lett. d.

g) קרְיְרְיִהְיּם (double city) Kirjathaim: a) In the territory of Reuben Num. 32, 37. Josh. 13, 19; afterwards subject to Moab Jer. 48, 1. 23. Ez. 25, 9. Eusebius and Jerome speak of a place Kaquáða (Καφιάθα) Koreiatha, ten Roman miles west of Medaba. β) In the tribe of Naphtali, 1 Chr. 6, 61 [76]; elsewhere

קרָיָה and אָרָיָה Chald. a city, Ezra 4, 10 sq.

קרְתְּרֹחְ (cities) Kerioth, pr. n. of two cities, one in the tribe of Judah, Josh. 15, 25; the other in Moab, Jer. 48, 24. 41. Am. 2, 2.

פריה see in קריה lett. c.

*DDP to overlay, to cover; Syr. and Chald. to overlay with metal. With p, like other verbs of covering; Ez. 37, 6 קרַמְהַיּ כְּלֵיכָם עוֹר I will cover you with skin. Intrans. to be covered, iut. בַּחָרַ, v. 8.

1. pr. prob. to strike, to pust, kindr. with אַרְבָּ II, מְרָבּ, דְּבָּרָ, יִבְּיבָּ, whence וְּבָּרָ horn, as the instrument of striking, pushing. Eth. PLI to push with the horn, also to assail; PCI horn. The primary syllable is דְּבָּי comp. Sanscr. carnis, carñgan, horn, sharp point, ciris sharp point, all from car to bore.

2. Denom. from p lett. e, to emit rays, to shine, e. g. the face of Moses Ex. 34, 29. 30. 35; Sept. διδόξασται τὸ πρόσωπον αὐτοῦ.—Aquil. and Vulg. absurdly, περατώδης ην, cornuta erat. Hence painters and sculptors often represent Moses with horns.

HIPE. to have horns, pr. 'to shoot out horns,' Ps. 69, 32.—Hence

קרני Du-al קרני, c. suff. קרנים; Du-al קרנים, also קרנים (as if from קרנים) Dan. 8, 3. 6. 20, constr. שקרים used also for plural; Plur. קרנים p, constr. קרנים p Ps. 75, 11 mostly in lett. c; a horn, as of an cx, ram, see in r. קרוים, no. 1. Gen. 22, 13. Deut. 33, 17. Ps. 22, 22. Dan. 8, 5. 8. 9. al. sæp. Also of artificial horns 1 K. 22, 11. Zech. 2, 1. 2. 4 [1, 18. 19. 21]. Meton. for a flask, vessel, made of horn, comp. Engl. drinking-horn, powder-horn, 1 Sam. 16, 1. 13. 1 K. 1, 39.—Arab.

horn, also point of a sword; Eth. Φ (ז, Syr. בְּיִבְּׁ, Chald. אַרְבָּף, horn. Sanscr. see in r. בְּיִבָּף. Comp. Gr. צוֹּמְמַר, also צוֹּמְםייס; thunder-bolt, Lat. cornu. Goth. haurns, whence Germ. and Engl. horn.

Metaph. a horn is put as the symbol of strength, might, power, the image being drawn from the bull and other animals which push with their horns. Jer. 48, 25 the horn of Moab is broken, i. e. her strength, might, is broken, comp. Lam. 2, 3. Ps. 75, 11. So God is to lift up, exalt, the horn of any one, i. e. to strengthen him, to increase his power and dignity, Ps. 89, 18. 92, 11. 148, 14. 1 Sam. 2, 10. Lam. 2, 17. Contra, to exalt the horn of God, i. q. to praise, to laud him, 1 Chr. 25, 5. Hence רָמָח קַרְנִי my horn is lifted up, exalted, i. e. my strength is augmented, I acquire new courage and spirit, Ps. 89, 25. 112; 9. 1 Sam. 2, 1. In the same sense, Am. 6, 13 לַקְחָנוּ לֵנוּ מַרְנֵים we have taken to us horns. Vice versa, in a bad sense הַרִים קַרָנוֹ to lift up one's horn, i. e. to be proud, Ps. 75, 5. 6. Comp. Lat. cornua sumere, of those who place too much confidence in their own strength and thus become overbearing; also Hor. Od. 3. 21. 18 "addis cornua pauperi." A similar metaphor is in Job 16, 15, I have thrust my horn into the dust, where we should naturally say 'my head.' In Ps. 18, 3 David calls God קרן רְשָׁעִר the horn of my deliverance, i. e. the instrument, means of deliverance, the image being drawn from animals which use their horns as a defence. Ps. 132, 17 there (in Zion) will I make the horn of David to sprout, i. e. will cause the kingdom of David to flourish in power;

or rather, I will raise up to the house of David a powerful offspring. Ez. 29, 21 Hence in prophetic vision, horns are putrop. for kings, powerful princes, Dan 7, 7. 24. 8, 8. 21.—The same general metaphor exists in Syriac and Arabic-see Bar Hebræus p. 516. Hariri Con sess. 43. p. 498 ed. De Sacy. Comp. the Arabic epithet of Alexander the Great, فو القرنين, i. e. bicornis, Kor. 18,85 sq. doubtless as the symbol of power, might; so both Alexander and the Seleucidæ are represented on coins with horns, Curt. 4. 7.

From the resemblance to a horn came also the following uses of Jp.

- a) a horn, as a wind instrument, cornet, trumpet, like Lat. cornu, Josh. 6, 5. See \$27 no. 1.
- b) קרנית שׁן horns of ivory, for elephants' teeth, by a common error, Ex. 27, 15. So Plin. H. N. 18. 1 'cornua elephanti et uri.' Eth. id.
- c) בְּרֵבְּיֹח חַמּקְבָּיִח i.e. the projecting points or risings, like horns, on the four corners of an altar, γωνίαι κεφατοειδεῖς Jos. B. J. 5. 5. 6; which were to be smeared with the blood of the victims Ex. 29, 12. Lev. 4. 7; and which malefactors laid hold of as an asylum 1 K. 1, 50. 2, 28. So Ex. 27, 2. 30, 2. 3. 10. Lev. 4, 7. 8, 15. Ps. 118. 27 Am. 3, 14. Jer. 17, 1. al. Similar ornaments are found upon the altars of the Greeks and Egyptians.
- d) horn for peak, summit of a hill or mountain, Is. 5, 1. So Gr. κέρας, Lat. cornu, Arab. το α in Kūrn Sūrtūbeh, Kūrūn Hattūn, see Bibl. Res. in Palest. II. p. 257. III. p. 238. Comp. Germ. Horn in the names of Swiss mountains as Schreckhorn, Wetterhorn. Aarhorn.
- e) Dual בְּרַנֵּים, i. q. rays of light, splendour, Hab. 3, 4. So Arabian poets compare the first rays of the rising sun to horns; and hence call the sun itself the gazelle الغزالة; comp. in אַלָּבָּע p. 42.

לֶּלֶּךְ Chald. f. emphat. מַרְנָא ; Dua! מַרְנַיָּן Dan. 7, 7, emph. קרָנַיָּא 7, 8.

1. a horn, Dan. 7, 8. 20. 21.

2. A wind-instrument, horn, cornel Dan. 3, 5. 7. 10. 15. 7, 7. 8

TP (the paint-horn) Keren-happuch, pr. n. of me of Job's daughters, Job 42, 14.

* DIP to bend, to bow down, hence to sink together, to collapse, i. q. אַרַא in the other member, Is. 46, 1. Sept. συνετρίβη, Vulg. contritus est.—Hence סַרָסל. מַרָס ..

קָרָסִי m. plur. קרָסִים, constr. קרָסִים, pr. a curve, joint, comp. לְּרָסֹל ; hence a hook, tache, to which a loop or eye is fitted, Ex. 26, 6. 11. 33. 35, 11. 36, 13. 18. 39, 33.

סירם see סירם.

pr. diminut. from קָרָס (see in lett. 5 p. 499), a joint, small joint, espec. the ankle, which also the Germans express by the diminutive Knöchel, comp. Engl. knuckle. Dual c. suff. Ps. 18, 37 לא מַצֵרוּ מַרְסָלֵי my ankles do not waver, i. e. my feet stand firm. 2 Sam. 22, 37. Vulg. tali. Comp. Targ. Ez. 47, 3. Syr. Prom this word, by contracting the quadriliteral into a triliteral form, is derived the Arab. قزل to walk unsteadily, to waddle, as if with weak ankles, comm. to limp; آقبال a person so walking, one weak in the ankles and legs.

* יְּחַרֵע fut. יְחַרֵע 1. to rend, to rend asunder; kindr. with אָרַף, Arab. قرض to cut.-E. g. the garments in grief, Gen. 37, 29. 34. Num. 14, 6. 1 Sam. 4, 12. 2 K. 5, 8. Ezra 9, 3. Jer. 36, 24. Job 1, 20; cushions Ez. 13, 21; a roll or book with a knife Jer. 36, 23; to rend in pieces, as a wild beast Hos. 13, 8; of God, to rend the heavens, Is. 63, 19. Also בַּרֶב נקרם to rend in pieces 1 K. 11. 30; קרַע בינים בַּפּיהָ :id. 2 K. 2, 12 קׁלְקרַעִים to rend the eyes with paint, i. e. to distend the eyes and make them appear large by painting them thickly with stibium; see in בַּחַל, הַחַל. So Jer. 22, 14 he rendeth himself windows n the palace, i. e. he makes many and arge windows; the -- in דלוני being a plur. ending. Lehrg. p. 523.

2. to tear off or away, to rend away, c. פָּלָ Lev. 13, 56; בַּלָּלָ Ez. 13, 20 Trop. ב. כשל, 1 Sam. 15, 28 Jehovah hath rent the kingdom of Israel from thee. 1 K.

11, 11; פייד v. 12. 1 Sam. 25 17; זגן v. 12. 1 Sam. 25 אין זגן 1 K. 14, 8. Reflex. to rend oneself away 2 K. 17, 21.

3. Metaph. verbis proscindere, as in Engl. to pull in pieces, i. e. to slander, to backbite, Ps. 35, 15. Arab. قرع II, increpuit, corripuit. Comp. 221 no. 3.

NIPH. pass. to be rent, torn, of garments Ex. 28, 32. 39, 23. 1 Sam. 15, 27; of an altar torn down 1 K. 13, 3.5 -Hence

חרצים m. plur. torn pieces of cloth 1 K. 11, 30. 31. 2 K. 2, 12; rags Prov. 23, 21.

'VIP fut. plur. יְּמָרָצוּי 1. to tear or cut asunder, nearly i. g. kindr. קרַב; hence to cut off, to destroy, whence קָרָץ destruction, and Chald. קרץ piece.—Arab. id. II. قوض to tear, to tear off قوص to cut, to gnaw.

2. Spec. 'to cut with the teeth,' to bite, a) קרץ שפתים (a e. g. in the phrases: bite the lips, said of one plotting mischief, Prov. 16, 30. b) ק' צרן Prov. 10, 10. Ps. 35, 19, and בְּעֵרנָיִם Prov. 6, 13, lit. to bite or pinch the eyes. i. e. to press together the eyelids (in the manner of biting the lips), to wink behind one's back; also a gesture of malice and misto pinch, to nip off. comp. Nazar. مَنْ to pinch together the eyelids.

PUAL PIP to be torn or broken off, to שַׁחֹמֵר קֹרַצָּחָר גַּם־צֵּנִר 33,6 be nipped. Job 33,6 I also am nipped from the clay, the image being drawn from a potter, who pinches off a portion of clay from the mass in order to form a vessel.

772 m. destruction Jer. 46, 20. R. חסבץ no. 1.

Chald. m. a piece, bit, Syr. [150, see r. קרץ no. 1. Only in the phrase אַכַל קַרְצֵּר דִר to eat the pieces of any one, q.d. to eat him up piecemeal, metaph. for to slander, to accuse falsely, to inform against; as also in Lat. mordere, dente carpere, dente rodere. Dan. 3, 8. 6, 25.

أَكُلُ لَحُمُّا .id. Arab أَكُ مُنِيُّا .Syr to eat one's flesh, to slander.

אַרָּע m. (r. אָרָ Pilp.) 1. a foundation, bottom, i. q. Talm. קרַקר d. iron the idea of digging, see the root Pilp. and for the n softened into n, see lett. n.

Comp. Arab. ביש level ground. Spoken: a) Of the bottom of the sea, Am. 9, 3. b) Of the tabernacle and temple, floor, pavement, Num. 5, 17. 1 K. 6, 15. 16. 30. 7, 7 אַרְאָרָ דְעֵרְ דְעַרְ דְעַרְ דְעַרְ דְעַרְ דְעַרְ הַשְּׁרְאָר from floor to floor, from the floor to the ceiling, i. e. the walls or sides of the room from bottom to top; not, as De Wette, 'over the whole floor.'

2. Karkaa, pr. n. of a place in the south of Judah, Josh. 15, 3.

קרְתְּ (foundation, r. קרְתְּ Pilp. Arab. Evel ground) Karkor, pr. n. of a pluce beyond Jordan, Judg. 8, 10.

Trop. to be cool, quiet. Chald. and Syr.

id. Arab. פֿיס id. Comp. צפָטיסג. Deriv. קרָה, קרָה, קרָה, קרָה.

* المَّالِيَّ obsol. root, kindr. with المُرَّبِّ to cut, to cut up or in pieces. So Arab. قرش according to the Camoos p. 823, i. q. قطع.—Hence

בּרְשַׁרְ m. in pause שַּקְבָּטְר, c. suff. קרְשַׁרְ Ez. 27, 6; plur. קרְשָׁר, constr. קרְשַׁרְ a board, plank, Ex. 26, 15 sq. 35, 11. 36, 20 sq. Num. 3, 36. 4, 31. Collect. benches. banks, of a ship Ez. 27, 6.

הרקף f. (r. תְּרָח, as תְּסֶח from תְּסֶח) in pause תְּרָח, a city, i. q. תְּרָח, but less frequent, Job 29, 7. Prov. 8, 3, 9, 3, 14. 11, 11. Chald. אַרְחָם id. This word is also preserved in the names of Carthaginian and Syrian cities. as Cirta (אַרָחָה), Tigranocerta, etc. and on the Phenician-Sic.lian coins struck at Panormus; see Monumm. Phæn. p. 288, 291. Tab. 38.

קרְתְּיִבְּ (city, r. הַּבְּבָּ) Kartah, pr. n. of a place in Zebulun, Josh. 21, 34.

קְּרָתְּיָם (double city. old dual form from מֶּרֶתְם,) Kartan, pr. n. of a city in Naphtali, Josh. 21, 32; elsewhere מְרָיָתִים, see in תִּיְתִּים lett. g. β.

י סטאס. root, perh. i. q. מּבְּים, and Arab. בּבּׁה, to take off the bark by turning; then to turn, and genr. to round off, to bring into a round ferm. Hence הפף, also

איף and אולף, only plur. היליף בּג 37,16, cetr. היליך Num. 4, 7, c. suff. ייחוֹנקי Ex. 25, 29, bowle, cupe, for libetions, Sept. המסילפים. Chald. היליף, הילף, id.

* DOD obsol. root, prob. to weigh, to weigh out; whence the notion of equity, justice, as in kindr. DOD. Arab. Land to be just, pr. to weigh out justly, with even

scales; whence a measure, a portion measured out, a balance.—Hence

f. Gen. 33, 19. Josh. 24, 32. Job 42, 11, pr. something weighed out; hence as the name of a certain weight, Kesitah, (comp. לְשֵׁלֵה, הַשֶּׁה, espec. of gold and silver, by which, as also by the shekel, money was estimated in the time of the patriarchs. It was heavier than the shekel, and contained indeed about four shekels, as appears from a comparison of the passages Gen. 33, 19 and 23, According to Rabbi Akiba, in a later age a certain coin in Africa was called Kesita; see in Rosh hash-shana c. 3. fol. 26. a. - Most of the ancient intpp. understand by it a lamb, a sense which has no support either from etymology or in the kindred dialects, nor is it in accordance with the patriarchal usages; since in their age merchandise was no longer usually exchanged, but actual sales were common for money either by weight or by tale, comp. Gen. 23, 16. 47, 16; see Bochart's triumphant remarks (Hieroz. I. p. 433-37) against F. Spanheim in Hist. Jobi, Opp. III. p. 84.-The coin bearing the figure of a lamb, in which Munter thought he had found the Kesita, (Progr. in Danish on the Kesita, Copen. 1824,) is undoubtedly a coin of Cyprus, the money of which bore that image. See Thesaur, p. 1241.

איניים f. (r. יוֹבְיים) plur. בייביים Sam. 17,5, c. suff. בייביים Ez. 29,4; a scale, Lev. 11, 9. 10. 12. Deut. 14, 9. 10. 1 Sam. 17, 5 שְׁרָיוֹן מַשְׁשִׁים a tarness of scales, a scaled coat of mail, consisting of small plates like scales.

שׁבָּי m. (r. שׁבָּי) straw, the ary halm of grain, partly as left standing in the fields. stubble, Ez. 5, 12; which then were sometimes burnt over, Ex. 15, 7. Is. 5, 24. 47, 14. Joel 2, 5. Nah. 1, 10. Ob. 18; and partly as broken up in treading out the grain and so separated by ventilation. chaff, e. g. אָבָי שׁבָּי Jer. 13, 24; also Job 13, 25. 41, 20 [28]. Is. 40, 24. Ps. 83, 24.

* NÜD obsol. root, to be hard, heavy, difficult, like ਜਲ੍ਹ I.—Hence

bers, Num. 11, 5. Arab. ἐτῶς, ἐτῶς, Chald. ϤΡ, Syr. ὑτο, μος; whence cucumis chate Linn. By transpos. Gr. σικυός, σικύα. The Talmudists rightly refer the origin of the name to its hardness and difficulty of digestion, from r. κϢρ; comp. Plin. H. N. 19. 5. On the cucumbers of Egypt, see Abdollat. ed. De Sacy p. 34, 125. Forskål Flora Ægypt. p. 169. Celsii Hierob. II. p. 249. Denom. תשף II.

* בְּשֵׁרֵ fut. בּיִרְיָר to attend to any thing, e. g. of the ear, to listen, to hearken, once in Kal, Is. 32, 3.—The primary idea seems to be that of sharpening, so that בּשַׁרְ may be nearly i. q. בּצַרְ ; comp. in Engl. to point or prick up the ears, a figure drawn from animals; comp. under אַנָּא וֹ. p. 29.

Hiph. with אָדָּא, e. g. אַדְּלְּחָרֶב אָּדְלָּה pr. 'to point one's ear,' i. e. to attend, to hearken, Ps. 10, 17. Prov. 2, 2. Without אַלְּהָּ id. c. אַ Ps. 142, 7. Neh. 9. 34; אַלְּּ Prov. 17, 4. 29, 12; אַ Ps. 5, 3. Is. 48, 18; אַ Ps. 66, 19; acc. Job 13, 6. Ps. 61, 2; absol. Is. 10, 30. 28, 23. al. sæp. Of God, i. q. to hear and answer, Ps. 5, 3. 17, 1. 61, 2; of man also, i. q. to hear and obey, 1 Sam. 15, 22. Is. 48, 18. Jer. 23, 18.

Deriv. the three following.

মুট্ট adj. only fem. সমুষ্ট্ৰ, attentive, of the ear, Neh. 1, 6. 11.

adj. id. only plur. fem. הוֹשְשָׁב, of the ears Ps. 130, 2. 2 Chr. 6, 40. 7, 15.

בּשְׁבֶּ m. (r. בּשַׂבָּ) in pause בּשְׁבֶּ, attention. head, Is. 21, 7 ביב קשָׁב בְּבּר pripri he hearkened heedfully with much

heed,' i. e. with the greatest possible at tention. 1 K. 18, 29. 2 K. 4, 31.

* בּיָּלֶשׁ יִי conv. בַּיָּלָשׁׁ יוֹי מָשָׁר. בּיִּלָשׁׁ יוֹי מַשְׁר.

1. to be hard, harsh, e. g. of words 2 Sam. 19, 44. Arab. Lis id. Syr to harden.

2. to be hard, severe, vehement, of punishment from God 1 Sam. 5, 7; of wrath Gen. 49, 7.

3. to be hard, difficult, Deut. 1, 17. 15, 18.

Niph. part. πώρ:, hard bestead, harehly oppressed, is. 8, 21. Comp. βαρούμενοι, 2 Cor. 5, 4.

Piel fut. conv. שְׁבְּחִים. Gen. 35, 16 בּלְרָמִים she had hard labour, if went hard with her in the birth. In v 17 Hiph. stands in the same phrase.

Hופת. השָּׁבְיוֹ, fut. השָׁבְיַ, conv. שׁבָּבָּע.

1. to harden, to make hard, e. g. a) The neck, מְּרֶב, i. e. to be stiff-necked. stubborn, Deut. 10, 16. 2 K. 17, 14. 2 Chr. 30, 8. Neh. 9, 29. Jer. 7, 26. Prov. 29, 1; without שְּלֵים id. Job 9, 4. b) With של, to harden the heart of any one, i. e. to make him obdurate, wilful, perverse, Ex. 7, 3. Deut. 2, 30; של ה to harden one's own heart Ps. 95, 8. Prov. 28, 14.

2. to make heavy, burdensome, e. g. a. yoke 1 K. 12, 4.

3. to make hard, difficult. 2 K. 2, 10 אַלְּשְׁרָהְ לְּשְׁאַרָּהְ לִּשְׁרָהְ לִּשְׁרָהְ לִשְׁרָהְ לִּשְׁרָהְ לִבְּי hard thing. Ex. 13, 15 בְּיִלְהִי לְשַׁלְּחִנִּי לְשִׁרְּנִי שְׁרְבִּי when Pharaoh made it hard to let us go, would hardly dismiss us.

. קשׁרוֹן, and the pr. ח. קשׁר, מָשֶׁר ,

* II. TUP i. q. Arab. to strip off the bark, espec. by turning; hence to turn, to bring into a round form; comp.

Deriv. מְּקְשֶׁה, הִּקְשֶׁה.

רשְׁבֶּית. adj. (r. מְשֶׁבְּ I) constr. מְשֶׁבְּ, plur. מְשֶׁבְ, fem. מְשֶׁבָ, constr. מְשֶּׁבְ, plur. מְשֶׁבָּ

1. hard, harsh. spoken of hard bondage Ex. 1. 14. 6. 9. 1 K. 12, 4; of harsh words Gen. 42. 7. 30. 1 Sam. 20, 10. 1 K. 12, 13. 14, 6; of men, hard, churlish, stern, 1 Sam. 25. 3. Is. 19, 4.—Spec. a) Of the neck stiff, unyielding obstinate, Deut. 31, 27. Hence and ruce stiff-necked, i. e. stubborn, rebellious, Ex.

32, 9. 33, 3. 5. Deut. 9, 6. 13; אור השף hard-hearted, stubborn, Ez. 3, 7; השף hard-faced, 1. e. shameless, impudent, Ez. 2, 4; simpl. השף id. stubborn, obstinate, Is. 48, 4. השף יוֹם a stubborn way, obstinate life, Judg. 2, 19. b) Of a hard and adverse lot, Ps. 60, 5. Job 30, 25 ייי השף whose day is hard, i. e. his life or lot. Is. 21, 2 השף השוד a hard vision, i. e. announcing adverse things. c) In a good sense, firm, fixed, once of love Cant. 8, 6.

2. hard, stern, severe, Judg. 4. 24. Is. 27, 1.—Spec. a) אַרָּח הַּנְּחְ severe in spirit, sad, sorrowful, 1 Sam. 1, 15. b) severe, vehement, strong, of a wind Is. 27, 8; a battle 2 Sam. 2, 17. c) hard, i. e. strong, in authority and power, 2 Sam. 3, 39.

3. hard, difficult, Ex. 18, 26.

Dimp Chald. m. truth, i. q. Heb. מְּבְיּם, Dan. 4, 34. שמין of a truth, i. e. truly, Dan. 2, 47.

HIPH. 1. to harden the heart Is. 63, 17. 2. to treat harshly, as the ostrich her young, Job 39, 16.

ישׁבּים, pr. to weigh out justly; hence to be just, upright, true. In Heb. this root takes the sense of truth; that of justice being expressed by אַנָּים.—Hence

רְעָּיִף m. truth, Prov. 22, 21. Chald. מּשְׁיִּבְיּף q. v. אַטְיִיִּיִּף, Syr. בּבּבּ id. the letters u and d being interchanged.

DΨP m. ἄπαξ λεγόμ. Ps. 60, 6, a bow, i. q. Chald. κυψηρ for κηΨΡ, Heb. μυψρ; see Targ. Ps. 61, 4. Esth. 1, 3. So Sept. Symm. Peshito. For this change of n into v, see in nupp. [Others truth, i. q. τυρ, and this is preferable.—R.

קשום see קשם.

קשׁרְ m. (r. מְשִׁרְ I) hardness of heart, stubbornness, Deut. 9, 27.

קְשְׁרוֹךְ (hardness, r. הְשָׁהָ וֹ) Kishion, pr. n. of a place in Issachar, J. sh. 19, 20. 21, 28; called in 1 Chr. 6, 57 בָּרָשׁ q. v. בּרָע כ.

ישר הוא לישר הוא הוא ליש

2. to conspire, pr. 'to bind oneself together with others,' Neh. 4, 2; with מַל against any one, 1 Sam. 22, 8. 1 K 15, 27. 16, 9. 16. 2 K. 10, 9. al. Fully בּירָם, see in שַׁרֶּב, Part. plur. בּירִם conspirators 2 Sam. 15, 31. 2 K. 21, 24.

3. Part. pass. אָלֶּבֶּר, bound, hence compact and firm, strong, robust, Gen. 30,42.—This transition from the idea of binding to that of strength, see also in פַּוֹלְ חָוֹיִי, no. 3, אַח חוס. 5.

Niph. 1. Pass. of Kal no. 1, metaph. 1 Sam. 18, 1; comp. Gen. 44, 30.

2. to be bound or fastened together e. g. the portions of a wall, and hence to be completed, Neh. 3, 38 [4, 6].

PIEL 1. i. q. Kal no. 1, to bind, Job 38, 31.

2. to bind upon oneself, in the manner of a girdle, c. acc. Is. 49, 18 בְּלֵּלְה thou shalt bind them on thee as a bride bindeth on her girdle; in the other member it is: thou shalt put them on as an ornament.

Pual part. part the strong cattle Gen. 30, 41; see Kal no. 3.

Нітнь. i. q. Kal no. 2, с. אָל 2 К. 9, 14. 2 Chr. 24, 25. 26.

Deriv. קשרים, קשר.

קשֶׁר m. (ר. שְּׁבֶּר no. 2) in pause שְּׁבֶּי c. suff. ישְׁרָּף, a conspiracy, 2 K. 11, 14. Is. 8, 12. שְׁרַ בְּל to make a conspiracy against any one 2 K. 12, 21. 14. 19. 15. 30.

m. plur. girdles, belts, as a fe male ornament, espec. of a bride (comp Is. 49, 18), Jer. 2, 32. Is. 3, 20. Comp שביף no. 2.

* ປັ່ນປຸ່ງ 1. to be dry, as a plant. Arab. ວັລີ id. Kindr. is ນັ້ນຖື.—Hence ອ້ອ stubble.

2. Denom. from Ep, to gather straw or stubble, see Po. Hence genr. to collect, to gather, imperat. Zeph. 2, 1; see Hithpo.

Po. Tip to collect, to gather straw or stubble, Ex. 5, 7. 12; wood Num. 15, 32. 33. 1 K. 17, 10. 12.

Deriv. בלם.

a) a bow for shooting arrows Gen. 21, 16. Is. 13, 18. Job 20, 24. al. sæpe.

ਸਲ੍ਹੇਰੂ tue son of a bow, i. e. an arrow, Joh 41, 20. To bend a bow is expressed by the verbs שְשַׁים, בְשַׁת, נְשֵׁל, espec. דָרָה, espec. q. v. To shoot with a bow, see the verbs רָכָּח, רְכָּח Kal and Hiph. Meton. the word bow is put: a) For bowmen, archers, דֹרָכֵר מְשָׁת, Is. 21, 17. 22, 3. Ps. 78, 57 where קשח רִמְיַה are deceitful archers, who seign flight in order to deceive. Comp. קציר of reapers. β) the song of the bow 2 Sam. 1, 18, i. e. the lament of David over Saul and Jonathan, in which there is mention of a bow in v. 22. On this mode of inscribing poems and books, so common among oriental writers, see Jones de Poēsi Asiat. p. 269. Comment. on Is. 22, 1.-Metaph. a bow is also the symbol of strength and power; hence to break the bow of any one, i. q. to take away his strength, to destroy his power, Hos. 1, Jer. 49, 35; also vice versa, Job 29. 20 my bow is strengthened in my hand, i. e. I wax stronger and stronger. Gen.

b) a rainbow, iris, Gr. 1650r, Gen. 9. 13. 14. 16. Ez. 1, 28.

m. (denom. fr. البنية) a bowman, an archer, Gen. 21, 20. Syr. المنتف id.

* אור obsol. root; Arab. נים to serve, to be a domestic. Hence pr. ח. לקרואל.

ליקור Chald. m. everywhere in Ker' for פְּיחֶרֶּט cithara, harp, lyre, q. v. Dan. 3, 5. 7. 10. This latter is the more usual form in the Targums.

Resh, the twentieth letter of the Hebrew alphabet, as a numeral denoting 200. The name יוֹם i. q. Chald. שֹאַ and Heb. שֹאִי, denotes head, and refers to the figure of this letter in the Phenician alphabet (ק), from which by inverting its head is derived the figure of the Greek 'Pa. See Monumm. Phæn. p. 44.

This letter has affinity: a) With the other liquids, and as being the hardest of the liquids, it is sometimes inter-

80

changed with and a, see p 499, 635.
b) With the guttural s, as being partly pronounced in the throat, p. 738. c) It is interchanged with the sibilants, espect, comp. Pin and Pin to emit rays; Arab.
and and a to be proud; also and a to muzzle, a and a to be proud; also and a a

It is further to be noted, that, instead

אל doubling a letter, the simple letter is sometimes written with הואפרופל before it, especially in Aramæan and the later Hebrew. Thus אַשָּה, Chald. אָרָסָא, throne; הַּשָּשׁ, in Chr. הַבָּקטׁ, Damascus; בְּבָּלָטׁ מְמַמֹּל מְנְלְיבָּל הַבְּלַטְ מָסְלּאוֹנוֹ from Pi. בְּבָּל הַבְּל מָרָטִּ מְמַל ilit. from Pi. בְּבָּל הַבְּלַטְ The same way are to be explained: בְּרָבִינִי נוֹנְיבָי Chald. בְּרָבִירָ בִּרְבָּי בְּרָבִים cubit i. q. בְּרָבִיל, arising from such forms as בּבָּל הַבָּי , although these forms are not elsewhere extant.

לְאָלְ, inf. absol. רְאֹרָ, אָלָּרְ Gen. 26, 28; inf. constr. רְאָרִ Gen. 48, 11, once רְאָרָ (like רְאָרִי Ez. 28, 17, usually רְאָרִי ; fut. רְרָאָר apoc. בְּרָא convers. בְּרָא זֹין, rarely וַרְּאָרְ 1 Sam. 17, 42. 2 K. 5, 21; in the other persons בּרָא הַבָּי, בּרָאָר בָּרָאָר.

1. to see, to look, generally; Arab. id. It corresponds to Gr. ὁράω, as בַּרַב to Gr. sido, Lat. video. Constr. with acc. very often, rarely with dat. Ps. 64, 6; and with two acc. Gen. 7, 1 אָרָהָּ thee have I seen rightcous; with before a whole sentence, e. g. Gen. 6, 5 בַּנָרָא רָבֶּח רָבֶּח הַאָּדָם. 28, 6. 29, 31. 38, 14; also by antiphonesis [attraction] Gen. 1, 4 נירא אלחים מרקאור פר טוב. 6, 2. Ex. 2, 2; with ת interrogative, whether, Ex. 4, 18. Also with חוח thus: Gen. 8, 13 'נַרָא וְחַנָּה וגר' and he looked, and behold! 18, 2. 19, 28. Lev. 13, 20. 14, 3. al. With acc. impl. Ps. 40, 13 my punishments.... ו כלחר לראות I cannot see them all, i. e. cannot take in the multitude of them at a view. 40, 4 יָרָאוּ רַבִּים נַוִּירָאוּ many saw (my deliverance) and feared; comp. the same paronomasia Ps. 52, 8. Job 6, 21. Often ascribed to the eye, Job 13, 1. 28, 10. Is. 29, 18. 33, 20. al.—Spec.

- a) to see the face of any one, e. g. of God, see in פָּנִים no. 1. h.
- b) Absol. to see is put for to enjoy the light, to live. Gr. βλέπειν; more fully to see the sun Ecc. 7, 11. to see light Ps. 49, 20; comp. Gr. ζωίεν καὶ ὑρῷν φάος Ἡελίοιο Hom. in later writers simpl. ὑρῷν. In the same sense, to see Jehovah in the land of the living Is. 38, 11. Thus also is to be understood the difficult passage in Gen. 16, 13, דְּבֶּחַ דְּבָּחַ do I then here see (i. e. live)

after the vision of God, i. e. after I aving seen God?

- c) to see in vision, i. e. to be taught of God in visions, as the prophets, Is. 30, 10; comp. 29, 10. Hence part אָם עִּילָּיִם, v. a seer, prophet, אָם vision. Comp. הַוָּחַ no. 2.
- 2. to see, i. e. to look at, to view, to behold, with intention, purposely, c. acc. Gen. 11, 5 and Jehovah came down לָרָצֹּה אַר־חַזְּרָר. Lev. 13, 3. 5. 17. 1 K. 9, 12. לָרָאוֹת בָּבְנוֹת חָאָרֶץ Gen. 34, 1 בְּ to see the daughters of the land. Judg. 16, 27. Ez. 21, 26 [21] נאָדו בַּכָּבֵר to inspect the liver. Ecc. 11, 4 ראָה בַּנְבִים he that vieweth the clouds. 3, 22. Cant. 6, 11.—But Ecc. 12, 3 ראות בארבות is, those looking out at the windows. Jer. 18, 17 I will look upon them with the back and not with the face, i. e. will turn my back upon them. With and inf. Is. 18, 3 behold ye, how he lifteth up an ensign on the mountains.—Spec.
- a) to look upon with delight, to gaze at, to gloat upon; comp. Engl. 'to feast the eyes upon.' Prov. 23, 31 look not upon the wine when it blushes. Is. 53, 2. Ecc. 7, 13. Usually with אַ, (comp. אַ B. 4. a,) Job 3, 9. 20, 17. Is. 66, 5. Ps. 106, 5, very often of the joy felt at the destruction of one's enemies, Ps. 54, 9 אַרָּרָבּרָרָּ בִּרֹיָרָ mine eye hath looked (with delight) upon mine enemies, i. e. on their destruction. 22, 18. 37, 34. 112, 8. 118 7. Obad. 12.—Contrariwise
- b) to look upon with pain, to behold any thing painful or afflictive; c. בְּ, Gen. 21, 16 בְּלֵיבָּוֹת בְּעוֹית בְעוֹית בַּעוֹית וּבְּלֵיב tet me not look upon the death of the child. 44, 34 Ex. 2, 11. Num. 11, 15. Esth. 8, 6.
- d) to behold, to regard, to have respect to; Is. 26, 10 לא רואה בארו הוויה he regardeth not the majesty of Jehovah Espec. of God as looking upon affliction and removing it; Ex. 4, 31 פּר רָאָה אָרוֹי that he had looked upon their afflic

tion. Ps. 9, 14. 25, 18. 31, 8. 2 K. 14, 26; also c. 3 Gen. 29, 32. 1 Sam. 1, 11. Ps. 106, 44. Followed by a clause Ecc. 7, 14 in the day of adversity ngo consider this: God hath set, etc.

e) to see to any thing, to look after, to take care of. i. q. דר no. l. b. 1 K. 12, 16 see to thine own house, David! Gen. 29, 23 the prefect of the prison saw to nothing that was under Joseph's hand. Is. 22, 11. Ps. 37, 37 פאח רשר see to uprightness, i. e. take care to practise it.

- f) לא to look out any thing for oneself, i. e. to provide, to choose out. Gen. 22,8 God will provide for himself a lamb for a burnt-offering; v. 14 and Abraham called the name of that place (Moriah), יְרְנָּאָת Jehovah will provide, i. q. קראיה, contr. מריה q. v. comp. Niph. no. 3. Deut. 33, 21 וַּרָא רָאשׁיח he chose out the first for himself, i. e. the best. 1 Sam. 16, 1. 17. Dat. omitted, Gen. 41, 33. Deut. 12, 13. Part. בארי chosen. selected, Esth. 2, 9. Comp. Tob. 12, 1 ὄρα, τέχνον, μισθόν τῷ ἀνθρώπφ.
- g) to go to see, to visit any one, in order to pay one's respects and salutations, 2 Sam. 13, 5. 2 K. 8, 29. 2 Chr. 22, 6. More fully in the construction באַר אָרַ 'שַׁאַל לָשָׁלוֹם לָ Gen. 37, 14; comp. שָׁלוֹם לַ
- h) With by to look unto any one, as expecting help from him, Is. 17, 7; with to look upon any one, as about to consider and judge his case, Ex. 5, 21.
- i) With D, to look upon as, to regard as any thing; Judg. 9. 36 thou lookest upon the shadow of the mountains as men.
- k) With jo of pers. prægn. q. d. to see and learn from; Judg. 7, 17 מְמֵנִי חָרָאוּ see and learn from me, do as ye see me do.
- 1) Trop. to look at any thing, i. e. to have in view, to aim at; Gen. 20, 10 what hadst thou in view, that thou shouldst do this thing?
- Not unfrequently the Hebrews, like the Greeks and others, employ the word to see (רָאָה) of things which we perceive, not by the eyes, but in some other way, viz.
- a) By the other senses, e. g. by the hearing, Gen. 2, 19 לָרָאוֹת מַה־יִקרָא־לוֹ to sec what he would call them. 42, 1. Jer. 33.24; by the touch Is. 44, 16 בַּאֵרְהֵר THE I verceive the fire. feel the heat.—

- So Gr. δράω, see Brunck ad Soph. Œc Col. 138. Lat. video, Virg. Æn. 4. 49 Hor. Sat. 2. 8. 77.
- b) Of what we perceive, experience, enjoy, through the medium of the vital principle, the animal spirit, life, anima, Heb. שָׁבֶּי q. v. no. 2. E. g. to see life Ecc. 9, 9; to see death Ps. 89, 49, comp. ίδεῖν θάνατον Heb. 11, 5; and in the same sense to see the pit, the grave, Ps. 16, 10. 49, 10. Also to see sleep, Ecc. 8, 16, comp. Terent. Heautontim. 3. 1. 82; to see famine Jer. 5, 12; to see good, bona videre (Cic. Mil. 28), i. e. to enjoy the good things of life, Ps. 34, 13. Ecc. 3, 13. 6, 6; also רָאָה בְּטוֹב Jer. 29, 32. Mic. 7, 9. Ecc. 2, 1. Vice versa to see affliction Lam. 3, 1; to see evil Prov. 27, 12. Jer. 44, 17; also רֵאֶח בַּרֶשֶׁח Obad. 13. Comp. δραν κινδύνους Tob. 4, 4.
- c) Of what we perceive with the mind, rational soul, animus, בַּלֶב ; hence i. q. to perceive, to understand, to learn, to know, לָבֶר רָאָה חֶרְבֶּה חָבְּמָח Gen. 3, 6. Ecc. 1, 16 my heart hath learned great wisdom. 2, 12. Jer. 2, 31. 20, 12. 1 Sam. 24, 12. 1 K. 10, 4. Often spoken of those things which we learn by the experience of life; Is. 40, 5 all flesh shall see (understand, know) that Jehovah hath spoken. Job 4, 8 בַּאָשֶר רָאִיתִר as I have seen, experienced. Ecc. 7, 15. בַאָּח בֶּרן to discern between, to distinguish, Mal. 3, 18. Niph. נְרָאֵה, fut. רֶרָאָח, apoc. יַרָא,

1. to be seen, Judg. 5, 8. 19, 30. 1 K. 6, 18. Prov. 27, 25.

- 2. to let oneself be seen, to show oneself, to appear, Gen. 1, 9. 9, 14; of men and things Gen. 8, 5. Lev. 14, 35. 2 Sam. 17, 17; c. > to show oneself to any one Lev. 13, 7. 19. 1 K. 18, 1. נְרָאָה צֶּח־פָּנֵר יָר to appear before Jehovah, at his sanctuary, see מנים no. 1. h, p. 852. Often of Jehovah or an angel as appearing to men, Ex. 16, 10. 1 Sam. 3, 21; with \$2 of pers. Gen. 12, 7. 17, 1. 18, 1. al. 5 Jer 31, 3. 2 Chr. 3, 1.
- 3. Pass. of Kal no. 2. f, to be provided for, cared for. Gen. 22, 14 בַּחַר יַהוֹיָה in the mount of the Lord it is provided, i. e. in mount Moriah God provides for men and brings them help. as formerly to Abraham (v. 8) so now. This would seem to be a proverbial expression, signifying that God will ever care for and

aid those who worship in his temple; alluding at the same time to the etymology of the name מַרָּצָּה, q. v.

PUAL to be seen; plur. NAT Job 33, 21, with Dag. forte impl. or better Mappik in the letter N, see Lehrg. p. 97.

Hiph. יְרָאָח and הָרְאָד, fut. הָרְאָד, conv. יְרָאָן like fut. Kal, 2 K. 11, 4.

- 1. Causat. of Kal no. 1, to make one see, to let see, Gen. 48, 11. Deut. 4, 36. 2 Sam. 15, 25. Hence with acc. of thing, to show, Is. 30, 30; with two acc. of pera. and thing, to show one any thing, Ex. 25, 9. Num. 8, 4. Is. 39, 2. 4. Nah. 3, 5. al. Spec. in sleep Gen. 41, 28; in vision 2 K. 8, 13. Jer. 24, 1. Am. 7, 1. 4. 7. 8, 1. Zech. 2, 2. 3, 1; with 32 2 K. 8, 10.
- 3. Causat. of Kal no. 3. b, to cause one to see i. e. to experience evil, c. dupl. acc. Hab. 1, 3. Ps. 60, 5. 71, 20; to let one see i. e. enjoy good, Ecc. 2, 24. Ps. 4, 7. 85, 8; with acc. of pers. and a of thing Ps. 50, 23. 91, 16.

Hoph. הְאָק, Part. הְאָק, pr. 'to be made to see any thing.' i. e. to be shown any thing. Ex. 25, 40 according to the pattern בְּהָה בֶּהְה בָּהְה בָּהְה שָּׁה שָּׁה שָׁה which thou wast shown in the mount. 26, 30. Deut. 4, 35. Lev. 13, 49, בּהְרָאָה אָרַהְתַּהוֹן and it shall be shown to the priest.

HITHPA. recipr. to look at one another, e. g. a) Of persons waiting in doubt and hesitation what to do, Gen. 42, 1. b) In a hostile sense, to look one another in the face, i. e. to fight hand to hand in close combat, 2 K. 14, 8. 11. 2 Chr. 25, 17. 21; comp. Is. 41, 27. Compare the old German proverb: "sich die Köpfe besehn, sich dus Weisse im Auge besehn."

Deriv. רָאָד, perb. מְרָאָד, and the pr. names מֹנָיָּ, רָיָאָד, רָאָד, רָאָד, רָאָד, רָאָד, רַאָד, רַאָּדָן, רָאָד, רַאָּדָן, רָאָד, רַאָּדָן, רָאָד, רַאָּדָן, רָאָד, רַאָּדָן, רַאָּדָן, רַאָּדָן, רָאָדָן, רָאָדָן, רַאָּדָן, רָאָדָן, רַאָּדָן, רַאָדָן, רַאָדָן, רַאָּדָן, רַאָדָן, רַאָּדָן, רַאָדָן, רַאָּדָן, רַאָּדָן, רַאָדָן, רַאָּדָן, רַאָרָן, רַאָּדָן, רַאָבָּין, רַאָּדָן, רַאָּדָּין, רַאָּדָּין, רַאָּדָן, רַאָּדָּין, רַאָּדָּין, רַאָּדָּין, רַאָּדָּין, רַאָּדָין, רַאָּדָין, רַאָּדָין, רַאָּדָּין, רַאָּדָין, רַאָּדָן, רַאָרָין, רַאָּדָן, רַאָרָין, רַאָּדָּין, רַאָּיָרָן, רַאָרָין, רַאָרָין, רַאָרָין, רַאָרָין, רַאָרָין, רָאָרָין, רַאָרָין, רַאָרָין, רַאָרָין, רַאָרָין, רַיִין, רַיְיָיָן, רַאָרָין, רָאָרָין, רַאָרָין, רַאָרָין, רַאָרָין, רַאָרָין, רַאָרָין, רַאָרָין, רָאָרָין, רָאָרָין, רַאָרָין, רַאָרָין, רַאָרָין, רַאָרָין, רַאָרָין, רַאָרָין, רַאָרָין, רַאָין, רַאָרָין, רַאָרָין, רַאָרָין, רַאָרָין, רַאָרָין, רַאָּין, רַאָרָין, רַאָרָין, רַאָּיָן, רַאָּיָרָין, רַאָּיָרָין, רַאָּיָרָין, רַאָּיָרָן, רַאָּיָן, רַאָרָין, רַאָרָיף, רַאָּיָן, רַאָרָיף,

Deut. 14, 13, a species of rapacious bird, so called on account of its keen sight; but in the parall. passage Lev. 11, 14 it is not rulture, which perhaps should be restored in Deut. l. c.

קאָר adj. verbal, seeing; constr. Job 10, 15 רְאֵח פְּנִיִר seeing (experiencing) ny affliction. See r. רָאָח, no. 3. b. אר. Part. Kal r. אָדָי. 1. Act seeing visions, i. e. a seer, prophet, comp. r. אָדָי, no. 1. c; the more ancient name for prophet according to 1 Sam. 9, 9; and attributed אמו לפּטאיי to Samuel, 1 Sam. 9, 9. 19. 1 Chr. 9, 22. 26, 28. 29, 29; to another prophet 2 Chr. 16, 7. 10. Plur. באים Is. 30, 10.

2. Abstr. i. q. אַרְּ, a vision, in which sense perhaps the accent is to be placed upon the penult, in the manner of Segulates. Is. 28, 7 אַרָּ בּוֹשִׁיִּג לָּיִנִּי they reel even in their visions. Comp. רְּיִנִים no. 2.

inf. fem. Kal of r. דָּצֶּה, q. v.

קארל, selected, chosen, see in r. דָאָרוּ no. 2. f.

רְיאַרְאָר (raised, high) Reumah, pr. n. f. of a concubine of Nahor, Gen. 22, 24. R. בְּאָב .

רְאָּרְתְּ f. (r. רְאָּדִי) sight, seeing, Ecc. 5 נְאָרוּת. In Cheth. רָאִית.

רְאָּרְ m. a mirror, plate of metal, i. q. מָרָאָר no. 2. Job 37, 18. R. בָאָר.

תַּאָּר . R. רֹאָר . R. רַאָּה.

- 1. a vision, sight, Gen. 16, 13; for which see in r. אין no. 1. b.
- 2. i. q. מַרְאָד sight, view, 1 Sam. 16, 12. Job 33, 21 his flesh is vanished בֵּרֹאָר from the sight.
- 3. a spectacle, gazing-stock, παφάδειγμα, Nah. 3, 6.

רְאָהָה (whom Jehovah cares for, r מְרָאָה (Reaiah, pr. n. m. a) 1 Chr. 4, 2 for which in 2, 52 הַאָּה b) 1 Chr. 5
5. c) Ezra 2, 47. Neh. 7, 50.

רְאֵים, see רְאֵישׁוֹן. ראשוֹן, see רְאֵישׁוֹן.

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רְאֵּיק f. sight, seeing, Ecc. 5, 10 Cheth. R. רָאָח.

* לְאַל obsol. root, perh. i. q. לָאַל, hence תְּאֵלָה.

* מַלְּלֵ to be high Zech. 14, 10; i. q. ביר, הְנָתְ אָרָם, —Hence pr. n. הְצְּלֵם, also

m. Num. 23, 22. Deut. 33, 17, ראַרם Ps. 92, 11, ראַרם Job 39, 9. 10; Plur. רָאַמִים Ps. 29, 6. Is. 34, 7, also בַּמָים Ps. 22, 22; a wild and ferocious animal, bearing a like relation to the ox as the wild ass does to the domestic one, Job 39. 9. 10. Deut. 33, 17. Is. 34, 7. Ps. 29, 6 (where בגל calf is parallel with בוראמים); horned and destroying men with his horns Ps. 22, 22. 92, 11; comp. Deut. l. c. The species of animal here meant is somewhat doubtful; but we need not hesitate to understand, with A. Schultens ad Job. l. c. and De Wette on Ps. 22, 22, the bos bubalus or oriental The corresponding Arabic buffalo.

word indeed, رَيَّم, denotes the oryx, a large and fierce species of antelope, Oppian. Cyneget. II. 445; and this sense has therefore been also given to the Hebrew word by Bochart, Hieroz. I. p. 948 sq. by Rosenmüller, and others. But whatever may be said, no one will deny that the buffalo of the east is much more aptly compared with the ox, than the antelope could be. The Arabic usage in this word, therefore, though similar to the Hebrew, is clearly not identical; and in Arabic the larger antelopes appear to have received the appellation of buffaloes, just as in Greek they are called foundalos, foundalis, and just as in Arabic animals of the deer wild البقر الوحشي wild oxen.—Sept. has moroxeous, Vulg. unicorn, an animal described by Pliny H. N. 8. 21, which for a long time natural historians, espec. since Buffon, have held to be fabulous, but which a few years since was said to have been discovered in the deserts of Thibet; see Rosenmüller Bibl. Alterthumsk. IV. ii. p. 192. Quar erly Review No. 47, Oct. 1820. But his sense is also inadmissible; since the 80*

unicorn, as described, resembles the horse much more than it does the ox, and is in any case an extremely rare animal; while the DNT, as appears from all the passages, was an animal frequent and well known in Palestine and the adjacent regions, just as the buffalo is known there at the present day; though prob. at that time not as now domesticated; see Bibl. Res. in Palest. III. p. 305, 306.

רָאָמוֹת f. plur. (r. רָאָם) i. q. רָמּוֹת.

1. high things, heights, trop. sublines or difficult things, Prov. 24, 7.

2. high-priced or precious things; according to the Rabbins red corals, Job 28, 18. Ez. 27, 16.

3. Ramoth, pr. n. of a city: a) In Gilead, Deut. 4, 43. Josh. 20, 8. 1 Chr. 6, 65; called also רָמָיז, תְּמִיז, ק. ע. v. b) In the tribe of Issachar, 1 Chr. 6, 58 [73]; perh. i. q. מְבֶּי, Josh. 19, 21, and בַּרְמַאַּר, 29.

(southern height) Ramath-negeb, pr. n. of a city in Simeon Josh. 19, 8; for which קאנה 1 Sam. 30, 27, q. v.—Others, בָּבָר.

* שַׁבְּׁי obsol. root, perh. i. q. רָפָשׁ be moved, shaken; Arab. رعش, رعش, to tremble, espec. of the head; whence מידי head of any thing, as of a mast or tree, which is shaken.

שׁאֵק poor, see in r. שֹאַי.

שׁלֵא m. i. q. רֵישׁ, poverty, Prov. 6, 11. 30, 8. R. רוֹשׁ.

שׁאֹרַן Chald. i. q. Heb. שֹאֹר, c. suff. אַשְׁרּן, plur. רָאִשִּׁין, בְאִשִּׁין.

1. the head, Dan. 2, 32. 38. 7, 9. 20. אָרָהְי visions of thy head, presented to thy mind or imagination, Dan. 4, 2. 7. 10. 7, 15.

2. Trop. the sum, amount, Dan. 7, 1. Plur. רָאשִׁרן: v. 6; c. suff. בְאשִׁרן Ezra 5, 10.

I. שאֹלי m. (for שֹאָלי, r. שֹלָי,) c. suff. רְאָשִׁים, once c. אָשָׁיים, once c. suff. יאָשִׁיים, וּאַנְיים אַייים אָייים אַייים אָייים אַייים אַיים אַייים אַיים אַייים אַיים אַייים אַייים אַייים אַייים אַייים אַייים אַייים אַייים אַיים אַייים אַייים אַייים אַייים אַייים אַייים אַייים אַייים אָייים אַייים אָייים אָייים אַייים אַייים אָייים אָייים אָייים אָיים אַייים אָיים אַייים אַיים אַיים אַיים אַיים אַיים אַיים אַיים אַיים אַיים אַייים אַיים אַיים אַיים אַייים אַיים אַייים אַייים אַיים אַייים אַיייים אַייים אַייים אַייים אַייים אַייים אַייים אַייים אַייים אַייים אַיייים אַיייים אַיייים אַיייים אַיייים אַיייים אַיייים אַיייים אַייים אַיייים אַיייים אַייי

suff. אירו Is. 15, 2.

1. the head, Arab. קֿוֹשׁ, Chald. שֹאִיין, Chald. שֹאיין, Ethiop. (אָהוֹבּ), Arab denom. בּוֹשׁלוֹי to be head, prince. etc –

Pr. of men and animals, Gen. 3, 15. 28, 18. 40, 16. al. sæpiss. So in phrases: מַרָת אַת־ראַט פֿ', see in תַּרָת אַת־ראַט פּ', חַנִּיע ראַט , see in נָמָא רֹאָשׁ; see in נָמָא רֹאָשׁ no. 1. b; to lift up the head Ps. 110, 7, and with genit. to lift up the head of any one, to exalt him, Ps. 3, 4. So to return (fall back) upon one's own head, i. e. to be requited, recompensed, Ps. 7, 17. comp. Joel 4, 4. 'בראש פ' to give (back) upon one's head, i. e. to recompense, to requite; e. g. evil Ez. 9, 10. 11, 21. 16. 43. 17, 19. 22, 31.—Meton. a) Like בְּלְנֵלֵח q. v. it is used in enumerating espec. soldiers, for one person, individual, 1 Chr. 12, 23. Judg, 5, 30 to the head of a man, i. e. to one man, each one. The Arabs often employ the word head in like manner, espec. in enumerating flocks and herds, see Schult. Opp. min. p. 206. b) For life, Dan. 1, 10. So בַּרָאטָיננּ with our heads, i. e. in jeopardy of our lives.

1 Chr. 12, 19; comp. מַּמָּשׁ no. 2. b.

Iliad 4. 162. ib. 17. 242. 2. Trop. head for what is highest, uppermost, e.g. a) the top. summit, of a mountain Gen. 8, 5. Ex. 17, 9. 10. 19, 20. Am. 1, 2; of a tower Gen. 11, 4; of a column 1 K. 7, 19; of a throne 10, 19; of a sceptre Esth. 5, 2; of an ear of grain Job 24, 24. ראש פוכבים the summit of the stars, the highest heaven, Job 22, 12. ראש ביא שמנים the head of the fat valley, i. e. impending over it, Is. 28, 1. 4. הְשִׁים שׁמִי the head of the bed, where the head lies, Gen. 47, 31. head, i. e. chief, prince of a people or state, Deut. 1, 15. Judg. 10, 18. 11, 8 וחיית לנו לראש. 1 Sam. 15, 17. 2 Sam. 23, 8. 18. Ps. 18, 44 ראש גוים prince of the nations. Is. 7, 8. 9. al. איש רונב see in יוַב . Of a family, a head, chief, patriarch, as ראש בֵּרת אַבוֹת Ex. 6, 14. Num. 7, 2. 1 Chr. 5, 24. 7, 9. 40; also ראָט אָבוֹת id. Ex. 6, 25. Num. 32, 28. 1 Chr. 8, 6, al. to become the head, to be the victor, Lam. 1, 5; comp. Deut. 28, 44. ob 29, 25 אַשֶׁב ראָשׁ I sat as prince, held the chief place. So Arab. head, prince. c) head, for the highest place er rank, the chief; so שלהן הראש the highpriest 2 Chr. 19, 11; also simpl. שָּהראָשׁ vd. 2 Chr. 24, 6. Spec. of a head city, the metropolis, capital, Josh. 11, 10. I. 7, 8. So Arab. الراس of Mecca. d', Metaph. of that which is highest, chief. best; as רְאשׁׁ בְּשִׁיִּרִם the chief spices most costly, Cant. 4, 14. Ez. 27, 22 החבר the chief joy, highest joy, Ps 137, 6; הַיִּבְיִּ מָדָים the best gifts of the ancient mountains Deut. 33, 15.— Hence

3. the sum, amount, pr. 'the whole number,' which is also the highest, Lev. 5, 24. Ps. 119, 160. 139, 17. Hence NOTE to take the sum, to number, see NOTE no. 3. c. Trop. a body, band, company, espec. of soldiers Judg. 7, 16. 20. 9, 34. 37. 43. 1 Sam. 11, 11. Job 1, 17. Ps. 140, 10.

4. head, for what is first, foremost. i. e. the beginning, first part, front; Deut. 20, 9 בראש העם at the head of the people, in front as leaders. Jer. 31, 7. Mic. 2, 13. Am. 6, 7. Is. 2, 2 the mountain of the Lord's house shall be established at the head of the mountains, and shall be higher than the hills. i. e. it shall be a prince among the mountains. Also ראש בַּרָה the head of the way, where ways branch off. Ez. 16, 25. חוצאה שאר the head of the 21, 24. streets, corner, id. Lam. 2, 19. Is. 51, 20. Hence we may explain the phrase אַרַבֶּבָה קאשרם four heads of rivers, i. e. four streams into which the river divided itself, Engl. branches, Gen. 2, 10. Sept. and Gr. Venet. agail. Comp. Lat. cuput, Engl. head, for source, fountain .--Ecc. 3, 11 the works of God מראש וצר hid from the beginning to the end, from first to last. Also Ps. 118, 22 ראש פוָה the head of the corner, Gr. κεφαλή της yorlas Matt. 21, 42, i. e. the foremost or chief corner-stone, the leader as it were of all, i. q. lidos axpoyuriaios 1 Pet. 2. 6 comp. Is. 28, 16. It is made a question, whether this chief corner-stone is the highest, forming the top or coping of the corner; or the lowest, which forms the foundation of the building. The latter seems preferable; for אראס here refers not to the highest place, but to the head or point where two walls meet.—Often of time, as אינה שאיז וויפים the beginning of the year Ez. 40, 1; The חַרְשׁיב the beginning of months, the first of the year, Ex. 12, 2, Judg. 7, 1,

שלאים from the beginning, Is. 40, 21. 41, 26. 48, 16. Syr. בי id.—Prov. 8, 26 אילים לפרות מבל the first clod of the earth, i. e. first created.

5. ซี่ผ่า, once for distinction ซ่าา Deut. 32, 32, is the name of a poisonous plant Deut. 29, 17, growing quickly and luxumantly Hos. 10, 4, of a bitter taste Ps. 69, 22. Lam. 3, 5, and therefore coupled with wormwood Deut. 29, 17. Lam. 3, 19. Hence it would seem to be, not the hemlock, cicuta, with Celsius in Hierob. II. 46 sq. nor the colocynth or wild gourd with Œdmann, Verm. Samml. IV. p. 63; nor lolium, darnel, Michaelis Supplem. p. 2220; but the poppy, so called from its heads, Livy 1.54. Thus מֵר רֹאִשׁ juice of the poppy, poppy-juice, Jer. 8, 14. 9, 14. 23, 15. Hence for poison genr. Deut. 32, 32; even of serpents v. 33. Job 20, 16.—Chald. רַישֵׁר חִיוּן the poison of serpents, Targ. Ps. 69, 22. Lam. 3, 19.

Denom. תְּלָאִית הַישׁוֹן, רֵאשִׁית, הַלְּאָשִׁת, מֶרְאֵשׁוֹת, מֶרְאַשׁוֹת, and pr. n. מָרָאַשׁוֹת.

II. TRAN Rosh, pr. n. of a northern nation mentioned along with Tubal and Meshech, Ex. 38, 2.3. 39, 1. Prob. i. q. the Russians, who are described by the Byzantine writers of the tenth century, under the name of Pag, as inhabiting the northern parts of Taurus; and also by Ibn Foszlan, an Arabian writer of the same period, under the name of the same period, under the name results. Also, as dwelling upon the river Wolga. See Ibn Foszlan's Bericht über die Russen älterer Zeit, von Frähn, Petersb. 1823, espec. p. 28 sq. Comp. Von Hammer Origines Russes, Petersb. 1827, who

mentioned in the Koran, Sur. 25, 40. 50, 12.

האשׁר f. (denom. from האלים, by Syriasm for רְאֵלִישְׁר) beginning, plur. c. suff. באמר ב. 36, 11.

ראָלֶּה ((from אָר) beginning, first part, front; hence הְּשֶׁרָן הָראֹקי Zech. 4, 7, by appos. the stone the beginning, i. e. the first corner-stone i. q. הַאָּשׁ פְּאָרָן, see in בֹּאֹד no. 4.

ק'אש', m. adj. (from אר, by Syriasm for רְאָר אָי, which is found in Cheth. Josh. 21, 10. Job 15, 7,) once רַישׁרֹן Job 8, 6; fem. רְאָשׁנִית, רָאשׁנִית, רָאשׁנִית, רָאשׁנִית.

1. Pr. head, highest, chief; Syr. בבובו head-men, magistrates. Yet this primary signif. is found only in the later Hebrew in imitation of the Syriac; as לאים ראשנים chief princes Dan. 10, 13. 1 Chr. 18, 17. Fem. ראשנים the chief place, highest rank, Esth. 1,

2. first, i. e. a) In place and order, the first, foremost, Gen. 32, 18. Hence מאנח adv. in the first place or rank, in front. foremost, Gen. 32, 2; פֿרָאטׁנָרוּ id. Is. 60, 9. b) More freq. of time, the first, former, earliest; חרובש חראשון the first month Ex. 40, 2. 17. Ezra 7, 9; ellipt. נְרָאשׁוֹן in the first month Gen. 8, 13. Num. 9, 5. Ez. 45, 18. 21. 'na the first day Ex. 12, 15. 16; ראשון אַרָם the first man Job 15, 7; אָבִיךְּ חָרָאִשוֹין thy first father Is. 43, 27. Plur. דראשנים the first, the former, 2 K. 1, 14. 2 Sam. 21, 9.—In antithesis: a) With ordinals following, as second, third, seventh, Gen. 32, 18. Ex. 12, 15. 16. Dan. 8, 21. 2 Chr. 29, 3. β) With the last, הַאָּחָרוֹן, Ex. 4, 8. ראשון ואחרון the first and the last, of God Is. 44, 6. 48, 12. y) With the later, following, posterior; e. g. the first or former husband Deut. 24, 4; former time, at first, Is. 8, 23 [9, 1]. Plur. first and later acts, 2 Chr. 9, 29. 16, 11. 20, 34. 8) Often the first, former, earlier, as opp. to the present time; e.g. a former king Num. 21, 26; the first temple Ezra 3, 12. Hagg. 2, 3.9; the former manner Gen. 40, 13, etc. Plur. חַרָאטׁנִים the first tables Ex. 34, 1; the former governors Neh. 5, 15; former kindnesses Ps. 89, 50, comp. Is. 65, 7; former days or time Deut. 4, 32. 10, 10. נְבֵיאִים רָאַשׁנִים former prophets Zech. 1, 4. 7, 7. 12. Absol באשורם ancients, ancestors, Lev. 26, 45 Deut. 19, 14. Ps. 79, 8. Is. 61, 4 מַּמְמֵיוֹת the ruins of the ancients, which have laindesolate from former days. Plur fem. הַלְאַשׁנוֹת the former things, events long passed, ls. 43, 18. 46, 9; also long since predicted Is. 42, 9. 43, 9. 48, 3. s) Spoken of the time which is yet first to come, opp. to a more remote future time. Joel 2,23 בראשון in the first time, i.e. immediately, presently; comp. Engl. 'at the first moment.' See also בראשונה Zech. 12, 7, below in C. a.

דאש ריאשנית A) Adj. fem. first, former Jer. 16, 18. Plur. ראשנית former things Is. 65, 17.

B) Adv. a) in the highest place, see above in no. 1. b) in front, foremost, see no. 2. a. c) Of time, first, earliest, Gen. 38, 28. Num. 2, 9. 1 K. 18, 25; at first, the first time, Dan. 11, 29.

C) With prefixes: a) מָרְאָשׁלָּהָן, spoken of place and order Is. 60, 9; see above in no. 2. a.—Of time, first, before something else, 2 Sam. 20, 18. 1 K. 17, 13. Zech. 12, 7; and so of pers. first, before others in time, Num. 10, 13. 14. Deut. 13, 10. 17, 7. 1 Chr. 11. 6. Neh. 7, 5. Also at first, formerly, beforetime, 2 Sam. 7, 10. 1 Chr. 17, 9. Is. 1, 26. Jer. 7, 12. Prov. 20, 21. al. So for the first time, the former time, Gen. 13, 4 (comp. 12, 8). Josh. 8, 5. 6. Judg. 20, 32. 1 K. 20, 9.—הַרָּאָשׁרָּן as at the first, as formerly. Is. 1, 26; מֹבְּרַרְאַשׁרָּן, contr. for הַבְּרַאַשִּׁרָן. 1 Chr. 15, 13.

b) פֿראשׁנָה as at the first, as formerly, Deut. 9, 18. Dan. 11, 29.

c) לְרְאשׁנְח at first, formerly, i. q. קראשׁנָח, Gen. 28, 19. Judg. 18, 29.

Plur. ראשטיח, see above in no. 2, b. ð.

לאשׁלָּר adj. (from ראשׁלָּר, fem. רְאשׁנִית, first, i. q. רְאשׁוּן, Jer. 25, 1.

קרָאָשׁוֹת, see מָרָאָשׁוֹת.

לית f. once לְשִׁית Deut. 11, 12; denom. from יְהְשׁׁים; pr. abstr. 'the being head;' hence concr.

1. the topmost, the highest; trop. the chief. best, most excellent; as רְאִשִּׁרִם the most precious ointments Am. 6, 6. רַאִשֵּׁרִם רַאַנִּיִּם the chief of the nations Am. 6, 1. Num. 24, 20. Dan. 11, 41 the chief of the children of Ammon, their princes; also 1 Sam. 15, 21. Jer. 49, 35. Ps. 111, 10. Prov. 1, 7. Job 40, 19 the chief of the ways of God, his most wonderful work, sc. the hippopotamus.

early fig in the fig-tree mṛ પોતા in its beginning, i. e. when the tree first begins to bear.—Absol. of the beginning of al' things, Gen. 1, 1; comp. ἐν ἀρχῆ John 1. Gr. ξξ ἀρχῆς Hes. Theog. 45; Lat. à principio Cic. Nat. Deor. 1. 12.

3. former time, times of old, opp. הקררת, Is. 46, 10. Also first state, former condition, Job 8, 7, 42, 12.

4. Concr. the first in its kind. firstfruits, firstlings; often of the first products of the harvest Lev. 23, 10. Deut. 18, 4; or of fruits 26, 10; of wool 18, 4; or generally Prov. 3, 9. These were offered to Jehovah, and hence קרבן ראשיה an oblation of the first fruits Lev. 2, 12, But באפירם is the first of the first fruits Ex. 23, 19. 34, 26. Ez. 44, 30. the firstling of one's strength, poet. for the first-born, Gen. 49, 3. Deut. firstling of his way, the first created of God, i. e. the hypoetatic wisdom, Prov. 8, 22; comp. apri tis utlasas tou deoi Rev. 3, 14. Of Gad, Deut. 33, 21 he chose for himself the first fruits of the land, i. e. the first portion of which the Israelites took possession.

בְּיִם ... m. adj. in pause בְּיָר, plur. בָּבִּים; fem. הַבְּיַר, constr. בְּבָּים, with Yod parag. בַבָּים, Lam. 1,1, plur. בִבּים. R. בָבָים.

1. multus, i. e. either as one continuous whole, Engl. much, as אַדָּב רַב much gold 1 K. 10, 2. Ps. 19, 11. Gen. 24, 25. Deut. 28, 38; or as a collective whole which contains many parts or individuals, Engl. many, numerous, as IT DI much or many people i.e. numerous, Josh. 17, 14; ברם רב many men Job 36, 28 (here of molloi), מבקח רבח a numerous family Gen. 26, 14; מקנח כב numerous flocks and herde much cattle, Num. 32, 1. Josh. 11, 4. Hence c. plur. בְּבִּרם הַבְּרם many daye, a long time, Gen. 21. 34; במים רבים many nations Ps. 89, 51. With genit. בב מברנה a man of much (great) understanding Prov. 14, 29; בַּרְם בַּנִים a woman having many children 1 Sam. 2, 5; with Yod parag. רַבְּחִר נָם numerous in people, full of people, i. e. a city, Lam. 1, 1. Often as neut. In much, i. e. collect. many Ex. 19,21 נְמֵל מְמֵני רָב and there fall (perish) of them much people, many. 1 Sam 14, 6. Gen. 33, 9; hence adverbially

Plur. 2, 48 3, 33. 7, 3 sq. מַלֵּל רֶבְרָבֶן נּ speak great things i. e. to speak proudly. impiously, Dan. 7, 8. 20; comp. 5171

2. Subst. a chief, leader, prince, Dan. 2, 14. 48. 4, 6.

בי, see in r. בייב.

בדב .see aubat. בדב.

בבר m. (r. בבר) also in the later books fully 35, 9. Esth. 10, 3; c. Makk. רַבּק, c. suff. רָבָּם; multitude, abundance; with plur. רֹב שֵׁנִים multitude of years Lev. 25, 16. Is. 1, 11; with sing. collect. לב דגן וחירש Gen. 27, 28. Ps. 49, 7. Is. 37,24. Often also where in Engl. abundance, greatness, much, as דְבַרַחָבָהַ much wisdom Ecc. 1, 18; מלום Ps. 37, 11. 72, 7; ורב כחו Is. 63, 1; קדַהָ בית the greatness of the way, the long journey, Josh. 9, 13. Is. 57, 10. Adv. לַרֹב in multitude, abundantly, 1 Chr. 12, 40, 22, 3, 4, Gen. 48, 16; often also in comparison with things implying a vast multitude, as with the stars, הַּוֹבֶבר הַשַּׁמְיִם לָרֹב Deut. 1, 10. 10, 22. 28, 62; so with the sand on the sea-shore Josh. 11, 4. 1 Sam. 13, 5. 2 Sam. 17, 11; with locusts Judg. 6.5. Also ברב from (for) multitude, Gen. 16, 10. 32, 13. 1 K. 8, 5.—Poet. 37 is put for a whole multitude, and so hardly differs from 5, as Job 4, 14 which made all (27) my bones to shake. 33, 21; comp. Jer. 23, 9 and Schult. ad Job l. c.—Plur. constr. רָבֶּר Hos. 8, 12 Keri.

1. to become much or many, to multiply, Gen. 6, 1; to be much or many, to be multiplied, manifold, 1 Sam. 25, 10. Ps. 3, 2. 69, 5. 104, 24. Is. 59, 12. al. sæpe. Found only in præt. 327, and once inf. 27 Gen. 6, 1; the other forms are taken from the kindred root בַּבָּה .-Arab.

to be great, mighty; also to increase, multiply. Syr. and Chald. Palp. to magnify.

2. Mid. O, præt. ירבו Gen. 49, 23, according to Kimchi and Gr. Venet. prob. to shoot, i. e. they have shot; the signif. being drawn from the multitude of arrows, comp. רְבִיבִּרם; also multitude of arrows, Cam. Hence some

ברקים רב 18, 15 ברקים לב sven with subst. plur. Ps. 18, 15 and lightnings much, i. e. many, in great number. Ecc. 6, 3 וְרֵב מַשְּׁרָדוּ רְמֵר although the days of his years be much, many. Often i. q. enough, it is enough, Gen. 45, 28. Ps. 123, 3; chiefly in the formula (comp. בַב שָהַח (מַצָּט enough now! i. e. desist! 2 Sam. 24, 16. 1 K. 19, 4; more fully רב־לָבֶם Deut. 3, 26, בב־לָבֶם Ez. 45, 9. Num. 16, 3, enough for thee, for you, let it suffice thee, etc. With infin. Deut. 1,6 רב־לָבֶם שֶׁבֶּח ye have dwelt long enough. 2, 3; before פָּר, Ez. 44, 6 בַּבַּלְבָם enough for you of all your abominations! i. e. desist from them. 1 K. 12, 28. Ex. 9, 28. - Also fem. is often put adverbially for much, enough, Ps. 62, 3. 89, 8; oftener in the constr. רַבָּח id. Ps. 65, 10. 120, 6. 123, 4. 129, 1. 2 Chr. 30, 18. So Syr. مُحَدِّدُ often.

27

2. large, great, vast, comp. πολύς in Passow no. 1. b; spoken of a vast space Gen. 7, 11. Esth. 1, 20; of a long way, πολλη όδός 1 K. 19, 7; of a great battle and slaughter 2 Chr. 13, 17. Num. 11, 33; of heinous sin Ps. 19, 14; of the multiplied goodness and mercy of God Ps. 31, 20; of diligent attention (comp. πολλή σιγή) Is. 21, 7. Spec. a) i. q. mighty, powerful, Ps. 48, 3. Is. 63, 1. Plur. בבים the mighty Job 35, 9. Is. 53, b) major natu, elder. Gen. 25, 23. Plur. רברם great in age, the aged. Job 32, 9. c) Subst. a great man, chief, a leader, i. q. גיר. chiefly in the later Hebrew, e. g. בַב בָּבְּחִים chief of the bodyguard 2 K. 25, 8; בַ סַרִיסִים chief of the eunuchs Dan. 1, 3. Esth. 1, 8. Neut. abstr. greatness, Ps. 145, 7. Is. 63, 7. d) Subst. a master, one great or skilled in any art, Prov. 26, 10; comp. the Talmudic מב doctor, teacher, learned man.

Syr. هُمُّا , أَهُ أَمُّا , أَهُ lord, master, owner.

3. In Job 16, 13 רַבְּרוֹ is rendered by ull the ancient versions his (God's) arrows, from בבב no. 2. Others, his archers. We may however well retain the rense, his many hosts, warriors.

בָּבָּא Chald. m. emphat. בָּבָּא; fem. emph. רַבְּרָבִין; plur. redupl. רָבְּרָבִין, fem. יַבְּרָבֶן, emph. אָרֶבְיָבֶן.

derive תַרְבּא no. 3, an arrow. But לְרֹבּא can also be referred to the subst. ל by a slight change of vowels: they provoked him with their multitude, etc.—Some refer hither also Ps. 18, 15 בְּקִרֶם בָּה he shot out lightnings, but see in תַּרָם no. 1.

Pual, denom. from רְבְבָּה, part. plur. plur. prizzin multiplied by myriads, by ten thousands, Ps. 144, 13.

Deriv. בַיַ, תְּבֶי, בֹי, תְבֶּבֶי, מְבָּי, מְבָּי, מְבָּי, and the pr. names רְבָּיבִים, חַבֶּשֶׁקָי, מְבָּיבִים.

תְּבֶר f. (r. בְּבֶר, a myriad, ten thousand, Lev. 26, 8. Deut. 32, 30. Judg. 20, 10; often for any great indefinite number Gen. 24, 60. Cant. 5, 10. Ps. 91, 7. Ez. 16, 7. Plur. בְּבֵרוּת, constr. בְּבֵרוּת, ten thousands 1 Sam. 18, 7. 8; often for any great and indefinite number, Ps. 3, 7. Deut. 33, 2. 17.

רְּבֶּבֶּן Chald. f. ten thousand, whence plur. קבְבֶּן Dan. 7, 10 Keri. See in Chald.

* לְבֶּר I. i. q. לְבֶּר, to spread a bed, sternere lectum, Prov. 7, 16. Hence פֶּרְבָּרִים, Beth without Dag.

II. i. q. Arab. ראם to bind, whence בביד collar.

י דְּבֶּק plur. יְבֶיּ, fut. רְבָּשׁי, apoc. בְּיָב and בְיַב; imp. רְבַי, plur. יְבָב, præt. and inf. are formed from בַּיַב q. v.

1. to become much or many, to multiply, to increase, Gen. 7, 17, 18. Ex. 1, 10. 12. 20. Deut. 8, 1. Ezra 9, 6. al. Often coupled with הַּיָּם, e. g. Gen. 1, 22 בּיִבּיּ be fruitful and multiply. v. 28. 8, 17. 9, 1. 7. 47, 27. Jer. 3, 16. Ez. 36, 11. With dat. Deut. 8, 13. Prov. 4, 10.—Hence to be multiplied, many, numerous, 1 Chr. 5, 9. 23. Ps. 16, 4. 139, 18.

2. to become great, to increase, Deut. 30, 16. Hence to grow up, Job 27, 14. 39, 4. Ez. 16, 7. Gen. 21, 20 ביותר הברו Also to be great Gen. 43, 34; of a way, to be long, Deut. 14, 24. 19, 6; comp. in ביותר הושלות, mighty, Job 33, 12; to be great, abundant, of wealth Ps. 49, 17; of wisdom 1 K. 5, 10 [4, 30].—Chald. id. see pelow. Syr. (2) to increase in number and magnitude. Pa. to bring up.

PIEL רְבָּה, imp. רַבָּה. 1. to multiply to increase, trans. c. acc. Judg. 9, 29 Absol. to make much, i. e. to get much to increase one's substance, comp. Hiph. no. 1. a, and רְבָּה no. 2. a. Ps. 44, 13 לא רְבָּה בְּטִּחִירַיִּה לָא רִבְּיִהְ בְּטִּחִירַיִּה thou hast not made much by their price, i. e. thou hast sold them for a small price; or thou hast not increased thy wealth, comp. Prov. 22. 16. 2. to let grow up, to bring up, Ez. 19, 2.

Lam. 2, 22. Syr. أحقّ, Arab. رَجّي, id.

HIPH. הְרְבֶּה, fut. הָרָב, apoc. יָרְבּ, imp. apoc. הָרְבָּה ; inf. abs. הַרְבָּח and הַרְבָּה (the latter always adverbially), constr. הַרְבּוֹח

1. to make or do much, to multiply, to increase any thing, c. acc. Gen. 3, 16. 16, 10. Ex. 7, 3. Deut. 1, 10. Judg. 16, 24. Is. 9, 2. Jer. 46, 11. al. rarely c. לָ Hos. 10, 1. Followed by with the infin. of a verb, it often expresses the adverbial idea much, greatly; e. g. i. q. to derour much 2 Sam 18. 8; דְרָבָּה לְהִהְפַּלֵל to pray much 1 Sam. 1, 12; Ps. 78, 38. 2 K. 21, 6. 2 Chr. 36, 14. Ezra 10, 13. Is. 55, 7. Also too much Ex. 36, 5; and so before a finite verb 1 Sam. 2, 3. Ps. 51, 4.—Put likewise: a) With acc. of thing and dat. of pers. to multiply to any one, Hos. 2, 10 [8]; and so with dat. impl. Ex. 30. 15. But הַבְּבַּח ד' לו reflex. to multiply to oneself, i. e. to get or take much or many, Deut. 17, 16. 17. Jer. 2, 22. b) With acc. i. q. to have much or many, see Heb. Gr. §52. 2. Lev. 11. 42 סַרָבַה רגלים having many feet. Job 29, 18 I multiply days as the sand, i. e. my days are many as the sand. Nah. 3, 16. 1 Chr. 7, 4. 8, 40. 23, 11; acc. om. 1 Chr. 4, c) With 32, to make i. e. to im-27. pose much upon any one, for the fuller הַרְבָּה לַשׁוּם עַל, Gen. 34, 12.—Infin. ABSOL. הַבְּבוֹת, rarely הַרְבּוֹת Am. 4, 9. Prov. 25, 27, pr. in making or doing much, always as Adv. aa) much, greatly, like הַרְּטֵב well; coupled: a) With a verb, as עבר חַרְבַּה to serre much. diligently, 2 K. 10, 18; מָלָה הַרְבָּה מָאֹר ta err very greatly 1 Sam. 26, 21. Ecc. 7, β) With a subst. plur. e. g. בַּרָרִם i. q. many words Ecc. 5, 6 [7] מַבְרִים חַרְבּח many books 12, 12. 1 K. 10 11; also with sing. mostly collect. 2 Sam

12, 2 און דּכָּקר תַּרְבֵּּת מְאֹדְ צ. 8, 8. 2 Chr. 32, 27. 14, 12. Gen. 41, 49. As predicate Gen. 15, 1, Karely put before the subst. Ecc. 1, 16; and so separated from it, Ps. 130, 7. א Absol. 2 Sam. 1, 4 בּבָּי מִן הָבָּת מִשׁר מִן הָבָּת מִשׁר מִן הָבָּת מִשׁר מִן הָבָּר מִין הַבָּת מִשׁר (many) of the people are fallen; comp. בַּבָּי 2 Chr. 25, 9. Ecc. 5, 11. So הַבָּי id. 2 Chr. 16, 8. Neh. 5, 8. bb) too much, Ecc. 7, 16.

2. to make great, to enlarge. Ps. 18, 36. 1 Chr. 4, 10. Job 34, 37 he maketh large his words against God, i. e. he talks largely, impiously; see in In Chald.

Deriv. הַבְּיְבָּ, הַבְּיְם, הַבְּיְבָּ, הַבְּיְם, הַיִּבְיָם, הִּבְּיְם, הִבְּיִם, הִבְּיִם, הִבְּיִם,

רְבָּה Chald. to become great, to grow, as a tree Dan. 4, 8. 19.

PA. to make great, to exalt, Dan. 2, 48. Deriv.

רַבְּה 1. Adj. fem. of קבה, much, many; see in בּן.

2. Subst. pr. a great city, metropolis, Syr. 125, and then pr. n. Rabbah.

a) The capital of the Ammonites, 2 Sam. 11, 1. 12.27. Josh. 13, 25. 1 Chr. 20, 1. Jer. 49, 3. (not Ps. 110, 6.) fully γίας Στη Deut. 3, 11. Gr. 'Paβαθάματα Polyb. 5. 7. 4; usually Philadel-phia; in Abulfeda and at the present

day Amman. Tab. Syriæ p. 91. See an account of its ruins by Seetzen in Zach's monatl. Corresp. XVIII. p. 429; Burckhardt Travels in Syria, p 356 sq.

b) A city in the tribe of Judah, Josh. 15, 60.

לבי ל. (for הוביק q. v. ה being dropped, Syr. בּבֹּי) Jon. 4, 11. 1 Chr. 29, 7; also אוב with a added (Heb. Gr. § 23. 2. n. 3) Ezra 2, 64. Neh. 7. 66; a myriad, ten thousand, i. q. בְּבָּרָח, but found only in the ater writers. Dual בַּבְּרָח (from twice ten thousand Ps. 68, 18. Plur. also בַּבְּאוֹת Dan. 11, 12, contr. בַּאָרָח 2, 69.

רבון Chald. fem. plur. דְבָּן like Syr. (Keri רְבָבֶן) id. רְבָּן a myriad of myriads, ten thousand times ten thousand, Dan. 7, 10.

רְבּרִּחָא Chald. f. (ר. בְּרָח,) emphat. רְבּרִּח, reatness, majesty, Dan. 4. 19. 33 [22. 36]. 5. 18. 7, 27.

הוֹבְּלֹת (r. בְּבָה) a myriad, ten thousand; Neh. 7, 71 שְׁבֵּר twice tex thousand.—Hence בוֹד by dropping ה.

m. plur. (r. רְבִּרְבִּים m. plur. (r. רְבִּרָבְים m. plur. (r. קבָר ain, a shower from the multitude of drops, Deut. 32, 3 Ps. 65, 11. 72. 6. Jer. 3, 3. 14, 22. Mic 5, 6. Arab. רְבִּיבָ aqua copiosa.

רָבִיד m. (r. רָבֵי II) a collar, chain, for the neck, Ez. 16, 11. Gen. 41, 42.

ירִבּילִית ord. adj. (fr. card. בְּרִבְּיל, וֹטִיר plur. רְבִּילִּים; fem. רְבִּילִים; fem. רְבִּילִים; fourth, Gen. 1, 19. 2, 14. 15, 16. al. sæp. Ellipt. the fourth (day) of the month 1 K. 27, 7; the fourth month Ez. 1, 1. Zech. 8, 19. בְּיַרְיִבְים children of the fourth generation, i. e. the children of great-grandchildren, 2 K. 10, 30. 15, 12.—Fem. רְבִילִים ellipt. a fourth, the fourth part, Ex. 29, 40. Lev. 23, 13. Num. 15, 5. al.

רְבִּרְעֵּרְ Chald.m. emphat. רְבִּרְעָּרְ Keri רְבִּרְעָּחְ. id. fourth, Dan. 2. 40. 7, 23. Fem. emphat. רְבִּעְּרָהָא id. Dan. 7, 19. 23.

רברת (multitude, r. בָּבֶב) Rabbith, pr. n. of a city in Issachar, Josh. 19, 20.

לּבְּיֵן to mingle, to dip into a fluid, e. g. bread in oil; only Hoph. Part. f. בָּבֶּק Lev. 6, 14. 7, 12. 1 Chr. 23, 29. Arab. (אָצֹּיִי) id.

* obsol. root, Arab. ربل to be much, fertile, abundant.—Hence

רְבָּלֵחְ (fertility) Riblah, pr. n. of a town in the northern borders of Palestine. in the district of Hamath, through which the Babylonians both in their irruptions and departures were accustomed to pass. Traces of it are extant in the place Ribleh ביל, situated some 30 or 40 miles south of Hamath on the Orontes; see Biblioth. Sac. 1847. p. 404, 408. Bibl. Res. in Palest. III. p. 461. App. p. 176.—Num. 34, 11. 2 K. 23, 33. 25, 6. Jer. 39, 5. 52, 10.

* דְבַּיְ obsol. card. four; hence אַרְאַ with with prosthetic; denom. דָבָיּע II; also דָבִיער, רָבֶע, רָבֶע, רָבֶע

* I. Nan 1. i. q. yan, to couch, to lie down, wand when being interchanged see wan I.

2. to couch down to, to lie with, with acc. spoken of bestiality Lev. 18, 23. 20, 16.—Arab. IV, id. ofmen. Chald. and Talm. id. often of bestiality.

HIPH. to cause to cover, to let gender, of beasts Lev. 19, 19.

II. אַרָבֶּע denom. verb from obsol. רְבָּע i. q. בּיַבְּע four; Part. pass. יְבָע quadrated, i. e. four-square, Ex. 27, 1. 28, 16. 30, 2. 37, 25. 38, 1. 1 K. 7, 5. Ez. 41, 21.

Pual Part. קרְמָּץ id. 1 K. 7, 31. Ez. 40, 47. 45, 2. Arab. id.

I. רֶבְעָּד m. c. suff. רְבְּעִּד, a lying down, Ps. 139, 3. R. רֵבְע I.

II. אַבָּע, four. יבָר m. from אַבָּב, four.

1. a fourth part, i. q. רֹבֵע, Ex. 29, 40. 1 Sam. 9, 8.—Hence

2. a side, i. e. one of four sides, Ez. 43, 16. 17; comp. 1, 17.

Reba, pr. n. of a king of the Midianites, Num. 31, 8. Josh. 13, 21.

אבר m. (from בּבְּי) a fourth, fourth part, 2 K. 6, 25. Num. 23, 10 who can number even the fourth part of Israel? Comp. to tetaptor the yie, yhe, to teltor the

יָהָּכּ, Rev. 6, 8. 8, 7. Arab. id. Syr. quadrans.—The Heb. intpp. render it concubitus, see רָבֵעְ I. 2; and hence offspring.

תַבְּעים m. (from בְּיַר) only in pl. רְבַּעים, descendants of the fourth generation, i. e. children of great-grandchildren, Ex. 20, 5. 34, 7. Num. 14, 18. Deut. 5, 9.

דרבי, to couch, to lie down, pr. of quadrupeds which lie upon the breast with the limbs gathered under them; spoken of flocks and herds Gen. 29, 2. Is. 11, 7. 17, 2. Zeph. 2, 14. Ez. 34, 14; of wild beasts Gen. 49, 9. 14. Is. 11. 6. Ps. 104, 22. Ez. 19, 2; of the ass Ex. 23, 5. Num. 22, 27; also of a dragon lying in the water Ez. 29, 3; of a bird brooding upon her nest Deut. 22, 6. Arab. بنص id.—Spec. a) Of a beast of prey lying in wait, to crouch, Arab.

id. رَّافُن, the lier-in-wait, lurker, poet. for the lion. Gen. 4, 7 if thou doest not well (but givest way to secret hate) אות הבאת הבאת המאח השאת הבאת הבאת לביים sin coucheth (lurk-

eth) at thy coor, i. e. sin light in wast for thee as a wild beast crouching a thy door. Here yet is put substantively and tructives, not agreeing in gender with rawn, comp. Heb. Gr. § 144. note 2. For the sense comp. Ps. 37, 8. 1 Pet. 5, 8. b) Trop. of men dwelling in tranquil security Gen. 49, 14. Job 11, 19. Is. 14, 30. Zeph. 3, 13; of waters reposing in the bosom of the earth Gen. 49, 25. Deut. 33, 13; of a curse which rests upon any one Deut. 29, 19.

HIPH. 1. to cause to lie down, e. g. a flock Jer. 33, 12. Cant. 1, 7. Is. 13, 20; persons Ps. 23, 2. Ez. 34, 15.

2. to lay stones in cement, Is. 54, 11. Deriv. מֶרְבֵּץ, and

קבָּד m. c. suff. זְבְּדְ 1. a couching-place, resting-place, of flocks, etc. Is. 35 7. 65, 10. Jer. 50, 6.

2. resting-place, quiet dwelling, of men, Prov. 24, 15.—Arab. resting-place, any dwelling.

* المنافع to tie firmly, to fasten, espec. an animal, cattle.

Hence المنافع and

ΠΡΞΊ (a cord with a noose, not unaptly of a maiden who ensnares by her beauty.) Rebekah, the wife of Isaac, Gen. 22, 23. 24, 15 sq. 25, 20. al. Sept. 'Ρεβέκκα Rebecca.

רָבְרָבִין, see art. בַ Chald.

רְבְּרֶנֵיךְ Chald. m. only in plur. רְבְּרֶנֵיךְ magnates, nobles, princes, Dan. 4, 33. 5, 1 sq. 6, 18. Freq. in Targg. R. בַּבָּי

רְשָׁלְּיִלְ (Aram. בּ בּ בּ chief cupbearer) Rabshakeh. pr. n. of a military chief under Sennacherib, 2 K. 18, 17. 19. 26. 28. 37. 19, 4. 8. Is. 36, 2. 4. 12. 13. 22. 37, 4. 8. R. בַבָּ and בַּבָּל.

see in בַ no. 1, fin.

"בון obsol. root, kindr. with בון, to heap together stones, to throw stones, perh. also lumps, clods, etc. Hence pr. n. אַרְאַב, also

תְּבֶּר m. plur. דְּבָּר, constr. רְבָּבְי, a clod, lamp of earth. Job 21, 33 sweet unto him are the clods of the valley, i. c. the earth is light upon him. 58, 38

וּרְנָבִים יְרְבָּקוּ and (if) the clods cleave fast together.

וֹבְלָּזָן fut. זְרָאָן, to be moved, disturbed, to be thrown into commotion, 2 Sam. 7, 10. 1 Chr. 17, 9; with 5 of cause Is. 14, 9.— The same signification is found under various tropical forms in the primary syllables רע, רג, and also ארן, comp. רגל, רָדָם, רָבָל ; and see below under בַּצֶּדְ. It corresponds to the Sanscr. rag to move oneself, to go, and trop. raga Gr. ὀργή anger, grief φήσσω (ψήγω), Germ. regen, Engl. to rage, and with another letter prefixed frango (fregi, fragor), krachen, etc. To the root דָנַן, of which the last letter is a sibilant, approach nearest the roots בַּעָשׁ , רַעָשׁ , where see.—Spec.

1. to be moved with anger, to be angry, with, Prov. 29, 9. Is. 28, 21; with be towards or against any one, Ez. 16, 43. Comp. Hithp. Syr. 13 id.

2. to be moved with grief, to be grieved, affected, 2 Sam. 18. 33 [19, 1].

3. to be moved with fear, to tremble, to quake, Arab. בבל. Gen. 45,24 be ye not timid by the way; but Sept. and Vulg. against the context, µ// ôçyl נַבּּמֹלָּ הַּ נִימֹנֵי 1 Sam. 14, 15. Ps. 4,5. Is. 32, 10. 11. Joel 2, 1. Hab. 3, 16; with בּּמֹנִי before, because of any person or thing, Deut. 2, 25. Is. 64, 1 [2]. Also of things, Joel 2, 10. Is. 5, 25. Ps. 18, 8. Mic. 7, 17 מַנְיִי וּלְּמֵנִי וּלְּמֵנִי וּלְמֵנִי וּלְמֵנְי וּלְמֵנִי וּלְמֵנְי וּלְמֵנְי וּלְמֵנִי וּלְמֵנִי וּלְמֵנְי וְלְמֵנְי וּלְמֵנְי וְלְמֵנְי וְלְמֵנְי וְלְמֵנְי וְלְמֵנְי וְלְמֵנְי וּלְמֵנְי וּלְמֵנְי וּלְמֵנְי וּלְמֵנְי וּלְמֵנְי וּלְמֵנְי וּלְמִי וּלְיִי וּלְמִי וּלְי וּלְמֵי וּלְמִי וּלְיִי וּלְמִי וּלְי וּלְמִי וּלְי וּלְמִי וּלְי וּלְמִי וּלְי וּלְיי וּלְי וְלְי וּלְיִי בְּיּלְי וּלְי וּלְי וּלְי וְלְי וּלְי וְלְי וּלְי וְיּלְי וְלְי וְיּלְי וּלְי וּלְי וְלְי וְלְי וּלְיִי וּלְי וּלְי וְיִי וְלְי וְיִי וְּלְיִי וְלְיִי וּלְי וְיִי וְיִי וּלְיי וְלְיִי וּלְייִי וְיְי וּלְיי וּלְיי וּלְיי וּלְייי וּלְיי וּלְיי וּלְייי וּלְיי וּלְיי

4. to be moved with joy, to rejoice, Jer. 33, 9.

HIPH. 1. to move, to disquiet, c. acc. 1 Sam. 28, 15; c. 3 Jer. 50, 34.

2. to provoke to anger, Job 12, 6.

3. to make tremble, to shake, for fear, ls. 14, 16. 23, 11; of things 13, 13; prægn. Job 9, 6.

HITHP. to rage, to rave, with 3x against any one, Is. 37, 28. 29. 2 K. 19, 27. 28.

Deriv. בַּנְז , רֹנְז , רֹנְז , בָּנָז .

Chald. to be angry. Aph. to provoke to anger, Ezra 5, 12.

Tan Chald. m. anger, rage, Dan. 3, 13.

דּבָּן m. adj. trembling, palpitating, Deut. 28, 65. R. יבין no. 3.

רְנָזָ m. (r. יְנָזָר) c. suff. in pause רָנָזָר commotion; hence

1. restlessness, turmoil, turnult, Job 3 17; of a horse Job 39, 24; noise, of thunder Job 37, 2. Arab.

2. disquiet, trouble, Job 3, 26. 14, 1. Is. 14, 3.

3. anger, wrath, Hab. 3, 2.

ּרְלְּוָּדְּ f. trembling, trepidation, Ez. 12, 18. R. רַבָּוֹי

to tread, to walk, to go; kindr is בָּלָל. The idea of moving lies also ir Sunscr. rag to go; see in בָּנָל.—Spec.

1. to go about tattling and tale-bearing; hence to slander, to backbite, Ps 15, 3.

2. to tread garments in washing, cleansing; hence בֹל a washer, fuller. See the pr. names בּלְרָם and בּלָרָם.

PIEL i. q. Kal, to go about, i. e. a) As a slanderer, to slander, only 2 Sam. 19, 28, c. ¬ pers. b) For the sake of reconnoitering, to search, to spy out, c. acc. Josh. 14, 7. Judg. 18, 2. 14. 17. 2 Sam. 10, 3. al. Part. ¬ a scout, spy. Gen. 42, 9 sq. Josh. 6, 22. 1 Sam. 26, 4. al.

Tiph. bann i. q. Syr. , to teach to walk, e. g. a child, to lead by the hand, Hos. 11, 3.

Deriv. רְגַל , מַרְגְּלוֹת , (רַגְּלִר) , דְגָל , pr. n. רְגְלִים , רְגָל , pr. n. רְגְלִים

לְבֶּלֶּי , in pause בְּלֶּבְי , o. suff. רְבָּלֶּי ; dual (also of more than two Lev. 11, 23. 42) רְבְּלֵיִם , constr. רְבְּלֵים , comm. gend. (m. Prov. 1, 16. 7, 11. Jer. 13, 16) ; plur. רְבָּלִים f in signif. 2.

1. the foot of men and beasts, Ez. 1,

7. 29, 11. Arab. בָּבֶּר, Syr. בַּבָּל, id.—

So בְּבֶּרְ רָבֶל וְצַר רַבְּלֶּרִוּ Syr. בַּבְּלְּרִוּ Syr. בַּבְּלְּרִוּ Syr. בַּבְּלְרוּ Syr. בַּבְּלְרוּ Syr. בַּבְּלְרוּ Syr. בַּבְּלְרוּ Syr. בַּבְּלְרוּ Syr. בַבְּלְרוּ Syr. בַבְּלְרִי Syr. בַבְּלְרִי Syr. בַבְּלְרִי Syr. בַבְּלְרִי Syr. בַבְּלְרִי בַּבְּלִרוּ Syr. בַבְּלְרִי בַּבְּלִרוּ Syr. בַבְּלִרְים Syr. בַּבְּלְרִים Syr. בַבְּלִרְים Syr. בַבְּלִרִים Syr. בַבְּלִרִים Syr. בַבְּלִרִים Syr. בַבְּלִרִים Syr. בַבְּלִרִים Syr. בַבְּלִרִים Syr. בַּבְּלִרִים Syr. בַּבְּלַרִים Syr. בַבְּלַרִים Syr. בַּבְּלַרִים Syr. בַּבְּלַרִים Syr. בּבְּלַרִים Syr. בּבְּלַרִים Syr. בּבְּלַרִים Syr. בּבְּלַרִים Syr. בּבְּלַרִים בּבְּלִים Syr. בּבְלַרִים Syr. בּבְּלַרִים Syr. בּבְלַרִים Syr. בּבְלַרִים Syr. בּבְּלַרִים Syr. בּבְּלִים Syr. בַּבְּלִים Syr. בַבְּלִים Syr. בַבְּלִים Syr. בּבְּלִים Syr. בּבְּלִים Syr. בּבְּלִים Syr. בּבְלִים Syr. בַבְּלִים Syr. בַבְּלִים Syr. בּבְלִים Syr. בּבְלִים Syr. בּבְּלִים Syr. בּבְלִים Syr. בּבְּלִים Syr. בּבְלִים Syr. בּבְלִים Syr. בּבְּלִים Syr. בּבְּלִים Syr. בּבְלִים Syr. בּבְּלִים Syr. בּבְּלִים Syr. בּבְלִים Syr. בּבְּלִים Syr. בּבְלִים Syr. בּבְלִים Syr. בּבְּלִים Syr. בּבְלִים Syr. בּבְלִים Syr. בּבְלִים Syr. בּבְלִים Syr. בּבְלִים Syr. בּבְלִים Syr. בוּבְלִים Syr. בוּבְלִים Syr. בוּבְלִים Syr. בוּבְּלִים Syr. בוּבְּלִים Syr. בוּבְּלִים Syr. בוּבְּלִים בוּבְּלִים בוּבְּלִים בוּבְּלִים בוּבְּלִים בוּבְּלִים בוּבְּלִים בוּבְּלִים בוּבְּבְּיבְּבְּבְּבִּיבְּבְיבָּבְּבְּבְיבְּבְיבָּבְּבְּבְיבָּבְיבְּבְּבְּבְיבָּבְיבְּבְּבְּבְּבָּבְיבָּבְּבְּבָּבְי

some suppose in Ex. 4, 25. Is. 6. 2. For the phrase הַבְּלֵיִם, see in סֵכָה. Also בְּבֶּר רָר the place of Jehovah's feet, where he sets his feet, i. e. the temple Is. 60, 13, comp. Ez. 43, 7; ותרם הגליו na like sense, see in הרם בגליו -Often that is ascribed to the feet, which strictly pertains to a person walking or journeying on foot; 1 Sam. 23, 22 the place where his foot cometh. 2 K. 21, 8. Is. 23, 7. 32, 20. 52, 7 how beautiful upon the mountains are the feet of him that bringeth glad tidings. Nah. 2, 1.-Deut. 11, 10 הְשָׁקַה בְרָגֵל to water with the foot, i. e. to irrigate land by raising water with a small tread-wheel, turned with the feet and hands; such as were anciently and are still sometimes used in Egypt for watering gardens, and also in Palestine for raising water from wells; in Gr. Flis. See Philo de Confus. Ling. I. p. 410 Mang. Niebuhr Reisebeschr. I. p. 149 and Tab. XV. Bibl. Res. in Palest. I. p. 542. II. p. 351. III., p. 21.

3. With Prepositions: a) מְּרָכֶּל on foot Ps. 66, 6; יהַלְּיד on his feet, on foot, Judg. 4, 15, 17. בְּרַבְּלִרם swift of foot 2 Sam. 2, 18. Am. 2, 15. Also to be בּרַבְּלִר at the feet of any one, in his foot-steps i. e. to follow any one, Ex. 11, 3. Deut. 11, 6. Judg. 4, 10, 15, 5, 15, 2 Sam. 15, 17, 1 K. 20, 10, 2 K. 3, 9, al. Comp. Gr. κατά πόδας τινός.

b) בֹרֶבֶל to be at the foot of any one, in his foot-steps, i. e. to follow any one, l Sam. 25. 42. Gen. 30, 30 Jehovah hath blessed thee in my foot-steps, has caused prosperity to follow me into thy dwelling. So of Cyrus. Is. 41. 2 בַּרָבָל prosperity en counters him (and folows) in his foot-steps; unless perh. we ender simply: at every step. Plur.

ים יול id. Job 18, 11. Hub. 3, 5 Syn אול בְּבְּבֶּר and אוֹ בּבְּבֶּר at one's fee., after him. See also in lett. c. β.

d) תַּקֶּלֵי d' *under one's feet*, as an emblem of subjection, 2 Sam. 22, 39.

Ps. 8, 7. 18, 39. 47, 4.

e) בֵּרֹן רַגְּלָּרִם between the feet Judg. 5, 27. The phrase בִּרֹן רַגְלֶרוּ see in בּרֹן no. 4. c. Gen. 49, 10. Deut. 28, 57.

קנֶל and קנֶל Chald. m. the foot, opp. מות and בְּבֶלין Chald. m. the feet, spoken also of quadrupeds, Dan. 7, 4. Emphat. בְבַּלִיאָ Dan. 2, 41. 42; c. suff. 2, 33. 34. 7, 7.

לבל m. (r. רְנָלִים) a fuller; see in רְנָלִים, and פֵין ווון in פֵין ווֹנֵל no. 2. bb.

תְלְלִי m. (r. לְבָל) a foot-man, i. e. one on foot, only in a military sense, foot, foot-soldier, Ex. 12, 37. Num. 11, 21. 1 Sam. 4, 10. 15, 4. 2 Sam. 10, 6. al. With שוא added Judg. 20, 2. 1 Chr. 18, 4. 19, 18. Plur. רַבְּלִים Jer. 12, 5. Arab. לְבַלִּים

רֹּלְלִים (fullers' place, r. רְנֵלָּ) Rogelim, pr. n. of a town in Gilead, 2 Sam. 17, 27. 19, 32.

* בון 1. to heap or pile up, to accumulate; Arab. אין אווו to be accumulated, heaped up; kindr. with the biliteral roots אָנָם, כם, for which see under בּנָם, בּנָם. Hence רְנָמָה heap, crowd.

2. Spec. to heap up stones upon any one, see מַרְמַבָּי ; hence to throw stones at any one, to stone. Arab. יב to heap up stones upon a grave; also to cover with stones, to stone. Syr. יב to stone. Chald. יב to cast stones, arrows, etc.—Construed: a) With of pers. to stone to death, prob. so as to form a pile of stones over the dead body; Ez. 23, 47 and thry shall stone

לא with stones. b) With אַ of pers. Lev. 24 16; and with אָבֶּאָ added 1 K. 12, 18. c) With acc. of pers. Lev. 24. 14; often with בָּאָבָן added, Lev. 20, 2. 27. Ez. 16, 40, אַבָּרָיִם Num. 14, 10, or בָּאַבָּרָ Lev. 24, 23. Josh. 7, 25.—Hence

רגם

3. to throw or lay on colours, to bedaub any thing, i. e. to colour, to paint, kindr. with בון, pr. from the idea of throwing, as we speak of throwing any thing upon paper, into writing, etc. comp. also Germ. Entrourf sketch. Hence אַרְנָּטָן a costly colour, purple.

4. From the signif. of throwing comes also Chald. quadrilit. מְּרָנֵה pr. trajicere, to set one over a river; and hence to translate from one language into another, to interpret.

Deriv. מָרְגָּסָד, רָגְּסָד, בְּרְגָּסָד, בְּרְגָּסָד, בְּרָבָּס, (ּרָגָּסִה, בְּרָבָּס, (i. q. בְּיִבָּס friend sc. of God) Regem, pr. n. m. 1 Chr. 2, 47.

קָּבֶּׁ מֶּלֶךְ (Iriend of the king) Regemmelech, pr. n. m. Zech. 7, 2.

רְּנְּטָה f. a heap, then a throng, band, Ps. 68, 28. R. בני.

לב, to murmur, to rebel, kindr. with בב, to murmur, to rebel, kindr. with ב, Part. Is. 29, 24.

The kindred dialects have not this root.

Niph. id. with ב, of pers Deut. 1, 27.

Ps. 106, 25.

י 1. pr. to make tremble, comp. in יבָּי, שִּבְּי, Arab. transp. to tremble, see in no. 3. Hence to terrify, to make afraid, espec. by threats, upbraiding, ls. 51, 15 יְבָּי שִּיְהָי וּבְּיִי שִּיִּה שִּׁה שׁׁׁה maketh the sea afraid. and its waves do roar, i. e. are agitated thrown into commotion as by fears; Sept. well זמּסמי. Targ. chiding, upbraiding. Jer. 31, 35. Job 26, 12 יְבִי דִיִּים by his power he maketh the sea afraid, parall. by his wisdom he smiteth through its pride. Comp. זְבָּי Ps. 106, 9. Nah. 1, 4.

2. Intrans. to be afraid, terrified, to shrink together for fear; hence to be still, quiet; comp. Eth. LTU to contract, to be coagulated as milk; and for the sense comp. בַּבָּן, בָּבָּן, בַּבְּלָּי, —Job 7.5 my skin contracts i. e. shrivels (and cracks), and runs with matter.—Syr. to be contracted, of the skin.

be terrified; hence of the tremulous motion of the eye, to wink, see Hiph. no. 3, and 527.

NIPH. i. q. Kal no. 2, to be quiet, to rest, of the sword Jer. 47, 6.

2. Intrans. to rest, to dwell quietly, Deut. 28, 65. Is. 34, 14.

3. to wink with the eyes, to give a wink, see Kal no. 3. Jer. 49, 19 בְּּרִיצָּנוּ I will wink, I will cause him to run, i. e. at my wink he shall run. 50, 44. Prov. 12, 19 שִרְּבִּינְיִי while I wink, i. e. for a moment; opp. לַבֵּי eyer.

Deriv. בָּרָגַע, רָנֵע, הָיָנוֹע, הָבָּע, מַרְגַּעָם.

רָבֵע m. adj. still, quiet, see r. דָנֵל Kal no. 2. Plur. constr. רָנְצֵי אָרָץ Ps. 35, 20.

יָבֶע m. (r. רְגַּד) in pause גְנָע ; plur. רְגָעִים;

1. a wink of the eye; then a moment of time, comp. Germ. Augenblick. also momentum for movimentum. In. 54, 7 in a little moment. Ex. 33, 5. -With Prepositions:. a) מַרָנָע in a moment, suddenly, speedily, Job 21, 13. b) צֵבֵי רַנַע for a moment, Job 20, 5. c) מרגע as in a moment, suddenly, unexpectedly, Num. 16, 21. 17, 10. Ps. 73, 19; בְּבֶּד וֹלֵנְ id. Lam. 4, 6. Stronger is קבנט רגד for a little moment Is. 26, 20. Ezra 9, 8. d) Acc. רֵגַל, for a moment Is. 54, 8. Ps. 30, 6; in a moment, suddenly, at once, Jer. 4, 20. Ps. 6, 11. Job 34, 20. e) Plur. לְרָגְעִים in all moments, every moment, Job 7, 18. Is. 27, 3. Ez. 26, 16. 32, 10.

2. one time; repeated, once—again, like Chald יְבָּר, Arab. פֿבים. Jer. 18, 7 once (בָּבָּי J speak to a people.... 9 and again (בְּבָּי J speak to a people. See Chald. יְבִי no. 2.

* שבּׁבְּן kindr. with שׁבָּיִ, to rage, to make a noise, tumult; of nations Ps. 2, 1. In Targg. for Heb. הַמָּה, שַּׁבִּי, —Hence שׁבִּי, השָּבִי,

להול Chald. 1. q. Heb. Haph. להול (היים to run together with tumult, c. ס בל Dan. 6, 7. 12. 16.

m. Ps. 55. 15, and הַּלְּשִׁ f. Ps. 64, 3, pr. 'a noisy crowd,' hence genr. a growd, multitude.

דריי pr. to tread down or in pieces, to break in pieces by treading, kindr. with אַבָּי, כְּמָי, comp. רְבָּי, Ps. 144, 2 בְּיִי, שִּׁהְיּ, who treadeth down the nations under me; שׁבּי for שׁבֵּי which is read in many Mss. Sept. languidly: שׁמוֹ מֹסְיּטֹי אֹסְי אַמֹי שְׁטִי, and so Vulg. Pesh. qui subdidit, בּבִּי בּיִרוּ בּיִר בּיר בּיִר בּיִי בּיר בּיי בּייר בּייי בּיי בּיי בּיי בּיי בּיי בּייי בּייי בּיי בּייי בּייי בּיי בּייי בּיי בּייי בּיי בּייי בּייי בּייי בּייי בּייי בּייי בּיי בּייי בּייי בּייי בּייי

Hiph. to spread out, to expand, as if by treading. stamping; then to overlay, i. q. \$\mathbb{P}_7\$, e. g. with gold 1 K. 6, 32.

Deriv. בַּדִּר, pr. n. בַּדָּר,

* לְנְרֵהְ fut. הְרְהָה, conv. נְנַרְהְ kindr. with יְנָרָה. Arab. נָטָ.

1. to tread, to trample down or in pieces, to break in pieces by treading; Arab. ל. I, IV, id.—E. g. the wine-press, i. e. the grapes in it, with acc. impl. Joel 4, 13 [3, 13]; with בָּ, Ps. 49, 15 יַיָּרִים the upright shall tread upon (over) them. i. e. walk upon their graves. Is. 14, 6 יִּיִּרִם לְּבִּים לִּבִּים trampling down in anger the nations.

2. to tread, i. e. to walk, to go; Syr. אין id. בּיוֹי a going, journey. So Jer. 5, 31 the prophets prophesy falsely, דְּתְּתְּיִרִם and the priests walk at their side, i. e. are their companions and helpers, see in בֹּילֵב הוֹי they help at their side. Others: they bear rule, as in no. 3.—Of fire, to run or pass through, c. acc. Lam. 1, 13 God hath sent fire into my bones, בִּירָב מוֹי and it runneth through them all. Syr. 13 of fire. Bar. Heb. 216.

3. to have dominion, to rule, to bear rule, c. 2 over any one, Gen. 1, 26. 28. Lev. 25, 43. 46. 1 K. 5, 4. 30. Is. 14, 2. Ez. 29, 15. al. With acc. id. Lev. 25, 53. 5z. 34, 4. Ps. 68, 28; absol. Num. 24, 9. Ps. 72, 8. 110, 2. Sept. **voieve*, again, atc.—Chald. id. but rare.

4. From the idea of breaking comes the sense to break off, to tear off, and so to take out or away, as honey from a hive. So in the vexed passage Judg. 14, 9 יִּרְבָּדוּ מְּמֹרִי and he broke it off (tore or took it out) in his hands.... but he told them not דְּיִרְבִּדוּ רְיָהַ דְּיִה וֹיִרְבָּ that out of the carcass of the lion he had broken (taken) the honey; Sept. દ્રાંદા, Vulg. sumsit. In Talm. דְּיִה is used of bread or cakes which adhere to the oven and are torn away.

Piel i. q. Kal, to tread or break in pieces; fut. apoc. יְרֵדָּה for יְרֵדָּה Judg. 5, 13 bis. So Abulwalid; but the usual and better interpretation takes יְרֵד as imper. of יְרֵד, where see.

Hiph. causat. of Kal no. 1, Is. 41, 2. Deriv. perh. הְּדָּבָּף, see in בְּרָבָּף p. 615.

רְדֵּל (treading down, r. רְדֵּל (treading down, r. רְדֵּל) Raddai, pr. n. m. 1 Chr. 2, 14.

קיריים; m. (ר. יְדִידי, c. suff. יְדִירִים; plur. יְדִירִים; pr. 'something expanded;' hence of a wide and thin female garment, a veil, Is. 3, 23. Cant. 5, 7.—Chald. בְּצִינִי for Heb. קיצִיצִי veil Gen. 24, 65.

38, 14. Syr. زَدَّ عَرَاً, Arab. عَرْمُ أَوْلَ , id.

* DTT in Kal not used, pr. to snore, to be in a deep sleep, onomatopoetic. Comp. Gr. δαρθάνω, δέρθω (sterto), and transp. Lat. dormio.

Niph. נְרָבֶּם 1. to lie in deep sleep, pr. to be oppressed with sleep, Prov. 10, 5. Jon. 1, 5. 6.

2. to sink down stupified, senseless, to be stunned, Dan. 8, 18. 10, 9. Judg. 4, 21. Ps. 76, 7.

Deriv. חַּרְדַּטָּח.

בירים 1 Chr. 1, 7 (also Gen. 10, 4 in Samar. and Sept. where the Heb. text has הירים) Rodanim, pr. n. of a Grecian people descended from Javan, and mentioned along with the Cyprians, בירים. Most probably the Rhodians are to be understood, whom Epiphanius, himself a Cyprian, describes as being of the same origin with the Cyprians, and as included with them under the name Klino Chittim; Epiph. adv. Hæret. 30. § 25.—But the reading הירים Dardam has the greater authority; see that art p. 215.

רַבָּק fut. קיֹרָד, once קיֹרָד Ps. 7, 6 in some editions (a false orthography from the two forms דְרָדֹּם and יַרָדֹם after the analogy of ਜੁਨ੍ਹਸ਼ Ps. 73, 9; see Lehrg. p. 462); pr. to run after, to follow eagerly, to pursue. Chald. and Syr. id. Arab. less strongly, to follow, to be after. The primary idea is that of treading, going, running, which lies in the syllable דְיַד in רָיַד, also that of thrusting, urging, in the syll. אָד, see אָד, נְרָק, comp. in r. עַקָש, —Judg. 3, 28 רְדְּפֵּנְּ אֲחֲרֵר run ye after me, follow me closely. 2 K. 5, 21. Ps. 23, 6.—Spec. a) In a hostile sense, to pursue after, to chase, c. אחרר Gen. 31, 23. 35, 5. Judg. 4 16. 1 Sam. 23, 25. 28. 2 Sam. 17, 1. al. seep. With acc. and this oftener in poetic style, Gen. 14, 15. Judg. 4, 22. Ps. 7, 6. Job 13, 25. Is. 41, 3. Am. 1, 11. al. Rarely c. 🦖 Judg. 7, 25, 🟃 Job 19, 28; absol. Gen. 14, 14. Ex. 15. 9. Part. pursuers, persecutors, Josh. 2, 7. 16. 22; c. suff. רְדָּמֵּר , רִדְמָּר, Ps. 7, 2. 35, 3. 3 Sam. 24, 13. b) Trop. to follow after any thing, to pursue as an object of desire, with acc. e. g. strong drink Is. 5, 11; bribes Is. 1, 23; the wind i. e. vain things Hos. 12, 2; the right Deut. 16, 20. Prov. 21, 21. Is. 51, 1; wrong Ps. 119, 150; peace Ps. 34, 15; c. inf. et 5 Hos. 6, 3. c) to chase away, to put to flight, Lev. 26, 36. Trop. Job 30, 15.

Nieh. pass. of Kal lett. a, Lam. 5, 5. Part. אַרָּבָּוֹם Ecc. 3, 15, pr. 'chased away, put to flight,' i. e. the past.

PIEL i. q. Kal, but only in poetical style.

1. to pursue, in a hostile sense Nah. 1, 8. Prov. 13, 21.

2. to follow to run after any one Hos. 2, 9. Prov. 12, 11. 28, 19. Trop. to follow after righteousness Prov. 15, 9; evil 11, 19. 19, 7 he followeth after words, i. e. the poor man catches at the words of friends and trusts in them.

Pual to be chased, driven away, Is. 17, 13.

Hiph. to pursue, to chase, Judg. 20, 43. Deriv. קְּבָּוֹם.

1. to rage, to be outrageous, violent, c. בְּ against any one, Is. 3, 5.—Syr. במיל to make noise and uproar. Kind- with the verbs בּחַרָּ,

דָּפָּם, and others beginning with פּד, אָד, see under בּגָּז .—Hence

2. to press upon, to urge strongly, with acc. of pers. Prov. 6, 3 בְּלֶּדְה be urgent with thy friend.—Found also is. 60, 5 in some Mss. for בָּלֶדְה ; but less well.

HIPH. 1. to make fierce, courageous, to embolden, Ps. 138, 3.

2. to press greatly, to overcome, trop. Cant. 6, 5.

Deriv. בַּרָבָי, בַּיָב, הַבָּרָ, and

רָדֶּבִים m. adj. *violent, proud*, plur. רְדָּבִים Ps. 40, 5.

m. 1. violence, insolence, pride.

Job 9, 13 לְּרֵי רַתְּדֵב proud helpers; comp.

Is. 30, 7 in no. 2. b.

2. Poet. a) a sea-monster, a ferocious aquatic animal, as to xitos, the crocodile, and so differing little from הַּנְּין and לְיָרְתֵּן. Job 27, 12 by his power he maketh the sea afraid, and by his understanding מְחֵץ רַחָב he smiteth the seamonsters; Sept. το κήτος. Here the sea and its monsters are then in parallelism. Is. 51, 9 art thou not it, (O arm of Jehovah,) חַּמַּחְצֵבֶת רַחַב מְחוֹלֶלֶת חַּוּין *that* hast cut off the sea-monster, that hast wounded the dragon? i. e. Egypt, which elsewhere also is represented under the image of an aquatic monster, e. g. as smitten in the Red Sea Ps. 74, 13. 14; so Pharaoh Ez. 29, 3. 32, 3, comp. Ps. 68, 31; also Babylon under the like image Is. 27, 1.—Hence

b) Rahab (sea-monster), as an appellative for Egypt, Ps. 87, 4. 89, 11. Pern. Is. 51, 9, see above.—Allusion is made to the origin of the name in Is. 30,7: Egypt helpeth in vain . . . therefore I call her: מול violence (i. e. the violent) they sit still, i. e. boasting and blustering they are yet cowards; prob. a proverbial expression.

m. pride, meton. that of which one is proud, c. suff. בְּחָבֶּם Ps. 90, 10.

obsol. root, Arab. cry out; hence

רְּיִהְיָּהְ (outery) Rohgah, pr. n. m. 1 Chr. 7, 34 Keri; for which Cheth.

בּיָהָ a spurious root Is. 44, 8; see r.

* בותן obsol. root, Aram. פותן, עמי, i. q. יוץ, to run, to flow, as water; comp. under lett. ה.—Hence the two following.

m. plur. דְּחָבִים 1. watering-troughs, Gen. 30, 38. 41. Ex. 2, 16. Chald. בְּחֲבִיא, Syr. בְּחָבִּיה, בְׁמָבִיּא, id.

2. locks, curls, so called from their flowing down, Cant. 7, 6.

תרים m. (ר. בידים) carved or falled ceiling, so called from the hollows in it resembling troughs or channels; comp. Sept. pairwa from pairm manger. Cant. 1, 17 Keri קרים , in a few Mss. plur. קרים , Vulg. laquearea. In Cheth. בְּיִרִים , see art. בְּיִרִים .

י סובר obsol. root, prob. to make a noise, tumult, like the kindr. בְּרָבְּ, בְּרָבְּ, und also בְּיָבָ, Arab. בְּרָבְּ, multitude, in the pr. n. בְּרָבָ, Arab. בּרָבָּ, multitude, in the pr. n. בְּרָבָ, From this lost form come also, as it would seem, by softening the letters, both the form בֹאבֹ, and Arab.

רָבְּא Chald. (for בְּאָד, r. בְּאָד, aspect, form, Dan. 2, 31. 3, 25.

רוב, see art בוֹר,

זר i. q. ררב, to contend, to quarrel. Traces of a root with mid. Vav are found in the pr. names יְרָבֶּעָּל ; also in Cheth. חרוב Prov. 3, 30.

HIPH. fut. דְרִירָ, i. q. Kal, Gen. 27, 40 יְרָירָת כַּאַטֶּר הְּרִרד וּפָּרַקּהְ עָלוֹ טֵעֵל צַּנְאָרָהְ and it shall be when thou shalt rove at large, that thou shalt break his yoke from off thy neck. Of one driven hither and thither by cares and anxiety, Ps. 55, 3 יְרִיר בְּטִרוֹיר אַרִיר בְּטִרוֹיר אַרִיר בְּטִרוֹיר אַרִיר בְּטִרוֹיר אַרִיר בְּטִרוֹיר אַרִיר בְּטִרוֹיר מַשְׁרִיר בְּטִרוֹיר מַשְׁרִיר בְּטִרוֹיר.

Deriv. מֶרוּד, and pr. n. אֵרְוָד.

to drink to the ful, to us sated with drink, drenche l, as 327 to be sated with food; once with fatness which is sucked or drunk in rather than eaten, Ps. 36, 9. With 12 of thing Ps. 36, 9. Jer. 46, 10; see Hiph. Poetically of the sword as drinking up blood Jer. l. c. also of persons sated with forbidden

pleasures, Prov. 7, 18.—Arab. (رُوَى , Eth. **LOP** to be sated with drink, to be watered. Aram. ۲, 160, stronger, to be drunken; see Piel no. 1. b.

PIEL 1. to satiate, to drench oneself; hence i. q. Kal, but intens. a) to be fully sated, drenched, i. e. wet, soaked, of the earth, c. 12 Is. 34, 7. b) to be drunk, poet. of the sword, Is. 34, 5; comp. Syr.

2. Causat. to make drink in, to water, e.g. fields Ps. 65, 11; c. dupl. acc. Is. 16, 9 אַרְיָהָיָה וּמְלָּחָר I will water thee with my tears; the form אַרְיָהָה, see Lehrg. p. 143. Also to satiate any one. e.g. with fatness, c. dupl. acc. Jer. 31, 14; spoken of conjugal desire Prov. 5, 19.

HIPH. to give to drink, to water, Jer 31,25; a field Jer. 55, 10; to drench Lam. 3, 15. Also to satiate Jer. 31, 25; with fatness Is. 43,24, comp. Ps. 36, 9. Jer. 31, 14.

Deriv. רָר, רְנָרָח, and

תְּנֶת m. adj. iem. נְנֶת, sated with drink Deut. 29, 18; well watered, of a garden Is. 58, 11. Jer. 31, 12. R. בְּנָת

רוֹהְנָה, see in רוֹהְנָה.

* 137 obsol. root, prob. to hide, to conceal; Syr. 115 to make secret; Aph. 115 to hide counsel.—Hence Chald. 12.

ירות fut. ירות, to breathe, kindr. with אור ; to breathe freely, by which the breast is enlarged, dilated, refreshed (see Is. 60, 5); hence intrans. to be large, ample, spacious. Impers. יינו it is enlarged to me, I have room to breathe I am refreshed, 1 Sam. 16, 23. Joh 32 20. Opp. יבר לר לר. Chald. דור, Syr.

Pual part. הַּרְבֶּי aired, airy, spacious Jer. 22, 14.

Deriv. רְנָתַח and

from straits Esth. 4. 14.

* space, width, Gen. 32, 17. Arab.

in Kal not used, to breathe, to blow, espec. through the nostrils. The word is onomatopoetic, like the kindr. The to blow with the mouth, and The to breathe, to respire. Arab. If the wind blows; IV, to rest, to be quiet, pr. to take breath.

Hiph. רַּרָרַח, fut. רָּרָרַח, conv. רָּרָרַח, to smell, by snuffing or breathing the air in and out through the nostrils; Arab.

I, IV, X, to perceive a thing by the smell; II, to make odorous; Syr. to smell. Comp. Germ. riechen to smell. also Rauch smoke.—With acc. Gen. 8. 21. 27, 27. 1 Sam. 26, 19; absol. Ps. 115, 6. Deut. 4, 28. Metaph. to perceive by the smell, e. g. fire brought near Judg. 16, 9; to scent, to snuff, as a horse the coming battle, prob. owing in fact to acuteness of smell, Job 39, 25.-With to smell at any thing i. e. with pleasure, to enjoy the odour of any thing, Ex. 30, 38. Lev. 26, 31. Hence genr. to enjoy, to delight in, Am. 5, 21. Is. 11, 3 הריחוֹ בְּיִרְאַת יָי his delight shall be in the fear of the Lord. The signification of sweet odour is often transferred to any thing which delights, pleases; see under ניחת, בשם, באם.

Deriv. דָרָת, pr. n. יְרָרָת; and especially

רּתַּד f. rarely m. Ex. 10, 13. Ps. 51, 12. Job 4, 15. al. Plur. רוויח, דוויח, Jer. 49, 36.

1. breath, a breathing, blowing, i. e.

a) breath of the nostrils, a snuffing, snorting, Job 4, 9. Ps. 18. 16. Hence anger (comp. 5\sqrt{s} from 5\sqrt{s} to breathe) Judg. 8, 3. Is. 25, 4. 30, 28. Zech. 6, 8. Prov. 16, 32. 29, 11; also pride Ps. 76, 13.

b) breath of the mouth, fully רְּהַ מְּהַ אָּרָהְ Ps. 33, 6, here spoken of the creative word of God; הַּשְׁרֵב Is. 11, 4. הַּבְּּי לו Is. 11, 4. הַּבְּּי לו to draw breath, to take breath, Job 9, 18. Often of the vital breath, breath of life, fully רְּבָּי Gen. 6, 17. 7, 15. 22; comp. in no. 2. As an emblem of any thing transient like the synon. בְּיִבָּי, Job 7, 7. Ps. 78, 39.

Oftener wind, i. e. a strong wind, Gen. 8, 1. Is. 7, 2. 17, 13. Ps. 1, 4. 18, 43. 35, 5. Job 21, 18. al. sæp. Also a tempest, hurricane, Job 1, 19. 30, 15. Is. 27, 8. Jon. 1, 4. 1 K. 19, 11. The air was supposed to be put in motion by the breath of God, see Ex. 15, 8. Job 15, 30; hence the wind is also called the breath, blast, wind of Jehovah, Is. 40, 7. Hos. 13, 15. (Not Gen. 1, 2, see no. 4.) Poet. the wind is said to have wings, Ps. 18, 11. 104, 3. Hos. 4, 19. Comp. Ovid. Met. 1. 264.

Further, man, wind, is also put:

aa) For a side or quarter of the heavens, e. g. בוּה קוֹרִים the eastern quarter, the east, Ez. 42, 16; comp. 17. 18. 19. אַרְבַּב רְהְּהוֹחְ the four winds or quarters of the heavens Ez. 37, 9. 42, 20. 1 Chr. 9, 24. Zech. 2, 10.

bb) For any thing empty, vain, Is. 26, 18. 41, 29. Mic. 2, 11. אור בּבְרֵי רבּרִי פּבְּרִי רבּרָי vain words Job 16, 3. דְּבִיר רבּרָי vain knowledge 15, 2. דַּבְיוֹן (רְבִּיּרוֹן (רְבִּיּרוֹן (רְבִּיּרוֹן (רְבִּיּרוֹן (רְבִּיּרוֹן (רְבִּיּרוֹן (רְבִּיּרוֹן (רְבִּיּרוֹן vain desire, see רַבְּיוֹן, דְיַבְּיוֹן So to sow the wind Hos. 8, 7; to inherit the wind Prov. 11, 29; לַרְבּוּרַן for wind, for nought, in vain, Ecc. 5, 15. Jer. 5, 13. Job 6, 26 mere wind are the words of one desperate! comp. Gr. בּנֹי מֹנִים אֹמוֹבֹי וֹ Cor. 14, 9.— Trop. a wind or tempest is put for an invading army, Jer. 4, 11. 12, comp. v. 10. 13.

2. i. q. שַּבְּי חס. 2, שְּעֵעהׁ, anima, i. e. the vital breath, spirit, life, the principle of life as embodied and manifested in the breath of the mouth and nostrils, see in no. 1. b; spoken both of men and beasts, Ecc. 3, 19. 21. 8, 8. 12, 7. Job 12, 10. in there was no breath in him, spoken of the dead, Ez. 37, 8; also of things, as idols, Jer. 10, 14. 51, 17. Hab. 2, 19; metaph. of one overcome with surprise and astonishment, 1 K. 10, 5 comp. Ez. 2, 2. 3, 24. Hence is said

the life of my spirit, i. e. my life, Is. 38, 16; תְּרָתְה רְּנְּחָר Gen. 45, 27 and שֶׁבֶּה my spirit, life, revives, returns, Judg. 15, 19. 1 Sam. 30, 12, i. e. to revive, to be refreshed. Job 6, 4 arrows, the poison of which drinketh up my life. 10, 12. 17, 1. Ps. 31, 6. Poet. רוּה אַפּרנוּ the breath of our nostrils i.e. our life, meton. for an object dear as life, Lam. 4, 20.—Once the human spirit or life is called also רוּתַ אַלוֹת Job 27, 3, as being breathed into man from God and again returning to God, Gen. 2, 7. Ecc. 12, 7. Ps. 104, 29; so too in Gen. 6, 3, for which see in r. 177: - Twice in the description of prophetic visions the term spirit, life, is used of a certain divine and miraculous power, by which things otherwise inanimate are animated and moved, Ez. 10, 17. Zech. 5, 9.

- 3. i. q. win no. 3, animus, the rational soul, mind, spirit.
- b) In reference to the disposition, the mode of feeling and acting; in which sense one is said to have firmness of mind, a firm spirit Ps. 51, 12; a manly spirit Prov. 18, 14; a new and better spirit Ez. 11, 19. 18, 31. etc. Sometimes also of a spirit or disposition common to nany, as רוּח זְנוּנְרִם the spirit of whoredom Hos. 4, 12; רוּה פופרם Is. 19, 14; רוּחַ חַרְהַמָּח (29, 10; רוּחַ חַרְהַמָּח Num. 5, 14, etc. and such a spirit is said to be poured out on men from on high, to be imparted to them from God, comp. Is. 11, 2. 32, 15. Ez. 36, 26. 27. Similar is Is. 28, 6 Jehovah will be לַרוּחַ מִשָּׁפֵּט לַיּוֹטֶׁב for a spirit of justice to those who sit for judgment, i. e. he will fill all judges with a spirit of justice. 1 K. 22,
- c) Of will, counsel, purpose; Ez. 1, 12 whither the mind (purpose) was to go, they went. Hence בוּהְוֹדְ שָׁתְּרְבוּהְ בֹּי to stir up the mind, spirit, purpose of any one to any

d) More rarely of the understanding intellect, הְּבֶּיִהְ הֹ Ex. 28, 3. Deut. 34, 9. Is. 11, 2; also Is. 29, 24, 40, 13.

Absol. The aa) spirit, courage, Num. 27, 18. Josh. 2, 11. 5, 1. Hab. 1, 11. bb) spirit, genius, by which man is as it were inspired to be wise, eloquent, etc. Job 20, 3, 32, 8, 18. Is. 19, 3.

4. רוּחַ הַאַלֹּחִים, הוָת יָחוֹת, the Spirit of God, of Jehovah; poet. אה Job 33, 4, אַלוּאַ Job 27, 3; rarely ר׳ אַלוּאַ the Holy Spirit of God, and then always c. suff. קלשק Ps. 51, 13. Is. 63, 10. 11; also κατ' εξοχήν ΓΑΤ Hos. 9, 7; the divine Spirit or power, which like the wind and the breath cannot be seen, but which pervades the universe, Ps. 139,780. animates and fills it with life, Gen. 1, 2. Job 26, 13. 27, 3. 33, 4. Ps. 104, 29, 30; through which God governs and pro tects the world and also mankind, Is. 40, 13. 63, 14. Neh. 9, 20; and invites to a life of virtue and holiness, Ps. 51, 13. 14 143, 10,

Especially the O. T. refers to this divine Spirit all extraordinary gifts and powers of mind, as of the artificer Ex. 31, 3. 35, 31; of the prophet Num. 24, 2. 1 Sam. 10, 6. 10. Is. 42, 1. 61, 1. Mic. 3, 8. al. whence אַרשׁ חַרדּת the prophet Hos. 9, 7; of the interpreter of dreams Gen. 41, 38; of warlike valour in a chief Judg. 3, 10. 6, 34. 11, 29. 13, 25; also of royal virtues Is. 11, 2 sq. This same spirit is given to some and taken away from others, 1 Sam. 16, 13. 14; is transferred from one to another Num. 11, 17. 2 K. 2, 15; but in the glorious reign of the Messiah will be poured out upon all men, Joel 3, 1. Is. 59, 21.

Spoken also of an evil spirit from God, which entered Saul and made him morose and furious, 1 Sam. 16, 14. 15. 16 23. 18, 10; also an unclean spirit, false

and deceitful, which inspired false prophets, Zech. 13, 2, comp. 1 K. 22, 21 sq. Sometimes it is put in antith. with the flesh, Is. 31, 3. Zech. 4, 6. Gen. 6, 3; see 702 no. 2.

777 Chald. i. q. Heb. 1. wind, Dan. 2, 35. Plur. constr. Dan. 7, 2.

2. spirit, mind, animus, Dan. 5, 20.7, 15. 3. a spirit from God in man, Dan. 4, 5. 5. 15. 5, 12. 14. 6, 4.

הְרָנְדִּה (r. רְבָּיִם) a breathing, Lam. 3,56; a breathing-time, respite, Ex. 8, 11 [15].

רְנָיָה f. abundant drink, ubundance, Ps. 23, 5. 66, 12. R. רָנָה.

* בוֹח (נילם, apoc. בְּיָרָם, conv. נְיֶּרֶם, once בְּיֶּרֶם Ex. 16, 20. Part. בּיָרָם see after Kal.

1. to lift up oneself, to rise, to be lifted or raised up; Chald. id. Syr. Aph. to sustain. Samar. 29 to be high. Kindr. reots are בַּרָם, אָרָם, הַחָהָ, בַּרָם. trace of transitive power seems to exist in the pr. n. יְהוֹרֶם ' whom Jehovah sustains.'-Spoken of persons and things; e. g. of Noah's ark Gen. 7, 17; the glory in the sanctuary Ez. 10, 4. Hence to rise up, to arise, Is. 30, 18 see in חַבָּה Piel (where others less well: to be afar off). Trop. of prosperity, e. g. a city Prov. 11, 11; once i. q. lo grow, of worms Ex. 16, 20.—Metaph. a) בו לב the heart is lifted up, is elated with pride. Deut. 8, 14. 17, 20. al. רַמוּ מֵינִים the eyes are lifted up, lofty, from pride Prov. 30, 13. Ps. 131, 1. b) to exalt oneself, to show oneself powerful, Ps. 21, 14. 57, 6; with to triumpli over any one Ps. 13, 3. c) to extol oneself, i. e. to glory, to boast, in a good sense, Ps. 89, 17.

2. to be raised up, to be made high; e. g. of a highway that is cast up, Is. 49, 11 (comp. 50, 750). Metaph. to be extolled with praises Ps. 18, 47; also to be exalted in power, might, dignity, to become powerful, Ps. 140, 9. Num. 24, 7. Is. 52. 13; ascribed to the hand Deut. 32, 27. Ps. 89, 14; to the head Ps. 27, 6; to the horn 1 Sam. 2, 1. Ps. 89, 18. 25. 112, 9; comp. in 750.

3. to be high, lofty, Job 22, 12. Metaph. of those conspicuous in power and glory, to be high, exalted, Ps. 46, 11. Mic. 5, 8.

PART. פּק, f. המין 1. lifted up, tight e. g. of the threatening hand of Gxl Is 26, 11. מְּבֶּיִדְ נְיָשִׁי with uplifted hand, i. e openly, proudly, with defiance, Ex. 14. 8. Num. 33, 3; comp. 15, 30 and בּיִבִּי Job 38, 15.

2. high, lofty, e. g. a mountain, tree, Deut. 12, 2. Is. 2, 13. 14. Ez. 6, 13. 17, 22. 20, 28. 34, 6; a seat, throne Is. 6, 1; a mountain Ez. 20, 28, etc. Of men of stature, tall, Deut. 1, 28. 2, 10. 21. 9, 2; comp. Is. 10, 33. Of God as dwelling on high Ps. 113, 4. 138. 6. Plur. בְּמִרם the heights of heaven Job 21, 22. Ps. 78, 69.—Metaph. a) a high i. e. loud voice Deut. 27, 14. b) powerful, mighty, whence יְר רָמָה .mighty hand Deut. 32, c) מרנים רמות lofty eyes, i. e. proud looks Ps. 18, 28. Prov. 6, 17. d) high i. e. difficult to comprehend Prov. 24, 7, where it is written in the Arabic manner באמות q. v. Comp. שַּנָב .

Niph. see under r. בְּכָּכּם.

PIL. DIT to lift up, to raise, to make high, Ps. 107, 25; hence to build a house Ezra 9, 9; to make grow e. g. a plant with water Ez. 31, 4; to bring up children, Is. 1, 2. 23, 4.—Metaph. a) to set one on high, i. e. in a high and secure place, to place in safety (see Diffup) Ps. 27, 5; c. 12, 18, 49. 9, 14. b) to lift up to exalt, e. g. in honour and prosperity 1 Sam. 2, 7. Ps. 37, 34. Prov. 14, 34. Job 17, 4. c) to exalt with praises, to extol, to celebrate, Ps. 30, 2. 34, 4. 99, 5. 9. 107, 32. 145, 1. Is. 25, 1. al.

Polal רוֹמָם to be exalted in honour power, Ps. 75, 11. Part. מרוֹמָם exalted glorious, Neh. 9, 5.

HIPH. הַהְים, fut. קָּהָם, apoc. בָּהָים, conv הָרָם לֶּהְ inf. הָבָם, also הָּרָם נְּהָבָּם Milel 2 K. 6, 7.

1. Causat. of Kal: a) to make high e. g. a throne Is. 14, 13; a nest Job 39, 27. Trop. of pers. to exalt any one, opp. ליקים, Ps. 75, 8; espec. from a low condition to honour and prosperity, c אין 1 K. 14, 7. 16, 2. Ps. 89, 20; comp 1 Sam. 2, 8. Ps. 113, 7. In a like sense, to lift up the head of any one Ps. 3, 4; the right hand Ps. 89, 43; the horn of any one, i. e. to increase his strength and power. 1 Sam. 2, 10. Ps. 89. 18 Cheth. Ps. 92, 11. 148, 14. But הרים ברים ולו up one's own horn, i. q. to be proud

msolent, Ps. 75, 6. b) to set up, to erect, a monument Gen. 31, 45; a standard Is. 49, 22. 62, 10.

2. to lift up, to raise up, e. g. any thing from the ground 2 K. 2, 13; a rod or etaff Ex. 14, 16. Is. 10, 15; also with 3 of the rod Ex. 7, 20, comp. Heb. Gr. § 135. 1. n. 3.—Spec. a) to lift up the hand or right hand, Ex. 17, 11. Num. 20, 11; in an oath, with אל ביי Gen. 14, 22. Dan. 12, 7; or to do violence, c. 3. נשא in r. נשא דר in r. נשא in r. נשא b) to lift up the feet, i. e. to go, Ps. 74, 3. But to lift up one's hand or foot, i. q. to move, to do any thing, Gen. 41, 44. c) to lift up the face to any one, i. e. to look upon him unabashed, c. אַל Ezra 9, 6. Also to lift up the head, spoken of one who recovers strength and spirit after quenching his thirst, Ps. 110, 7. d) הַרִים קוֹל to lift up the voice or cry, to cry out, Gen. 39, 15. 18. 1s. 40, 9. 58, 1; with בְּחָרוּצָה added to shout aloud, Ezra 3, 12. Ez. 21, 27; c. 3 to any one Is. 13, 2. Job 38, 34; c. בל against 2 K. 19, 22. Is. 37, 23. So also of a trumpet, 2 Chr. 5, 13 בַּחַרִים קוֹל when they lifted up a voice with trumpets, i. e. when they sounded the trumpets; also elliptically הַרִים כֵּבֶן to lift up the horn or trumpet, in the same sense, 1 Chr. 25, 5. Also הַרִּים בַּקוֹל 1 Chr. 15, 16; comp. in lett. a. e) to raise a tax or tribute, to levy, Num. 31, 28.

3. to take up and put before any one, e. g. food upon a table, 1 Sam. 9, 24. Hence to offer, to present, e. g. gifts to God, to the temple or the priests, Ex. 35, 24. Num. 15, 19 sq. 18, 29. 31, 52. Ezra 9, 25. Ez. 45, 1. 13; distributions of flesh to the people 2 Chr. 30, 24. 35, 7. 8. 9.—Prov. 14, 29 one hasty in spirit sets forth his folly, presents it to public notice.

4. to take up and away, e. g. a stone Josh. 4. 5. Is. 57, 14 c. בְּרָ. With dat. בְּרָם בְּרָם take it up to thyself 2 K. 6, 7. Trop. Prov. 3, 35 בְּרִים מֵרִים מָלוֹן fools take up and bear shame.—Hence simpl. to take, Lev. 2, 9. 4, 8. 6, 8. Num. 17, 2. 18, 30. 32; of a crown, to take away, b remove, Ez. 21, 31. Dan. 8, 11 Cheth.

HOPH. pass. of Hiph. no. 3, Ex. 29, 27; pass. of no. 4 Lev. 4, 10. Dan. 3 11 Keri.

HITHPAL to lift up oneself, to rise up,

Is. 33, 10 אָרוֹפֶם for אָּקרוֹפֶם. Als we lift up oneself in pride and insolence Dan. 11, 36.

Chald. id. Præt. pass. D. to be lifted up, of the heart Dan. 5, 20.

Pal. בים to exalt with praises, to extol, to celebrate, Dan. 4, 34. Pass. to lift up oneself, to rise up, c. של against any one Dan. 5, 23.

APH. to lift up, to exalt to honours Dan. 5, 19.

הדום ה. 1. height. elevation, Prov. 25, 3.
2. elation of mind, pride; רום בַרנַים Prov. 21, 4. Is. 10, 12; בֹּלַ Jer. 48, 29; also simpl. דים Is. 2, 11. 17.

D77 Chald. m. height, Dan. 3, 1. 4, 17 Ezra 6, 3.

m. i. q. רום, height, elevation, hence arc. as adv. on high Hab. 3, 10.

רוְּכְּה (lofty, r. רוּכִּה) Rumah. pr. n. of a place 2 K. 23, 36. Perh. i. q. אַרוּפָה, q. v.

רוֹבְהוֹ f. (r. רוֹם) elevation, adv. with uplifted head, elatedly, haughtily, Mic. 2, 3.

m. (r. רוֹבְּם) exaltation, praise, Ps. 66, 17. Plur. constr. הוֹמְמוֹח Ps. 149, 6.

רוֹם f. (רגם r. ה'בְּמַהּה) pr. inf. Pil. after the Syriac form, a lifting up, c. suff. הַבְּמָהַן: Is. 33, 3.

יתות אווע (ליתות) mid. Ye, to over-come, to get the upper hand, c. בב; perhaps kindr. with ירדן. In Kal not used, since fut. ירדן Prov. 29, 6 belongs to ירדן.

i. q. דָּבֶּל 1. Pr. to make a loud noise, see Hiph. Arab. في id.

2. to be evil, see Niph. Note. The forms of Kal בַּדַע, רַּעָב, הַדָּע and of Hiph. בַדַע, which are comMouly referred to this root, belong to the verb >> ; see Ewald's Krit. Gr. p. 472.

Niph. fut. ברוֹפַ 1. to suffer evil, to come off ill, Prov. 11, 15. Here the noun בי is intensive, in the manner of an infin. absol.

2. to become evil, to be made worse, (pp. to become wise,) Prov. 13, 20.

HIPH. בּוֹרֵע, plur. once זְּרִיעָּ 1 Sam. 17, 20, pr. to make a loud noise; hence

1. to cry with a loud voice, to shout, Josh. 6, 2f.; c. > Job 30, 5. Spec. a) to shout for joy, in triumph, etc. Judg. 15, 14. 1 Sam. 4, 5. 10. 24; in jubilee Zech. 9, 9. Is. 44, 23. Zeph. 3, 14. Job 38, 7; c. > over a vanquished enemy Ps. 41, 12; with dat. in honour of any one Ps. 47, 2. 95, 2. 98, 4. 100, 1. b) Of warlike shouts, outcries (Topin), Josh. 6, 16. 1 Sam. 17, 20. 2 Chr. 13, 15. Is. 42, 13; c. > against any one Jer. 50, 15. c) More rarely of a mourning cry, Mic. 4, 9. Is. 15, 4. Hos. 5, 8.

2. to sound a trumpet, Num. 10, 9 sound ye with trumpets. Joel 2, 1. Spec. to sound an alarm, sc. by blowing loud and long upon the trumpets, as a notice for breaking up an encampment, Num. 10, 7, i. q. קרניקר 10, 5. 6; different from אַבָּה, which signifies to blow a trumpet (once) in order to convoke an assembly. Comp. זְּבֶלְּ

Polal fut. לרבי to be shouted joyfully Is. 16, 10.

HITHPAL. אול דער to shout for joy Ps. 50, 10. 65, 14. 108, 10.—The same form is found from the verb אַרָק q. v.

Deriv. אַרַ, הרוּצֶח, הַרוּצֶח.

* קור not used in Kal, Engl. to rub, Germ. reiben, i. e. to rub or pound in pieces; hence יִדפור, also מָרִיפָּת, v.

POLAL Spin to be moved as by a stroke or blow, to feel a concussion, to be shaken Job 26, 11.

ירָדּנְי, conv. יְרָדּנְי, also Prov. 23, 26 Cheth. to run, Eth. בס-אר, Aram. בּיִרָּי, יְלָהּוֹץ, id. see under the lett. ה. Fut. once c. suff. בּיַרָּהְיּ, trans. Jer. 50, 44 Cheth. see in Hiph. See also note at the end of the article.—Spoken of men Num. 11,27. 1 Sam. 20,36 2 Sam. 18, 19. 23. Prov. 4, 12. al. seep. Of horses toel 2. 4. Am. 6, 12; of locusts Joel 2,

With 3x of pers. Gen. 19, 7 34, 2x Is. 55, 5, and of place Gen. 24, 20 לקראת Gen. 18, 2. 24, 17. 33, 4. 2 K. 4 26; אַחֲרֵד 2 K. 5, 20; לָרֵע as ר' לְרֵע to run to evil Is. 59, 7. Prov. 1, 16; reg with i. e. in a race Jer. 12, 5. With acc. of place whither 1 Sam. 20, 6; acc. of way Ps. 19, 6.—Trop. Jer. 23, 21 I have not sent these prophets, yet they run, i. e with a false zeal they act as prophets Ps. 119, 32 I will run the way of thy commandments, will studiously walk in them. Hab. 2, 2 so that the reader may run, i. e. may read currently, fluently. Spoken of things, Ps. 147, 15. Spec. a) to run or rush upon any one, in a hostile sense, with 3 and 3 Job 15, 26. 16, 14; acc. b) With n to run to any Ps. 18, 30. one, for refuge Prov. 18, 10.

PART. רָץ a runner, courier, Jer. 51, 31. Job 9, 25. Plur. רָצִיק and רָצִין 2 K. 11, 13, runners, couriers, i. e. a) The servants who ran before the chariot of a prince, q. d. running footmen, 2 Sam. 15, 1. 1 K. 1, 5. So Lat. cursores Suet. b) The body-guard and royal Ner. 30. messengers of the Hebrews in the time of Saul, 1 Sam. 22, 17; and of the kings after David 2 K. 10, 25. 11, 6 sq. 2 Cl.: 12, 10. 11. 23, 12. 30, 6. 10. Prob. the same who under David are called קַלָּחָר q. v. Comp. 1 K. 1, 5. 14, 27. 2 Sam. 15, 1. c) The mounted couriers of the Persians. who carried the royal edicts to the provinces, Esth. 3, 13. 15. 8, 14.

NIPH. Ying, see r. YEn.

PIL. PIL. i. q. Kal, to run, e. g. a chariot Nah. 2, 5.

Hiph. fut. דְרַיץ, imp. רְהַרָּק, to cause to run up, Jer. 49, 19; hence to lead up hastily, to bring quickly, Gen. 41. 14. 1 Sam. 17, 17; to let make haste, Ps. 68, 32 בּישׁ הָרִיץ יְרָרִי לֵאַלּוֹיִם Ethiopia shall let her hands make haste unto God, i. e. shall hasten to stretch them forth unto him in adoration or with oblations.—With שׁבְּעֵם to cause to run away from; Jer. 50, 44 Keri I will make them flee away from her, i. e. the Babylonians from Babylon. Chethib: מַרַּצָּב in Kal.

Deriv. מרוצח, מרוץ.

Note. Several forms of the verb איז as fut. נְרוּץ, Niph. נְרוּץ, and the noun מָרוּצְה no. 2, have their signification from the verb אָבָי, q. v.

יות (to be poured out, also to be emptied; whence pi and pi empty, q. v. It seems to be kindred with the verbs ppi, pi, Gr. ἐρεύγομαι, which the poets use of rivers emptying themselves, Lat. ructo, eructo.

HIPH. דְרִרק, fut. דְרָרק, conv. בְיַרָּק.

1. to pour out, c. acc. Ps. 18, 43. Ecc. 11, 3. Zech. 4, 12. Mal. 3, 10. Chald. and Samar. אַרִיל, Arab. בּיִר, id. Trop. for: a) to draw out the sword, i. e. to draw and use the sword, Ex. 15, 9. Lev. 26, 33. Ez. 5, 2. 12. 12, 14; the spear Ps. 35, 3. b) to draw out, to lead out, as troops to war Gen. 14, 14. For the Heb. בְּיִרָּיִי the Cod. Samar. here has בְּיִרְיִ (בְּיִרָיִ to muster, from the Aram. root בְּיִרְיִ and the same is expressed by the Sept. and Vulg.

2. to empty, as vessels, sacks, Gen. 42, 35. Jer. 48, 12. Hab. 1, 17. Also, to leave empty, trop. Is. 32, 6; comp. ""

no. 2. par. 2.

להל to spit out, with acc. to emit saliva or any like fluid, to run with; so of the privy member Lev. 15, 3.—Arab. saliva of infants, אלים, mid. Ye to spit, to pule, as an infant. Chald. Syr. לין, , saliva.

Deriv. ריר.

רוש poppy, see in רוש no. 5.

* שֹלְּלְ to be poor, to suffer want; the same as בּיְלְי Niph. of בּיִלְי q. v. to be dispossessed, to come to poverty. Præt. once בּיּלְי Ps. 34, 11.—Part. בּילְ poor, needy, Prov. 14, 20. 18, 23. 19, 1. 7. 22. 29, 13. Ps. 82, 3. 1 Sam. 18, 23; fully ביל Sam. 12, 1. 4. Prov. 10, 4. Plur. בּילִילִי Prov. 22, 7; בּילִילִי 13, 23.

Por. ששיח, see in ששיח.

HITHPAL. to feign oneself poor, part שׁנְיּנִינִישׁ Prov. 13, 7.

Deriv. ביש , ביש , ביש.

הוּה (i. q. רְצוּה female friend, in Peshito (גבּב , ר. רְצָּה , Ruth, pr. n. of a female among the ancestry of David, whose history is given in the book which bears her name.

רָדְי, היָדָי, a secret, Dan. 2, 18. 19. 30. 47; plur. קיִרן בריך, Dan. 2, 18. 19. 30. 47; plur. קיִרָּי, a secret. Syr. אַלְּוֹן a secret. R. ז-י.

hence to make waste away, to consume, to destroy, Zeph. 2, 11. Arab. (בَّ) and (خَّ) to diminish any thing. The primary idea perh. is that of abrading; see מוֹדְ, and Niph.

NIPH. to become lean, to waste away, Is. 17, 4.

Deriv. רוון, רוי I, and

777 m. adj. lean, in flesh Ez. 34, 20 of the soil Num. 13, 20.

I. דוֹק m. (דִיה) leanness, and then consumption, pining, Is. 10, 16. Ps. 106 15.—Mic. 6, 10 אַרְפּיִרוֹן a lean ephah i. e. scanty measure, too small.

II. רְזַּךְ, m. (רְיֵּדְ, i. q. רְזַּדְ, a prince, Prov. 14, 28; parall. is בְּלָּהָ. The form is like מָשָׁי, i. q. מָשֵׁיי,

רְיוֹרֹן (prince, i. q. יְרִיוֹרְ Rezon, pr. n. of the founder of the kingdom of Damascus, 1 K. 11, 23.

* הברן obsol. root, to cry out with a clear (loud) voice, kindr. with הבין q. v.

תְּלֵינְים m. (ר. רְּנְיִם consumption, destruction; Is. 24, 16 דְיִר לִּר I am consumed like בְּר לָּר; parall. is יַבְּר לָר too to me!

* בּוֹלֵן to wink with the eyes, a gesture of pride and insolence, once fut. plur. אָבָין Job 15, 12. See in פָּרָיְי no. 2.— So by transp. Aram. לשׁבּן, רְבִיי , Arab בּיבֹּין, id.

weighty; hence to be reputed, honoured. Part. in pr. weighty, august, pnet. for a

prince, king. parall. with מָּלֶם, נְשָׁשׁ ; Plur. רְּוְנִים Judg. 5, 3. Ps. 2, 2. Prov. 8, 15. 31, 4. Is. 40, 23. Hab. 1, 10.

Deriv. רְזוֹן II, and pr. n. רְזוֹן.

* בון to be or become wide, large, spacious. Arab. בֹב, בּבׁי, Ethiop. Chal, id. The primary root is און, whence וויך to be large, spacious, Samar. בום transp. בום —Spoken pr. of chambers which are made wide, large, Ez. 41, 7; of the mouth, to open wide 1 Sam. 2, 1; metaph. of the heart, to

dilate, swell with joy, Is. 60, 5.
NIPH. part. בְּרְבָּי , large, spacious, e.g. pastures Is. 30, 23.

HIPH. בְּרְחִיב, fut. בְּרָחִיב, to make wide, broad, Is. 54, 2; a bed Is. 57, 8; a funeral pile (opp. to make deep, i. e. long) Is. 30, 33; one's steps Ps. 18, 37. Also to make large, i. e. long and broad, to enlarge, e. g. baldness Mic. 1, 16; the borders or boundaries of a kingdom, Ex. 34, 24. Deut. 12, 20. 19, 8. Am. 1, 13; and so with acc. of pers. Deut. 33, 20 שרחרב בּד who enlargeth Gad i. e. the borders of this tribe.—Spec. a) With of pers. to make wide for any one, i. e. to make room for him Gen. 26, 22; to give him entrance Prov. 18, 16; or also to give him enlargement, deliverance, from straits Ps. 4, 2. Comp. איניים and opp. יצר. b) הרחיב פח to open wide the mouth Ps. 81, 11; c. בל upon or rgainst any one, in scorn and mockery Ps. 35, 21. Is. 57, 4. In a similar sense: נוֹל (כ to open wide the life, i. e. the aws, throat, comp. vipi no. 2. par. 2 fin. Is. 5, 14. Hab. 2, 5. d) לב to open wide the heart, mind, of any one, so as o receive instruction, Ps. 119, 32. Comp. בת לב .--In Ps. 25, 17 instead of the it is צרות לָבָבִר חָרְחִיבוּ כִּוּגְ׳ it Detter to read צ' ל' הַרְחִיב אִמְשְׁ enlarge the straits of my heart, and-. Others I ere render it intrans.

Deriv. בַּיָב – בַּבְבַב, בּהָרָ, בּהָרָשָ.

בְּחָבָּח m. adj. conetr. רְחָבָּח; fem. רְּחָבָּח, conetr. רְחָבָּח.

1. wide, broad, large. Job 30. 14; of the sen (opp. long) Job 11, 9; of a wall, referring to its thickness, Jer. 51, 58. Neh. 3, 8. 12, 38. Also, long and broad, arge, spacious, of a land Ex. 3, 8. Neh. 9, 35; of a cup large in circumforence Ez. 23, 32. More fully בְּיִבְּבּ , fem. בַּיִבְּבָּח, broud-sided, i. e. widely extended, as of a land Gen. 34, 21. Judg 18, 10. 1 Chr. 4, 40. Is. 22, 18; of a city Neh. 7, 4; of the sea Ps. 104, 25; streams, canals, Is. 33, 21. Neut. בְּיִבְּים tlarge, unrestrained, Ps. 119. 45.—Metaph. Ps. 119. 96 thy commandment is exceeding broad, i. e. thy law is comprehensive and without limit; also בַּיִבְּים Ps. 101. 5, בַּיִבְּים Prov. 28, 25, of a tumid, inflated heart or spirit, i. e. proud arrogant. Also בַּיִב בַּיִב as subst. pride, arrogance, Prov. 21, 4.

2. جبت *Rahab*, pr. n. of a harlot in Jericho Josh. 2, 1. 6, 17.

m. breadth, wide place, Job 36, 16. Plur. constr. בְּבֶּר־אָנֶדְ the breadths of the earth Job 38, 18.

m. c. suff. יְרָתְבּוֹ, breadth Gen. 6, 15. 13. 17. Ex. 25, 10. Deut, 3, 11. 1 K. 6, 6. 7, 27. Ez. 40, 6 sq. Metaph. בּיבֵּי breadth of mind, great understanding, 1 K. 5, 9 [4, 29].

בְּחֹב f. also רְחֹבֹר Dan. 9, 25; plur. m. Zech. 8, 5. R. תרבות.

1. a street, so called from its breadth, pr. a wide street, like Gr. πλαιτία, Gen. 19, 2. Judg. 19, 20. Ez. 16, 24. 31. Cant. 3, 2; collect. streets of a city, Esth. 6, 9. 11. Plur. קרובות streets Prov. 1, 20. 5, 16. Jer. 5, 1. 9, 20. al.

2. a place, i. e. a) a market-place, forum, a broad open place at the gate of oriental cities, Deut. 13, 17 [16]; where public trials were held Is. 59, 14. Ps. 55, 12; and where the inhabitants were went to assemble, Job 29. 7. Neh. 8, 1. 3, 16. 2 Sam. 21, 12. b) an area, court, before the temple, 2 Chr. 29, 4. Ezra 10, 9; before the gate of the palace Esth. 4, 6.—Ethiop. Chh platea, vicus.

3. Rehob, [pr. n. of two cities: a)
One in the tribe of Asher, Josh. 19, 28.
30. 21, 31. Judg. 1, 31. b) i. q. בית see in אַבה no. 12. pp.—R.

(wide places, see Gen. 26, 22; or, streets, comp. *Platæa* in Bæotia; r رَتِت *Rehoboth*, pr. n.

1. Of a well, Gen. 26, 22.

2. רחבות פיר Rehoboth-city, a city ol

Assyria, Gen. 10, 11, of which nothing definite is known.

3 היבות היבות Rehoboth of the river, a city on the Euphrates, as it would seem; prob. ביל er-Rahabeh, on the west bank between Circesium and Anah. Gen. 36, 37. Thesaur. p. 1281.

קרייה and רְחַבְּיָה (whom Jehovah enlarges. i. e. makes free and happy, r. בין און (החבינה Rehabiah, pr. n. m. 1 Chr. 23, 17. 24, 21. 26, 25.

Ex. 34, 24, r. בְּחָבֵּי, q. d. Εὐφύδημος) Rehoboam, pr. n. of the son and successor of Solomon, who reigned in Judah B. C. 975–958. 1 K. 11, 43. 12, 1 sq. 14, 21. 2 Chr. 11, 5 sq. Sept. Ροβοάμ.

ליד, obsol. root, prob. to rub, to pound, to crush; comp. Arab. to rub or pound, to tread; as also the syllable ווי in the kindred verbs אַבָּד to tread a path, אַבָּד,. The Arab. נסיים, ניין ליים, to construct a mill, to turn a mill, is a secondary verb derived from the noun בב.—Hence

הַרְהָ m. a mill-stone, so called as rubbing and crushing the grain; found only in dual יַחָבְּי pr. 'the two millstones,' a mill, hand-mill, Ex. 11, 5. Num. 11, 8. Deut. 24, 6. Is. 47, 2. Jer. 25, 10. Arab.

, dual יַבֹּלְוֹנ id. See in הַבָּר, see in בַּרִב, see in בַּרִב,

m. adj. (r. בְּחַלֵּה) merciful, compassionate, used only of God, and often coupled with חַבָּה, Deut. 4. 31. 78, 38. Ps. 86, 15. 103, 8. 111, 4. Joel 2, 13. al.

רְבָּחַם (compassionate, r. בְּחַם) Rehum, pr. n. m. a) A Persian governor in Samaria, Ezra 4, 8. b) Neh. 3, 17. c) Ezra 2, 2. Neh. 10, 26; for which Neh. 7, 7 יחים, prob. by an error of the transcriber. d) Neh. 12, 3, for which בין v. 15.

Pin m. adj. (r. בְּחַלִי) also בְּחֹלִי Deut. 30, 11, plur. בְּחַלִּים; (em. הַבְּחַלִּי, הְבָּחִקִּי, plur. בְּחַלִּיה; far off, distant, remote.

a) Of place; as countries Deut. 29, 21. bs. 65. 6. Is. 66. 19; a journey Num. 9,

b) Of time, far distant, either future or past. a) Future. as בַּתְּרֵם רְדוֹיִלְם times far off Ez. 12, 27. Jer. 23, 23 am I a God of things near (מַקְרוֹב) and not a God of things far off (בְּיִרוֹם)! i.e. am I acquainted only with things at hand? so בַּיְרְיוֹים for a long time to come 2 Sam. 7, 19. 1 Chr. 17, 17. β) Past; בְּיִרוֹים long ago Is. 22, 11. 25, 1; also בִּיִּרְיוֹים id. Is. 37, 26.

c) far off, i. e. strange, foreign to one's mind and disposition, Deut. 30, 11.

With Prepositions: aa) piny , Syr. Loob , i. e. a) from afar, afar off, Gen. 22, 4. 37, 18. Deut. 28, 49. Is. 43, 6. al. Also piny to stand afar off (comp. in no. 3. i), like Gr. έστηκέπαι μακρόθεν, Εκ. 20, 18. 21. 2 Κ. 2, 7. Ps. 38, 12. Is. 59, 14; comp. Jer. 51, 50. Of time, see above in lett. b. β) After verbs of motion, far away, to a distance, Prov. 7, 19. Is. 22, 3. 23, 7; comp. in no. 3. k. piny id. Is. 57, 9. Neh. 12, 43.

cc) פר רָחוֹם to a distance, far away, Mic. 4, 3.

dd) אַרָחוֹף, at a distance, afar off, once רֹבְּי Ps. 10, 1.

m. plur. קְּחָרֵים (Cant. 1, 17 Cheth. i. q. קְּחָרִים in Keri, carved or fretted ceiting, either from an error in the transcriber, or because ה in this word was sometimes pronounced harder, like ה; as among the Samaritans, in whose Pentateuch instead of

Ewald on Cant. l. c. supposes הַּדְרִים to be put by a transpos. of letters for הַּרְים, turned work; but this is less probable.

בְחַיִם dual, a hand-mill, see in החָים.

רָחִיקין Chald. adj. plur. בְּחִיקִין, far off, distant, Ezra 6, 6. R. בְחָיקין.

ים obsol. root, Arab. בבוֹל, to migrate, to journey, espec. with camels.
Hence perh. אַם a sheep; comp. אַגּג.—
A secondary and denom. verb is Arab.
Conj. V, to own lambs.

بَرَالُمُ f. plur. إِرَالُاتِ 1. an ewe, a sheep, Gen. 31, 38. 32, 15. Is. 53, 7. Cant. 6, 6. Arab. رِخْلُ , رَخِلًا , lamb.

2. Rachel, pr. n. of the wife of Jacob Gen. 29, 16 sq. mother of Joseph and Benjamin Gen. 30, 22. 35, 16; who died near Bethlehem, where her sepulchre is still shown Gen. 35, 19. 1 Sam. 10,2; see Bibl. Res. in Palest. I. p. 322. II. p. 157.—For Jer. 31, 15 see in Tap, no. 2. a.

* בּקְרָם 1. pr. to be soft; then to soften, to soothe, and also to be fond of, to cherish; kindr. with אָתָה. Arab. to soothe, to cherish, as a mother her infant; to brood, as a bird her eggs.

Hence בַּחָה, בַּתָּה, belly, womb. Also 2. Fut. O, בַּרְהָרָם, to love, Ps. 18, 2. Syr.

id. Arab. زَخْمَ to pity, also to love.

PIEL DIT, inf. DIT, fut. DIT, to have mercy, compassion, upon any one, to pity; from the idea of fondness, cherishing. Syr. Pa. id. Strictly of compassion towards the needy and helpless, as widows Is. 9, 16; infants 13, 18; also of parents towards their infant children as helpless Ps. 103, 13. Is. 49, 15; espec. of God as pitying his afflicted people Deut. 13, 18. Is. 14, 1. 30, 18. 60, 10. Jer. 12, 15. Hos. 1, 6. Hab. 3, 2. al. Rarely as towards things Jer. 30, 18.—Constr. with acc. usually; rarely with \$\mathfrak{D}{\mathfrak{D}}\$ Ps. 103, 13; absol. Lam. 3, 32.

Pual ២៣, to be pitied, to find mercy, Prov. 28, 13. Hos. 14, 4. Part. fem. កង្ហាក្ក for កង្ហាក្កង Hos. 1, 6. 8. 2, 3. 25.

Deriv. בְּחָפֶּת בְּרָחְפָאֵל , יְרְחָם בּ, also the pr. names ג'יִרחָם, יְרְחָבֶּל.

m. Lev. 11, 18, and fine f. (Milel) Deut. 14, 17, a smaller species of vulture, white, with black wings, feeding on dead bodies, the carrion-vulture, vultur percnopterus Linn. The Heb. name comes from its tenderness to its young, like name stork. Arab. and side its point stork. Arab. See Bochart Hieroz. II. p. 297-322. Russell Nat. Hist. of Aleppo II. p. 295.

רַתְּבְים f. (r. בְּתָם) in pause בְתָּבִים. Plur. see below in its order.

1. i. q. comb Gen. 49, 25. Is. 46, 3. Ez. 20, 26. Prov. 30, 16.

2. Poet. for a female, maiden, from the womb as peculiar to the sex, Judg 5, 30. Comp. nann.

3. Raham, pr. n. m. 1 Chr. 2, 44.

בּיִרָם, comm. gend. (m. Job 24, 20; f Jer. 20, 17) in pause בּיִרָם, c. suff. בּיִרָּם, the belly, spec. the womb, Num. 12. 12 Job 10, 18. 24, 20. 31, 15. Hos. 9, 14; in beasts Ex. 13, 2. 12. 15; trop. Job 38, 8. Ps. 110, 3. To shut up the womb see in בּיִרָּים, from the womb, from one's birth, Ps. 22, 11. 58, 4. Jer. 1, 5; at birth Job

3, 11.—Arab. (בְּשׁׁ , , פֹשׁׁ , id. R. בַּחָבָּי, id. מ. בַחָבָּי, id. מ. בַחַבָּי, id. בבּחַבָּי, id. בבּחַבָי, id. בבּחַבּי, id. בבּחַבּי, id. בבּחַבָּי, id. בבּחַבּי, id. בבּחבּי, id. בבּחַבּי, id. בבּחַבָּי, id. בבּחַבּי, id. בבּחַבּי, id. בבּחַבּי, id. ב

רָתְּכָּה, see in r. רָתָּכָּה Pual.

pr. plur. of subst. רַחָם, like בַּחָבּים נְשָׁבִּים , נַשְּׁבִים ; see Lehrg. p. 576.

1. the inwards, bowels, τὰ σπλάγχνα, Syr. ; so called from their softness, see r. ΕΠΤ. Spec. as the seat of affection, compassion, etc. Prov. 12, 10. So τὰ σπλάγχνα έλέους Luke 1, 78. Arab.

pity. Samar. id.—Hence

 שָׁרִם לֹפּנִי id. Is. 47, 6; see in שַּׁלְּפִים מּס 6. לְּפֵּנִי לְּפֵּנִי לְפֵּנִי לְפֵּנִי לְפֵּנִי לִפְּנִי ogive one mercy before any one, to procure him favour, Gen. 43, 14; comp. 1 K. 8, 50. Ps. 106, 46. Neh. 1, 11. Dan. 1, 9.

רְּבְּיִבְיּין Chald. plur. id. mercy, compassion, Dan. 2, 18. Freq. in the Targg.

m. adj. (r. יְחַבְּיִי merciful, com-passionate, fem. plur. בְּחָבֶּיִי Lam. 4, 10. Arab. בְּחָבֶּיִ id.

* אָרָתְּנְם obsol. root of doubtful signification, Arab. to bend, to incline. Hence pr. n. אַרָתְנָם.

PIEL fut. הַרָּחָל to cherish one's young, to brood or hover over, (comp. in r. בַּחָל,) as the eagle its young Deut. 32, 11. Trop. of the Spirit of God as thus brooding over and vivifying the chaotic mass of the earth, part. fem. בּבָּחָלְם Gen. 1, 2.
—Syr. בּבָּאָל is far more common, and is used of birds which brood over their young, Ephr. II. p. 552; of a mother cherishing her infant ibid. p. 419; of Elisha cherishing the dead body of the child, Ephr. II. p. 529; also of a voice descending from heaven and hovering in the air, Ephr. III. p. 143; also to pity, ... q. Heb. בּתַחָ.

יְרָתַץ fut. יְרָתַץ, inf. יְרָתַץ and רָתָנֶץ Ex. 30, 18.

1. to wash, to lave, c. acc. e. g. the human body or its parts, Gen. 18, 4. 43, 31. Lev. 14, 9. 15, 13. 16. 4; meats Ex. 29, 17. Lev. 1, 9. 13. Metaph. to wash away the pollution of sin from man Is. 4, 4. To wash the hands in innocency is to declare oneself innocent Ps. 26, 6. 73, 13; comp. the symbolical action Deut. 21, 6 sq. Matt. 27, 24.—It differs from Day to wash clothes. Arab.

2. to wash oneself, to bathe, Ex. 2, 5. Ruth 3, 3, 2 Sam. 11, 2, 2 K. 5, 10, 13.

With 2 of that in which one bathes Cant. 5, 12. Job 29, 6; acc. of water Ex. 30, 20; po of vessel Ex. 40, 31.

Pual רְחֹץ to be washed, cleansed, Prov. 30, 12. Ez. 16, 4.

HITHP. to wash oneself, Job 9, 30. Deriv. רְחָצָח,

רְחַדְיְ Chald. Ithpa. to trust, c. אַ on of in any one, Dan. 3, 28.

m. a washing Ps. 60, 10. 108, 10. בְּחָשָׁהַ f. washing of sheep, washing-place, Cant. 4, 2. 6, 6. R. בְּחַיִּד,

י דְּרַחְקְ fut. דְרְחִקּ , inf. דְּרְחָקְ Ez. 8, 6.

1. to go far away, to recede from any one, c. אָם Ecc. 3, 5. Job 30, 10. Prov. 19, 7. Chald. and Syr. id. But the primary signification seems to have been transitive, to thrust away, to repel, i. q. בְּיִבָּי — With בַּיבַ Ez. 8, 6; trop. to go far away from God, דְּיִחָי בַּיבַ Jer. 2, 5. Ex. 11, 15. 44, 10; from the law, דְיִוֹיִהַ Ps. 119, 150; from sin Ex. 23, 7. Is. 54, 14. Chald. בַּיבַ וֹיִ הַיִּרְיִם id.

2. to be far off, distant, remote; in place Deut. 12, 21. 14, 24. Ps. 103, 12; in time Mic. 7, 11. Often of God as being far from affording aid, i. e. as refusing to help, Ps. 22, 12. 20. 35, 22. 38, 22. 71, 12. Of men as far from safety Job 5, 4; and vice versa, deliverance, judgment, as far from men, Is. 46, 13. 59, 9. 11; comp. Job 22, 18.

Niph. to be put far away, removed Ecc. 12, 6 Cheth.

PIEL PIT to put far away, to remove Is. 6, 12. 29, 13; to spread far and wide Is. 26, 15.

HIPH. 1. Trans. i. q. Piel, to put fur away, to remove, c. acc. Job 11, 14; with 19 of pers. or place added Ps. 88, 19. Job 22, 23; with 25 of pers. Job 13, 21. 19, 13. Prov. 5, 8; of place Joel 4, 6 (comp. 2, 20). Jer. 27, 10; once with 3 of place Ez. 11, 16. Metaph. Prov. 4, 24. 30, 8. Ps. 103, 12 God doth remove our sins from us, i. e. he forgives us our sins.—With int. (22) Ps. 55, 8) or inf. c. b. it is taken adverbially, 25, 27, 17, to go far away Ex. 8, 24 [28].—Hence

2. to go far away. pr. with לַלְּכֶּה impl. Gen. 44, 4. Josh. 8. 4. Judg. 18, 22. Inf. absol. מְרָחָק adv. far away, far off, Gen. 21, 16. Ex. 33, 7. Josh. 3, 16.

Deriv. pinn, בְּחָק and

רְתַּיִּק Chaid. i. q. Heb. רְתַּיִּק. Hence adj. יְתַּיִּק.

PD, m. adj. verbal, going far away, departing; plur. c. suff. Ps. 73, 27 רְחַקֶּדְהָּ who go far from thee.

ף בחֹק adj. וֹ, הפים adj. וֹ, see in בְּחֹק.

to boil up or over, as a fountain or boiling water; Syr. בבי Pe. and Aph. id. The primary idea seems to lie in the noise of water boiling or bubbling, comp. רָצָשׁ .—Metaph. c. acc. Ps. 45, 2 בי רְבֶּר שוֹב my heart boils up with goodly song.

Deriv. מַרְחָשֵׁת.

הַחָּח f. a winnowing-fork or shovel, a fan, Is. 30, 24. R. רוֹה, after the form ביים,

" to be wet, moistened, with rain Job 24, 8; also with sap, see מליי, Arab. מליי, and Eth. במר and Eth. במר and Eth. ביות id. espec. of the moisture or juiciness of plants in full verdure.—Hence

קטב m. juicy, in full green, Job 8, 16. Chald. רְטִיב, יָנְיב, id.

a spurious root, see בָּרָהַ a spurious root, see

* מְלֵהְ obsol. root i. q. הָהָה to tremble, to be terrified. Chald. id.—Hence

דֶּטֶּם m. tremour, terror, Jer. 49, 24.

* שַבְּיֵבוֹ quadril. pass. Job 33, 25, to grow green again, to grow young again, to revive, prob. compounded from בְּיַבְי to be juicy, green, and שַבְּי to be thick, fat. Arab. transp. שׁבּי according to the Camoos to recover, to revive after sterility.

* שְׁבֶּיְ in Kal not used, to smite, break, dash in pieces; kindr. with שָׁבָּי, שָׁבָּי, שִׁבִּי, מָבִיי, Arab. בָּלִשׁי, כָּלִשׁי,

PIEL fut. שְׁרְבֵּשׁ to dash in pieces, spec. children against the stones. 2 K. 8, 12, i. q. יבו in Ps. 137, 9. Comp. Pual. Also to dash to the ground, with arrows Is. 13, 18.

Pual מַשְׁי, fut. דְּרָטִיט, to be dashed in pieces against stones Is. 13, 16. Hos. 10, 14. 14, 1. Nah. 3. 10.

קיר m. (for רָרָה, r. קּרָה; as עָּרָה; for עָּרָה, for אָרָרָה) a watering, rain, Job 37, 11;

הe fully in פְּרַח Arab. رُقّ, id.

ירבי, and בּרָת, præt. בְּרָת, מָבָר, alse יְרֵבּוֹיָר, inf. absol. בֹד Judg. 11, 25. Job 40, 2; fut. בְּרָבּר, apoc. בְּיָב Hos. 4, 5 before a monosyll. בְּיָב לוֹ Judg. 6, 31. 32 conv. בַּיָב Gen. 31, 36. But בַּיָב וֹ Sam 15, 5 is from r. אָרַב

1. to contend, to strive, to quarrel. Syr. mid. Ye is رأب to strive. Arab. أفت to doubt, to hesitate, a secondary sense derived from the idea of contending and quarrelling. The primary idea of ris 'to seize each other by the hair,' like the synon. אַנְצָּה; and this root belongs to the same family with rapio, Goth. raupjan to pull or pluck, Germ. raufen, rupfen, see more under the verb רַפָּא .--Spoken: a) Pr. but rarely, of those who contend by blows etc. Deut. 33, 7 יַדְרוּ רָב לוֹ with his hands let him contend for himself; here יַדְרוּ is the instrument, see Heb. Gr. § 135. 1. n. 3. b) Oftener of those who strive in words, Ps. 103, 9; c. D Gen. 26, 20. Job 9, 3. 40, 2; אַ with Is. 45, 9.• Judg. 8, 1; אַל Judg. 21, 22. Job 33, 13; ■ Gen. 31, 36; also with acc. of him with whom one contends Job 10, 2. Is. 27, 8. With ? of him for whom one contends Judg. 6, 31. Job 13, 8; פַל of that about which one strives Gen. 26, 21.

2. Spec. to contend before a judge, to manage or plead a cause, with acc. of the person whose cause one sustains, Is. 1, 17. 51, 22; fully 'ביב אַת־דָיב פ 1 Sam. 24, 16. Lam. 3, 58. Jer. 50, 34. 51, 36.— Prægn. 1 Sam. 25, 39 blessed be Jehovah יבל נבל noho hath אָשׁר רָב אַח־רִיב הַרְפָּחִר כִּיַד נְבַל pleaded (maintained) the cause of my reproach from Nabal, i. e. who hath taken vengeance for me of Nabal. Ps. maintain my רַרבַח רַיבַר מְגוֹי לֹא חַסיד 1 cause (and deliver me) from a merciless people. Ps. 119, 154. Prov. 22, 23. Part. ם a defender Is. 19. 20. God is also said to plead his cause, when he rebukes or punishes the wicked, Is. 3, 13. Am 7, 4. Ps. 103, 9.

HIPH. i. q. Kal, found only in part. מַרִּיב 1 Sam. 2, 10. Hos. 4, 4.

Deriv. מְרִיבָּח , יְרִיבַר , the pr. מְרִיבָּע, רְיַבֶּר , יְרִיבַר , alsc

ייב m. and היבים Job 29, 16; plur היבים and היבים.

1. contention, strife, quarrel, Gen. 13
7. Deut. 25, 1. Is. 58, 4. Prov. 20, 3. al

אים ריבי my adversary, Is. 41, 11. Trop. Job 33, 19. Plur. רִבֵּר עָם Ps. 18, 44.

רְרֵּבְּרָח (i. q. רְרִיבְּרָח , רְרִיבְּר, for whom Jehovah pleads) *Ribai*, pr. n. m. 2 Sam. 23, 29. 1 Chr. 11, 31.

תרת m. (r. תוח) scent, odour, which any thing exhales, emits, Cant. 1, 12. 2, 13. 7, 14. Gen. 27, 27. al. Trop. Job 14, 9, comp. Judg. 16, 9. Often in the connection קיתון, see תוח.

רית Chald. m. odour Dan. 3, 27; comp. Job 14, 9.

בים, see באם buffalo.

בֵּרֶעָ, c. suff. בֵירְצֶבֶם, see in art. בֵדְ II.

היפורת f. plur. (r. היק) pounded corn or grain, grits, polenta, 2 Sam. 17, 19. Prov. 27, 22.

Gen. 10, 3, Riphath, pr. n. of a region and people sprung from Gomer, i. e. from the Cimmerians. Most. intpp. compare the Riphæan mountains, in the remotest northern regions.

רִיק m. (r. רָּרִים) 1. Adj. empty, as רָּרִים y Jer. 51, 34. Neut. emptiness, trop. a vain thing, Ps. 2, 1. 4, 3.

2. Adv. in vain, to no purpose, Ps. 73, 13. Is. 30, 7. More fully לְּרָיִק job 39, 16. Lev. 26, 16. 20. Is. 65, 23; לְרִיק Job 39, 16. Is. 49, 4; קְּרַיְר רִיק id. Hab. 2, 13. Jer. 51, 58.

תרבות הואם (ר.פית) also אות הואם מונים הואם מונים ביים מונים הואם מונים מונים

less, wicked, Judg. 9, 4. 11. 3. 2 Sam. 4 20. 2 Chr. 13, 7. Prov. 12, 11. 28, 19.

adv. (ר. ברקם) c. d emptily, i. e a) with empty vessels, Jer. 14, 3; empty handed, i. e. poor, needy, Ruth 1, 21 also without a gift Ruth 3, 17. Hence ניקם מ' היקם to send one away empty, without a gift, Gen. 31, 42. Deut. 15, 13. Job 22, 9, comp. 1 Sam. 6, 3 to go away empty, id. Ex. 3. 21. Deut. 16. 16 they shall not appear before Jehovah בַּרַקַם empty, without an offering, Ex. 23, 16. 34, 20. b) rainly, void, to no purpose, without effect; 2 Sam. 1, 22 the sword of Saul returned not empty. i. e. not without slaughter and victory. Jer. 50, 9; of God's word Is. 55. 11. So Ps. 25, 3 בשו חבורם הלגדים ביקם les them be ashamed that transgress in vain, i. e. whose wicked counsels are frustrated. c) for naught, undeservedly, without ground or cause, i. q. Din no. 3; Ps. 7, 5, comp. Ps. 69, 5.

דיר m. (ר. רידר m.) spittle, slaver, slime, 1 Sam. 21, 14. For קירר הַשְּׁמִּיּה Job 6, 6, see in הַשְּׁמִיּה

ביל m. (r. לויד) poverty, Prov. 10, 15 13, 18. 24, 34.

רְּלֶשׁ m. (r. רְּלָשׁ poverty, Prov. 28, 19. 31, 7.

רשרן, see in רִרשׁרֹן.

קַבּים m. adj. (r. בַּבֹי) plur. רַבָּים; fem תַּבְּים, plur. רַבָּים;

1. tender, e. g. foliage Ez. 17, 22 children and youth of tender age, Gen. 33, 13. Prov. 4, 3. 1 Chr. 22, 5. 29, 1; the young of flocks and herds and their meat, Gen. 18, 7.

2. soft, not hard, e.g. the tongue Prov. 25, 15.—Trop. soft, i.e. a) gentle, bland, Prov. 15, 1. Γίνα soft words Job 40, 27; comp. μαλακά ἔπη, μαλακοὶ λόγοι, Hom. b) delicate, tenderly brought up, Deut. 28, 54, 56.

3. weak, feeble, 2 Sam. 3, 39. צַרְבָּיִם weak or dull eyes Gen. 29, 17 which were esteemed a defect, comp 1 Sam. 16, 12. Vulg. lippi, blear, Sept מֹס פּיִבּיבּיי.—Trop. בְּרַבּ faint-hearted timid, Deut. 20, 8. 2 Chr. 13, 7.

ין m. (r. קבּה) softness, delicateness
Deut. 28, 56.

לבל, to ride, whether on an animal or in a vehicle, Lat. rehi.

Arab. جَرِيْ, Syr. عَمْعُ and عَمْهُ,

Chald. Sam. בון, id. The primary idea seems to be to bend the knee, so that בון is pr. i. q. בול, hence Chald.

1. to ride upon a beast, as a horse, ass, camel; with ס ל of beast Gen. 24, 61. Num. 22, 22. 30. 1 Sam. 30, 17. al. sæp. א Neh. 2, 12. Jer. 17, 25. 22, 4. With acc. מכב מוס a rider, horseman, 2 K. 18, 19. Am. 2, 15; comp. Ex. 15, 1. רֹבֶבֵּר Judg. 5, 10.

2. to ride, to drive in a vehicle, vectus est; comp. old Germ. ritan, Anglosax. ridan, Engl. to ride; whence reita, reiti, carriage, rheda Cæs.—With a of the vehicle Jer. 17, 25. 22, 4; acc. Hagg. 2, 22; absol. 1 K. 18, 45. Ps. 45, 5. 68, 5. Poet. of Jehovah who is borne, rides, upon the cherubim Ps. 18, 11; upon the clouds Is. 19, 1 comp. Ps. 104, 3; upon the heavens Deut. 33, 26. Ps. 68, 34.

Hірн. הְרָכֵּרב, fut. арос. זַיַּרְבֶּב.

1. to cause to ride, to let ride, on an animal, Esth. 6, 9. 1 K. 1, 33. Ps. 66, 12.

as a draught-animal, Hos. 10, 11. Deriv. בֶּרֶבֶּרָת, בֶּרֶבָּרַת, רָכִּוּב, רְכִבָּרַת, בָּבָּרַת.

ת הו pause יְרְכְּבִּי, c. suff. יְרְכְּבִּי, plur. constr. יְרְכְּבִי ; constr. once with plur. f. Nah. 2, 5; pr. 'a riding,' concr. 'rider.' Hence

1. Collect. riders, troops, Is. 21, 7; so v. 9 אָרָט man-riders, comp. Is. 22, 6. Arab. كَافِ riding-camels.

2. a wagon, chariot, i. q. קרְעָּבָּה, either for war or serving for luxury and pomp,

Judg. 5, 28. 1 K. 1, 5. 22, 35. 2 K. 2, 11 2 Chr. 35, 24. Often collect. war-chariots, e. g. רְבֵב וּמַרְשִׁים chariots and horsemer. 1 K. 10, 26. Is. 22, 7. 31, 1; Jer. 51, 21 the chariots and those that ride therein; also with numerals, 2 K. 7, 14 שני רַכָּב Ez. 14, 7. Judg. 4, 2. 1 Sam. 13, 5. al. With a verb plur. fem. Nah. 2, 5; only once itself plur. רָבֶבֶּר מָּרְעֹהו Cant. 1,9. ברול chariots of iron, either covered with iron plates, or armed with hooks, scythes, Josh. 17, 18. Judg. 1, 19. ברי הרבב the chariot-cities, where war-chariots were stationed, 1 K. 9, 19. 10, 26. 2 Chr. 1, 14. 8, 6. 9, 25. בַּרֶר הַרֶב captains over chariots 1 K. 22, 31. 33. 2 K. 8, 21. --Oiten בֻּבֶב, like ἄρμα in Homer, refers chiefly to the horses, and also to the warriors who sit upon the chariots, e. g. 2 Sam. 8, 4 and David houghed all the chariots i. e. the chariot-horses. 10, 18 and David slew of the Syrians seven hundred chariots i. e. the warriors of so many chariots. 2 K. 7, 14 שַׁנֵי רֶכֶב ליסים two pairs of horses. Ez. 39, 20. But not infreq. בבם and סוסים are joined. and so distinguished from each other, Josh. 11, 8. 1 K. 20, 25. 2 K. 6, 14. Jer. 17, 25. Ps. 20, 8.—Like the Hebrews, the Canaanites also used war-chariots Josh 17, 18; and espec. the Egyptians Ex. 1. 9. Is. 31, 1; see the sculpture on Egyptian monuments, Rosellini Monn. stor. Tab. 46-49, 102 sq. Wilkinson Mann. and Cust. of the Anc. Egyptians, I. p. 338 sq.—Poet. chariots are also ascribed to the celestial hosts, Ps. 68, 18; comp. Hab. 3, 8.

בּבָּבוֹ m. (r. בְּבָבוֹ) c. suff. וַנְבָבוֹ 1. a rider, horseman, 2 K. 9, 17.

the driver of a chariot, charioteer,
 K. 22, 34. 2 Chr. 18, 33.

on camels) Rechab, pr. n. a) The founder of the tribe of Rechabites, who were bound by a vow ever to follow the nomadic life, 2 K. 10, 15. 23. Jer. 35, 2 sq. 1 Chr. 2, 55. Comp. Diod. Sic. 19. 94. Gentile n. plur. בַּבְּרֵם Rechabites, Jer. 35, 2. 3. 5. 18. b) 2 Sqm. 4, 2. c) Neh. 3, 14.

רְכְבָּהְ f. (r. בְּכִבְּה) nectura, a riding or driving. Ez. 27, 20.

רְׁבָּרָה (for יְּרֶבֶּה q. v.) Rechah, pr. n. of a place otherwise unknown, 1 Chr. 4, 12.

m. a chariot, Ps. 104, 3. R. בכים m. a chariot, Ps. 104, 3. R.

שְׁרְכוּלִי m. defect. בְּלְיִי Gen. 14, 11. 16. 21. 15, 14; e. suff. יְרְכוּשׁוּ , שֹׁלֶּיְ , שֹׁלֶּיְ , Gen. 31, 18; pr. 'what one has,' possessions, property, substance; Sept. τὰ ὑπάρχοντα, ἡ ὑπάρξις. Thus:

- a) In the most general sense, as fields, gardens, vineyards, grain; hence שָּרֵי overseers of the king's substance 1 Chr. 27, 31; comp. v. 25–31. Flocks and herds are also mentioned as part of the king's substance, 2 Chr. 21, 14. 35, 7.
- b) In a sense less general, moveable property, such as can be transported or driven, as flocks and herds, gold and silver, household stuff, Gen. 12, 5 where slaves are excepted. 13, 6. 14, 12. 16. 15, 14. Num. 16, 32. 2 Chr. 21, 17. Ezra 8, 21. Dan. 11, 13. 24. 28. Sometimes flocks and herds are not included, Gen. 31, 18. 46, 6. Num. 35, 3. 1 Chr. 28, 1; also grain Gen. 14, 11.
- c) In the strictest sense, household goods, baggage, not including precious things, nor gold and silver, Ezra 1, 4. 6.

דְרֵּרִל m. (רְבֵּל ' tale-bearing, detraction; hence אַנְשֵׁר רְבִּרל ' tale-bearers, slanderers, Ez. 22, 9. חָלַהְ רָבִּרל to go about for tale-bearing, as a tale-bearer, Lev. 19, 16. Prov. 11, 13, 20, 19. Jer. 6, 28, 9, 3.

* קבק, præt. קב, fut בקב see in no. 3. 1. to be tender; see בקב adj. Arab.

لِيّ. Kindr. is pp. I.

2. to be soft; trop. to be delicate, tenderly brought up, Deut. 28, 56. Of words, to be soft, gentle, bland, Ps. 55, 22.

3. to be weakened, broken, e. g. the mind, בל, to become faint, timid; so præt. בְּרַ 2 K. 22, 19; fut. בָּרַ (like בָּרָ CER). Deut. 20, 3. Is. 7, 4. Jer. 51, 46.

Pual to be softened, mollified, as a wound with ointment, Is. 1, 6.

HIPH. Causat. of Kal no. 3, Job 23, 16. Deriv. קד, קד, קד,

לבל i. q. רְבֵל, pr. to go about, i. e.

a) For traffic, as a trader, i. q. פְּחָר,
hence to trade, to traffic. Part. לבל

a trader, merchant, Cant. 3, 6; plur.
בל בל בצ. 27, 13. 15. 17 sq. al. Fem.

קּבֶּקֶׁת a female trader, Ez. 27, 3. 20. 23 Syr. أُحَاً is spec. a perfumer, apothecury —Hence הַּבְּק, הְבָּיִלָּת.

b) For tale-bearing, slander; whence tale-bearing.

Deriv. the two following and מַּרְפֹּלָּה (traffic) *Rachal*, pr. n. of a city in Judah, 1 Sam. 30, 29.

רְּכְּלָּחְ f. trade, traffic, Ez. 26, 12. 28, 5. 16. 18. R. לְבָּלָ

לְבְּכֶּכּה fut. plur. דְּבְכָּכּה, to bind on or to any thing, Ex. 28, 28. 39, 21. Arab. id. e. g. cattle in stalls.—Hence the two following.

לְכֶּלִים, only in plur. בְּלֶּלִים bound-up places, i. e. rough, rugged, difficult to pass, Is. 40, 4. Jarchi: mountain ranges, chains of mountains.

קרַפַּר m. (r. פּבּיָר) once Ps. 3!, 21 רְבָּפַר אָרָפּר a snares of men, their plots, Arab. אָלָה a cord, noose; or b) bands, troops of men, as אָבָה from r. אָבָה or c) leagues of men, conspiracies; comp. שְּבָּר from r. שִבָּיף.

الْكُوْنِ fr. i. q. Arab. وَكُونُ fr. to hit with the foot, to kick; spec. to urge on a horse with the feet; and hence of a horse, to be urged on, to run like Arab.

i, VIII, to run رُكِصَ ; also رُكِصَ swiftly, to flee.—Hence ترجي

2. to gather, to acquire, to get property; pr. 'to drive or bring together;' Gen. 12, 5. 31, 18. 36, 6. 46, 6.

תְּכֶלֵי m. (r. לֶּכֶשׁ, a horse of a nobler and fleeter race, a steed, courser, Mic. 1, 13. 1 K. 5, 8 [4, 28]; distinguished from בּסִים Esth. 8, 10. 14. Syr. בּבּשׁ horse. See Bochart Hieroz. I. p. 95.

שָּׁבְי, see art. שֹׁיִבּי.

ר. בין 1. Part. of the verb בין, high, see r. בין Kal.

2. Ram. pr. n. a) A family or clan o. the Buzites Job 32, 2; the same, as some think, with Σης Gen. 22, 21. b) Ruth 4, 19. 1 Chr. 2, 9; for which Αράμ Matt 1, 3. Luke 3, 33. c) 1 Chr. 2, 25. 27.

buffalo, see DX7.

* הְּבֶּים 1. to cast, to throw, בְּיָם into he sea, Ex. 15, 1. 21.

2. to shoot with a bow; מְינְתְּיוֹת a bow-shooter, archer, Jer. 4, 29; plur. מְינֵת חַינֵת Ps. 78, 9. Arab. ביים, Ethiop. ביים, id. Comp. Gr. פּוֹת מַינֹת בּיים בּיים

PIEL רְּבְּּהְי to deceive; pr. 'to cast down, to make fall,' like Gr. σφάλλω, whence Lat. fallo; c. acc. Prov. 26, 19. Gen. 29, 25. Lam. 1, 19. 1 Sam. 19. 27. Josh. 9, 22. Prægn. 1 Chr. 12, 17 לְבַבּוֹחֵנִי לְצָּבִי to deceive (and betray) me to my enemies.

Deriv. הְנְטִיח, הְנְיְטִּח, הְקְּנָּח, הַנְיְטִּח, הַּרְטִּיָה, and pr. n. בְּיָבִי, הִיְּכִיְה.

רְבְּה, Chald. 1. to cast, to throw, Dan. 3, 20. 21. 24. 6, 17.

2. to set, to place, e. g. thrones, Dan. 7, 9. Comp. Rev. 4, 2 Deóros قيدونه, and מון no. 2.

3. to impose tribute, Ezra 7, 24.

ITHPE. to be cast, thrown, into a furnace Dan. 3, 6. 15.

ָרֶמֶת f. (r. רְּבֶּם) constr. רְבֶּם, Kamets impure; plur. במות .

1. a high place, height, 1 Sam. 22, 6; espec. as consecrated to the worship of idols, Ez. 16, 24. 25. 39. Comp.

2. Ramah, pr. n. of several towns situated on heights. Gentile n. קמָהי Ramathite, once 1 Chr. 27, 27.

a) With art. הַּרְמָּח, except Neh. 11, 33, and קַּרְמָּח Jer. 31, 15, a town of Benjamin Josh. 18, 25; in the vicinity of Gibeah and Geba Judg. 19, 13. Is. 10, 29. Hos. 5, 8. Ezra 2, 26. Neh. 7, 30. 11, 33; on the way from Jerusalem to Bethel Judg. 4, 5; and not far from the confines of the two kingdoms 1 K. 15, 17. 21. 22; mentioned also Jer. 31, 15. 40, 1. Jerome places it six Roman miles north of Jerusalem. Now er-Ram الزام, a small village on a hill two hours from Jerusalem on the east of the great northern road; see Bibl. Res. in Palest. II. p. 315-317. Josephus calls it Papa Swr Ant. 8. 12. 3.—[Jer. 31, 15 a voice was heard in Ramah ... Rachel weeping for her children; here the context refers to the exdes carried away captive by Nebuzaradan to Babylon, who passed by way of Ramah which was prob. their rendezvous, see Jer. 40, 1. As Ramah was it Benjamin, the prophet introduces Rache the mother of that tribe as sewailing the captivity of her descendarts.—R.

b) Ramah of Samuel, so called, where that prophet lived and was buried, 1 Sam. 1, 19. 2, 11. 7, 17. 8, 4. 15, 34. 16, 13. 19, 18. 19. 22. 23. 25, 1. 28, 3; always with the art. and either He loc. or pref. as ברטה 1 Sam. 19, 19. 23. 25, 1. 28, 3. The same, as usually supposed, is הרמחרם צופרם Ramathaim-Zophim in the mountains of Ephraim, 1 Sam. 1, 1 comp. 19; but this is less certain, since the native town of Elkanah (1, 1) might be different from the Ramah in which he resided. v. 19. [But in v. 3 Elkanah is said to go up from his city (מַצְּרָהוֹ) to worship, which can only refer to the preceding Ramathaim of v. 1; and in v. 19 he and his wife return to their house in Ramah (אָל־בֵּרתָם חָרַבֵּתָת), obviously the same place.-R.] The position of this Ramah was early lost sight of by tradition; and a variety of opinions has prevailed ever since Eusebius and Jerome. Its site has been fixed: a) At the Ramah of Benjamin (lett. a), although this was less than an hour distant from Gibeah where Saul resided and in full view of it; comp. 1 Sam. c. 9. 10. So Pococke, Raumer, Winer. B) Eusebius and Jerome regard it as the Arimathea of the N. T. and place it near Lydda, where a Ramah anciently existed. Hence some have held it to be the same with the present Ramleh; which however is a modern town. 7) At the present Neby Samuel, a high point two hours northwest of Jerusalem. But this is irreconcileable with the mention of Rachel's sepulchre in 1 Sam. 10, 2. 8) Another suggestion places Ramathaim-Zophim and Ramah at the modern Soba west of Jerusalem; where however the like difficulty presses, though in a less degree; see Bibl. Res. in Palest. II. p. 330-334; comp. in ከጓሄ. s) If then we allow weight to the mention of Rachel's sepulchre, we can only seek for this Ramah near Bethlehem; where also Eusehius speaks of a Ramah: ford de xal 'Ραμὰ τοῦ Βενιαμὶν περὶ τὴν Βηθλεέμ. Not far south-east of Bethlehem is Jeber Fureidis or the Frank Mountain, the au-

cient fortress and city of Herod called Herodium; and if we fix there the site of Ramah, all the circumstances mentioned in 1 Sam. c. 9. 10, are easily explained. But then the Ramathaim-Zophim of 1 Sam. 1, 1, must have been a different place. [This last supposition, as we have seen above, is inadmissible. Besides, no one who had ever seen the Frank Mountain could suppose for a moment that a city ever lay upon it. It was indeed occupied by Herod's fortress, but the city Herodium lay at its foot; see Bibl. Res. in Palest. II. p. 171-173. Eusebius, as above cited, places the Ramah of Benjamin near Bethlehem, obviously in order to help out a wrong interpretation of Matt. 2, 18. (3) A recent hypothesis places this Ramah at a site of ruins now called er-Rameh two miles north of Hebron. This also makes Ramathaim-Zophim, the place of the prophet's birth, to be different from the Ramah of his residence and burial; against the express testimony of Josephus, Ant. \$. 4. 6. ib. 13. 5. See Biblioth. Sacra, 1843, p. 46-51. See generally Bibl. Res. in Palest. II. p. 141-143. p. 330-334.—In this uncertainty interpreters may yet be driven to the position, that the city where Saul found Samuel (1 Sam. c. 9. 10) was not Ramah his home.-R.

c) A city of Naphtali Josh. 19, 36; perh. the same mentioned v. 29; see Reland Palsest. p. 963.

d) A town of Gilead 2 K. 8, 29; fully הַבְּח מָסְה Josh. 13, 26.

e) לָחָר, see in לָחָר no. 3.

putridity, worms.

רָבְּב f. (r. בְּבֶּד II) a worm, collect. worms, as bred from putridity, Ex. 16, 24. Job 7, 5. 17, 14. 21, 26. 24, 10. Is. 14, 11. Once trop. of man Job 25, 6. Arab.

ית המוני m. also רְמּוֹן, c. suff יִבּלֹנִי; plur. רְמּוֹנִי , constr. רְמּוֹנִים.

I. a pomegranate, spoken of the tree, Num. 20, 5. Deut. 8, 8. 1 Sam. 14, 12. Joel 1, 12. al. Of the fruit, Cant. 4, 3. 6, 7. 8, 2; also artificial, as an architectural ornament, Ex. 28, 33. 34. 2 K. 25.

id. Syr. id. The etymology is uncertain: since it is hardly possible, as some have supposed, that

the marrowy, from marrow. The pomegranate tree is still found in Syria, Palestine, and Egypt; see Celsius Hierob. I. p. 272 sq.—From their abounding in

the pr. name רְּמֵּוֹן *Rimmon*, viz.

a) A city of the tribe of Simeon in the southern part of Palestine, Josh. 15.

32. 19, 7. 1 Chr. 4, 32. Zech. 14, 10.

pomegranates, several places received

b) A town on a high conical rock of peak north-east of Geba and Michmash, near the desert, Judg. 20, 45. 47. 21, 13.

Now Rummon; see Bibl. Res. in Palest. II. p. 113, 122.—Here too some refer 1 Sam. 14, 2.

c) A city of Zebulun, Josh. 19, 13; where אַלְּבְּילִאָּ does not belong to the proper name, see under אָלָּהְ Pual.— The same is בּבּוֹרנוֹ 1 Chr. 6, 62.

d) רַבּיון פָּרֶץ a station of the Israelites after leaving Sinai, Num. 33, 19.

e) גַּח רְבּוֹן, see in חַ no. 4.

Il. Rimmon, pr. n. m. a) A Syrian idol. 2 K. 5, 18; comp. pr. n. מַבְּרְבְּשׁוֹן; perh. the exalted, from r. בְּיַבְּיִן; Paμάς· τψιστος θεός. b) A man 2 Sam. 4, 2.

קמוֹת) (heights, plur. of מָּדֶּה) Ramoth, pr. n. a) A city in Gilead. elsewhere הָאמוֹת, Josh. 21, 36 [38]. 1 K. 4, 13. b) קאמוח, i. q. בָּאמַח־נָגָב, q. v. 1 Sam. 30, 27.

הרבה f. (רוב ביד) a heap, mound, of corpses Ez. 32, 5. Better, with J. D. Michaelis, to write אָרְשָּׁרִים, or perhaps אָרָשָּׁרִים, thy worms, from הַשָּׁרִים.

* הַבְּיֹל obsol. root, Arab. وَمَعَ to pierce with a lance, to lance.—Hence

ת החורים היים, c. suff. המודים m. plur. ביותים, c. suff. המודים a lance, spear, used by heavy-armed troops Num. 25, 7. Judg. 5, 8. Neh. 4, 7. 10, 15; coupled with דּיָבָּד וֹ Chr. 12, 8. 24. 2 Chr. 11, 12. 14, 7. 25, 5. Sometimes the iron point, lance-head, Jer. 46, 4. Joe! 4, 10. 1 K. 18, 28.—Aram. אינים ביים id.

קלים m. plur.c. art. קינאים 2 Chr. 22, 5, .q. קינאים, Syrians; comp. 2 K. 8, 28. For the aphæresis of the letter א see p. 1, also art. אַבָּאַר.

הְרְיָהְ (whom Jehovah hath set, comp. Chald. הבין no. 2) Ramiah, pr. n. m. Ezra 10, 25.

לְּבְּיִהְ f. (r. הְבְיִהְ Pi.) 1. a letting fall of the hands, i. e. remissness, sloth; שַּבְּיִה a slothful soul, person, Prov. 19, 15. Concr. one slothful, Prov. 12, 24. 27. בְּבְיִה בַּהְ בְּבָּיְה בַּהְ בְּבָּיְה בַּהְ בִּבְּיִה בַּתְּ בְּבָּיִה בַּתְּ בְּבְּיִה בַּתְּ בְּבָּיִה בַּתְּ בְּבִּיה בַּתְּ בְּבָּיִה בַּתְּ בְּבָּיִה בַּתְּ בְּבָּיִה בַּתְּ בְּבָּיִה בַּתְּ בְּבְּיִה בְּבִּיה בַּתְּ בְּבִּיה בַּתְּ בְּבְּיִה בְּבָּיִה בַּתְּ בְּבְּיה בַּתְּ בְּבָּיה בַּתְּ בְּבְּיה בְּבִּיה בְּבִּיה בַּתְּ בְּבְּיה בְּבִּיה בְּבְּיה בְּבְּיה בְּבְּיה בְּבְּיה בְּבְּיה בְּבְּיה בְּבִּיה בְּבְּיה בְּבִּיה בְּבְּיה בְּבִּיה בְּבְּיה בְּבִּיה בְּבִּיה בְּבִּיה בְּבִּיה בְּבְּיה בְּבִּיה בְּבְּיה בְּבִּיה בְּבִּיה בְּבִּיה בְּבִּיה בְּבִּיה בְּבְּיה בְּבְּיה בְּבְּיה בְּבִּיה בְּבִּיה בְּבְּיה בְּבִּיה בְּבְיה בְּבְיה בְּבְּיה בְּבְּיה בְּבְּיה בְּבְּיה בְּבְּיה בְּבְּיה בְּבְיה בְּבְּיה בְּבִּיה בְּבְיה בְּבִּיה בְּבְיה בְּבְיה בְּבּיה בְּבִּיה בְּבְיה בְּבִּיה בְּבְיה בְּבִּיה בְּבִּיה בְּבִיה בְּבִיה בְּבִיה בְּבִיה בְּבְיה בְּבְּיה בְּבְּיה בְּבְּיה בְּבְיה בְּבְּיה בְּבְּיה בְּבִּיה בְּבְיה בְּבִיבְיה בְּבּיה בְּבְיה בְּבְיּבְיה בְּבִּיה בְּבִיבְיה בְּבְיּבְיה בְּבְיּבְיה בְּיבּיה בּיבּיה בּיבּיה בּיבּיה בּיבּיה בּיבּיה בּבּיה בּיבּיה בּבּיה בּבּיה בּבּיה בּיבּיה בּבּיה בּבּיה בּבּיבּיה בּבּיבּיה בּבּיה בּבּיה בּבּיה בּבּיה בּבּי

2. deceit, fraud, Ps. 32, 2. Mic. 6, 12. Job 13, 7. אַלְּשׁוֹיְן רְשִּיִּם a deceitful tongue Ps. 120, 2. 3. אַרְשָּׁהְ a deceitful bow, which sends the arrows wide of the mark, Hos. 7, 16. Poet for treacherous bowmen, who feign flight in order to deceive, Ps. 78, 57.

أَوْلَ f. a mare, once Esth. 8, 10. Arab. أَوْلَ أَنْ اللَّهِ اللَّهُ اللَّاللَّا اللَّهُ الللَّهُ ال

* לְבֵּלֹל obsol. root, Arab. לָבֵל to deck with gems, to stain with blood. Hence

(whom Jehovah decks) Remaliah, pr. n. of the father of Pekah king of Israel, 2 K. 15, 25; prob. a man of low birth and standing, whence his son is called in contempt בְּרַרְמַלְיָה Is. 7, 4. 5. 8, 6.

* I. בּבְּיַן i. q. בּבְּין, to be high, to be lifted up, exalted. Præt. בְּבֵּין Job 22, 12 where many Mss. and editions have בְּבֵּין Job 24, 24 where other copies have בּבִּין. Part. fem. בּבְּיִן uplifted, exalted, Ps. 118, 16.

Nips. imp. plur. מוֹת מוֹת Num. 17, 10 [16, 45], and fut. בּבֹת בּב 10, 15. 17. 13, to lift up oneself, to rise up. In both the orms a few Mes. omit the Dagesh.

* II. בּבְיי Arab. לְיִי to rot, to be carious, of a bone; also to be marrowy. Hence רְבָּיִי אָנִיין, רְיִנִיין.

רְבְּקְרְתְּרְיבְּיָרָ (I have exalted his help r. רּבּם) Romainti-ezer, pr. n. m. 1 Chr 25, 4. 31.

יבון see רבון.

*סַבַּק fut. יִּרְמֹס; kindr. is סָבָּי,

1. to tread with the feet, e. g. a potter the clay, c. acc. Is. 41, 25; 2 Neh. 3, 14; also Ez. 34, 18. Hence to tread upon, i. e. to walk over any thing, Ps. 91, 13.

Nirh. pass. of no. 2. Is. 28, 3. Deriv. סָרָטָס

* בּיִכּשׁ fut. יִרָּכּשׁ 1. to creep, to crawl, the appropriate verb for the motion of the smaller animals which creep along the ground; both those which have four feet or more, as mice, lizards, crabs, (and this is the proper signification, comp. בְּכָּכְּ,) and also those without feet, which glide or drag themselves upon the ground, as worms and serpents. Gen. 1, 26, after the mention of quadrupeds both domestic and wild, of birds, and fishes: בל־חַרֶפשׁ חַלפשׁ צַל־חַאָרֵץ all the creeping things (reptiles) that creep upon the earth. v. 28, 30, 7, 8, 14, 8, 17. 19. Lev. 11, 44. Sometimes the earth is said to creep with creeping things. c. acc. (comp. הַלַּהְ no. 4,) Gen. 9, 2 מָּכֹל עשר הִרְמשׁ upon all with which the earth creeps, i. e. all reptiles which creep upon the earth.

רְּבָּת (height, i. q. רֶבֶּת) Remeth, pr. n. of a city in Issachar Josh. 19, 21.

יָבְעָת נָנֶב in some editions, see in רָאַמַת נָנֶב.

רָכָּתִים צוֹפִים, see in רָכָּתִים no. 2. b.

m. (pr. inf. of r. רָבָּנ) a shouting, rejoicing; Plur. constr. קבר־סַלַּט shouts of deliverance Ps. 32, 7.

I, IV, to sound, to twang, as the bow when the arrow is shot. See Bochart Hieroz. I. p. 134. Alb. Schultens ad Hariri Cons. I. p. 11.

2. a mournful cry, outcry, wailing, Ps. 17, 1. 61, 2. 88, 3. 106, 44. Jer. 14, 12. al.

3. Rinnah, pr. n. m. 1 Chr. 4, 20.

† בְּלֹן inf. and imp. לְּן ; fut. לְּלָ, twice שְׁלֹּהְ Prov. 1, 20. 8, 3, once יְּדֹנְ Prov. 29, 6; pr. to give forth a tremulous and stridulous sound. Spec.

1. Of the tremulous creaking or whining sound made by a mast or tall pole vibrating in the wind; hence אָרֶן, אִרָן. Also of the noise, roaring of a tor-

rent, see אַרְנוֹן . Arab. נֿים to twang as a bow. to whizz.

2. to give forth the voice in vibrations. to shake or trill the voice; hence a) to utter cries of joy, to shout, but not with an articulate voice, Lev. 9,24; elsewhere poetic Job 38, 7. Is. 12, 6. 42, 11. 54, 1. al. Ascribed also to the human tongue 1s. 35, 6; to inanimate things Is. 44, 23.

49, 13. With acc. to shout one's raise to praise with rejoicing. Is. 61, 7 see pyrno. 2. c. With A id. Is. 24, 14; on account of, Jer. 31, 7. b) Of mournful cries, to cry aloud, to wail, Lam. 2, 19.

PIEL 19. i. q. Kal no. 2, to shout for foy, to rejoice, Ps. 98, 4. 132, 16. Is. 26. 19. 52, 9; with 2 in or over any person or thing, Ps. 33, 1. 89, 13. 92, 5; with 25 over the destruction of any one Jer. 51, 48. But with acc. of pers. or thing, to shout aloud one's praise, i. e. to praise with rejoicing, Ps. 51, 16. 59, 17; c. 38, Ps. 84, 3; \$95, 1. Inf. as noun 123 shouting Is. 35, 2. Ascribed to things Ps. 96, 12.

Pual fut. דְרָשַׁר, pass. Is. 16, 10.

HIPH. יְּדְרֶיךְ 1. Trans. to cause to shout for joy, to make rejoice, Ps. 65, 9. Job 29, 13.

2. Intrans. to shout for joy, to rejoice, Deut. 32, 43. Ps. 32, 11; c. Ps. 81, 2. Deriv. see Kal no. 1; also ja, and

קְּנָנְה f. constr. רְנָנָה 1. a cry of joy, shout, Ps. 100, 2. Job 3, 7. 20, 5. Plur. Ps. 63, 6.

2. Plur. דְנֶרֶם Job 39, 13 [16] sq. female ostriches, poet. for the comm. בְּנֵרָה ; so called from their wailing cry. see בְּנָרָה Lam. 2, 19 and in בְּנָרָה. Comp. Arab. כֹּלֵי female ostrich, from her cry. Vulg. struthio. See Bochart Hieroz. II. p. 24.

רְּסָּס (a ruin, r. רָסַס) *Rissah*, pr. n. ol a station of the Israelites in the desert, Num. 33, 21. 22.

הַכִּיסִים m. plur. constr. רְסִיסִים

1. breaches, ruins, Am. 6, 11. R. סָבָי no. 1.

2. drops, dew-drops, Cant. 5, 2. R. Dono. 2.

ind, e. g. with a cord, halter, curb.

קרי m. c. suff. יסְלְיבוּ 1. a curb, halter, pr. which goes over a horse's nose Is. 30, 28; hence genr. a rein, bridle, Ps. 32, 9. Job 30, 11 קפָרָ מְשַׂבִּי לְשִׁבְּיוּ they cast off the bridle before me, i. e. they take unbridled liberties; comp. the Arabic phrase מעני יאר 'he throws off his bridle,' said of an unbridled person.—Hence

- 2. the mouth, i. e. the interior where the bit is placed, the jaws, the teeth, like לְּבָּעל רְסְנוֹ [13] קַבָּעל רְסָנוֹ [13] i. e. the jaws, the double row of teeth in the crocodile.
- 3. Resen, pr. n. of an ancient city in Assyria, Gen. 10, 12.
- * בּלֵכ inf. לְּלֹכ 1. to break in pieces, kindr. with יְבַּעָּק and יַחָיָם q. v. Chald. יְבַּע to pound, to crush; Zab. ישל to break bones. Hence יְסִיכִים no. 1, and pr. n. יְסָּיִם.
- 2. to sprinkle, to moisten, Ez. 46, 14. Hence רְסִיסִים no. 2. Chald. סַקְי, id. This connects itself with the signif. no. 1, since what is broken in pieces or crushed small, is easily scattered, sprinkled.
- m. (ר. דעד) in pause and after distinct. acc. דְּבָי with art. הָרָע and הָרָע with Vav copul. רְרַע, but with distinct. acc. רָבִים; plur. רְבִים.
- A) Adj. with fem. רָעוֹת, plur. רָעוֹת. 1. bad, evil, worthless, in quality or essence; opp. 212. E. g. merchandise Prov. 20, 14; water, unwholesome, 2 K. 2, 19; cattle Lev. 27, 10; figs Jer. 24, 2; sterile soil Num. 13, 19, comp. Deut. 15, 21. בו או טוב to speak bad or good, i. e. any thing at all, Gen. 24, 50, comp. 31, 24.—Spec. ill-favoured, of bad appearance, Gen. 41, 3. 4. 19. 21. דַבר רֶל filthy thing, excrement, Deut. 23, 10 [9]. -Trop. בל בביני ם evil in the sight of any one, displeasing to him. Gen. 28, 8. 38, 7; absol. Ex. 33, 4. Often in the to do evil in נָשָׁח הָרַע בְּעֵרנֵר יִי the sight of Jehovah, what is displeasing to him, spoken of idolaters and transgressors, Num. 32, 13. Deut. 4, 25. Judg. 2, 11. 1 Sam. 15, 19. 1 K. 11, 6. 2 K. 3, 2. al. sæp. For בַּבִּרנַר is put also in the later books, as Neh. 2, 1; also 57 Ecc. 2. 17.
- 2. bad, evil, i. e. causing evil, hurtful, harmful. a) Physically, e. g. a ravenous beast Gen. 37, 20. 33; malignant disease Deut. 28, 59; בַּרָ רַתְּלְ a malignant ulcer v. 35; בַּרָ רַתַ רַתְּלָ מַ an evil thing, poisonous, 2 K. 4, 41; בַּרַ רַעַ פַּרָוּ רַעִּים fevil-eyed, i. e. envious, miserly, Prov. 23, 6. 28, 22. [s. 32, 7] the weapons of the deceiver are hurtful, destructive to

- b) Morally bad, evil, wicked, others. of persons 1 Sam. 30, 22. Ps. 5, 5. 140 2. Job 21, 30. Prov. 11, 21. Esth. 7, 6 plur. רַצִּים the wicked Prov. 4, 14. 14, 19 So בְּעֵר הַרָּע, see in בְּעַר הַרָּע Piel no. 3. Ol a wicked people Jer. 13, 10; or generation Deut. 1, 35. Then also of things, as קבר רַע *a wicked thing*, crime, Deut. 17,5; a way, mode of life, Prov. 2, 12. 8, 13. 28, 10. Jer. 23, 22; בל בַל מו an evil heart Jer. 7, 24. 11, 8, Prov. 26, 23; דצר an evil imagination, thought, Gen. 6, 5. 8, 21. So רוּחַ רַעָּה an evil spirit from God upon Saul 1 Sam. 16, 15; but in Judg. 9, 23 רוּחַ רַצָּח is an evil spirit of discord.
- 3. ill, evil, i. e. sad, sorrowful, e. g. the countenance, Gen. 40, 7. Neh. 2, 2; the heart Prov. 25, 20.
- 1. ill, evil, i. e. unprosperous, unhappy, Is. 3, 11 comp. v. 10. Gen. 47, 9. For בקלם see below in B. 1. b.
- B) Subst. רֵל 1. ill, evil, i. e. a) evil which one does, Ps. 97, 10. Is. 59, 7. נשוח רע to do evil 1 Sam. 29, 7. 2 Chr. 33, 9. Neh. 9, 28; עשר רַע evil-doers Ps. 34, וס בלר בע id. Mic. 2, 1. פעלר בע to do evil with or to any one Gen. 31, 29; c. לָבֶל רַע id. Jer. 39, 12. לַבָּל רַע *to* recompense evil Ps. 7, 5. b) evil which happens to any one, adversity, calamity, Gen. 44, 34. Job 2, 10. 5, 19. 30, 26. Ps. 121, 7. Prov. 5, 14. Is. 31, 2. al. יום רֶע day of evil, of calamity, evil day, Am. 6, 3; יְמֵר רַע לָכָם Ps. 49, 6. יְמֵר רַע for evil unto you, for your hurt, instead of the fuller phrase לָחִיוֹת רַע לָכָם, Jer. 7, 6. 25, 7. Ecc. 8, 9. So to prophesy evil, calamity, 1 K. 22, 8. 18. Plur. פלאבר רעים angels of evils, evil angels, bringing calamity, Ps. 78, 49.
- I. רַבּע m. (ר. פרי c. suff. בּעַל, outcry, noise, e.g. in joy, a shout, Ex. 32, 17; in grief Mic. 4, 9. So בְּצָרָ for the thun-

der; Job 36, 33 בַּרֶּד מָבֶּיוּ בְּיִּד אָנְיּד מָבְּיּוּ בְּיִּד אָנִיּרוּ מָבִּיוּר בְּיִּד אָנִיּרוּ אָנִיּרוּ מָבִּיוּר הַאָּנוּ him, God; see in נָבָּר Hiph. no. 2.

וו. אַרַ m. (for רַאָּד, r. רַאָּד, no. 3) כ. בעוד. רַאָּד, רַאָד לַפּוּ, רַאָּד, וַעָּד, סופּר לַפּוּ, סופּר לַפּוּ, סופּר לַפּוּ, סופּר לַפּוּ, רַבָּיר לַפָּר לַפַּר לַפָּר לַפָּר לַפָּר לַפָּר לַפַּר לַפַּר לַפַּר לַפַּר לַפַּר לַפַּר לַפַּר לַפָּר לַפָּר לַפַּר לַפַר לַפַּר לַפַר לַפַּר לַפַּר לַפַּר לַפַּר לַפַּר לַפַּר לַפַּר לַפַּר לַפּי לַפַּר לַפַּר לַפָּר לַפְּי לַפְּי לַפְּר לַפְּי לְבַּיר לַפְּי לַפְּי לַבְּיר לַפְּיר לַפְּיר לַפְּיר לַפְּיר לַפְּיר לַפְּי לְבִּיר לַפְּיר לַפְּיר לַפְּיר לַפְּיר לְבַּיר לְּבְּיר לְּבְּיר לְּבְּיר לְבִּיר לְבַיר לְבִּיר לַבְּיר לְבְּיר לְבְּיר לְבַּיר לְבַּיר לְבִּיר לְבַּיר לְבִּיר לְבִּיר לְבַיר לְבְּיר לְבִּיר לְבִּיר לְבִּיר לְבִּיר לְבִּיר לְבִּיר לְבִיר לְבְּיר לְבִּיר לְבְּיר לְבִּיר לְבִּיר לְבִּיר לְבִּיר לְבְּיב לְבִּיר לְבִּיר לְּבְּיר לְבִּיר לְבִּיר לְבִּיר לְבְּיב לְבִּיר לְבְּיר לְבְּי לְבְּיב לְבִּיי לְבְּיב לְבִּיי לְבְּיב לְבְּיב לְבִּיי לְבְּיב לְבְיב לְבְּיב לְבְיב לְבְּיב לְב לְב לְבְּיב לְבְיב לְבְּיב לְבְּיב לְבְיב לְבְיב לְבְיב לְבְיב לְב בּיב לְב לְב בּיב לְבּיב לְבְיב לְבְיב לְבְיב לְבְיב לְבְיב לְבְיב לְבְיב לְבְיב לְבְּיב לְבְיב לְבְיב בּיב לְב בּיב לְבּיב לְבּיב לְבְיב לְבְּיב בּיב לְבְּיב בּיב לְבּיב לְבְּיב בְּיב בּיב לְבְּיב לְבְּיב לְבְּיב לְבְיב בּיב לְבְּיב לְבְיב לְבְיב לְביי לְבְיב בּיבּיה לַב בּיב לּב בּיב לּב בּיב בּיב לבּיב ליב בּיב

1. a friend, companion, acquaintance, with whom one lives, has friendly intercourse, Gen. 38, 12. 20. 2 Sam. 13, 3. Job 2, 11, 19, 21, Prov. 19, 6, 25, 17; but implying less than אַתָּב Prov. 18, 24. With dat, like Gr. o euol gllos, Job 30, 29 רֵצְ לְבְנוֹח רֻצָנָח a companion (i.e. like) to ostriches. The epithet 27, friend, companion, is also put for: a) a lover, one beloved of a woman, Cant. 5, 16. Jer. 3, 1. 20. Hos. 3, 1. Comp. רַלְּרָה. any one, any other member of the human family, ὁ πλησίον, neighbour, fellow, Ex. 20, 17 sq. 22, 25. Lev. 19, 13. Deut. 5, 18. Prov. 3. 29. al. c) Preceded by שיא, one-another; Judg. 6, 29 ניאפרו ארש אל־רַעהוּ they said each man to his fellow, i. e. one to another. Gen. 11, 3. 1 Sam. 10, 11. 2 K. 3, 23. Ex. 18. 7. 2 Chr. 20, 23. Gen. 31, 49. Also of things Gen. 15, 10, see in איל no. 4. Comp. אר no. 7. Rarely without אים no. 7. preceding, Is. 34, 14 טַערר אַל־רַעַרוּ יִקרָא the satyr shall cry to his fellow, i. e. one satyr to another.

2. thought, will, desire, i. q. Chald. רְצָּהוֹן, רְצֹהּח, Ps. 139, 2. 17.—Chald. רְצָּהוֹן to will; also Syr. בְצֹהוֹן Ethpa. to think.

ጀ^ካ m. (pr. inf. of r. ንንጋ) 1. badness, bad quality, Jer. 24, 2. 3. 8. 29, 17. Also ugliness, deformity, Gen. 41, 19.

2. In a moral sense, evil, wickedness, is. 1, 16. Jer. 4, 4. 21, 12. 23, 2. 26, 3.

3. sadness of the heart, countenance, Neh. 2, 2. Ecc. 7, 3.

to hunger, to be hunger. Arab. יָבֹי to be ample and eapacious; יִבֹי id. יִבֹי wide-bellied. The primary idea seems to be that of having a wide and empty stomach; comp. kindr. בְּחָרַ and Ethiop.

als Is. 8, 21. 4), 10. Ps. 34, 11. 50, 12 of a whole country, to be famished, it suffer famine, Gen. 41, 55. With \$ to hunger for any thing, Jer. 42, 14.

HIPH. to cause to hunger Deat. 8, 3; to let famish Prov. 10, 3.

Deriv. רָעֶב, and

m. kenger, famine, of single persons Lam. 5, 10. Deut. 32, 24. Jer. 11, 22. Am. 8, 11; of whole countries i. e. famine, scarcity of grain, Gen. 12. 10. 26, 1. 45, 11. Ruth 1, 1. Job 5, 20. al

בְּבֶּרִם m. adj. plur. רְצָבָרם, fem. רְצָבָר hungry 2 Sam. 17, 29. Job 5, 5. Is. 29, 8. al. hunger-bitten. famished, Job 18, 12.

רְעָבוֹן m. (r. רֶעָבוֹן) constr. רְעָבוֹן, famine Ps. 37, 19. Gen. 42, 19. 33.

* לְצֵר fut. יְרְפֵּר to tremble, to quake, e. g. the earth Ps. 104, 32.—Arab. נعل Conj. IV, VIII, id. Eth. COR id. Kindr. are יְבָּטַ , רַבֶּעֹם,

HIPH. intrans. to tremble, to shake, of persons, part. מרצרד Dan. 10, 11. Ezra 10, 9.

Deriv. the two following.

הַעָּל m. a trembling, Ez. 15, 15. Ps. 55. 6.

רְּעָרָה f. (r. יְפֶר a trembling, Ps. 2, 11. 48, 7. Is. 33, 14. Job 4, 14.

לבו. קבר , apoc. ברצי, apoc. ברצי, apoc. ברצי, apoc. ברצי, apoc. ברצי, id. and trop. to tend, to guard, to govern. Ethiop. COP id. Syr. Chald. Samar. id.—Constr. with acc. of flock Gen. 4, 2. 30, 36. Ex. 3, 1. Is. 40, 11. Jer. 23, 4. Cant. 1, 8. al. ברצי, apoc. 37, 2. 1 Sam. 16, 11. 17, 34; absol. Gen. 29, 7. 37, 13. Num. 14, 33. Cant. 1, 7. al.—Part. ברצי, subst. a shepherd, herdsman, Gen. 46, 34. Ex. 2, 17. Is. 13, 20. Jer. 43, 12; with gent of flock or herd Gen. 13, 7; and of the owner, as ברצי ברצי, Gen. 26, 20. Fem.

Trop. to feed: a) i. q. to lead, to rule, to care for, the figure being often preserved, e. g. α) Of a prince or king like Gr. ποιμήν λαών. 2 Sam. 5, 2 thou shalt feed my people Israel. 7, 7. Jer. 23, 2 sq. Mic. 5, 3. 7, 14; c. 3 Pa 77 71

Hence τη a shepherd, spoken of a prince or king, Jer. 2, 8. 3 15. 22, 22. Ez. 34, 2 sq. Is. 44, 28. β) Of God, Ps. 23, 1 Jehovah is my shepherd, I shall not want. 28, 9. 80, 2. Gen. 48, 15. 49, 24; comp. Hos. 4, 16. γ) Of a teacher of virtue and wisdom, Prov. 10, 21. Hence τη a master or teacher Ecc. 12, 11; and so perh. of prophets Zech. 11, 5. 8. 16, where others understand princes. δ) Ps. 49, 15 της death feedeth (pastureth) them, i. e. in Sheol, like a flock; see the preceding chause.

b) to nourish, to afford sustenance; Hos. 9, 2 the threshing-floor and winepress shall not feed them, i. e. shall be cut off, fail.

2. Intrans. to feed, to graze, to pasture, as does a flock, Lat. pasci, Is. 5, 17. 11,7. 65, 25; with לַל of place added Is. 45, 9; 5 Gen. 41, 2. With acc. of the pasture on which a flock feeds, Jer. 50, 19. Ez. 34, 14. 18. 19. Mic. 7, 14. Trop. to feed down, to consume; Mic. 5, 5 they shall feed down the land of Assyria with the sword. Job 20, 26 יַרֶע שַּׁרִיד בָּאָהָלוֹ (the fire) shall devour what is left in his tent. Jer. 22, 22. 2, 16 ירטה קדקד they feed off the crown of thy head; comp. Is. 7, 20. Job 24, 21 הינה בקרה who feedeth down (oppresseth) the barren woman; Chald. confringens.—Also trop. to feed in quiet, is to live or dwell in security Is. 14, 30. [So Ps. 37, 3 הַרְעָה צָמוּנָה and feed in faith, trusting in God, i. q. הַאָמוּנְחוֹ יְחְרָה Hab. 2, 4; see the preceding clause.-R.

PIEL האָר denom. from האָר and אַר A friend, to treat as a friend, to make the sompanion of any one, Judg. 14, 20. HIPB. fut. c. s iff. רַיַּרְעָם, to feed, i. q Kal no. 1, Ps. 78, 72.

HITHP. to make friendship, to hold intercourse, c. The with any one Prov 22, 24.

Deriv. בְּיֵלִי , וְנְיֵּלֵי , וְנְיֵלֵי , וְנְיֵלֵי , וְנְיֵלִי , וְנְיִּלְ , וְנְיִּלְ , וְנְיִּלְ , וְנִינְּת מְלָבִית , כְּיֵלֵי , בְּיָרָת , בְּיִּרוֹן , נְעִיָּת , רְעוּית and the proper names יְבִילִי, רְעוּיִם,

f. (רָעַע (r. רְעָׁע A) Adj. fem. evil, bad, see in masc. רַעַע אַן.

B) Subst. ill, evil, Ecc. 5, 12. 6, 1. 10, 5. חקל, for evil, i.e. with bad intent or purpose, e. g. to set one's face upon any one חבים להלא לשובה for evil and not for good Jer. 21, 10. 39, 16. 44, 11; comp. Am. 9, 4. Deut. 29, 20. Judg. 2, 15. 2 Sam. 18, 32.—Hence

1. ill, evil, i. e. a) evil which one does to others; thus לְשָׁח רָצָה ל to do evil to any one Ps. 15, 3. Neh. 6, 2; c. D Gen. 26, 29. Judg. 15, 3; אמ Judg. 11, 27. הבות מוֹבָם לַנְת הַחָת נוֹבָם to reward evil for good Gen. 44, 4; also Is. 7, 5. Ps. 21, 12. Plur. רַעוֹת Ps. 140, 3. With genit. רַעָּרות the evil of Abimelech, which he did to others, Judg. 9, 56. 57. 1 Sam. 25, 39. b) evil which happens to any one, calamity, i. e. a) hurt, mischief, destruction, Gen. 19, 19. Ex. 32, 12. Jer. 2, 3. 4, 6. 5, 12. 11, 11. al. יוב קשר רעידי they that seek my hurt, my destruction, Ps. 71, 13. 24; comp. Ps. 35, 4. β) affliction, trouble, adversity; אַרָּבָּן in or with affliction, sorrow, Neh. 1, 3. Gen. 44, 29. ות בלח fevil, i. e. of affliction, distress, Ps. 37, 19, 41, 2. Jer. 2. 28. 11, 12. Plur. רְצוֹח evile, calamities, Deut. 31, 21. Ps. 34, 20.

2. evil in a moral sense, wickedness, depravity; so לְבְּעָרָה רָעָה מִישְׁרָאֵל that we may put away evil (concr. evil persons) out of Israel Judg. 20, 13; see מְצָּ Pi. no. 3. Also wicked deed, sin, Gen. 39, 9. Hence of active wickedness, deliberate mischief, malevolence, malice, Gen. 6, 5. Nah. 3, 19. Is. 47, 10 Job 22, 5. Hos. 10, 15 בְּחַבָּח בָּח the evil of your evil, your great wickedness.

ת (ד. הַבֶּה, constr. בַּצָה, c. suff רְצָה, Prov. 6, 3 (ljke בְּבָּה, מִקְנֵה, מִקְנֵה, מִקְנָה, מִקְנָה, מִקְנָה, מִקְנָה, מּמְנָהוּת, acquaintance, companion, i. q. בַּיִּה which is more usual. 2 Sam. 15, 37. 16 16. 1 K. 4, 5

fem. of רַבְּיה, plur. רֵבְּיה female companions, Ps. 45, 15. Judg. 11, 37 Keri.

inf. of r. רָצֶׁר, where see.

רְעֵּי (friend sc. of God) Reu, pr. n. m. Gen. 11, 18. Gr. 'Payaŭ Luke 3, 35.—Strictly i. q. רְעָּה, like בְּלָּה i. q. רְּבָּה, R. רַבָּה,

לשאל (friend of God) Revel, Sept. 'Payavi', pr. n. m. a) A son of Esau Gen. 36, 4. 10. b) The father of Jethro, Ex. 2, 18. Num. 10, 29. c) 1 Chr. 9, 8. d) In Num. 2, 14 should be read instead of it אַרָּאָל ; comp. 1, 14. 7, 42. 10, 20.

יערת pr. fem. of אד, q. v. R. דערת pr. fem. of אד,

1. a female friend, companion, plur.

Try Judg. 11. 37 Cheth. Hence a) another, any other, Esth. 1, 19, comp. 1 Sam. 15, 28. b) Preceded by rest one—another, Ex. 11, 2. Jer. 9, 19. Zech. 11, 9; of birds Is. 34, 15. 16. Comp. in 27 no. 1. c.

רְעֵּרָת Chald. f. will, pleasure, Ezra 5, 17. 7, 18. R. רְעָהוֹ no. 3.

ַרְצָּל m. pasture, 1 K. 5, 3 [4, 23]. R. רָצָּח.

רֵצְי (friendly, social, denom. from רֵצָּי (friendly, social, denom. from רַצָּי (friendly, social, denom. from רַצְּי (friendly, social, denom. from רַצְּי (friendly, social, denom.)

adj. denom. from בְּׁבֶּח, of a shepherd, pastoral, Is. 38, 12. Subst. a shepherd, Zech. 11, 17.

הַלְּלָּהָה f. (r. בְּלֵּהָה) a female friend, companion, plur. c. suff. לְלִיהַר Judg. 11, 37 Cheth. Also one beloved, as a term of endearment, Fr. mon amie, Cant. 1, 9. 15. 2, 2. 10. 13. 4, 7. al. Comp. בַּלְּהָה

קירון m. i. q. רְצרֹח np. 2, desire, striving. Ecc. 2, 22 לבו the striving of his heart. בְצרוֹן רֹבּוּן מוֹן a striving f wind, windy striving, vain effort, Ecc. , 17. 4, 16. R. רְצָהוֹן no. 3.

רְצְּיוֹן Chald. m. thought, cogitation, Dan. 4, 16. 5, 6. 10. 7, 28; spoken of accturnal visions Dan. 2, 39. 30. R. רְצָהוּ

ל לי to tremble, to reel. kindr. with ירָפַר. Chald. and Syr. id. Found only in Hoph. to be made to tremble or quiver, e. g. a spear, to be brandished, Nah. 2, 4.

Deriv. בְּרַפֶּלָה, and the pr. names

רְצֵּלֶיָת, מַרְצֵלֶּת.

m. 1. a reeling from intoxication, Zech. 12, 2.

2. Plur. רְּכְּלֵּוֹת veils, as a female ornament, so called from their tremulous or fluttering motion, Is. 3, 19. Arab. رُعُلُ

רְצֵּלְיָה (whom Jehovah makes tremble, i. e. who fears Jehovah) *Reclaiak*, pr. n. m. Ezra 2, 2; for which Neh. 7, 7

* בְּלֵלְתְ 1. to be moved, agitated, to tremble, kindr. with יָרָער, רָעָל Ez. 27, 35. Spec. of the sea, to be troubled, tossed, to rage, Ps. 96, 11. 98, 7. 1 Chr. 16, 32.

2. to thunder, see Hiph. and בַּבֶּם. Syr. אָקְרָבָּם id. נُحْمِدُ thunder. Chald. אָקְרָבָּם to murmur, to roar.

3. to be angry, wroth, see Hiph. no. 2. Syr. Ethp. id. Arab. غم III, V, id.

Hiph. 1. to thunder, sc. Jehovah Pa. 18, 14. 29, 3. Job 40, 9. 1 Sam. 2, 10. 7, 10.

2. to provoke to anger, to irritate, 1 Sam. 1, 6.

Deriv. the two following.

m. c. suff. רַבְּקָר, thunder, Pa. 77, 19. 81, 8. 104, 7. Is. 29, 6. Hence for a voice of thunder, as of warlike leaders shouting their orders, Job 39, 25. Metaph. Job 26, 14 רַבָּי בְּרָהוֹ מִי רַחְבּוֹנְן the thunder of his power who can understand? i. e. the whole compass of the divine power, all the mighty deeds which can be predicated of God.

ור (רבים) 1. a trembling, quivering, shuddering, poetically for the mane of a horse, prob. as erect from excitement, and waving or streaming in the wind. Job 39, 19 [22] בְּיִלְּבָּׁיִל hast thou clothed his neck with shuddering? i. e. with a waving mane; comp. Gr. φόβη mane, from φόβος—Other interpretations are reviewed by Bochart, Hieroz. I. p. 118 sq. and Alb Schult. ad. h. l.

רַצַּלְיָה see in רַצַּלְיָה.

רְעָבְּיָטֶׁס Gen. 47, 11. Ex. 12, 37. Num. 33, 3. 5, and בעבים Ex. 1, 11, Rameses, or Raamses, pr. n. of an Egyptian city in the land of Goshen, built o' at least fortified by the labour of the Israelites, Ex. 1, 11. The name of this city seems sometimes to have been given to the whole province, (see Gen. l. c.) from which it would appear to have been the chief city of the district. It was prob. situated near the water-shed between the Bitter Lakes and the Valley of the Seven Wells, not far from Heroopolis, but not identical with that city; see Thesaur. p. 1297 sq. Hengstenb. die Bücher Mose u. Agypten p. 48 sq. [Engl. p. 47 sq.] Comp. Bibl. Res. in Palest. I. p. 79 sq. 547-550. -The name accords with that of several kings of Egypt, Ramses, PHACC i. e. son of the sun; one of whom probably founded the city and gave it his own name.

* אָבְי in Kal not used. Syr. בְּבְּהְ is the plant mallows; prob. so called from its greenness.

Pil. בְּצֵבֶן to put forth leaves, to be green, 3 pers. f. בְצַבֶּנָה Job 15, 32. Cant. 1, 16. But both these examples can be referred to the following adjective.—Hence

ה. adj. plur. בְּנֵנִים Ps. 92, 15; fem. בְּנֵנְיִם green, e. g. leaves, foliage. Jer. 17, 8; of trees which are vigorous and flourishing, Deut. 12, 2. 2 K. 16, 4. al. A green tree is then the emblem of prosperity e. g. in the wicked Ps. 37, 35; in the righteous 52, 10. 92, 15. al. Also green oil, i. e. fresh, new, Ps. 92, 11.

기간기 Chald. m. id. green; metaph. of a person flourishing in prosperity, Dan 4 1 [4].

1. to break, to break in pieces i. q. יְצַקְ, יְצַקְ. Also intrans. as in Eng to break, i. e. to be broken; Chald. Syr id. Præt. יוֹם are broken, Jer. 11, 16 Inf. fem. רְצָה in breaking, pleonast. Is. 24, 19; as subst. a breaking, e. g. רְבָּה יִבְּי מַּלְּה broken tooth Prov. 25, 19. Fut. יַבְּי מַ בּרַר וּבָּר וּבִּי אַר וּבָּר וּבִּי אַר וּבָּר וּבִּי אַר וּבִּי אַר וּבִּי אַר וּבָּר וּבִּי אַר וּבִי אַר וּבִּי אַר וּבִּי אַר וּבִי אַר וּבִּי אַר וּבִּי אַר וּבִּי אַר וּבְּי אַר וּבִּי אַר וּבִּי אַר וּבִי אַר וּבּי אַר וּבְּי אַר וּבִי אַר וּבְּי אַר וּבִּי אַר וּבִּי אַר וּבִּי אַר וּבִּי אַר וּבִּי אַר וּבְּי אַר וּבּי אַר וּבְּי אָר וּבְּי אַר וּבְּי אַר וּבְיּי אָר וּבְיּי אָר וּבְּי אַר וּבְּי אָר וּבְּי אָר וּבְּי אָר וּבְּי אָר וּבְּי אַר וּבְּי אָר וּבְּי אַר וּבְּי אַר וּבְיי אָר וּבְּי אָר וּבְיי אָר וּבְּי אָר וּבְיי אָר וּבְיי אָר וּבְּי אָר וּבְיי אָר וּבְיי אָר וּבְיוּ אַר וּבְיי אָר וּבְיי אָר וּבְיי אָר וּבְיי אָר וּבְיי אָר וּבְּי אָר וּבְיי אָר וּבְּי אַר וּבְיי אָר וּבְיי אָר וּבְּי אָר וּבְּי אָר וּבְּי אָר וּבְּי אַר וּבְּי אָר בּיי אָר אָר וּבְּי אָר אָר וּבּי אָר אָר וּבּי אָר אָר וּבּי אָר אָר וּבּי אָר וּבּי אָר אָר וּבּי אָר וּבּי אָר אָר וּבּי אָר וּבּי אָר בּיי אָר אָב אָר אָר וּבּי אָר וּבּי אָר בּיי אָר וּבּי אָר בּיי אָר וּבּי אָר בּיי אָר וּבּי אָר בּי בּיי אָר בּיי אָר בּיי אָר וּבּי בּיי אָר וּבּי אָר בּיי אָר וּבּי בּיי אָר וּבּי בּיי אָר וּבּי בּיי בּיי אָר בּיי אָביי אָר בּיי אָר בּיי אָר בּיי בּיי אָר בּיי בּייי אָר בּייי אָרְייי אָרְיי בּיי בּייי אָר בּייי אָר בּיי בּייי אָר בּייי בּיי בּיי בּייי בּ

2. Intrans. to be evil, bad, from the idea of breaking, being broken, and so made worthless; opp. of pan to be whole, sound, good. Præt. רַע, f. רָע, Deut. 15, 9. 2 Sam. 19, 8; inf. خو Ecc. 7, 3; imp. plur. win be ye evil, i. e. though ye are evil, angry, though ye rage, Is. 8, 9; fut. לֵרֵע, sometimes wrongly referred to The following constructions, mostly. impers. may be noted; comp. in מוֹם and רע בעיני . a) Præt. רע בעיני it was evil in my sight, it displeased me, Num. 22, 34. Josh. 24, 15. Jer. 40, 4; fem. of a woman Ex. 21, 8. Fut. בָרֶע בְּעֵרנָר) id. Gen. 2' 11. 38, 10. 1 Sam. 8, 6. 2 Sam. 11, 25. al. Later writers for בְּלֵינָי put לד, Neh. 13, 8. 2, 10. Jon. 4, 1. Also Gen. 21, אל־יַרָע בָּעֵינִיף עַל־יַחְנַעַר 12 let it not be evil in thy sight (not grieve thee) on account of the lad. 1 Chr. 21, 7; comp. 2 Sam. 19, 43. b) ירע לר it is evil to me, i. e. it goes ill with me, Ps. 106, 32. c) to be sad, sorrowful, of the counternance, heart, Neh. 2, 3. 1 Sam. 1, 8: comp. Deut. 15, 10. d) Of the eye, to be evil, i. e. to be envious, c. Deut. 28, 54; comp. 15, 9.

Niph. fut. אַיֹרים, see in r. אַר.

HIPH. דָרֵע and דָרֵיב; inf. דָרָע; in pause מָרֵע; fut. דֶּרָע; conv. נָיָרָע; part. מֵרֵע, plur. פָרָשִים;

1. to break in pieces, to destroy, Ps. 44, 3. 74, 3. Jer. 31, 28.

2. to do ill, i. e. a) 'o make evil sc. what one does; comp. opp. בְּרִבְּרָם Gen. 44, 5 בְּרִבְּרָם אָשֶׁרְ בְּעִדִּרְם ye kave done evil what ye have done, i. e. in so doing. To do good or to do evil is sometimes put genr. i. q. 'to do something or other any thing, Zeph. 1, 12. Is. 41, 23. Jer. 4, 22. Lev. 5, 4 if one swear unadvisedly to do evil or to do good, i. e. any thing whatever, he is bound. Hence ellipt. Ps. 15, 4 בְּרַבְּרַ וְלָאֹ רְבִירַ וּלָאׁ רִבִּירַ וּלָאׁ רְבִירַ וּלָאׁ רְבִירִ וּלְאֹי בְּבִירְ the changeth not

b) Ellipt. to do et il. to act wickedly, Gen. 19, 7. Judg. 19, 23. 1 Sam. 12, 25. Is. 1, 16. Jer. 4, 22. Ps. 37, 8. Prov. 4, 16. al.—Part. מַרַפּי Prov. 17, 4, in pause מַרַפּ וּפּ, 16, plur. מְרַפִּים, an evil-doer, evil-doers, Ps. 22, 17. 26, 5. 27, 2. Is. 1, 4. 14, 20. 31, 2. al.

c) to do evil to any one, to deal ill with, to afflict; c. \(\frac{1}{2}\) Gen. 19, 9. 43, 6. Ex. 5, 22. 23. Num. 11, 11. 1 Sam. 26, 21. Zech. 8, 14. Ps. 105, 15; c. acc. Num. 16, 15. Deut. 26, 6; \(\frac{1}{2}\) 1 K. 17, 20; \(\frac{1}{2}\) Gen. 31, 7; \(\frac{1}{2}\) 1 Chr. 16, 22. Of God as afflicting men, c. \(\frac{1}{2}\) Ruth 1, 21. Jer. 25, 6.

Hithpo. אַקרוֹפָע 1. to be broken in pieces, from concussion, Is. 24, 19. Hence 2. to destroy or ruin oneself, Prov. 18, 24.

Deriv. בינ , דער, דער, דער.

רְצַיִּךְ Chald. to break in pieces, fut. ברוֹפָ בְים after the form בְּידִי, Dan. 2, 40. Pa. id. ibid.

לְּבֶּלְ fut. רְּבְּעָה, to drop, to distil, c. acc. Prov. 3, 20 the clouds distil the dew. Ps. 65, 12. 13. Job 36, 28. Arab. מַבָּהְ id. Comp. by transp. אַנְאָּ

Hiph. i. q. Kal, to drop, to distil, as the heavens, c. acc. Is. 45, 8.

* לְצַלְ fut. יְהַרְצֵּץ, i. q. יְצֵּלְ and יְּכֵּלְ to break or dash in pieces, Ex. 15, 6. Metaph. to harass, to oppress a people, Judg. 10, 8.

לבין, to tremble, to quake; comp. Engl. to rustle. Arab. מתם, and id. Kindr. are ביל id. Kindr. are ביל id. Kindr. are ביל id. Kindr. are ביל id. Spec. for fear, terror, Ez. 38, 20; the earth Judg. 5, 4. Is. 13, 13; the heavens Joel 2, 10. 4, 16; mountains Jer. 4, 24. Nah. 1, 5; islands Ez. 26, 15; the four-

dations of the earth Is. 24, 19; walls door-posts, Ez. 26, 10. Am. 9, 1. With 72 of the cause of fear, Jer. 10, 10. 49 21; The Ez. 38, 20.—Once of the motion of grain as agitated and rustling in the wind, Ps. 72, 16.

NIPH. i. q. Kal, to be moved, shaken to quake, e. g. the earth Jer. 50, 46.

HIPH. 1. to cause to tremble, to shake e. g. the heavens and the earth Ps. 60, 4. Hagg. 2, 6.7; kingdoms Is. 14, 16; the nations Ez. 31, 16.

2. Spec. to cause to leap, as a horse, a locust; verbs signifying to tremble, to move to and fro, being often transferred to the idea of leaping, springing, comp. קַרָּרָ אָרָרָ, תְּרָגַּל , תְּרָגַּל , תַרָּגָּל , בָּרָרָ Dob 39, 20 of the horse: מָּבֶּר לְּרָר לְּרָר לִּרִּל thou make him leap like the locust?— Hence

of a spear Job 41, 21 [29]; of persons Ez. 12, 18; of the earth, an earthquake, 1 K. 19, 11. 12. Is. 29, 6. Ez. 37, 7. 38, 19. Am. 1, 1. Zech. 14, 5.

2. a leaping, bounding, see the root Hiph. no. 2; e. g. of a horse in running Job 39, 24 comp. 20. Poet. of warchariots Nah. 3, 2. Jer. 47, 3; comp. 77.

3. tumult, uproar, as of battle Is. 9, 4. Jer. 10, 22. Perh. thunder Ez. 3, 12. 13; comp. جود to tremble, عد

1. Pr. to sew together, to mend, to repair. Arab. 15, Eth. LAL, id. It corresponds to the Gr. μάπτω. These roots all have their origin in a common stock, the primary and onomatopoetic syllable η, which has the force of Lat. rapere and carpere, Germ. raffen, rupfen, comp. η, η, η, η, η, Ττο present verb imitates the sound of a person

sewing rapidly.—See Niph. and Pi. no. 1.

2. to heal, to cure, pr. a wound, a wounded person, which is often done by sewing up the wound, Ps. 60, 4. Jer. 30

17. Job 5, 18. Ecc. 3, 3; also one sick, c. acc. Gen. 20, 17. Ps. 6, 3. 30, 3. 41, 5. With dat. of pers. Num. 12, 13. 2 K. 20, 5. 8. Lam. 2. 13; or of the disease Ps. 103, 3. Part. **Data a physician Jer. 8

22. 2 Chr. 16, 12. Gen. 50, 2; metaph of God, Ex. 15, 26.—Comp. Gr. carlo 3a

ı. e. to mend and to cure; also Arab. طُلَّت

Metaph. a) God is said to heal a person, a people, a land, i. e. to restore to former prosperity and happiness, 2 Chr. 7, 14. Hos. 5, 13. 7, 1. 11, 3. Is. 19, 22. 30, 26, 57, 18, 19. Jer. 17, 14; as vice versa God is said to wound by inflicting calamities, see Deut. 32, 39. Is. 19, 22. b) As further this restoration is connected with and depends on the remission of sins (see Matt. 9, 2 sq. Mark 4, 12, comp. 2 Chr. 7, 14. Is. 6, 10. 53, 5), hence to heal is i. q. to pardon, to forgive, 2 Chr. 30, 20. Jer. 3, 22. Hos. 14, 5. Is. 6, 10 lest they be converted, and God heal them, i. e. forgive and restore them. Comp. Ps. 103, 3. c) Also to comfort, to console; Job 13, 4 רְפַאֵּר מַיִּל empty comforters, comp. Ps. 147, 3; unless we return to the primary meaning of the verb, and render: putchers up of vanities, i. q. מַפְלֵּר שֶׁקֶר in the first hemistich. So the verb solor, consolor, seems also to have the primary sense of to heal, to make whole, from solus, olog; comp. also Arab.

to cure, and to console.

3. to allay, to quiet, i. q. Arab. رفّ), q. d. to heal a tumult. See (דָפָּא) רְפָּאִים) and מֵרְפָּא

Niph. אָרָפָא, see also in r. דְּבָּהָא II.

1. Pass. of Kal no. 1, to be repaired, Jer. 19, 11.

2. to be healed, cured, either a disease Lev. 13, 18. 37. 14, 3. 48; or a sick person Deut. 28, 27. 1 Sam. 6, 3. Jer. 17. 14. 51, 8. With dat. Is. 53, 5 לְּנָּהָ לָּנָּי there was healing for us, i.e. God hath for given us. So bitter and unwholesome water is said to be healed, when it is rendered wholesome, 2 K. 2, 22. Ez. 47, 8. 9.

Piel יְּפֵּא; but part. מְרַפָּא Jer. 38, 4 is for קרָפָּה, see in r. רְפָּה I, Pi.

1. to mend, to repair, e. g. an altar broken down 1 K. 18, 30.

2. to heal, to cure, e. g. a wound Jer. 6 14; the wounded or sick Jer. 5, 9. Zech. 11, 16. Ez. 34, 4. Also to render wholesome e. g. bad water 2 K. 2, 21. Metaph. to comfort, to console, Jer. 8, 11.

3. Trans. to cause to be healed, i. e. to sear the expense of a cure, Ex. 21, 19. Inf. pleon. wind Ex. l. c

HITHP. to let oneself be healed, 2 K. 5 29. 9, 15. 2 Chr. 22, 6.

Deriv. אַשָּׁה, רְשָּׁאֵר, רְשָּׁאֵר, מְּבָּאָר, רְשָּׁאֵר, מְבָּאָר, בְּשָּׁאָר, מְבָּאָר, מְבָּאָר, מְבָּאָר and the pr. names מֵרְפָּאָר, רְשָּׂאָר, בּיִבּאָר, בּיִבּאָר, בּיִבּאָר, בּיִבּאָר, בּיִבּאָר, בּיִבּאָר, בּי

m. 1. Plur. שְּאָשִׁי pr. 'the quiet, the silent,' i. e. the shades, manes, dwelling in Hades, whom the Hebrews supposed to be destitute of blood and animal life (שִׁבְּיֵשׁ), but yet not wholly without some faculties of mind; Ps. SS, 11. Prov. 2, 18. 9, 18. 21, 16. Is. 14, 9. 26 14. 19; c. art. Job 26, 5.

2. Rapha, pr. n. a) The founder of a race or family among the Philistines celebrated for their tall stature, c. art. אַדְּיִדְי 1 Chr. 20, 4.6.8; but חַּדְיִם 2 Sam. 21, 18. 20. 22. His sons or posterity, יַלִּיבִי הָּרָפָּת, in the time of David, were distinguished for their great stature and bravery, 2 Sam. 21, 16.—Perh. בְּיִלְיִי הַרְּפָּת, signified also to be high, tall; from בּיִלְּיִי הַיִּבְּיִּתְּיִ הַּיִּבְּיִּתְּיִ הַּיִּבְּיִּתְּיִ הַּיִּבְּיִּתְ נִּבְּיִּתְ בַּיִּבְּיִר הַנְּבָּיִר הַנְּבָּתְ בַּיִּבְיִי הַנְבָּיִר הַנְבָּיִר הַנְבָּיִר הַנְבָּיִר הַבְיִּבְּיִר הַנְבָּיִר הַבְּיִר הַנְבָּיר הַנְבְּיִר הַנְבְּיִבְּי הַנְבְּיִבְיי הַנְבָּיִר הַנְבְּיִבְּי הַנְבְּיִר הַנְבְּיִבְיי הַנְבְּיִר הַנְבְּיִר הַבְּיִבְיי הַנְבְּיִר הַיְבָּיִיי הַיְבְּיִר הַיְיִיי הַיִּבְיי הַיְבָּיִיי הַיִּבְּיי הַיִּבְּיי הַיִּבְיי הַיִּבְּיי הַיִּבְיי הַבְּיי בְּיִבְּיי הַנְבְּיִיי הַיִּבְּיי הַיִּבְּיי הַבְּייִי בְּיִבְיי הַנְבְּיִיי הַיִּי הַיּי בְּיִבְיי הַיִּבְּיי הַי בְּיִבְּיי הַיִּי בְּיִיי הַיּי בְּבָּייִי הַי בְּיִיי הַיִּי בְּיי הַי בְּיי בְּיי בְּיי בְּיי בְּייִי הַיּי בְּיי בְּיי בְּיי בְּיי בְּיי בְּיי בְּייִי בְּיי בְּיי בְּייִי בְּייִי בְּייִיי בְּיִיי בְּיִי בְּיִיי בְּיִי בְּיִיי בְּיִייְי בְּיִי בְּייִי בְּייִי בְּיִי בְּייִייְיי בְּיּי בְּיי בְּיִיי בְּיי בְּייִי בְּייי בְּייִי בְּיבְיי בְּיִיי בְּייִי בְּייִי בְּייִי בְּייִיי בְייִיי בְּייי בְּייִיי בְּיּיי בְּיי בְּייִי בְּייִי בְּיי בְּייִיי בְּייי בְּיי בְּייִיי בְּייִי בְּיִיי בְּיִיי בְּייִי בְּיִיי בְּייִיי בְּייִיי בְּייי בְּייִייִי בְּיּיי בְּייִיי בְּייִיי בְייִיי בְּייי בְּייִיי בְּייי בְּייי בְּייי בְּייי בְּייִיי בְּיי

רָאָאיר f. (r. רֶּבֶּא) only plur. רְאָאיר medicines for wounds medicaments, Jer. 30, 13. 46, 11. Ez. 30, 21.

הְפְּאַבְּרְן f. a healing, health, Prov. 3, 8. R. אָבָּין.

רְּפָּאָר, only plur. רְפָאָר, a gentile name Rephaim, Rephaites, an ancient Canaanitish tribe beyond the Jordan. celebrated for their gigantic stature, Gen. 14, 5. 15, 20. Josh. 17, 15. In a wider sense, this name appears to have comprehended all the gigantic races of the Canaanites, the Emim, Zamzummim, and Anakim, see Deut. 2, 11. 20. Of those beyond Jordan, Og king of Bashan was the last. Deut. 3. 11. Josh. 12, 4. 13, 12. From the Rephaim on this side Jordan was named the Valley of Rephaim, see in pay lett. e. Giants of like name are mentioned in the time of David among the Philistines; see in no. 2. a.

(whom God heals r. κρ.) Rephael, pr. n. 1 Chr. 26, 7. Gr. Ραφαήλ as the name of an angel, Tob. 9, 5.

* אַרְ זְּנְיּר to strew, to spread

Job 41, 22 [20]. Kindr. דֹרְ דָּרָ

Piel 1. to spread a bed, sternere lectum, Job 17, 13.

2. to stay up, to support, pr. with rushions, pillows; Arab. وفل pr. to support, then to help; comp. Heb. بود.—Hence to refresh a weary person, Cant. 2, 5.

Deriv. בְּיִבְּירִם, and the geogr. names

* בּוֹרֶם, conv. קּוֹרָם Ex. 4, 26 · to be relaxed, slackened, to sink Syr. Pa. and Aph. to relax, to slacken; Chald. id. Kindr. perh. is רְמִיּחַ.-Spec. a) Of the hands. to be slack, to hung down listlessly; 2 Chr. 15, זל־יִרְפוּ יְדֵדְכָם let not your hands be slackened, become weak, i. e. be not slothful in your work. Frequently also hands hanging down, i. e. relaxed, feeble, are ascribed to those who are discouraged, faint-hearted; 2 Sam. 4, 1 אורפור וֹדָיוֹ his hands were feeble, he became discouraged. Is. 13, 7. Jer. 6, 24. 50, 43. Ez. 7, 17. 21, 12. Zeph. 3, 16. With jo from any thing, i. q. to desist from Neh. 6, 9. b) Of persons; Jer. 49, 24 הַמָּתָה Prop Damuscus is slackened, waxed feeble, in mind, i. e. is discouraged. weakened. With סָׁן of pers. to desist from, to let go, Ex. 4, 26. Of anger Judg. 8, 3. c) Of other things; Is. 5, 24 מַחְבַה יְרְפַּח and as the flaming grass sinks down, i. e. in the flame. Of the day as declining Judg. 19, 9.

NIPH. to be slack, i. e. remiss, idle, Ex. 5, 8. 17.

PIEL הַּבְּי, part. אַבְּיבְּי Jer. 38, 4, as if from אָב; to slacken, to let fall, to let down, e. g. the wings Ez. 1, 24. 25; a girdle, to relax, to loosen, Job 12, 21. Spec. the hands of any one, to make hang down, to relax or weaken, i. e. to discourage, Jer. 38, 4. Ezra 4, 4.

Hiph. הַּבְּקְה, imp. apoc. קְּהָהָ, fut. apoc. and conv. יַנְיֶּהְ.

1. to slacken one's hand, to desist. 2 Sam. 24, 16 בּקָר בְּקָר בְּקָר slacken thine hand, i. e. desist from smiting. With אָם, i. q. to desert or forsake any one, Josh. 10, 6. So Syr.—Without דְּי, to slacken the hand, i. e. to desist from any person or thing. c. בּקָר פָּקר. Ps. 37, 8 בּקָר בְּקָר בָּפָר (cense) from anger. Deut. 9, 14

alone. Judg. 11, 37 let me alone two months, i. e. give me two months. Hence also with 3 of pers. to let alone or allow to any one 1 Sam. 11, 3. 2 K. 4, 27. Absol. 1 Sam. 15, 16. Ps. 46, 11.

2. to let go, to dismiss a person or thing (opp. to hold fast), c. acc. Cant. 3 4. Job 7, 19. 27, 6. Prov. 4, 13.

3. to let drop, to leave off, e. g. a work begun Neh. 6, 3; a person, i. e. to cast off, to foreake him, i. q. and, Deut. 4, 31, 31, 6. 8. Josh. 1, 5. Ps. 138, 8.

HITHP. to show oneself slack, remiss, i. e. a) to be slothful Josh. 18, 3. Prov. 18, 9. b) to be discouraged, to faint, Prov. 24, 10.

Deriv. רָפָּרוֹן, רָפָּרוֹ.

* II. דְפֶּּד, put sometimes for נְּפָּא to heal; comp. קָרָא II, i. q. קָרָה. In this sense occurs imper. קָּבָּה for רְפָּא Ps. 60, 4; fut. מִּרְפָּינָה Job 5, 18.

Niph. נְרְפָּחָה Jer. 51. 9; inf. זְרְפָּחָה 19, 11; fut. בְּרָפָּה 2 K. 2, 22.

Deriv. רְפֵּרָה and

רְּפָּא (for אָדֶר, Raphah, pr. n. a) With art. הְּדְכָּשְׁר, a Philistine, whose some (הְּבָּיבְי הְדָּבְי הִיבְּי שִׁרְאָר) were giants; see in art. הָּבָּיבִי חָרָפָּא no. 2. a. b) A man 1 Chr. 8, 37; for which in 9, 43 הְפָּיָר q. v.

י, plur. רֶפֶּה m. adj. (r. רְפָּה I) fem. דְפָּה, plur.

1. slack, remiss, espec. with בַּיִּדִים add-ed, slack-handed 2 Sam. 17, 2. יַּיִּדִים יְּפוֹיִי slack hands, as implying discouragement, faint-heartedness, Job 4. 3. Is. 35, 3.

2. weak, feeble, Num. 13, 18.

רְּפָּא (healed, r. רְפָא) *Raphu*, pr. n. m. Num. 13, 9.

* TET obsol. root, Arab. to be rich; hence

רְּבָּרָ (riches) Rephah, pr. n. m. 1 Chr. 7, 25.

רְפִּרְרָה f. support, stay, railing, on the sides of a litter or sedan, Cant. 3, 10. Sept. מימאגוניסי, Vulg. reclinatorium. R. קפר Pi. no. 2.

רְבֵּדְרָם) (refreshments, r. רְבֵּדְיּם) Rephidim, pr. n. of a station of the Israelites before coming to Sinai, Ex. 17, 1. 19, 2. Num. 33, 14. See Bibl. Res. in Palest I. p. 178.

רְּיֶּטְּיִי (whom Jehovah healed, r. רְּיָּבָּי (II) Rephaiah, pr. n. m. a) 1 Chr. 3, 21. b) 4, 42. c) 7, 2. d) 9, 43, comp. רְּבָּי (פּרָי לַנָּי לַנָּי לַנִּי לַנְּי לַנִּי לַנְּי לַנְי לַנְּי לַנְי לַנְי לַנְי לַנְי לַנְּי לַנְי לְנִי לְנִיי לְנִי לְנִיי לְנִי לְנִי לְנִי לְנִי לְנִי לְנִי לְנִי לְנִיי לְּיוֹי לְנְיי לְנְיוֹי לְנִי לְנִי לְנִי לְנִי לְנִי לְּנְי לְיוֹי לְנִי לְנִי לְנִי לְנִי לְנִי לְנִי לְנִי לְנִי לְּיוֹי לְנְיי לְנִי לְּיוּ לְנִי לְּיוּי לְנִי לְּיי לְנִי לְּיי לְיוּי לְיוּי לְיי לְייי לְייי לְייי לְייי לְיי לְּיי לְייי לְייי לְייי לְייי לְייי לְּייי לְּייי לְייי לְּייי לְּיי לְייי לְייי לְייי לְייי לְייי לְייי לְייי לְייי לְייי לְיי לְייי לְיייי לְייי לְיייי לְייי לְיייי לְייי לְייי לְייי לְייי לְייי לְייי לְייי לְייי לְייי לְיייי לְיייי לְיייי לְייי לְייי לְייי לְיייי לְייי לְייי לְיייי לְייי לְייי לְייי לְייי לְייי לְיי

רְפְּרוֹן. m. (r. רְפָּרוֹן I) only constr. רְפְּרוֹן. slackness, remissness, with יְבִים added; trop. for discouragement, faintness of heart, Jer. 47, 3.

Niph. part. Prov. 25, 26 מֵלְרָן נִרְפָּט a troubled fountain.

Hithp. קּהְרַפֵּס pr. 'to let oneself be trampled under foot,' i. e. to prostrate oneself, to humble oneself, Prov. 6, 3. Ps. 68, 31 בְּבֵּד בָּטָהְ collect. prostrating themselves with pieces of silver, i.e. submissively offering them as tribute. Deriv. שַׁרְפָּט

Chald. to trample down, to stamp upon, Dan. 7, 7.

* FPT obsol. root, which prob. had

and Dazz. Hence also the biblical

קפתים stalls, q. v. in art. בְּפָתי. The form Job 26, 11, see under r. קר.

* P豆? in Kal not used; A:ab. (6年) VIII, to lean upon the elbow; Ethiop. 人人中 to recline at table.

HITPH. to lean oneself, c. > upon any one, Cant. 8, 5.

רָפַס, see r. רָפַשׁ.

* UP, obsol. root, kindr. with up, and op, to tread with the feet, as ren dering water turbid. Hence

רָּבְּשׁׁ m. *mud*, *mire*, i. q. פִים, Is. 57 20. In the Talmud, id.

אָרָ, only in plur. רְשָּׁחִים Hab. 3, 17, stalls, as the Hebrew interpreters correctly give it. See the etymology and the Talmudic usage under r. יְםָּבְּר. The הof the sing. is servile, although retained in the plural, comp. רְשָּׁבְּי, הִיּתִּים, Comp.

Arab. رُفُت, also رُفُت, straw, fodder of cattle, as being pulled from the rack. Sept. Vulg. præsepia.

רְבֵץ m. (r. רָבֵץ) a fragment, piece, e. g. of silver not coined, Ps. 68, 31.

m. a runner, see in r. רדץ.

* לְּבֶּא I. i. q. רּיץ to run; Inf. absol. Ez. 1, 14.

II. i. q. רְצָּח to delight in; whence at least רָצָּיחי for רָצִיחִר Ez. 43, 27.

to watch closely, spec. to lie in wait for.
PIEL to watch insidiously, to look askance at, Ps. 68, 17. See Schultens
Animady. in loc. Thesaur. p. 1305.

* וֹנֶדְץ, fut. יִרְגָּד, apoc. יָרָגָץ; see also in r. נָנָץ II.

1. to delight in any person or thing, to take pleasure in. Arab. לאב to like to choose. a) Of persons, c. acc. i. q. to lore; Prov. 3, 12 מְּבֶּבְ מִיבְּבֵּן יִירְצָּה as a father delighteth in his son, loves him. With ב 1 Chr. 28, 4; impl. Is. 42, 1. With בי prægn. to delight in intercourse with any one, to be on good terms with him, Ps. 50, 18. Job 34, 9. Part. pass. אבי delighted in, acceptable, c. > to any one Esth. 10, 3; poet. c. genit. ac

repted of any one Deut. 33, 24. b) Of things, c. acc. Ps. 102, 15 thy servants take pleasure in her stones, i. e. the ruins of Zion. Job 14, 6 until he shall delight, as a hireling, in his day, sc. as past, in the rest and quiet of evening. Ps. 62, 5. Of God as taking pleasure in things, 1 Chr. 29, 17. Ps. 51, 18. Prov. 16, 7. Ecc. 9, 7. With Ps. 49, 14. 147, 10. 1 Chr. 29, 3. Mic. 6, 7. Hagg. 1, 8.

2. to be kind, favourable, gracious, towards any one; of a king 2 Chr. 10, 7. Mostly of God, with acc. of pers. Ps. 44, 4. 147, 11. Jer. 14, 10. Hos. 8, 13; acc. of thing Deut. 33, 11; Ps. 149, 4. Also i. q. to receive into favour, a land Ps. 85, 2; c. inf. Ps. 40, 14; absol. Ps. 77, 8. Am. 5, 22.—Spec. to receive graciously one bringing a present, Gen. 33, 10. Mal. 1, 8. Of God as receiving graciously those who approach him with sacrifice and prayer, Job 33, 26. Ex. 20, 41. 43, 27. Jer. 14, 12. 2 Sam. 24, 23; with acc. of sacrifice Am. 5, 22. Ps. 119, 108.

3. to satisfy a debt, i. e. to pay it off; pr. to satisfy the creditor and render him favourable, Lev. 26, 34. 41. 43. 2 Chr. 36, 21.

Niph. 1. to be graciously received or accepted, to be well pleasing, e. g. a sacrifice, see Kal no. 2. Lev. 7, 18. 19, 7. 22, 23. 27; also Lev. 1, 4. 22, 25, in which passages there is added a dat. commodi לָּבָּה (בְּיִבְּיִן Lev. 22, 20.

2. Pass. of Kal no. 3 and Hiph. to be satisfied, i. e. paid off, discharged, Is. 40, 2.

PIEL to render well pleased, i. e. to seek to please any one, to seek his favour. Job 20, 10 his sons shall seek the favour of the poor, or what comes to the same thing, shall conciliate the poor, sc. by restoring the goods extorted from them; comp. Arab.

HIPH. to satisfy, i. e. to pay off, i. q. Kal no. 3. Lev. 26, 34 then shall the land rest and pay off her sabbaths, viz. those which she still owes.

HITHP. to make oneself pleasing, acceptable, to get the favour of any one, 1 Sam. 29, 4.

Deriv. pr. n רְצִין, רְצִים, also

יוצין m. constr. רָצוֹן, c. suff. יְצוֹנִי 1. delight, acceptance approbation Prov. 14, 35. Is. 58, 5. דרה לרצון Is 56, 7. Jer. 6, 20, and אַל־רַצוֹן Is. 60, 7, to be acceptable, grateful to God, to be מַרָצוֹן לַחָם לפָנֵי 28 38 approved.—Ex. 28 for acceptance to them before Jehovah, i. e. that they may be graciously accepted of Jehovah. Ps. 19, 15. Lev. 22, 20. 21. With suff. Lev. 1, 3. 19, 5 that ye may be accepted, i. e. that your sacrifice be acceptable. 22, 19. 29. 23, 11.—Concr. a delight, that in which one delights, Prov. 11, 1. 20. 12, 22. 15, 8. 16, 13; spec. what is acceptable to God, Prov. 10, 32. Mal. 2, 13.

2. good-will, favour, grace, as of a king Prov. 16, 15. 19, 12; espec. of God, Ps. 5, 13. 30, 8. Deut. 33, 16. Ps. 51, 20. Is. 49, 8 און היים in a time of grace, when the way is open to my favour. Meton. favours bestowed, benefits, Ps. 145, 16. Deut. 33, 23. Prov. 18, 22.

* רְצֵּין fut. רְצֵין 1. to break or crush in pieces; kindr. with אָצֵין. Arab. רָשׁים, id. See Pi. no. 1, and רּצִין,

2. to kill, to slay, c. acc. pers. Num. 35, 30. Deut. 4, 42; absol. Ex. 20, 13. Deut. 5, 17. 1 K. 21, 19. Jer. 7, 9. Hos. 4, 2. The Tay Deut. 22, 26, comp. 'B The Tay, under The High. no. 2. d.—Part. The a slayer, murderer, Num. 35, 16 sq. Deut. 4, 42. Josh. 20, 5. 6. Job 24, 14. al. Niph. pass. of Kal no. 2, Judg. 20, 4. Prov. 22, 13.

Piel to break or dash in pieces, Ps. 62, 4.

2. i. q. Kal no. 2, but iterative like בְּשָׁבְּ, to kill many, to be a murderer, Hos. 6, 9. Ps. 94, 6. Part. אַבְּשָׁבְ a murderer 2 K. 6, 32. Is. 1, 21.

m. (r. 127) 1. a breaking in pieces, crushing. Ps. 42, 11 with a crush

ing of my bones, i. e. causing me the severest pair.

2. outbreak of the voice, outcry, clamour, comp. r. ראָשָּן; Ez. 21, 27, where it is coupled with הַרּאָנָה

ጀንችን (delight) *Rizia*, pr. n. m. 1 Chr. 7, 39. R. רָצָה.

רְבִּין Rezin, pr. n. a) The last king of Damascus, slain by the Assyrians, 2 K. 15, 37. 16, 5-9. Is. 7, 1. 4. 8. 8, 6. 3, 10. b) A man, Ezra 2, 48. Neh. 7, 50.—The etymology is uncertain. It may come from r. דָבָין after the form רְבִּין; or from arab. وَحِيْنَ firm, stable; or perh. it is indr. with יוֹד prince, also pr. n. of the under of the kingdom of Damascus.

שַּׁרָצֵבֶּ .vi iv.

to range stones artificially, to inlay a pavement or other work, to checker; part. pass. קאבן checkered, tesselated, intaid, Cant. 3, 10. Arab.

Deriv. וְצָיָ, הְצָּפָּה, רְצָּפָּה.

m. 1 a stone which is heated in order to roass meat or bake bread upon it. 1 K. 19, 6 אַנְּיִי רְצָּמָיִי a cake baked on hot stones. Arab. בּׁנִּי id. The Rabbins understand a coal; comp. אַנִּיי בּיִנּיים בּיִּיים בּיִּיים בּיִּיים בּיִּים בּיִים בּיִים בּיִּים בּיִּים בּיִּים בּיִּים בּיִּים בּיִים בּיִּים בּיִּים בּיִּים בּיִּים בּיִּים בּיִים בּיִּים בּיִּים בּיִים בּיִים בּיִּים בּיִים בּיִּים בּיִים בּיִּים בּיִּים בּיִּים בּיִּים בּיִּים בּיִים בּיִּים בּיִים בּיִּים בּיִּים בּיִּים בּיִּים בּיִים בּיִים בּיִּים בּיִּים בּיִּים בּיים בּייבּים בּיים בּייבּיים בּיים בּיים בּיים בּיים בּייבּים בּייבּים בּייבּים בּייבּים בּייבּים בּייבּיים בּי

2. Rezeph, pr. n. of a city subdued by the Assyrians, Iz. 37, 12. Prob. the Pησάφα of Ptolery situated in Palmyrone, Arab. κωίς. See Ptol. Geogr. 5. 15.

TPT f. (r. ΠΝ) 1. i. q. ΠΣΤ, α hot stone, Is. 6, 6. Vulg. calculus. Sept. and the Rabbins a coul.

- 2. a tesselated pavement, Esth. 1, 6. 2 Chr. 7, 3. Ez. 43, 17. 18. 42, 3. 2 Chr. 7, 3.
- 3. Rizpah, pr. n. of a concubine of Saul, 2 Sam. 3, 7. 21, 8. 10. 11.
- * אָבְיְצָם fut. יְרִיץ for יְרֹיץ Is. 42. 4, אָריָשָּ Ecc. 12, 6. But אָריצֵם Jer. 50, 44 Cheth. also אַריצָם ib. Kerı, belong to r. רִיץ.
- 1. to break, to crush or shatter, i. e. so as to make a flaw or crack, but not en-

tirely off. Arab. לְּבָּי, kindr. מְצֵּץְ and בְּצֵּץְ, —Is. 42, 3 בְּצִּין מִבְּין a broken reed shall he not break off (בְּצֶּלֶּץ); Vulg. quassatum. 36, 6. 2 K. 18, 21.—Intrans. to break, to be broken, crushed, Ecc. 12, 6; trop. Is. 42, 4.

2. Trop. to treat with violence, to oppress, often joined with p번호, Deut. 28, 33. 1 Sam. 12, 3. 4. Am. 4, 1. Is. 58, 6. Hos. 5, 11.

Niph. יריץ fut. ברוץ (as if from r. רדץ), pass. of Kal no. 1, Ez. 29, 7. Ecc. 12, 6.

Piel רַבַּץ 1. i. q. Kal no. 1, but stronger, to break in pieces, Ps. 74, 14.

2. Metaph. i. q. Kal no. 2. a, Job 20 19. 2 Chr. 16, 10.

Po. רְצַיִּז', to oppress, to vex, i. q. Kal no. 2 and Pi. no. 2, Judg. 10, 8. But רְצַין Nah. 2, 5 belongs to r. רִיץ.

HIPH. fut. conv. ץ־־תַּיַן (so as to differ from ץ־יְתָּיַן to make run), to break in pieces, Judg. 9, 53.

HITHPO. החרוצץ to dash one another, to struggle, Gen. 25, 22.

Deriv. ברוצח, תץ II.

רָק m. (r. רְּבְּקְי 1) 1. Adj. fem. רְּבָּק י, plur. רְּבְּקר, thin, lean, of kine Gen. 41, 19. 20. 27.

2. Adv. of limitation, restriction, only, alone. Job 1, 15 קק אָנָר לְבַהָּר only I alone. Gen. 47, 22 only the land of the priests bought he not. 14, 24. 41, 40. 50 8. Ex. 10, 17. 1 Sam. 1, 13. 5, 4. Am. 3, 2. al. sæpe. Also of exception, only, except, provided; Gen. 19, 8 only unto these men do nothing. 24, 8. Num. 20, 19. Deut. 3, 11. Josh. 1, 7. 18. Is. 4, 1 we will eat our own bread, ... only let us be called by thy name. Once emphat. 77 only indeed Num. 12, 2. Spec. After a negation, only, i. e. save, besides; 2 Chr. 5, 10 there was nothing in the ark save or besides the two tables. Josh. 11, 22 there were none of the Anakim left בַּנְיָּה only, except, in Gaza. 1 K. 15, 5. b) Put before adjectives as an intensive, in the same manner as אָדָ no. 2. a, b, c; thus בַּלְ טוֹב only good, nothing but good, Gen. 26, 29; רָק רַע only evil, nothing but evil, Gen. 6, 5. 1 K. 14, 8 רֶק הַיְּשֶׁר only right, nothing but what is right. Deut 4, 6. Also with an adverb Deut. 28. 13; with a verb Judg. 14, 16. So before ארן there is not

ביף empty, see בין.

רֹק m. (r. בְּקָרָ II) c. suff. יְּבֶּר, spittle, Job 7, 19. 30, 10. Is. 50, 6.

לבְּרָכְ, fut. בְּרָכְי, to be carious, worm-eaten, rotten, as wood, Is. 40, 20. Metaph. Prov. 10, 7; comp. the Rabbinic phrase: 'ascendit putredo in nomen alicujus.'—Not found in the other dialects. The primary idea seems to be that of hollowing out, excavating; comp. בַּרָר, בַּרָר, בַּרָר, בַּרָר, also in בַּרָר.

Deriv. the two following.

a) Of the bones Prov. 12, 4. 14, 30; metaph. of terror striking through all one's bones Hab. 3, 16. b) Of wood, Job 13, 28. Hos. 5, 12.

רָבְבּוֹן m. (r. בְּבָבי) rottenness of wood Job 41, 19.

* דְּבֶּי fut. plur. דְּבְּיִהְ , to leap, to skip, e. g. for joy, to dance Ecc. 3, 4. Poet. also things are said to leap or skip from fear, i. q. to start, to quake, Ps. 114, 4. 6. Comp. Hiph. and בָּיִר Pi. also שֵׁבִי, Syr. Pa. id. but Aph. is to wail, to beat the breast. The primary idea seems to lie in beating or stamping the ground, see m בַּיִר.

Piel, to leap, to spring, to dance, 1 Chr. 15, 29. Is. 13, 21. Job 21, 11. Poet. of a chariot driven rapidly and bounding over rough ways, Nah. 3, 2. Joel 2, 5.

Hiph. pr. to make leap or skip, e. g. mountains, i. e. to cause to tremble or start, to shake, Ps. 29, 6. Comp. Kal, also מַבֵּי and בַּיִּבּי.

וֹתְבָּק f. (r. בְּקָר I) c. suff. יוֹקָר, pr. thinness, something thin; hence

- 1. the temple, temples, a part of the head, Judg. 4, 21. 22. 5, 26.
- 2. Poet. for the cheek, Cant. 4, 3. 6,7 Comp. tempora id. Prop. 2. 24. 3.

וֹרֶיף (thinness, r. בְּבֶּק I) Rakkon, pr n. of a city in Dan lying on the sea coast, Josh. 19, 46.

* TPT fut. TPTT to season, to spice e. g. oil for making ointments, to perfume, Ex. 30, 33; also wine. see TPT; and flesh, see Hiph. Part. TPT seasoning, spicing, 1 Chr. 9, 30; subst. a maker of unguents, perfumer, Ecc. 10, 1. Ex. 30, 35. 37, 29.—The primary idea is prob. that of heating, boiling, pr. i. q. TTT, the letters P and D being interchanged; see in lett. P.

PUAL pass. of Kal, 2 Chr. 16, 14.

HIPH. to season flesh, to spice, Ez. 24, 10.

Deriv. מְּרְפֶּחָ, הְפֶּרְפֶּח, הְבֶּרְפֶּח, הְבֶּרְפֶּח, בְּרְפָּחָה.

ירָן הָרָלָח m. spice; רַרָן הָרָלָח spiced wing
i. q. אָסָהָ q. v. Cant. 8, 2.

ΠΡ' m. ointment, perfume, Ex. 30 25. 35.

תְּקְחִים m. (ר. חְבֶּין) plur. בְּקּחִים a maker of ointments, perfumer, pigmentarius, Neh. 3, 8. Fem. תְּקָּחִים, plur. הַקְּחִים id. 1 Sam. 8, 13.

nip f. see preced. art.

הקחים m. plur. (r. הקחים) ointments, perfumes, c. suff. Is. 57, 9.

קרק m. (r. דְקר, pr. a solid expanse; see the root no. 2.—Hence

1. the firmament of heaven, Gen. 1, 6. 7. 8. Ps. 19, 2; fully רָקרע וַ יַשְּׁמָרָם Gen. The Hebrews sup-1, 14, 15, 17, 20, posed the firmament to be spread out like a solid hemispheric arch over the earth, shining and pellucid as sapphire Ex. 24, 10, comp. Dan. 12, 3; in it were fixed the stars, Gen. 1, 14-17; and above it was the celestial ocean with windows in the firmament through which the water fell as rain upon the earth, Gen. 1, 7. 7, 11. Ps. 104, 3. 148, 4; this latter being the common notion, although the true state of the case was not unknown to them, see Gen. 2, 6. Job 36, 27. 28. Sept. στερέωμα, Vulg. firmamentum. Sc

Hom. εἰρανὸς πολύχαλωος Il. 5. 504. Od. 3. 2; οὐφ. σιδήφεος Od. 15. 328.—Arab.

the heavens. Syr. Chald. רקיצא the firmament.

2. a pavement, foot-pavement, beneath a throne, i. q. JPJP; pr. a foundation, from stamping, founding, see the Syriac usage in r. JPJ no. 2. So of the pavement borne by cherubs, above which was the throne of Jehovah, Ez. 1, 22. 23. 25. 26. 10, 1.

רְקִיקי m. (r. pp, I) plur. constr. רְקִיקי a thin cake, wafer, Ex. 29, 2. 23. Lev. 2, 4. Num. 6, 15. 19. al.

*DD7 to deck with colours, to make versicoloured, to variegate; spoken of the colours in the eagle's pinions, and of variegated marble, see http:; but chiefly of variegated cloths and garments.—Chald. in Targ. of the spots and shields of the leopard, Jer. 13, 23.

Arab. زَّتُم I, II, to make striped, as cloth; also to write; أُرْتُمْ variegated. From the Arabic comes Span. recamare, Ital. ricamar, to embroider with the needle. The primary idea seems to be that of laying on colours, as in kindr. מַנָם no. 3, where see.—Spec. to variegate a garment, to embroider with coloured figures, Lat. opere plumario; which seems to have been done by needle-work in figures of various colours, as blue or purple, upon a white ground or byssus; the figures having the form sometimes of feathers or scales, and sometimes of little shields or tesselæ. Hence PART. plumarius, a worker in colours, embroiderer, Ex. 26, 36. 27, 16. 28, 39. 36. 37. 38, 18. 39, 29. The work of the ph differed from the work of the ⊐ថ្លា, in that the former was stitched with the needle or sewed upon the cloth, while the latter was woven into it; see in no. 3. The LXX also understand needle-work Ex. 27, 16. 38, 23; and so the Talmudists. See more in Thesaur. p. 1310 sq.

PUAL pass. to be curiously, elaborately, corought or shaped, of the formation of the fætus in the womb, Ps. 139, 15.

Deriv. רָקָם, השָּקָה.

(variegation, flower gardening Arab. وُتُوَّيُّ) Rekem, pr. n.

1. Of a city in Benjamin Josh. 18, 27.

2. Of several men: a) A king of the Midianites Num. 31, 8. Josh. 13, 21. b) 1 Chr. 2, 43. c) 7, 16.

רְקְּמָהָה f. (r. בְּקַם) c. suff. רְקְמָה, plur. רְקְמָהוֹת dual רָקְמָהוֹת.

1. variegation, versicolour, i. e. play of colours, e. g. in the eagle's wings Ez. 17, 3; of stones, a pavement, 1 Chr. 29, 2, comp. in 74.

2. work in colours, embroidery, also cloth embroidered with colours, see in r. בּבְרַי רִקמָּח. Ez. 16, 10. 13. 27, 16. בּבְרַי רִקמָּח. Ez. 16, 10. 13. 27, 16. בּבְרַי רִקמָח. Ez. 16, 18. 26, 16. Plur. רְּשְׁמֵחִים id. Ps. 45, 15. Dual Judg. 5, 30 בְּבְּרַי רִקְמָחִים dyed garments of double embroidery. i. e. embroidered on both sides, or so that the work and figures on both sides correspond.

* אַרְקּצָם, fut. c. suff. אָרְקּצָם, inf. c. suff.

1. to beat, to smite the earth with the feet, to stamp, either in indignation Ez. 6, 11; or in exultation Ez. 25, 6. Kindr. with PP7.—Hence to tread down enemies, 2 Sam. 22, 43.

2. to beat out, i. e. to spread out or expand by beating, see Piel; hence simpl. to spread out, to expand, as God the earth Ps. 136, 6. Is. 42, 5. 44, 24.—Syr. it to make firm, stable; Aph. to found, pr. by beating and stamping in order to make a solid foundation. Arab. to make firm.

PIEL 1. to beat out, i. e. to spread out or expand by beating, as thin plates Ex. 39, 3. Num. 17, 4. Hence

2. to overspread, to overlay with plates of metal Is. 40, 19.

Pual part. אָרֶקְיל, to be beaten or spread into plates Jer. 10, 9.

HIPH. i. q. Kal no. 2, to spread out the heavens fut. בוקרב Job 37, 18.

Deriv. רָקִיצָ, also

רָקְצִים m. plur. plates, laminæ, Num. 17, 3.

* I. PP? obsol. roct, pr. to beat, to pound, spec. to spread out by beating, to

beat thin. Arab. intrans. to be thin. It is onomatopoetic, like the kindred roots אָבָר, בָּבָר, comp. בָּבָר, בָּבָר.

Deriv. בְּקָח, בַקּח, and pr. names

יבשון, בשת

*II. PPT i. q. יְרֵק to spit, to spit out, an onomatopoetic root, like kindr. ביר comp. Lat. screo, Fr. cracher. Fut. ביר ביל to spit upon any one Lev. 15, 8. For the Præt. בין is used, q. v.

Deriv. פלים.

רבים (pr. shore, Chald. אַרְאָדְי, Arab. אַרְאָדִי) Rakkath, pr. n. of a city in the tribe of Naphtali, situated according to the Rabbins on the spot afterwards occupied by Tiberias, Josh. 19, 35. See Bibl. Res. in Palest. III. p. 266.

לים poor, see in r. שוֹח .

ה ליין obsol. root, Chald אַטְין to be alle, to have leave, השיף leave, permission.—Hence

רְשְׁדּוֹן m. leave, a permit to do any thing, Ezra 3, 7.

באשרת see in בְשִׁרת.

*מֹלֵים to write down, to record, part. pass. רָשׁוּם Dan. 10. 21. Arab. מָשָׁה id.

רְשְׁים Chald. fut. בּיִרְיִם, to write, Dan. 5, 24. 25; also to subscribe, to sign an edict, Dan. 6, 9 sq.

- דיליב (וער אַשְׁרָבְי 1. Pr. as it would seem, to make noise and tumult, to cause disturbance, see the adj. אָשָׁרְ Job 3, 17. Is. 57, 20, and Hiph. Job 34, 29. Syr. בלא Aph. to disturb, to agitate, לאלים disturbance, commotion, also שُمْرُكُ to be disturbed. Comp. by transp. שַּׁבְי מַּרָה. 3.—Hence
- 2. to do evil, to be wicked, impious, opp. PTX; since wicked men are usually noisy and boisterous in doing injury, while good men are gentle and quiet. 1 K. 8, 47. Dan. 9, 15. Ecc. 7, 17.
- 3. to have an unjust cause, to be guilty, opp. בְּדָּק, job 9, 29. 10, 7. 15. With מַאֲלָּחִים, to be held guilty of God, before God, Ps. 18, 22.

HIPH. אַרְשָּׁרְעָ, fut. רַרְשִּׁרְעָ 1. to disturb, to stir up tumult; see in Kal no. 1. Job 34, 29 הוא רַשָּׁרִט וּמִר רַיִּשׁרִט וּמִר he

(God) giveth quietness, and who shall stir up tumult?

- 2. to pronounce guilty, i. e. to condemn any one, as a judge, opp. הַּצְּהַרֶּק; Ex. 22, 8. Deut. 25, 1. Job 32, 3. Prov. 12, 2. 17 16. Ps. 94, 21. Is. 50, 9. al. So too one who gains his cause, Is. 54, 17. 'Hence simply to gain one's cause, to be victorious, e. g. of Saul, 1 Sam. 14, 47 and whithersoever he turned himself, הַלְּשִׁרֵע he gained his cause, i. e. was victorious; victory being accounted the reward of a just cause, defeat the punishment of unrighteousness; comp. בָּדֶק no. 4, אַנְקָה no. 4; so Heb. דְּבָן to be innocent, Syr. בו to conquer. Sept. ἐσώζετο, Vulg. superabat. Others here as in no. 1, he caused disquiet, Engl. Vers. he vexed them, i. e. his enemies.
- 3. Intrans. to do evil, to act wickedly, fully הְּיְשִׁיבּ לַבְּשׁוֹּח 2 Chr. 20, 35; ellipt. id. (like תְּיִשִּיבַ חַרְשִׁר 2 Chr. 22, 3. Neh. 9, 33. Ps. 106, 6. Job 34, 12. Part. c. genit. Dan. 11, 32 מְרָבִיר בְּרָרִח who do wickedly against the covenant, i. e. who impiously break it.

Deriv. שֶׁלֶ, שִּבֶּץ, השָּשִׁי, השָׁשֵׁים.

קשׁלֶּם m. adj. and subst. plur. רְשֶׁעָּם, constr. רְשֶׁעָּם. Fem. רְשָׁעָם twice Ez. 3, 18. 19.

1. unjust, faulty, guilty, having an unjust cause, a wrong-doer, opp. אביים innocent. So אַדְּבִּים רָשָׁנּע לְּשָׁרָ דְּשָׁרִע לְשָׁרָ עָּבְּע לְשָׁרָ עָּבְּיִם רְשָׁרָע לְּשָׁרָ בַּאָרָ לַבְּעָר לְבָּעְרָ לְבִּער לְבָּעְרָ לְבִּער לְבִּעְרָ לְבִּער לְבִּער לְבִּעְרָ לִבְּעִר לְבִּער לְבְּער לְבִּער לְבּער לְבִּער לְבִּער לְבּער לְבּער לְבִּער לְבּער לְבִּער לְבְּער לְבּער לְבּער לְבּער לְבּער לְבּער לְבִּער לְבִּיבּער לְבּער לְבִּיב לְבּער לְבִּיב לְבִּיב לְבִּיב לְבִּיב לְבִּיב לְבּיב לְבִּיב לְבְּיב לְבִּיב לְבִּיב לְבְּיב לְבִּיב לְבְּיב לְבְּיב לְבְּיב לְבְּיב לְבְּיב לְבְּיב לְבְּיב לְבּיב לְבְּיב לְבִּיב לְבִּיב לְּבְּיב לְבִּיב לְבִּיב לְּבְּיב בּיבּיב לְּבְּיב בּיבּיב לְּבּיב בּיבּיב לְּבְּיב בּיבּיב בּיבּיב בּיבּיב בּיבּיב בּיבּיב בּיב בּיב

יַשֵּׁע m. (r. אַשַּׁרָ) in pause אָטָר, c. suff. יַשָּׁער.

1. injustice, unrighteousness. Job 34

10. Mic. 6, 10. אַנְארוֹת רָשָׁל treasures got by wickedness Mic. 6, 10. שֹּאַיָר רָשָׁל unjust balances, i. e. false, v. 11. Hence spec. fraud, falsehood, opp. מְאָר, Prov. 8, 7.

2. wickedness, ungodliness, Ps. 5, 5; opp. פְּטֶר רָשֵׁגְ Ps. 45, 8. אַנְשֶׁר רָשָׁג to do wickedness Prov. 16, 12. אַנְשֶׁר רָשָׁג wicked men Job 34, 8; comp. Ps. 84, 11. Plur. יְשָׁגִּים wicked deeds Job 34, 26.

רָשָּׁעָת fem. of אַטֶּיַ q. v.

רְשְׁעָּה, f. (r. בְשֵׁלֶה) constr. רְשָׁעָה, c. suff.

1. injustice, and hence fraud, false-hood Prov. 13, 6; spec. of the fraud of those who give scant measure Zech. 5, 8, comp. Mic. 6, 11.

2. wickedness, ungodliness, Is. 9, 17. Mal. 3, 15; a wicked deed Deut. 25, 2.

בישׁן רִשְׁעָתִים see רִשְׁעָתִים.

* קְשַׁרֶּ obsol. root, to inflame, to kindle; kindr. שָׁרֵב, Samar. id. trop.
—Hence

קשֶּׁלֶּ m. plur. רְשָׁפִּרם, constr. מְשֶׁבָּים and

1. flame, Cant. 8, 6. Comp. Chald. Ps. 78, 48 Targ.

2. lightning, Ps. 78, 48. Poet. a) Ps. 76, 4 מְּלֵּחֶת the lightnings of the bow i. e. the arrows. b) Job 5, 7 בְּרֵ רְשָׁתְ the sons of lightning, i. e. birds of prey which fly swift as the lightning. Others, arrows; others, sparks.

3. fever, burning plague, with which the body is inflamed, comp. רוַטָּר heat and poison. Deut. 32, 24 קוֹטֶר בּייָר consumed with burning pestilence. Hab. 3, 5, parall. בָּיַר plague.

4. Resheph, pr. n. m. 1 Chr. 7, 25.

* ÜÜ to break down or in pieces, to destroy, in Kal not used, kindr. with

Poer fut. שַּׁשֵׁי, id. Jer. 5, 17.

Pual plur. 1 pers. קַפֶּּשְׁנוּ, pass. of Kal, Mal. 1, 4.

Deriv. pr. n. שישה ה.

רְשָׁקְי, (r. בַּיְיִי in pause רְשָּׂיִ, כּ suff. יְּהְשִׁי, מּ net. Ps. 57, 7. 9, 16. 31, 5. Lam. 1, 13. בַּיִּת רְשָׁיִת בָּיל spread or cast a net over any one, Ez. 12, 13. 17, 20. 19, 8. 32, 3. הַשָּׁיִן הַיִּר יִּינִיי net-work Ex. 27, 4, and so simpl. הַשַּׂיִן v. 5.

Piur. (r. בְּחַק) a chain, Ez. 7, 23 Plur. בְּחִּיקוֹת 1 K. 6, 21 Keri, where in Cheth. בְּחִיקוֹת id.—Plur. בְּחִיקוֹת see in its order.

* The to boil, to be hot, in Kal not used. Syr. and Chald. id.

Piel to make boil e. g. a pot, imp. The Ez. 24, 5.

Pual to be made to boil, i. q. to boil spoken of the bowels, metaph. for com motion of mind Job 30, 27. Comp. ζέων έν πνεύματι Rom. 12, 11.

Hiph. like Pi. Job 41, 23.—Hence

יתורים, m. a boiling, only plur. c. suff. Ez. 24, 5.

רְתִּיל 1 K. 6, 21 Cheth. see in art ping.

to bind on, to make fast, e. g horses to a chariot, imper. من Mic. 1

13. Comp. من no. 4. Arab. ازم IV, to bind a thread upon the finger.—Hence the two following.

m. 1 K. 19, 4 (but fem. in Cheth.)

plur. דְּהָמִים 1 K. 19, 4. 5. Job 30, 4. Ps. 120, 4, i. q. Arab. בבי collect. בונה genista, broom, spartium junceum Linn. a shrub growing in the deserts of Arabia, with whitish flowers and bitter roots, which the Arabs regard as yielding the best charcoal; see Bibl. Res. in Palest.

best charcoal; see Bibl. Res. in Palest. I. p. 299. Burckh. Trav. in Syr. p. 483 This illustrates Job 30. 4 and Ps. 120, 4.—Prob. so called from the notion of binding, as juncus a jungendo, Germ. Binsen from the verb binden. See Celsius Hierobot. T. I. p. 246 sq. Oedmann Verm. Sammlungen Fasc. 2. c. 8.—The Heb. intpp. and Jerome understand the juniper, but on no good grounds; see Celsius l. c.

קרְּבְּיִה (genista) Rithmah, pr. n. of a station of the Israelites in the desert, Num. 33, 18. 19. R. רָחַם.

* Pnn in Kal not used, to bind, to put in fetters. Arab. رتق clausit, consuit.

Niph. Ecc. 12, 6 Keri: before the sitver cord רְהָהֵים be loosed, unbound; in a signif. directly contrary to Kal. Prob it should read במד to be broken, from קרם q. v. in Niph. no. 1.—Frigid is Cheth. ירְחַק to be removed.

PUAL PET to be bound, Nah. 3, 10. Deriv. Ping and

הַיִּחְלָּהְיּה f. plur. chains Is. 40, 19.

* חַבְּי obsol. root, i. q. מַבְי ar.d Aram. רְבִין, 25, to terrify; hence

שבכ

קֹחַלוּ m. terror Hos. 13, 1. Cha.d רְחַלְּאָ id.

'n

The letter originally, and before the invention of diacritical signs, served to express both the simple sound of s, and also the thicker sound sh. In like manner the Irish language has only one sign, s, for these two sounds, e. g. sold solace, and se (she) he, si (shi) she. At a later period a distinction was made by the Grammarians, so that the simple sound of s came to be indicated by a point over the left horn, and the thicker sound sh by one over the right.

For the Heb. w the Chaldee often and the Syriac always (as being destitute of the letter Sin) substitute v; see in lett. v, p. 707. The Arabic, from a peculiarity of the language, in almost all

these words has מֹבֶר , מֹבֶּל , מִבֶּר , מִבֹּל , מִבְּל , מִבֹּל , מִבֹּל , מִבֹּל , מִבֹּל , מִבֹּל , מִבֹּל , מִבּל , מִבּל , מִבּל , מִבּל , מִבּל , פּסוף etc. much as the people of Wirtemberg give a thicker sound to the German s, pronouncing ist like isht. Very rarely does the Arabic retain שונים שִּלֶּה as שִּבְּל , מִבְּל מִבּּל , מִבְּל מִבּל , מִבְּל מִבְּל , מִבְּב , מבּב ,

In the Hebrew itself, kindred letters a) The other sibilants, as v, v, ע, ז, see p. 707; comp. also שָּבָּן, זְשָׁשָׁ, וָבָּסָ; בְּתַּאַ, בְּתַשָּׁ; בְּעַשָּׁ, בְּעַיּ to strain; שאַר and שָׁאַל to ferment. b) Sometimes the aspirates, almost like Gr. vs Lat. sus, טוֹדָם i. q. הַדָּת i. q. הַדָּת i. q. הַדָּת to extend; שלש פלה i. q. קלה to go; ישֶׁרָג i. q. אֵרֶג to plait, to weave. Sometimes also, in the formation of roots, a sibilant is prefixed to the primary biliteral syllable, as אָבָב i. q. בּבָב to be high, i. q. אַאַ, etc. Comp. γράφω scribo, γλύφω sculpo, τρίζω strideo, tego στέγω, fallo σφάλλω, and many others.

*កាង៉ា obsol. root, see in កាប្.

obsol. root, kindr. with the verbs שְׁמֵּר obsol. root, kindr. with the verbs פרר op. q. v. to become hot, to ferment; comp. Arab. to boil up, to break out, as an ulcer. In the western languages we find from the same stock, Germ. in Ottfr. suar, Anglosax. sur, Germ. sauer, Engl. sour.—Hence

שׁאֹר m. leaven, Ex. 12, 15. 19. 13, 7. Lev. 2, 11. Deut. 16, 4. Chald. מָאֹר id.

אָר pr. inf. fem. of the verb נָּשָׁאָן (for נְּשָׁאָם), c. suff. יְשָׁאָם, once contr. יִשְׁאַן Job 41, 17, where other Mss. have שאתר.

1. a lifting up, Job 41, 17 [25]; so of the countenance, elation, cheerfulness, Gen. 4. 7. See the root אָנָיָט no. 1. c.

2. elevation, a rising in the skin, hence genr. a spot, Lev. 13, 2, 10, 19, 28, 43, 14, 56; so too where more than skin deep, comp. Lev. 13, 2 with v. 3, 4.

3. exaltation, dignity, majesty, Gen. 49, 3. Ps. 62, 5; of God Job 13, 11. 31 23. Here too we may refer Hab. 1, 7 from himself go forth his law and his dignity, i. e. he acknowledges no law and no dignity but his own.

ביע an old man, see in r. בישָרב.

"אְבַּׁשְׁ to interweave, to braid, i. q. אָבָּה Hence אָבָה מִּבָּה מִיבָּה .

שְׁבְּרָ m. only plur. בְּבָרִים lattices, belusters, around the capitals of columns. 1 K. 7, 17. See in מְבָרָח.

אָבְאָשׁ sambuca, see אָבְאָסַ.

1. a net Job 18, 8. 2. lattice, lattice-work, balustrade, espec. upon or around the capitals of columns, 1 K. 7, 18. 20. 42. 2 K. 25, 17. Jer. 52, 22. 23; plur. בּוֹבְּטֹיִ 1 K. 7, 41. 42. 2 Chr. 4, 12. 13. Also before a wirdow or balcony, 2 K. 1, 2.

to be sold. Simonis assigns to it the signif. of the verb قيق to be fragrant.—Hence

Num. 32, 3, and אַרְבּער (id.) Num. 32, 38, Sibmah, pr. n. of a city in the tribe of Reuben abounding in vineyards, Josh. 13, 19. Is. 16, 8. 9. Jer. 48, 32. Jerome places it near Heshbon.

* אַבְשָׁ Deut. 14, 29. 26, 12. Is. 9, 19; fut. דְּשָׁבֶּע

1. to be or become satisfied, satiated,

filled; Arab. סְבַע id. Chald. סְבַע, Syr. , id. The primary idea is that of abundance, superabundance; comp. Prov. 25, 16. Kindr. is ⊅no .—Of one sated with food, Deut. 31, 20. Ruth. 2, 14. Is. 44, 16. al. More rarely with drink, i. q. תְּרָה, Am. 4, 8. Jer. 46, 10; hence also of the earth as watered Prov. 30, 16. Ps. 104, 16. Absol. Ps. 37, 19. Hos. 4, 10; hence אָבֵל וְטְבַּל to eat and be filled, satisfied, i. e. to eat one's fill, Deut. 6, 11. 8, 10. 12. 14, 29. Ruth 2, 14. Joel 2, 26. Ps. 22, 27; so יְנֵק וְשֶׁבֶּע Is. 66, 11; also לא שבע to be insatiable Ez. 16, 28. 29. Prov. 27, 20. Ascribed to the belly Prov. 18, 20; to the spirit (see במי no. 2) Ecc. 6, 3; and metaph. to the eye as not satisfied with seeing, Ecc. 1, 8. 4, 8, comp. Is. 53, 11. Ps. 17, 15; to the sword Jer. 46, 10.—Constr. with acc. of thing, as מַבַע לַחָם to be filled with bread Ex. 16, 12. Job 27, 14. Prov. 12, 11; with 12 Prov. 14, 14. 18, 20. Job 31, 31; 3 Ps. 65, 5. 88, 4; 5 c. inf. Ecc. 1, 8, -Metaph. to be satisfied with wealth, Ecc. 5, 9; to be filled with reproach, Lam. 3, 30. Hab. 2, 16; with contempt Ps. 123, 3; with calamity Ps. 88, 4; with poverty Prov. 28, 19; with one's own devices, i.e. to reap the full reward of them, Prov. 1, 31. 18, 20.

2. to be sated, glutted, tired of any thing Prov. 25, 16. Is. 1, 11. Job 7, 4. ביקים to be sated with life 1 Chr. 23, 1. 2 Chr. 24, 15.—Also it comes from a feeling of satiety and fulness, that the heart is proud and estranged from God; Prov. 30, 9 lest I be full and deny God. Hos. 13, 6.

PIEL to satisfy, to satiate, Ez. 7, 19;

with two acc. of pers. and thing Ps. 90, 14.

Deriv. the five following.

ንትር m. satisty; hence abundance, plenty, e. g. of food Gen. 41, 29 sq. Prov. 3, 10.

קשׁרָע, satisfied, satiated, full, Prov. 27, 7. 1 Sam. 2, 5. Metaph. a) In a good sense, abundant, rich in any thing, e. g. אָבָיָר rich in favour so with God Deut. 33, 23. b) In an ill sense, sated with sorrows, i. e. abounding in them Job 14, 1. 10, 15. Hence with the notion of weariness superadded, ביני משני sated with life Gen. 35, 29. Job 42, 17; and simpl. אַבָּע id. Gen. 25, 8.

לְשׁבֶּע m. 1. satiety, fulness; אַבְּע to the full Ex. 16, 3; hence בּבָע בְּבָע Ex. 16, 3. Lev. 25, 19. Prov. 13, 25.

2. abundance, Ps. 16, 11.

לְּטֶּבְעָה, f. (r. בְּיִבְיּהְ c. suff. לְטֶּבְעָה, satiety, fulness, Is. 56, 11; לְטֶבְעָה to the full Is. 23, 18. Ez. 39, 19.

קּבְּעָה f. (r. שֶׁבַע constr. שֶּׁבְעָה, saliety, fulness, Ezra 16, 49.

to look; with א to look upon, to inspect, to view, Neh. 2, 13. Some editions have here אבר for אבר well. Chald. אָבָר, where see in full. Arab. to examine a wound.

Piel 1. to look for, i. e. to expect, to wait for; comp. The Pi. no. 2. Ruth 1, 13.

2. to hope, c. bx Ps. 104, 27. 145, 15; b Ps. 119, 166. Is. 38, 18; b c. inf. Esth. 9, 1. Aram. Pe. and Pa. id. comp. Lat spero.—Hence

שׁבֶּר m. c. suff. שׁבֶּר, expectation, hope, Ps. 119, 116. 146, 5.

* Nation not found in Kal (the form nation being used), to be or become great

to grow. Chald. אָסָר, הְּסָר, to be multiplied, many; Syr. ביש id. also to grow, to be increased. Kindr. with הַאָּגָּ, the sibilant being prefixed, see under שׁ, p. 1000.

HIPH. 1. to make great, c. \$ Job 12, 23. 2. to magnify, to laud, Job 36, 24. Deriv. ביליא.

Ezra 4, 22. Fut. Dan. 3, 31 מַלְבְּבִין בִּיקׁ בִּין may your peace be great, i. e. be multiplied unto you; a form of salutation. 6, 26. In Turgg. always אָטָם.

1. to be high, e. g. of a city, to be inaccessible, strong, Deut. 2, 36; elsewhere only in poetry. Not found in the other dialects. Kindr. perh. with by, the sibilant being prefixed; see under lett. 5.

2. to be exalted, to be raised up, e. g. to safety as in a high place, Job 5, 11.

Comp. בְּשִׁבַּ.

Niph. to be high, as a city, a wall, is. 26, 5. 30, 13. Prov. 18, 11. Trop. a) to be exalted, supreme, of God Ps. 148, 13. [s. 2, 11. 17. b) to be set in a high and secure place; hence to be safe, to be protected, Prov. 18, 10, comp. app. c) to be high, i. e. difficult to comprehend, Ps. 139, 6.

Piel to set up on high, to exalt any one; only metaph. a) to make powerful, to strengthen, Is. 9, 10. b) to set on high i. e. in safety, to protect, to defend, Ps. 20, 2. 69, 30. 91, 14; c. 72 from an enemy (comp. 72 no. 3. a) Ps. 59, 2. 107, 41.

PUAL pass. of Piel lett. b, Prov. 29, 25. Hiph. to exalt oneself, to show oneself exalted, Job 36, 22.

Deriv. מְלֵנִיב , and pr. n. מְלֵנִיב .

a spurious root, see שׁנֵׁל II.

* אָלֶּבְּא fut. אַנְשְׁ, i. q. שָּׁנָּא , to become great, to grow, Job 8, 7. 11. Ps. 92, 13.

HIPH. to cause to grow, to increase, Ps. 73, 12.

שְׁלֵּדֶּב (elevated, r. שְׁלֵּדֶּב (elevated, r. מְלֵּבְּ Segub, pr. n. m. a) 1 Chr. 2, 21. 22. b) 1 K. 16, 34 Cheth. for which Keri שִׁנְּיב Segib.

אָרָא m. adj. (r. אָשָׁי great, of God Job 36, 26. 37, 23.

Dan. 2, 31. 4, 7. Also much, many Dan. 4, 9. 18. Plur. f. אָלָאָא many Dan 2. 48. Ezra 5, 11.

2. Adv. much, greatly, very, Dan. 2 12. 5, 9. 6, 15. 24. 7, 28.

lett. b. פְּנִגּיב see in פְּנָגִיב

has two different significations, traces of which remain in Hebrew, viz.

1. to be straight, even, level, comp ישר no. 1, 2; conj. II, to make straight; VIII, to be straight, made straight. See Piel.

2. to stop, to shut up a way, door, etc. comp. פְּרֵל; and this seems to come from the idea of binding, comp. פְּרֵל.

Hence הוא and הוא something intervening between two points and stopping the passage, spec. a mountain; plur. בו a valley full of rocks and stones, where the rain-water stands. Hence pr. n. מורכן.

Piel to harrow, i. e. to level a field Is. 28, 24. Job 39, 10. Hos. 10, 11.

* וֹדְיִּדְי obsol. root; Arab. מעני to extend the hand (comp. מְּבָּיִד, וְדָּיִד, to tend towards any thing, to go with large and free steps; IV, to be let go free. The primary idea therefore is that of wide, free, ample space.—Hence

ישרר ה. constr. שָׁרָה; c. suff. שָּׁרָה, שָׁרָה , שֶׁרָה ; plur. שָׁרָה , constr. שָׂרָה Ruth 1, 1. 2, also סרות Neh. 12, 29, c. suff. שׁרוֹחֵיהָם, שֹׁרוֹחָים; a field, the open fields, the country, lying unenclosed and without fences or hedges, as is still the case throughout the East. Not found in the kindr. dialects, except in the Punic; see Monumm. Phæn. p. 394. Often opp. to cities, villages, camps, Gen. 4, 8.24, 63. 65. 29, 2. 34, 7. 37, 15. 1 Sam. 20, 5. 11; also to vineyards, these being enclosed by a wall (comp. Is. 5, 2. 5. Num. 22, 24), Ex. 22, 5. Lev. 25, 3. 4. Num. 16, 14, 20, 17. It embraces both tilled fields and pastures Gen. 31, 4. 37, 7. Ex. 9, 3. Ruth 2, 2, 3; also mountainous land and fields planted with trees Judg. 9, 32 comp. v. 36. 1 Sam. 14, 25. 2 Sam. 1,21 likewise the houses of the peasants no

mirrounded by a wall were reckoned to the open field, Lev. 25, 31. Hence אַר אַיָּשָׁ a man of the field, i. e. Esau as a hunter and living in the open air, Gen. 25, 27; אַרָּה בּיִּה בּיִּה collect. the beasts of the field, wild beasts, Gen. 2, 20. 3, 14. אַרָּאָר בִּיִּבְּי וּשְׁיַבּ וְּשִׁר בִּיִּבְּי וְשִׁיבְּי וְשִׁיבְּי וְשִׁיבְּי וְשִׁיבְּי וְשִׁיבְּי וְשִׁיבְּי וְשִׁיבְי וְשִׁיבְּי וְשִׁבְּי וְשִׁיבְּי וְשִׁיבְּי וְשִׁיבְּי וְשִׁיבְּי וְשִׁיבְּי וְשִׁבְּי וְשִׁיבְּי וְשִׁיבְי וְשִׁיבְּי וְשִׁיבְּי וְשִׁיבְּי וְשִׁיבְּי וְשִׁיבְּי וְשִׁבְי וְשִׁבְּי וְשִׁיבְּי וְשִׁיבְּי וְשִׁיבְּי וְשִׁיבְּי וְשִׁיבְי וְשִׁיבְּי וְשִׁיבְּי וְשִׁיבְּיִי וְשִׁיבְּי בְּיִבְּיִי בְּיִים וְשִׁיבְּיִי בְּיִבְּיִים וְשִׁיבְּיִים וְשִׁיבְיִים וְשִׁיבְּיִים וְשְׁיבְּיִים וְשְׁבְּיִים וְשְׁבְּיִים וְשְׁיִּבְּיִים וְשְׁבְּיִים וְשְׁיִבְּיִים וְשְׁבְּיִים וְשְׁבְּיִים וְּשְׁיִים וְּשְׁיִים וְּבִּים וְּשְׁיִים וְשְׁיִים וְּשְׁיִים וְּשְׁיִּים וְּשְׁיִּים בְּיִים וְּבְּיִים בְּיִים בְּיִּים בְּיִים בְּיִים בְּיִים בְּיִים בְּיִים בְּיבְּיים בְּייִים בְּיִים בְּיים בְּייבְּיים בְּייִים בְּייִים בְּיבְיים בְּיבְיים בְּיבְּיבְיים בְּיבְיים בְּייִים בְּיבְייִים בְי

Spec. a) a field as ploughed and tilled but not enclosed, Gen. 47, 24. Lev. 19, 19. Often for אָרָי חַבְּיִּהְ מְּבִּיר of a field, i. e. a portion of the open field belonging to one owner and tilled by him (comp. Gen. 33, 19. Ruth 2, 3. 4, 3), Gen. 23, 13. 17. 49, 30. 32. Ruth 4, 5. Jer. 32, 9. 25. Is. 5, 8. [Meton. for the produce of the fields, parall. אָרָי הַרִּיוֹן אָרָץ. Ecc. 5, 8.—R.] Once צמוֹ לַּנְּסְאֵיׁν for wild plants, pasturage, Ex. 32, 5.

b) שְׁרֵח הְצִּרִר the field of a city, i. e. its territory, the open country round about, Gen. 41, 48. Neh. 12, 29. Ps. 78, 12. 43. בְּרֵי הַשְּׁנִים the country-towns, opp. the metropolis, 1 Sam. 27, 5.

c) So the field or country of a people is their territory, Gen. 14, 7. 32, 4. 1 Sam. 6, 1. 27, 7. 11. Ruth 1, 6. 4, 3. Plur. as in Engl. territories; Ruth 1, 1 שַׁרַר בּיוֹגָּיב v. 2. 22. 2. 6. Spec. of a level country, as שַּׁרָר אָרָם Hos. 12, 13, for שַּׁרָה אָרָם; see in זְשָּׁבּר.

d) As opp. to the sea, i. q. the land, terra firma, Ez. 26, 6. 8.

m. i. q. מְּדֶה, field, country, but only poetic, Ps. 8, 8. 50, 11. 80, 14. Deut. 32. 13. al.—That — is the proper and primitive sing. form, and common in Arabic for the Hebrew ה, from verbs ה, is shown Lehrg. p. 158. Simonis and others incorrectly hold מַּדְרַם, but see Ps. 96, 12.

m. plur. pr. n. Siddim, whence the Valley or Plain of Siddim, the plain of the cities Sodom and Gomorrah, now occupied by the Dead Sea, Gen. 14, 3. 8, 10.—Aqu. Onk. Saad. translate 'Valley of the fields' (שִּלִים). But שִׁלִּים is prob. i. q. Arab. שׁבֹּים, 'a depression (Wady) full of rocks and stones,' and therefore difficult to pass. see in שִׁלִים, hence 'a plain cut up by stony channels.'

קר, (ר. קור, with to for b) a row rank of soldiers 2 K. 11, 8. 15; of stories chambers, 1 K. 6, 9.

Arab. هَلْهُ, plur. هَلَهُ, id.—The etymology is doubtful; though the word seems derived from a verb אָשָׁ, as אַ from אַשָּ, and this prob. had the same signi-

fication with Arab. Limit to drive sheep by uttering the sound Limit repeatedly; comp. in Engl. the sound sh, sh. Nor is it strange that a sheep should be so named from this call or sound of the shepherd; just as in the language of German children a horse is called Hotto from the word hott! used by coachmen.

* אָרָם obsol. root, i. q. Aram. פֿתּשׁ, הַּיִּהְשׁׁ, to testify, pr. to be an eye-witness; Conj. III, coram spectavit.—Hence the two following.

m. c. suff. שֶׁהֵרָי Kamets impure, like part. Peal in the Aramæan dialects; a witness, once Job 16, 19.

אָרְיִדְיּהְשׁׁ f. (r. יוֹיִשׁיִי) an Aramæan word in stat. emphat. used by Laban the Syrian, testimony, a testimonial, Gen. 31, 47. Targ. אַרְיִבוּיִי Ex. 20, 6. Syr.

dimin. crescents, little moons, worn as an ornament on the necks of men, women, and camels, Judg. 8, 21. 26. Is. 3, 18. Sept. μηνίσκοι, Vulg. lunulæ.

נשרב to be gray-haired, see r. שרב.

קבְּוֹשׁ i. q. קבָּטּ, thick branches, thicket, 2 Sam. 18, 9. R. אָבָּעָ

I. ביש to go off from to draw back, i. q. אם I, where see. So Niph. אים 2 Sam. 1, 22, where however many Mss. and editions have D. Hiph. איי Job 24, 2, see in r. אם Hiph.

* 11. 340 i. q. 20 II, to hedge about, to enclose, in Kal not used.

Piep. שִּׁבְשֵׁג to hedge about, e. g. a vineyard. Is. 17, 11 בְּרוֹם נִּטְבָּן הְשַׁנְשֵׁנִי in the day thou plantedst it, thou didst also hedge it in.—Kimchi and Aben Ezra render it by הְּבַּרֵּלְי thou didst cause it to grow, as if from שֵׁנֵג i. q. אָשָׁר, הָשָׁנָּץ; but the former is to be preferred.

to plaster with lime, see r. שרר.

* 1770, once Gen. 24, 63 haac had gone out קשורת עשורה, Vulg. ad meditandum in agro, i. e. to meditate, so that would be i. q. שׁרַת I. lett. c. So too most of the ancient versions; for both Sept. άδολεσχησαι, and Aqu. ομιλησαι, are to be understood of pious meditation and discourse. The Syriac alone has it: ad deambulandum, to take a walk; and this is almost demanded by the nature of the context. But not improb. it should read לשום בשנה to go to and fro in the field, in order to muster his flocks and shepherds. This is the sense of the phrase מוּט בּאָרֶץ Job 1, 7. 2 Sam. 24, 2.8; comp. Zech. 4, 10. 2 Chr. 16, 9. Jer. 5, 1.

* שׁלְשׁׁ i. q. הַשְּׁשֶׁ, to go or turn away, to turn aside to any thing, part. plur. בְּיָב Ps. 40, 5.

Deriv. סָטִים, שֵּטָים.

to hedge, to hedge in or about.

Arab. שׁ mid. Waw, to hedge with mid. Waw, to hedge with thorns, שׁבָּה , شُوكُ thorn. See the sindred verbs שׁבָּד II, אָם II, אָם and אָבָּט, which seem to have come from אָבָּי , שׁלּיִּה, by strengthening the middle radical. Compare also Sanscr. sakha, Pers. , شُور a leaf, bough.

Pol. קבוש to intertwine, to weave, trop. Job 10, 11 קבודים העלכבין mith bones and sinews hast thou woven me; comp. Ps. 139, 13.

Deriv. מְּשׁנְּכֶּח and מְשׁנְּכָּח; also the three following.

קוֹשׁ m. Judg. 9, 49, and קוֹשׁרָבָּר 48, a bough. Chald. קוֹס and קוֹשׁ, Syr

Josh. 15, 48 Keri, also Tidio ib. Cheth. Josh. 15, 35. 1 Sam. 17, 1, Socho, Sochol, pr. n. of two towns of Judah: a) One in the mountains near Anab and Eshtamoa, Josh. 15, 48; see Bibl. Res. in Palest. II. p. 195. b) The other in the plain, Josh. 15, 35. 1 Sam. 17, 1; see Bibl. Res. in Palest. ibid. p. 349.—The modern Arabic name of both is Shuweikek and, dimin. from Shaukek and; comp. the Zongwo of Euseb.

שׁרְּכְּאִר Sucathite, patronym. from a pr. n. הָּהְשׁ elsewhere unknown, 1 Chr. 2, 55.

בשלי, conv. בשליי, fut. בישיי, apoc. בשליי, conv. בשליי, once בישיי, Ex. 4, 11; imp. בישיי, inf. absol. בישי לא בישיי לא בישיי. Apoc. בישיי, apoc. בישיי, apoc. a

1. to put, to set, to place, where the person or thing thus put stands erect, or is regarded as standing rather than as lying down, Gr. Lounge. So of persons, to set, to station; 2 K. 10, 24 Jehu stationed (i) in the street fourscore men. Ex. 33, 22. 1 Sam. 8, 11; troops in garrison 2 Sam. 8, 6. 14, or in ambush Josh. 8, 2, 12, Judg. 20, 36; hence also to set or put the foot upon the neck of any one Josh. 10, 24. Of things, which stand or seem to stand; as an idol, to set up, Deut. 27, 15; a monument, cippus, Gen. 28, 22. 1 Sam. 7, 12; a table Ex. 26, 35; an altar Ex. 40, 26. 29; the ark Ex. 40, 3; a throne Jer. 43, 10, 49, 38 a door, to set or put in, Gen. 6, 16, comp

Job 38, 10; a tent Ps. 19, 5. So too the boards of the sacred tabernacle, which stood upon bases, Ex. 40, 18; the court before the same, by setting up the columns from which the curtains were suspended, Ex. 40, 8; also to put up the curtains, i. q. to hang them upon the columns, Ex. 40, 5.—Spec.

a) to set troops, i. e. to draw up, to array, c. acc. 1 Sam. 11, 11 Saul set (מְשָׁיִד) the people in three companies.

Job 1, 17. Acc. impl. 1 K. 20, 12. Ez.

23, 34. So 1 Sam. 15, 2 בְּיָדְהָ וֹשׁׁ he set himself for him in the way, i. e. against him.

b) to set, i. e. to constitute, to appoint, (דוט בית Acts 20, 18,) e. g. a king Deut. 17, 15; a prince Hos. 2, 2; judges 1 Sam. 3, 1; c. dupl. acc. 1 Sam. l. c. Ps. 105, 21; acc. and לא Gen. 45, 9. Ex. 2, 14; acc. and לא לא, to set over, i. e. a person over others Ex. 1, 11. 5, 14. 1 Sam. 18, 5. So שלים ברלש to put at the head of, to set over, Deut. 1, 13; comp. in the no. 4.

c) to set a plant, i. e. to plant, Is. 28, 25. Ez. 17, 4. 5. Is. 41, 19. So Lat. ponere arborem'; Arab.

d) to set up, to erect, to build, e. g. a sepulchral monument Nah. 1, 14; a nest in a rock Num. 24, 21; a mound against a city Mic. 4, 14.—Metaph. to establish a covenant, i. q. קקים בְּרָים, c. לְ 2 Sam. 23, 5.

e) הקוח השום. Gr. róμον τιθέναι, to set a law, i. e. to establish, to appoint, to make a law, Ps. 78, 5. 81, 6. Gen. 47, 26. Ex. 15, 25. Josh. 24, 25. 1 Sam. 30, 25. Of the laws of the heavens Job 38, 33. Jer. 33, 25. So to set or appoint a term, limit, Ps. 104, 9. Prov. 8, 29; a place Ex. 21, 13. 2 Sam. 7, 10.

- a) With $\frac{1}{2}$, to put upon any thing as upon the head Ex. 29, 6. Also to faster or fix upon, Ex. 28, 12. 26. 37, 38. 39, 7 a sword upon one's thigh Ex. 32, 27.
- b) With א, to put in, to insert, e. g. a hook or ring in the nose, Is. 37, 29. Job 40, 26 [34]. Gen. 24, 47. מונה מקרים to put in the staves into the rings Num. 4, 6. 8. 11, 14.
 - c) With גדן, to put between, Judg. 15, 4.
- d) i. q. to found, to establish, e. g. the world Job 34, 13; metaph. a people Is. 44, 7; the divine law 42, 4. Here belongs the expression, where God is said to set his name anywhere. i. e. to establish the seat of his worship, Deut. 12, 5. 21. 14, 24. 1 K. 9, 3. 11, 36. 2 K. 21, 4; i. q. 120 120 Deut. 12, 11. 26, 2.

3. to put, to place, to lay things (rarely persons), so that they may remain in a recumbent posture. Gen. 22, 9 and laid him (Isaac) upon the altar. 24, 2, 9, 28, 21. 31, 37. 48, 18. al. With کچ of pers. to put or lay upon any one for bearing, Gen. 21, 14. 22, 6. Ex. 3. 22; کو of thing Lev. 24, 6. Gen. 9, 23. Ex. 29, 29. to lay the hand upon the mouth, בר על פח as imposing silence on oneself, Judg. 18, 19. Job 21, 5; אל־מָם 't id. 1 Sam. 19, 13; לְמַח Job 29, 9; למור מָה 40, 4. With I to put or lay in any place, Gen. 30, 41. 31, 34. 44, 1. 50, 26. Ex. 2, 3. Job 13. 27; rarely to lay upon, i. q. שוֹם עַל , Ps. 66. With לְּמָנֵי , to set before any one, e. g. food 1 Sam. 9, 24. 2 K. 6, 22 (also 2 Sam. 12, 20; comp. Gen. מוֹּם לָחֲם לִ 43, 31); a law, to set before, to propose, Ex. 21, 1. Deut. 4, 44. With acc. of place; Gen. 28, 11 and he took a stone יַנְשֵׂם מְרָאֲשׁוֹתָרו and put it at (under) his head. v. 18. 1 Sam. 19, 13.—Spec.

b) to put on a garment, or amente

etc. c. 32 Ruth 3, 3. Ez. 16, 14. Gen. 41, 42. Lev. 8, 8. 1 K. 20, 31. 21, 27. So to put on or apply a bandage Ez. 30, 21; a girdle upon the loins Jer. 13, 1. With 2 Gen. 37, 34. Ez. 24, 17.

c) ברות מות בנית to put into one's hand, e. g. a cup Is. 51, 23. Contra שום בנית to put into one's own hand, i. e. to take in one's hand; e. g. a hammer Judg. 4, 21; goods, 1 K. 20, 6. יום ביית נקבור to put or take one's life in one's hand, see in אונים to put lett. c. 1 Sam. 19, 5. 28, 21. See also in lett. d. here following.

d) 'ה הַבְּרֵים בְּאָרָ בְּתָּרְם to put words in the mouth of any one, to suggest them to him, Ex. 4, 15. Num. 22, 38. 23, 5. 16. 2 Sam. 14, 3. Is. 51, 16. al. So to put wonders in the hands of any one, to give him the power of working miracles, Ex. 4, 21; to put any thing in the ears of any one, to rehearse it to him, Ex. 17, 14.

e) to put or lay upon any one, to impose, e.g. any thing to be done, with by of pers. Ex. 5, 8. 14. 22, 24; or to be suffered, c. A. Ex. 15, 26. Deut. 7, 15; also to impute to any one sc. guilt, with by Judg. 9, 24; b Deut. 22, 8. 14 [17]; A. 1 Sam. 22, 15. Job 4, 18.

f) לְ בְּשֵׁ בְּשֹׁ to put i. e. give a name to any one, (ניסף שׁ פּנִּיִים זוּיוּ Od. 19. 403, ניסף שׁ פּנִיים 19. 406,) Dan. 1, 7; and with a somewhat different construction, Judg. 8, 31 בְּבֶּיבֶּים מִּשְׁרָּים מִּשְׁרָּים בְּשִׁים מוּשְׁרָשׁ בְּעָבִּים מוּשְׁרָשׁ בּעִּיבִּים מוּשְׁרָשׁ בּעִּיבִים מוּשְׁרָשׁ בּעִּבְים מוּשְׁרָשׁ בּעִּבְים מוּשְׁרָשׁ בּעִּבְים מוּשְׁרָשׁ בּעִּבְים מוּשְׁרָשׁ בּעִּבְים מוּשְׁרָשׁ בּעִּבְּים מוּשְׁרָשׁ בּעִּבְּים מוּשְׁרָשׁ בּעִּבְּים מוּשְׁרָשׁ בּעִּבְּים מוּשְׁרָשׁ בּעִּבְּים מוּשְׁרָשׁ בּעִּבְּים מוּשְׁרָשְׁ בּעִּבְּים מוּשְׁרָשְׁ בּעִבְּים בּעבוּים בּ

g) לַּנְבְּדּוֹ to set before oneself, before one's eyes, spoken of that for which one has high regard, Ps. 54, 5. 86, 14.

h) Absol. to put, to lay down, sc. a pledge, Job 17, 3. Comp. Arab. פָּטָׁש ; Gr. τίθεσθαι Passow, A. no. 8.

i) With אָל to lay before any one, i. e. to propound, to explain, Job 5, 8. Also absol. אָבָּט מַיּבְּט to explain the sense Neh. 8, 8.

k) to lay up, as if in store; Job 36, 13 the wicked אַבּ lay up wrath sc. in their heart, i.e. they treasure up their wrath. indulge in anger and hatred against God, and do not humbly turn to nim; so Umbreit correctly. Usually they lay up i.e. heap up divine wrath

against themselves, i. q. In auglious sautois Supér Rom. 2, 5.

m) i. q. to throw, to cast, e. g. stones and timber into the water, Ez. 26, 12.

n) Spoken of liquids, to pour, to pour out, e. g. blood in war, to shed, 1 K. 2, 5. With to pour into Judg. 6, 19. 1 Sam. 17, 54. Ps. 56, 9. With to pour upon, as blood Ez. 24, 7; oil Lev. 5, 11. Trop. to put (pour out) the Spirit upon any one, Num. 11, 17; בון Is. 63, 11.

4. to put, to set, i. e. to direct, to turn in any direction; Judg. 7, 22 and Jehovah set (turned) every man's sword against his fellow.—Spec. a) שורם עין על to sel eyes upon, see in פרָן no. 1. e. to set one's face upon or towards, in various senses, see in מָּנֵח no. l. c, d, f. נבו לבו to set one's mind upon, animum advertere, to attend to, to consider, Is. 41 22. Hagg. 2, 15. 18; and without □ id. Is. 41, 20. Job 34, 23. 37, 15. Judg. 19, id. הַבְּרן מחם הַבִּרן לֵב and הַבְּרן id. upon or towards any thing Job 1, 8; ל Ex. 9, 21; ל Deut. 32, 46. Ez. 40, 4; with 3 (c. 3) impl.) Job 23, 6. But 1 Sam. 9, 20 לב ל פו is to set the heart upon, i. e. to care for, to hold dear.

5. to set as any thing, to put into any state or condition, i. q. to make, to render; comp. Gr. τιθέναι i. q. ποιείσθαι, see Passow in τίθημι Β. Ex. 4, 11 פר שלם אלם who maketh the dumb? Ez. 11, 7, 19, 5. With two acc. Ps. 39, 9 make me not (set me not as) the reproach of the wicked, i. e. the object of their reproach. 40, 5. 91, 9. 105, 21. Joh 31, 24; acc. and 5 Gen. 21, 13. 18. Job 24, 25. Is. 5, 20. 23, 13; to turn into Hos. 2, 14 [12]. With acc. and >, to make one as or like any thing, Gen. 32, 12 [13] I will make thy seed as the sand of the sea. 48, 20. 1 K. 19, 2. Is. 14, 17. two constructions are mingled in Is. 25 מַמְהַ מַעיר לנל 2 thou hast made of a city

rans, lit. 'thou hast turned from a city mto ruins;' for לַּבָּל or כַּעִּרר בָּל

6. to set or put, i. q. to make, to prepare, to produce, to do; Gr. TISévai. So DAD לרחת to make baldness i. e. a bald spot Deut. 14, 1. מַּיּב הַרָּהְ בַּנְּיִרְבֶּר to make a soay in the desert Is. 43, 19; and so Job 19, 8. Ps. 46, 9. חלב אהות to do signs or wonders, to work miracles, c. I in or among, Ex. 10, 2. Ps. 78, 43. 105, 27. Is. 66, 19; comp. Num. 24, 23; but DAD to set (give) a sign to any one אוֹת ל Gen. 4, 15. בנים to beget children Ezra 10, 44, comp. θέσθαι παϊδα ύπο שום רעה על . Hymn. Ven. 256, 283. שום רעה על to do evil to any one Ps. 109, 5.—Often with dat. of pers. 'to do this or that to or for any one.' 1 K. 20, 34 make thou streets for thyself in Damascus, as my father made in Samaria. Ex. 8, 8 [12] the frogs בשל לם which he had brought upon Pharaoh. So אָרָם בֶּץ לָ to put an end to, to make an end of any thing, Job 28. 3; comp. 18, 2. With 15, as is Do to make oneself a name, to get renown, 2 Sam. 7, 23. 1 Chr. 17, 21. Sometimes to set or make for any one is i. q. to give, to grant ; e. g. לים זָרַכ ל to give seed (offspring) to any one 1 Sam. 2,20; שׁאַרִים ל to make survivors to any one, i. e. to give or preserve a posterity, Gen. 45, 7. 2 Sam. 14, 7. Dato to give place to any one, to make room, 2 K. 11, 16: 2 Chr. 23, 15; see in ו לָתַת no. 6. So לָתָת i. q. לָתָת Is. 61, 3. Also שלום ל to give peace (prosperity) to any one Num. 6, 26; למהם פבוד ל to give honour (glory) to, Josh. 7, 19. Is. 42, 12, comp. Ps. 66, 2; שוּם רַחֲמִים ל to give or show mercy to, Is. 47, 6. Comp. Gr. 9: Γναι τινὶ ἄλγεα, πένθος, see Passow in τίθημι Β. no. 2.

HIPH. i. q. Kal. Imper. מְּלְּהְיִהְ either attend, see Kal no. 4. c; or set in array sc. the battle, see Kal no. 1. a; Ez. 21, 21 [16]. Part. מַשִּׁים attending, regarding, Job 4, 20.

Horn. fut. ליינטים, to be put, set, once Gen. 24, 33 Keri. See

Deriv. הַשִּׁרְמָח, and pr. n. יְשִׁרְמָאַל.

להם Chald. præt. שלה ; præt. pass. שלה ל. השיש Dan. 6, 18, also שלה 3, 29; imper. plur. שימו Ezra 4, 21; i. q. Heb. to put, m place, to set. Spec.

- 1. to set over, i. e. to constitute, to approprint, Ezra 5, 14.
- 2. ਜਹੂਰੇ ਹਰੇ to make one's name any thing, to name, Dan. 5, 12.
- 3. לְלְ בְּׁה to set the heart on any thing, i. e. to make a point of, to endeavour, Dan. 6. 15.
- 4. בְּבֶּם to set forth an edict, i. e. to give, make, publish it, Ezra 5, 13. 6, 1. 3. 12. Dan. 3, 10; c. dat. Ezra 5, 3. 9. Impers. בְּבֶּר מִיבֶּם from me is set forth the decree, i. e. I have made a decree, Dan. 3, 29. 4, 3. Ezra 4, 19. 6, 8. 11; בְּבָּר מִיבָּן מִיבָּן וֹלָ וֹלָ Dan. 6, 27 [26].

5. ליב פְּבֶם על to make account of, to regard, Dan. 3, 12.

ITHPE. fut. בְּקְיָם 1. to be put, c. אָ to be put in, inserted, Ezra 5, 8.

- 2. to be made, c. dupl. acc. Dan. 2, 5.
- 3. to be given, as a decree Ezra 4, 21.
- * I. שַּרָר, i. q. שָּרָה, שָׁרָה, יְשָׁרָה, i. q. שֶּרָה, שֶּרָה, where see.
- 1. to contend, to strive, c. > with or against Hos. 12, 5.
- 2. to be prince, to have dominion, to reign, Judg. 9, 22.

HIPH. הְשִׂרֵר to make princes, Hos. 8, 4.

- * 11. שוֹּרֹר onomatopoetic, i. q. יָשֶׂר to saw, fut. רְנָשֶׁר 1 Chr. 20, 3.
- * III. שוֹר once for סוּר, to go away, to depart, inf. c. suff. בְּשֹּרִרִי Hos. 9, 12; see r. מּר.

לירָת f. (r. מְלָּהָת) a row, range; Arab. ייי row of stones. Is. 28, 25 השָׁה row of stones. Is. 28, 25 השָׁה מוֹרָה and sets (plants) the wheat in rows; the accus. שׁיֹרָה being put adverbially; Jerome per ordinem. In the east wheat is often thus sown or dropped in rows; see Niebuhr Arabien p. 157.

שורק, see סורק.

* "Dil and "D'"D, fut. brb; once brb; Is. 35, 1; imp. brb; inf. absol. brb, constr. brb; to exult, to be glad, to rejoice. The primary idea is that of leaping, springing, comp. 5.5. Kindr. is to leap, as the fœtus in the womb, comp. Luke 1, 41. 44; to leap, saša a hare.—With by of that at which one rejoices Deut. 28, 63. Zeph

\$ 17. Jer. 32, 41. Is. 62, 5. Ps. 119, 162; with 2 Job 39, 21. Ps. 35, 9. Is. 65, 19; spec. מוש ברחות Ps. 40, 17. 70, 5. Is. 61, 10; acc. once Is. 35, 1; c. inf. Ps. 19, 6; יס Job 3, 22. Lam. 1, 21; also Vav Is. 64, 4.—In the vexed and prob. corrupted passage: Ez. 21, 15 [10] that to it (the sword) there may be lightning, it is sharpened הַנְר מֹאָטָרו בָּנִר מָנִים הָנִי מֹאָטָרו של־עץ, where it should prob. read אַל against the prince of the tribe of my son (Judah), which despiseth all wood, i. e. since the king and people of Judah contemn all the wooden rods with which I have hitherto scourged them, therefore I will now bring against them a sharp sword. In this way מַלֵּב and אָצָ and אָצָ are in antithesis; the LXX express for ix; and לָּטִרא is usual in this connection.

Deriv. ששלון, שושם.

שׁתַּח m. (r. שִׁיתַ) meditation, thought, Am. 4, 13.

both Is. 25, 11. Chald. Ano, Syr. Las, to wash, also to swim.

HIPH. to make swim, i. e. to inundate, Ps. 6, 7.—Hence

אָלוֹתְ f. (Milel, for קָּנֶּים) a swimming Ezra 47, 5.

אַחוֹשׁ, see phb.

* ບາງ ບຸ to press, to press out, e. g. grapes, fut. ບາງບຸ່ນ Gen. 40, 11. Chald. ບາງບຸ id.

*Pin fut. Find to laugh, i. q. pin q. v. but more usual in the later Hebrew; Eth. Who, Who, to laugh; Zab. Laugh to rejoice.—Absol. Prov. 29, 9. Ecc. 3. 4. With his to laugh or smile upon Job 29, 24; c. his to laugh at, to deride, Ps. 52, 8. Job 30, 1. With hid but espec. in contempt, to laugh at in scorn, to scorn, espec. powerless threats, Job 5, 22. 39, 7. 18. 22. 41, 21. Prov. 31, 25; absol. id. Ps. 2. 4. With a to mock, to rejoice in others' calamities, Prov. 1, 26; c. high id. Lam. 1, 7.

PIEL Pṇṇ, fut. Pṇṇ; 1. to jest, to sport. pr. to laugh repeatedly, Pi. being iterative, Prov. 26, 19. Jer. 15, 17. Also to rejoice Prov. 8, 30. 31.

2. to sport, to play, e.g. children Zecl. 8, 5; sea animals Ps. 104, 26, comp. Jo. 40, 20. 29; also of the play or mock-figh of armies or armed men, to skirmish, 2 Sam. 2, 14.

3. to dance, always as accompanied with song and instrumental music, comp Engl. to play on an instrument; Judg. 16, 25. 1 Sam. 18, 7. 2 Sam. 6, 5. 21. 1 Chr. 13, 8. 15, 29. Jer. 30, 19 לְּיל the voice (song) of dancers and singers. 31, 4 מְּמַחְמִים in the chorus of dancers.

HIPH. to laugh at in scorn, to deride, c. > 2 Chr. 30, 10.

Deriv. pṛba, pr. n. pṛba i. q. pṛaa,

phip and pinip m. 1. laughter Ecc. 2, 2, 7, 3, 6, 7, Job 8, 21. Ps. 126, 2.

2. derision, scorn, meton. for the object of it, Job 12, 4. Jer. 20, 7. 48, 39. Lam. 3, 14.

3. jest, sport, Prov. 10, 23; dancing to music, Judg. 16, 27.

चिष्ट see क्राप्ट्रेस .

י תְּשְׁי (it. תְּשְׁי , apoc. מְשְׁי , to turn aside from a way, to deviate; kindr. with משלש. Aram. אָשְׁי , בְשׁׁי , id.—With יַשְּׁי , בְּשָׁי , id.—With יַשְּׁי , בְּיַרְ פַּ , בְּיַרְ פַּ , בְּיַרְ פַּ , בְּיַרְ פַּ , בְּיִרְ פַּ , בַּירְבָּי פּ , בְּיִרְ בָּיִרְ פַּ , בַּירְבָּי פּ , בַּירְבָי פּ , בַּירְבָּי פּ , בּירְבָּי פּ , בּירְבָי פּי , בּירְבָי פּ , בּירְבָי פּ , בּירְבָי פּ , בּירְבָי פּי , בּירְבָי פּי , בּירְבָי פּיי , בּירְבָי פּי , בּירְבָי פּי , בּירְבָי פּי , בּירְבָי בּיי , בּירְבָי בּיי , בּירְבָי בּיי , בּירְבָי בּיי , בּירְבִי בּיי , בּירְבְיי , בּירְבְיי , בּירְבְיי , בּירְבּיי , בּירְבּיי בּיי , בּירְבּיי , בּירְבִיי , בּירְבּיי , בּירְבִיי , בּירְבּיי , בּירְבִיי , בּירְבּיי , בּירְבּיי , בּירְבִיי , בּירְבּיי , בּירְבּיי , בּירְבּיי , בּירְבִיי , בּירְבּיי , בּירְבּיי , בּירְבּיי , בּירְבִיי , בּירְבּיי , בּירְבּיי , בּירְבּיי , בּירְיי , בּירְבּיי , בּירְבּיי , בּירְבִיי , בּירְבּיי , בּירְבּיי , בּירְבּיי , בּירְבּיי , בּירְביי , בּירְיי , בּירְייי , בּיי

Deriv. סוֹפֵר for שׁוֹפֵר.

*Doip fut. when to lie in wait for any one, to persecute him, c. arc. Gen. 27, 41. 49, 23. 50, 15. Job 16. 9. 30, 21. Ps. 55, 4.—The primary signif. is to set a trap, comp. Syr. > 1. **; whence the deriv. Handa.

2. to oppose, to resist, in the forum

inf. c. suff. לְּשִׁיְכְּוֹּ Zech. 3, 1.—Chald. בְּיִסְנִי do resist.

Deriv. the two following.

TYP m. 1. an adversary, e. g. in war, an enemy, 1 K. 5, 18. 11, 14. 23. 25. 1 Sam. 29, 4; in the forum Ps. 109, 6, comp. Zech. 3, 1. 2; also of one who in any way opposes another, 2 Sam. 19, 23. Num. 22, 22 the angel of Jehorah stood in the way is אָטָלָי, וֹבְיּטָ, אַנְיָטָ, id.

2. With the art. ভূজা the adversary κατ' έξοχήν, it assumes the nature of a proper name (Heb, Gramm. § 107. 2), 1, e. Satan, ὁ διάβολος, the Devil, the evil spirit in the theology of the Jews, who seduces men to evil 1 Chr. 21, 1 (where alone the article is wanting, comp. 2 Sam. 24, 1), and accuses and calumniates them before God, Zech. 3, 1. 2. Job 1, 6-9. 2, 1 sq. Comp. Rev. 12, 10 ο κατήγως των άδελφων ήμων, ο κατηγορων αὐτων ένωπιον του θεου ήμων ήμέρας καὶ νυκτός. Syr. 🚉 , Arab. الشيطان, Eth. APM7, id.—The hypothesis of A. Schultens, Herder, Eichhorn, and others. is now universally exploded: these writers held the Satan of the book of Job to be different from the Satan of the other books, regarding him as a good angel appointed to try the characters of men; and hence they proposed in the prologue of this book everywhere to read পুর্ভুলু i. e. περιοδεύτης, from the root τητί.

רְשְׁכְּוֹף f. (r. מָּבֶּינֶ) 1. accusation, letter of accusation, Ezra 4, 6.

2. Sitnah, pr. n. of a well, so called from the opposition and strife of the Philistines against Isaac, Gen. 26, 21.

רשְׁעָר Chald. see in שְׁעָר.

m. (for לשר, r. אָשֶׁי,) elevation, eminency, i. q. מַאַר, Job 20, 6.

קייאון (for ישראון elevated) Sion, pr. n. of the mountain usually called Hermon, prob. nothing more than an epithet, 'the lofty,' Deut. 4, 48. R. בָּשָּׁא.

* בינו to be gray, hoary, i. e. gray-neaded, to have gray hair, 1 Sam. 12, 2. Part. בינו gray-headed, an old man, senex, Job 15, 10.—Chald. ביב, Syr. בובי,

Arab. שלי mid. Ye, id.—Heuce איב mid. Ye, id.—Heuce איב.

ריב Chald. id. Part. plur. emphat. אָבָּשָׁ, constr. בְּשָׁלָּ, old men, elders, Ezra 5, 5. 9.

m. sc. suff. מיבים, grayness of the hair, meton. old age, 1 K. 14, 4.

רָבְּיבָּעָה, (r. בְּיבָּעָה) constr. רְבִּיבָּעָה, c. suff. יוּבְישׁבָּע, grayness of hair, hoariness, Hos. 7, 9. Job 41, 34. Meton. a) Of a person who has gray hairs, one gray-headed, Gen. 42, 38. 44, 29. 31. Ruth 4, 15. 1 K. 2, 6. 9; espec. Lev. 19, 32; fully רְבִישׁ שִּׁיבְּעָּה Deut. 32, 25. b) For old age, Ps. 71, 18. 92, 15. רְבִּיבָּעָה מַ good old age, i. e. far advanced, Gen. 15, 15. 25, 8. Judg. 8, 32. 1 Chr. 29, 28.

שרג זים סרג זים מילות I) a withdrawing; 1 K. 18, 27 שרג לו he has withdrawn himself, sc. into his private apartments.

to cover with lime, to plaster, Deut. 27, 2. 4. Arab. של mid. Ye, Chald. סגר id.—But this is prob. rather a denom. signif. from n. יוֹר lime; which itself may come from the idea of boiling, r. יוֹר i. q. ייֹר i. q. ייֹר

דיי m. lime, see in r. ייסי ult. Deut. 27, 2. 4. Is. 33, 12. Am. 2, 1.—Arab. (מُعَدُّ Syr. الْمُعَدُّ , Chald. (مُعَدُّ , id.

קיב, see the suff. forms in השׁב,

* דַישׁרַת fut. יַשׂרַת to speak, to talk, to converse; Talm. 750 id. but not found in the kindr. dialects. With 5, Job 12, 8 שרח לאָרץ speak to the earth, i. e. to the reptiles. With a to talk of any one Ps. 69, 13; c. acc. to talk with, to converse with, Prov. 6, 22.—Hence a) to speak or utter a song, to sing, i. q. דָבָר no. 1. c. p. 211; absol. Judg. 5, 10; c. acc. to sing of, to celebrate in song, Ps. 145, 5; c. Aid. Ps. 105, 2. b) to utter complaints, to complain, Ps. 55, 18. Job 7, 11. Comp. subst. קיד בלבו I. 3. c) i. q. קלבו to talk with oneself, i. e. to meditate. espec. on divine things, Ps. 77, 4. 7 בם־לְבָבֵר הקידים With בי of thing v. 13. 119, 15. 23. 27. etc.

Pol. fut. מְיִנְינִיתְ, i. q. Kal lett. c, to meditate, c. ב Ps. 143, 5. Also to think

to consider, Is. 53, 8; see Comment. on Is. l. c. Thesaur. p. 1328.

Deriv. מַּלַים, חַישׁת I, הּחָישׁם.

ול שרתו (r. מודים) c. suff. מירתו.

1. speech, discourse, 1 K. 9, 11. So perh. in irony of Baal, 1 K. 18, 27 לי בים לי he is talking with some one; or perh. he is meditating, is in a brown study, so that he does not hear; see the root lett. c. The first is more certain.

2. song, Ps. 104, 34; see the root lett. a. 3. complaint, complaining, 1 Sam. 1, 16. Job 7, 13. 9, 27. 23, 2. Ps. 55, 3. 64, 2. 102, 1. Prov. 23, 29.

II. שְׁרֹּחָ m. plur. מַלְּהְדָּם, a shrub, bush; collect. shrubs, bushes, Gen. 2, 5. Job 30, 4. Plur. Gen. 21, 15. Job 30, 7.—Comp. במבל to sprout, to grow. Perh. of the same origin with אָשׁרָהָ.

שרקה f. (r. שיקה) meditation, espec. pious, in respect to divine things, Ps. 119, 97. 99. Job 15. 4 ביל אל meditation before God, i. e. devotion, Germ. Andacht.

ם to put, to place, see שירם.

אַ m. (r. אָבֶּרֶם) plur. שָּׁרָּה , thorns, prickles, Num. 33, 55. Arab. מֿעָפָּר thorn.

שְׁשׁׁ m. (r. בְּבַשְׁ i. q. בְּבַבֶּ) c. suff. בַּשְׁ, a booth, hut, also a tabernacle, dwelling; Lam. 2, 6 בַּבְּלְ בַּבְּוֹלְ בַּבְּוֹלְ God hath torn away his dwelling as the hut of a garden, i. e. the temple, comp. בּבְּעָר —Others less well, a hedge, enclosure.

לכה obsol. root, i. q. Chald. מכה to look at, to view, Syr. מכה Samar. סכרי הואס, to look for, to long for, Samar. סכרי האים פער. Kindred is שָּׁיִר The primary idea seems to have been that of cutting, separating, discerning, comp. in בָּרָן, whence שִׁבִּין knife.

. מַשִּׁבִּיה , שִּׂבִּין — שֵׁכוּ Deriv. מַשָּׁבִיה

ការ៉ាប៉ា f. (r. ការ៉ាប៉ា i. q. ក្នាប៉ា a pointed weapon. dart, pr. a thorn, Job 40, 31.

a thorn, sharp weapon.

າວິບີ (watch-tower, r. າວຸໝຸ) Sechu, pr. n. of a region near Ramah, 1 Sam. 19, \$2.

יתרית m. (ר. השָּהָט) intelligence, comparation and r. שְׁבְּרֵית no. 2; meton. the seat of it, the mind, heart, Job 38, 36; for this passage see in art. הייה. Others, phenomenon, meteor, but against the context.

m. (r. מְּפֶׁרָם a knife, Prov. 23, צ (מְבֶּרָם, Arab. سِكِّمِين, id.

י שׁבִּרְרָה f. (r. מָשֶׁבֶר a hiring; Is. 7, 20 מִבְּרָרָה the hired razor.

* 72 U 1. i. q. 720, to interweave; also to cover, Ez. 33, 22. Hence 70.

2. i. q. جائي , to hedge, spec. to hedge with thorns; hence شُوْق thorn, pointed weapon, غَنْ to be armed.

Deriv. שָׁרָ, שֶׁר, חשׁב and מָּבָּים.

* 'DE 1. Pr. to look at, to behold, to view; Chald. and Samar. De Ithpa. id. See Hiph. no. 1. Oftener

2. Trop. to be prudent, circumspect, to act prudently, wisely, pr. 'to look well to any thing', 1 Sam. 18, 30.

Piel causat of Kal no. 2. Gen. 48, 14 שׁבֵּל אָח־דְדִרי שׁבּי אָח־דִדִיר he laid his hands circumspectly, i. e. placed them purposely thus. —But all the ancient versions give the sense, he laid his hands cross-wise, Sept frallàs tàs xsiqas, Vulg. commutans manus.

Hiph. 1. to look at, to behold; Gen. 3,6 יְּבְּיִלְ דְּיִלְ לְּחִעָּלִבּר ind pleasant was the tree to behold; Vulg. aspectu delectabile, and so the other ancient versions. Others refer it to no. 5.

2. Trop. to look at with the mind, to consider, to attend to, absol. Dan. 9, 25; c. acc. Deut. 32, 29. Ps. 64, 10; אַל Prov. 16, 20; אַל Neh. 8, 13. Ps. 41, 2 שׁמַבִּיל אָל־בַּיל who considereth the poor, i. e. careth for him; c. אַ Prov. 21, 12; a Dan. 9, 13; אַן Is. 41, 20.

4. i. q. תְּצְלִית to have success, to prosper, in any undertaking or business, Josh. 1, 7. 8. 2 K. 18, 7. Is. 52, 13. Jer. 10, 21. Prov. 17, 8. Also

5. Causat. to make wise, i. e. to teach, to instruct, c. acc. Ps. 32, 8. Prov. 16, 23; c. dupl. acc. Dan. 9, 22; c. 3 pers. Prov. 21, 11.

6. to give success, to cause to prosper, 1 K. 2, 3. Deut. 29, 8.

Deriv. מַּלֶּבֶּרל and מֶבֶּב, also מֻבָּרל.

לבל Chald. ITHPA. c. בְּ to attend to any thing, to consider, Dan. 7, 8.—Hence מבלים:

m. 1 Chr. 22, 12, also שֶׁכֶל, in pause שֶׁכֶל , c. suff. שִׁכְל

1. intelligence, understanding, wisdom,
1 Chr. 22, 12. 26, 14. Prov. 12. 8. בְּיִבְּׁי good understanding Prov. 13, 15. Ps.
111, 10. 2 Chr. 30, 22. בְּיבָּׁ שִׁי to give the understanding of any thing, 1. e. to cause to understand it, Neh. 8, 8.—In a bad sense, craft, cunning, Dan. 8, 25.

2. prosperous success, prosperity, Prov. 3, 4.

קבלוית f. Ecc. 1, 17 folly, i. q. סְבְּלוּית which is found in many Mss. and editions. ילְרֶלֶּהֶנּ Chald. f. (r. שְׁבְּלִּחְנּר) intelligence understanding, Dan. 5, 11. 12.

to reward, to thank. Talm. i. q
Heb.—With acc. of pers. Gen. 30, 16
Prov. 26, 10. So to hire workmen 2
Chr. 24, 12. Is. 46, 6; troops 2 Sam. 10, 6. 2 K. 7, 6. 1 Chr. 19, 6. 2 Chr. 25, 6; a priest Judg. 18, 4. In a bad sense i. q. to bribe Judg. 9, 4. Deut. 23, 5. Neh. 13, 2.

NIPH. to hire oneself out, to be hired, 1 Sam. 2, 5.

HITHP. to hire oneself out, to earn wages, Hag. 1, 6.

Deriv. יְשָּׁמֵבֶר ,שְׂבֶּר, מֻּלְּבֶר, מְּלְבֶּר, מְּלְבֶּר, מְּלִבְּרָת,

י מְּכָרִי m. constr. שְׁכָר , c. suff. שְׁכָר . R.

1. hire, wages, of a labourer Gen. 30, 28. 32. Deut. 15, 18. 1 K. 5, 20. Zech. 8, 10. Mal. 3, 5; of a nurse Ex. 2, 9; fare, passage-money, Jon. 1, 3; also hire of a thing Ex. 22, 14; stipend of the priests Num. 18, 31.

2. reward, espec. from God, either for virtue Gen. 15, 1. 2 Chr. 15, 7. Jer. 31, 16. Ps. 127, 3; or for labours and sufferings Is. 40, 10. 62, 11. Ez. 29, 18. 19.

3. Sacar. pr. n. m. a) 1 Chr. 26. 4. b) 1 Chr. 11, 35, for which in the parall. passage 2 Sam. 23, 33 ຈຸກູບໍ.

m. (ר. שְּבֶּר m. (ד. יְשִׁבְּר m. (אַבְּר) hire, wages, Prov. 11, 18. Is. 19, 10 בְּשֵׁר שָּׁבֶר those making wages, hired labourers; comp. יְשָׁרוּ no. 2. d.

ישלא obsol. root, i. q. Arab. שוֹלָלָּדוּ, pr. to be quiet, i. q. איל; then to be fat, i. q. Arab. של, VIII.—Hence

השלים m. (Keri שלרו a quail, so called from its fatness, comp. Arab. ג'ייבונים; thrice collect. quails, Ex. 16, 13 where it is joined with a fem. in the manner of collectives. Num. 11, 32. Ps. 105, 40.— Plur. שלנים Num. 11, 31, as from a sing. אייבים, corresponding to Arab. שלנים, corresponding to Arab. שלנים, corresponding to Arab. שלנים, which the Cod. Hebræo-Sam. also has. Sept. ἐρτυγομήτρα, Vulg. coturnix. See Bochart Hieroz II. p. 92.—Not the bird now called kata see Bibl. Res. in Pales. II. p 620.

שליד Keri, שליד .

אַלְשְׁ (garment, see רְּשָׁלְשֵׁ (garment, see רְּשָּלְשֵׁ (garment, see רְּשָּלְשֵׁ Salma, pr. n. m. a) A son of Caleb 1 Chr. 2, 51. 54. b) See in רְּשָּלְשָׁ no. 2.

ה f. by transpos. for אַלְּטְהַ q. v. 1. a garment Ex. 22, 8. Mic. 2, 8.

2. Salmah, pr. n. of the father of Boaz, Ruth 4, 20; for which *** 1 Chr. 2, 11, and 1125 Ruth 4, 2i.

(clothed) Salmon, pr. n. m. see השלמהן no. 2.

שׁלְבֵּר Salmai, pr. n. m. Neh. 7, 48; for which Ezra 2, 46 Keri שָׁלָבָר.

אַמְאַל a quadrilit. root not used in Kal, denom. from שׁמִאַל.

Hiph. דְּמְּמְאֵדְל , fut. 'קְמְּמְאָדְל Gen. 13, 9; inf. and imp. יַמְמְּאָדְל Sam. 14, 19, יַמְמְּבְּילִי Sam. 14, 19, יַמְמְּבְּילִי Ez. 21, 21; part. plur. יַמְשְׁבָּילִי 1 Chr. 12, 2.

1. to turn to the left, Gen. 13, 9. Is. 30, 21. Ez. 21, 21. 2 Sam. 14, 19 see in 127. 2. to use the left hand, to be lest-handed, 1 Chr. 12, 2.

* אָבְשְׁלֵּאָרְל which ought perh. to be pronounced שַּׁבְּאָרָל,
Arab. شَعْاًل.

1. the left hand, opp. יְמִין the right hand. Gen. 48, 14. Judg. 16, 29. Jon. 4, 11. Cant. 2, 6. 8, 3. Acous. אַלְמָּאָל and אַלְמֹאָל (Gen. 13, 9) to the left hand, towards the left; often in the phrase hand or to the left Deut. 2, 27 (comp. Num. 20, 17). 5, 29. Josh. 1, 7. 23, 6. 1 Sam. 6, 12. 2 K. 22, 2. אַלְמָּאָל on or at the left hand 1 K. 7, 49; c. genit. of any one Gen. 48. 13. 2 Sam. 16, 6. 1 K. 22, 19. 2 Chr. 4, 8. אַלְּמָאָל on the left hand 2 K. 23, 8; to the left hand, towards the left, Gen. 24, 49. Is. 9, 19.

2. the left, i. e. the left side, quarter, part; hence לֵרִישְׁרְאֵל the left hand, Judg. 3, 21. Ez. 39, 3.

3. the north, the northern quarter. see m אַחוֹר no. 2. Job 23, 9. Gen. 14, 15 בְּשָׁשִׁל לִנְשָּׁלְ on the north of Damas-

eus. Corresponding in Arabic is شَمَالُ he lest hand, the lest, the north.

Note. As to the origin of this quadriteral, some regard it as from מאם משלם

and ל, the latter either as added, or אול borrowed from מול , i. e. שלאל from מול and מול . Others, as Simonis, make i from a root شبل שמל to wrap oneself in a garment; as if אוֹשְׁשׁ the left hand were so called as being usually enveloped in the mantle or outer garment.

Deriv. denom. >300 Hiph. and

קיני adj. *left*, on the left, opp. יְכֶּיִּר right; 1 K. 7, 21. Ez. 4, 4. Fem. קינאלית Lev. 14, 15. 16. 26 sq. 2 K. 11, 11.

* דְשַׁעָּ צָּחַל דְשִׁעָּ Neh. 12, 43. Zech.

10,7; imp. מְשְׁמָח, fut, רְשְׁמָה; to rejoice, to be joyful, to be glad. The primary

idea seems to be that of a smiling, cheer-

ful, merry countenance, comp. שַּׁכְּחַה lett. a, b; and hence Arab. we to be cheerful, gentle, liberal.-Judg. 9, 15. 1 Sam. 11, 15. 1 K. 5, 21. Ecc. 3, 22. al. Sometimes of a louder joy, to be or make merry, spoken of persons feasting and indulging themselves, 1 K. 4, 20. Ecc. 8, 15; comp. Zech. 10, 7. Hence to rejoice before Jehorah, spoken לְּתְנֵר דֵר of the sacred festivities held in the courts of the sanctuary, Lev. 23, 40. Deut. 12, 7. 12. 18. 14, 26. 16, 11. Neh. 12, 43; comp. Is. 9, 2. Also of those singing and dancing, Job 21, 12. So too make בלבו Ex. 4, 14; elsewhere ascribed to the heart itself Ps. 16, 9. 33, 21. Prov. 23, 15; and to inanimate things, as the heavens Ps. 96, 11. 1 Chr. 16, 31; Mount Zion Ps. 48, 12; once to a light, Prov. 13. 9 the candle of the righteous רשטים rejoiceth, i. e. shines with a cheerful light.-With 3 of that in or at which one rejoices, 1 Sam. 2, 1. Ps. 21, 2. 104. 31. 122, 1. Prov. 23, 24; often nata to rejoice in Jehovah i. e. in his favour and protection Ps. 9, 3. 32, 11. 85, 7. 97, 12. Joel 2, 23. With 5 id. Is. 9, 16. 39, 2. Jon. 4, 6. 1 Chr. 29, 9; rarely

rarely אַ הַשְּׁשָׁ Prov. 24, 17. Job 31, 29. Piel הַשְּׁשִׁ, fut. הַשְּׁשִׁ, to make rejoice

c. Prov. 5, 18 (where many Mss. have

שַּׁמָּח לָרָאוֹית et inf. as לָ בוּ בּרָאוֹית). Ecc. 2, 10 ; c. לָ

1 Sam. 6, 13, comp. Judg. 19, 3; TP Ps.

58, 11. Job 31, 25. For the idea of rejoicing over the calamities or destruc-

tion of any one is put לְ הַשְּׁמָ Ps. 35, 19

24. 38, 17. Is. 14, 8. Mic. 7, 8. Ob. 12

to gladden, to cheer, c. acc. Deut. 24, 5. Prov. 10, 1. 15, 20. 30. Ps. 45, 9. 104, 15. al. Of a rejoicing over the calamities of others, c. ? Ps. 30, 2; Lam. 2, 17; 72 2 Chr. 20, 27.

HIPH. i. q. Piel, Ps. 89, 43. Deriv. the two following.

תְּשְׁכֵּיתָ m. adj. verbal, fem. הַּיְּמְטָּר, joyful, glad, rejoicing, Deut. 16, 15; c. פָּרְ because of or in any thing Ecc. 2, 10; plur. c. et inf. Prov. 2, 14 מְשַׁרָּה who rejoice to do evil. Plur. constr. once שְׁמַרִּר Ps. 35, 26, once שְׁמַרִר Is. 24, 7.

קריים (r. רְּמִישׁיִי) constr. רְחַיְשִׁי, c. suff. רְיִּחְיִשְׁיִּי, plur. רְיּוֹחְשִּׁי, joy, gladness, rejoicing, Ps. 4, 8. 45, 16. הַּחְשִׁי רְּיִילִים לַּיִּלְיִים לַּיִּרְיִם לַּיִּלְיִם לַּיִּלְיִם לַּיִּלְיִם לַּיִּלְיִם לַּיִּלְיִם לַּיִּלְיִם לַּיִּלְיִם לַּיִּלְיִם לַּיִּלְיִם לַּיִּבְּים לַּיִּבְּים לַּיִבְּים לַּיִּבְּים לַּיִּבְּים לַּיִּבְּים לַּיִּבְּים לַּיִּבְים לַּיִּבְּים לַּיִּבְּים לַּיִּבְּים לַּיִּבְּים לַּיִּבְּים לְּיִבְּים לְּיבְּים לְּיבְים לְּיבְּים לְּיבְּים לְּיבְּים לְּיבְּים לְּיבְּים לְּיבְים לְּבְּים לְבִּים לְבְּים לְבִּים לְבְּים לְבִּים לְבְּים לְבְּים לְבְּים לְבְּים לְבְּים לְבִּים לְבְּים לְבְּים לְבִים לְבְּים לְבְּים לְבְּים לְבְּים לְבִּים לְבְים לְבְּים לְבְּים לְבְּים לְבִּים לְבְּים בְּיבְּים לְבְּים לְבְּים לְבְּים בְּים לְבִּים לְבְּים בְּים בְּיבְים לְבְּים בְּבְּים בְּיבְּים לְבְּים בְּיבְּים בְּיבְּים בְּיבְּים בְּיבְּים בְּים בְּיבְּים בְּיבְּים בְּיבְּים בְּיבְּים בְּיבְּים בְּיבְּים בְּים בְּיבְּים בְּיבְּים בְּיבְּים בְּיבְּים בְּיבְים בְּיבְּים בְּיבְּים בְּיבְים בְּיבְּים בְּיבְּים בְּיבְּים בְּיבְּים בְּיבְים בְּיבְּים בְּיבְּים בְּיבְּים בְּבְיבְּים בְּיבְּים בְּיבְּים בְּבְיבְּים בְּבְיבְּים בְּבְּים בְּבְּבְים בְּבְיבְבְּים בְּבְ

ק (ר (ר. קבּיבֶר) f. (ר. קבּיבֶר) a carpet, quilt, maltrass, Judg. 4, 18; where some Mss. read בְּבִיבָר. Comp. בְּבִיבָר bed, couch.

* שְׁבַעֹּ obsol. root; Arab. מַבְּעֹ to cover with a garment; Conj. IV, to wrap oneself. Hence הַּבְּעָּה, garment.

HוPH. מַשְׁמָאל, see r. שֵׁמָאל.

הַלְּמִישׁ הָ (ר. בְּשַׁשִׁ) constr. הַשְׁשִׁ, c. suff. וֹחַיְשִׁהָּי ; plur. הוֹשְׁשָׁ, c. suff. בּיִבְּיהִי ; plur. הוֹשְׁשָׁ, c. suff. בּיבְיהוֹשִׁ ; plur. הוֹשְׁשָׁ, c. suff. בּיבְיהוֹשִׁ ; a garment, both of men and women Deut. 22, 5; espec. the wide outer garment or mantle Gen. 9, 23. Judg. 8, 25. Prov. 30, 4; in which a person wrapped himself at night, Deut. 22, 17; the soldiers' cloak, Is. 9, 4. Also genr. raiment, as הַיְבְּישׁ, בּיבְּישׁ, food and raiment Deut. 10, 18. Is. 3, 7. 4, 1. Plur. הוֹשְׁשָׁ garments Gen. 45, 22. Ex. 3, 22. al.— From this primary form comes by transpos. הַבְּישׁשׁ q. v.

שׁמְלָהוּ (garment) Samlah. pr. n. of a king of Edom, Gen. 36, 36. 1 Chr. 1, 47.

*Daip obsol. root, Arab. in to poison; whence whence wind. Samum (Simoon) a poisonous wind.

מְּטְבְּיִרוּ (in some Mss. שְׁבְּיִרוּ) a species of poisonous lizard, Prov. 30, 28; Sept. καλαβώτης, Vulg. stellio. Arab. is a poisonous lizard spotted like a leopard. See Bochart Hieroz. II. p. 1084.

*אַנְי i. q. r. יסָפָי; hence הָּוֹמְשְׁמִר nails; comp. in מָסְפֵּר

* מָלָּאָ, fut. רְשִׂנָא, inf. abs. מִּלֹנָא, constr. שׁנֹא and שׁנֹא Prov. 8, 13, to hate. Syr. عنه, Arab. هُنَاً, id. but Arab. also intrans. to be ugly, deformed, i. q. هُنهُ. In this idea of ugliness, deformity, seems to lie the primary meaning of the root; comp. Engl. ugly, pr. in a physical sense, but also provincially of temper and disposition.—Constr. with acc. of pers. Gen. 26, 27. Deut. 22. 13. Judg. 14, 16. Ps. 5, 6. 31, 7. 139, 22; with acc. of thing. e. g. falsehood Ps. 119, 104. 128. 163; wickedness Ps. 45, 8; also 50, 17. Prov. 5, 12. Ecc. 2, 17. Ps. 120. 6. al. Rarely with 5 of pers. Deut. 19, 11. Ascribed to the soul (נֶמֶשׁׁיֵשׁ) Is. 1, 14. Ps. 11, 5. Opp. אַרָּבּ Deut. 21, 15. 2 Sam. 19, 7.— PART. איש, subst. a hater, an enemy, either personal Ex. 23, 5. Job 8, 22. Prov. 25, 21. Ps. 35, 19; or public Gen. 24, 60. Ex. 1, 10. Ps. 21, 9. With suff. id. שנא לו Deut. 7. 10: but also שנאו id. Deut. 4, 42. 19. 4. 6. 11. Josh. 20, 5; comp. Gr. έχθρός τινι. Heb. Gr. § 113. 2. Fem. plur. שנאות Ez. 16, 27. Part. pass. hateful, odious, fem. Prov. 30, 23.

Niph. pass. of Kal, Prov. 14, 17. 20.
Piel only in Part. אַנְשָׁהְ a hater, an enemy, either personal Job 31, 29; or public Deut. 33, 11. Ps. 18, 41. 44, 11. 68, 2. 89, 24. Only in poetic style.
Deriv. שֵׁנְאָר , שֵׁנְאָר ,

אָינֵא Chald. i. q. Heb. Part. שְׁנֵא a hater, enemy, Dan. 4, 16 [19].

שְׁנְאָח f. (r. שֶׁנָאָ constr. שִׁנְאָח, c. suff.

1. Pr. inf. of the verb พาตุ Deut. 1, 27. 2. hatred, 2 Sam. 13, 15. Ps. 109, 5 Ecc. 9, 1. กลุ่าตุล in hatred Num 35 20 היוֹלָת מְינְאָה נְרוֹלָת to hate with great hatred, i. e. exceedingly, 2 Sam. 13, 15.

שׁלִּרְאֵ m. (r. שֶׁנָא adj. verbal, only fem. קינִאָר, hated, Deut. 21, 15.

קריון (r. קירין, coat of mail, i. q. קירין, coat of mail, i. q. קירין q. v. no. 2; or, cataract, i. q. קירין, from the noise of waters) Senir, pr. n. of Mount Hermon among the Amorites Deut. 3, 9. Ez. 27, 5; in a narrower sense for a part of Hermon. Cant. 4. 8. 1 Chr. 5, 23. According to Abulfeda the part of Anti-Lebanon north of Damascus is called with Sentr; Abulfed. ed. Kohler p. 164; ed. Paris p. 68.—Written also קירין in some copies Deut. 3, 9. Cant. 4, 8.

ישׁבֶּר obsol. root, prob. i. q. ישׁבְּל to make a noise to clatter, e. g. as arms, whence سَنُور armature, coat of mail. Hence see pr. n. ישׂנִיר.

ישׁעוֹרָה, plur. שְׁעוֹרָה, see in מְשׁעוֹרָה.

שְּׁעִּיר m. (r. שֶׁעַּר; plur. שְׁעִּיר; plur. שְׁצִירִים; constr. שְׁצִירִים.

1. hairy, shaggy, rough, Gen. 27, 11. 23. Dan. 8, 21. Chald. المَرِيّر, Syr. مُحْدُدُاً, id.

2. a he-goat, buck, (Lat. hircus i. q. hirtus, hirsutus, hairy,) Lev. 4, 24. 16, 9 BQ. Fully שִׁנְרֵר נְצִּיִּרם a buck of the goats, goat-buck, Gen. 37, 31. Lev. 4, 23. 16, 5. Num. 7, 16 sq. 28, 30. 29, 11. al. טועיר התחחה the goat of the sin-offering Lev. 9, 3. 15. 10, 16. 16, 15. 27. For the worship of the he-goat among the Hebrews, after the example of the Egyptians, see Lev. 17, 7. 2 Chr. 11, 15. Fem. מלצירה a she-goat, see in its order.—Plur. שִׁנְירִים he-goals for satyrs, wood-demons, supposed to resemble he-goats, and to live in deserts Is. 13, 21. 34, 14. Sept. δαιμόνια. See on these popular superstitions, Comment. on Isa. ll. cc. Bochart. Hieroz. II. p. 844.

3. Plur. שְלֵּרְרִים, showers, Deut. 32, 2; comp. r. שֶׁבֶּר to shudder.

שִׁינִיר (hairy, shaggy, r. שָּׁינִיר) Seir, pr. n.

a) A phylarch or chief of the Horites, Gen. 36, 20-30.

b) The mountainous country of the

Edomites, extending from the Dead Ses to the Elanitic Gulf, the northern part of which is now called Jebal (see גבל), and the southern esh-Sherah, الشراة; sec Burckhardt's Travels in Syria, p. 491 410. Bibl. Res. in Palest. II. p. 552 This region (הַדּ מָלִבִיר Gen. 14, 6. Deut. 1, 2. 2, 1) was first inhabited by the Horites, הוֹרִים Gen. 14, 6. Deut. 2. 12 then by Esau Gen. 32, 4. 33, 14. 16, and his posterity the Edomites Deut. 2, 4 sq. 2 Chr. 20, 10. al. This mountainous country may possibly have derived its name from the Horite Seir, see above in lett. a; but it is better to render בַּבִּרַר as an appellative, the shaggy mountains, i. e. clothed and as it were bristling with trees and forests; comp. Gr. Lúgios, and Jos. Ant. 1. 20. 3.

c) A mountain on the northern border of the tribe of Judah, Josh. 15, 10.

1. a she-goat, comp. in פֿיִרֶּד, Lev. 4, 28. 5, 6.

2. Seirah, pr. n. of a place or tract in the mountains of Ephraim, c. in loc. ranges Judg. 3, 26 comp. 27.

m. plur. (r. hro, to for o) thoughts cogitations, which divide and distract the mind; Job 20, 2. 4, 13 in thoughts from the visions of the night, i. e. nocturnal dreams which distract and agitate the mind; comp. Dan. 2, 1.

* પૂછ fut. પાણ to shudder, to shiver; Germ. schauern, schaudern.

2. Of the convulsive motion and shrinking of the skin in sudden terror, to shudder, to shiver, Gr. φρίσσω, φρίτω. Ez. 27, 35 שְׁרֵבְּי מִשְׁרֵבְּי בִּי שִׁרֵּעְר keir kings shall greatly shudder, i. e. be seized with great and sudden terror. Jer. 2, 12 with by of the cause Ez. 32, 10. With acc. like Gr. φρίσσω τιτά, to shudder at i. e. to feel a sacred awe before a divi

aity, to fear, Deut. 32, 17.--Hence שָׁנֵי no. 2.

3. Of the hair, to stand on end, to bristle, as the effect of the sudden shudder of the skin; comp. polorow Sept. Job 4, 15; polorows relies Hesiod Op. 540; Lat. 'capilli horrent' Tib. 2. 3. 23. Hence in the derivatives is found the signif. of standing on end, bristling, haggy, hairy; as אַשָּׁר, חֹשָּׁהַר, a hair, collect. hair, comp. Germ. Haar, Lat. hirtus, hirsutus, hircus; xńp, her, heres (eres) i. e. hedgehog; also אַבּיר hardeum, barley, so called from its bristling ears; and אַבּיר hirsutus, shaggy, a goat; Arab.

NIPH. impers. it storms, is tempestuous, a tempest rages, Ps. 50, 3.

Piel to sweep away in storm, c. 79. Job 27, 21.

HITHP. to rush on like a tempest, c. פַל Dan. 11, 40; comp. סְפַר Hab. 3, 14. Deriv. see in Kal no. 1, 3.

שׁעֵׁר m. (r. מַצָּע, 1. i. q. מַצַר, a tempest, storm, Is. 28, 2.

2. a shuddering, horror, Job 18, 20. **Ez**. 27, 35. 32, 10.

3. Once as constr. of שַׁלֶּבֶר q. v.

m. (r. שָׁעַר) constr. שָּׁעָר, once שַבר Is. 7, 20. c. suff. שֶׁבֶר , hair, so called from standing out or erect, bristling; Arab. شُعْر, Syr. see r. אַלַטָּ no. 3. id.—Spoken : سُحَزِعًا , سُحَزِعًا the hair of the head, with win added Judg. 16, 22. 2 Sam. 14, 26. Ezra 9, 3; without & Cant. 4, 1. Ps. 68, 22. b) Of hair on other parts of the body, Lev. 13, 3 sq. משר הגלים the hair of the feet, i. e. of the pudenda Is. 7, 20; and so xat' έξοχήν of the hair of puberty, id. شِعْرَة id. Ez. 16, 7. Arab. c) Perh. the shag of coarse woollen cloth; so מוברת שונה a hairy mantle, i. e. made either of hair or fur (Arab. (شعر), or of shaggy woollen cloth, Gen. 25, 25. Zech. 14, 4. Hence איש בַּעל שַׂעִי a man clad in such a mantle 2 K. 1, 8.

עמיי Chald. m. hair, with מות added Dan. 3, 27. 7, 9. In Targg. id.

קינה f. i. q. קינה נישעה נישעה tempest, sto או Job 9, 17. Nah. 1, 3. R שיער.

יתיקים, plur. constr. מְּצְרָּה, plur. constr. מִּצְרָּה, plur. constr. מִּצְרָּה, n. unit. of מַצְרָּה, a hair, Arab. בּבְּבּׁה id. Judg. 20. 16 מִצְרָּה to a hair, proverbially of slingers who could hit a mark without varying a hair's breadth. Elsewhere collect. hair, e. g. of the head 1 Sam. 14, 45. 2 Sam. 14, 11. 1 K. 1, 52; or genr. of the body Job 4, 15. Plur. שִּׁבְּיִה רִּשְׁבִּּׁה the hairs of my head Ps. 40, 13. 69, 5.

שַּׁעַרה f. also שִׁשׁרָה Joel 1, 11 (r. שָּׁשַׁרָה

no. 3) plur. טלורים, שלורים; barley, so called from the bearded and bristling ears of this grain; like Lat. hordeum a horrendo, and vice versa room spelt (q. v.) from its smooth and shorn ears. Syr. מֹבֹיַב', Chald. שבֹיַב'ל, פּעַרָהָא, هُعِيرٌةً barley, عَادِبًا a شَعِيرٌ a harley مُعِيرٌ barley-corn.-Sing. only of barley in growth, Job 31, 40. Joel 1, 11. Ex. 9, 31. Deut. 8, 8. Is. 28, 25. Plur. מַלַרָים of the grain after threshing (comp. mpm, סרס (חסרס 2 Sam. 17, 28. 1 K. 5, 18. Jer. 41, 8. Ez. 4, 9. al. חֹמֵר שׁלְרִים a homer of barley Lev. 27, 16. מערים barleymeal Num. 5, 15; שׁ מַלֵּם barley-bread Judg. 7, 13, comp. Ez. 4, 12. So top קציר שליים barley-harvest, the gathering in of the grain, Ruth 1, 22. 2, 23. 2 Sam. 21, 9.

ליים (barley) Seorim, pr. n. m. 1 Chr. 24, 8.

Deriv. កង្ឃុំ, ១ង្ឃុំ.

កាតុឃុំ f. dual בְּיִהְשָּׁהְ, constr. កាតុឃុំ , c. suff. កាកុធុំឃុំ ; plur. constr. កាក់ធុំឃុំ as from a form កធ្លុឃុំ . R. កាត្តឃុំ .

1. a lip, dual the lips. Chald. KDO

مَّهُمُّ , Arab. مُنْهُمُّ , id. -Is. 37, 29. Cant. 4, 3. 11. 5, 13. Prov. 24, 28. חַמְטֵיר בְּשָׁמָה Ps. 22, 8, see in אַפֶּה Hiph. Often put: a) As an organ of speech; e.g. to open the lips, to begin to speak, Job 11, 5. 32, 20; also to open the lips of any one, to cause him to speak, Ps. 51, 17; to refrain the lips, to keep silence, Ps. 40, 10. Prov. 10, 19. So speech or discourse is said to be upon the lips Prov. 16, 10. Ps. 16, 4; once under the lips Ps. 140, 4; comp. Ez. 36, 3, for which see in jimb no. 1. p. 528. Job 2, 10 he did not sin with his lips. 12, 20. Ps. 45, 3. פַרֵל מַּחַרָם of uncircumcised lips, i. e. not of ready speech, Ex. 6, 12. -Hence b) Of the manner of speech, e. g. a) In nations, i. q. speech, dialect, Gen. 11, 1. 6. 7. 9. Is. 19, 18 למד לנבן the dialect of Canaan. 33, 19. Ez. 3, 5. 6. β) In individuals whose manner of speech varies according to their disposition and habits; e. g. אָשָׁ מִשְׁת lip of deceit, lying lips, falsehood, Prov. 10, 18, comp. 17, 4. 7. Ps. 120, 2; שַׁמַח אָנֶן id. Prov. 17, 4. אָמָת hip of truth, veracity, Prov. 12, 19. הלקים הלקים burning lips, ardent professions, Prov. 26,23. שַּתְּרָם שִּקָּרִם sweetness of the lips, pleasant discourse, Prov. 16, 22; so Zeph. 3, 9. Is. 6, 5. Ps. 12, 3. 4.—Also the word of one's lips, e.g. of Jehovah, a divine precept, Ps. 17, 4; comp. Prov. 23, 16. Elsewhere in a bad sense, of what one utters with his lips, but without consideration and without meaning what he says (comp. Is. 29, 13); hence lip-talk, i. e. empty words, vain and foolish discourse, Is. 36, 5. Prov. 14, 23; and so אָרשׁ שִּׁמָרֵים a man of talk, an empty talker, Job 11, 2; אַרָּל שִׁמְּתִים a prating fool Prov. 10, 8; comp. Lev. 5, 4. Ps. 106. 33.—Ps. 81, ו שפת לא ידעתי אשמע I heard a language (manner of speech) that I had not known, i. e. the divine communica-بنت الشفة , بن الشفة .tions.-Arab the son or daughter of the lip, i. e. speech.

2. a lip, i. e. the edge, border, margin, as of a cup 1 K. 7, 26; of a garment Ex. 28, 32; of a curtain 26, 4, 36, 11; of the sea, the shore Gen. 22, 17. Ex. 14, 30. Josh. 11, 4; of a river, the bank Gen. 41, 3. 17. Ex. 2, 3. 2 K. 2, 13. The lank of the Jordan; and so

Judg. 7, 22 אָבֵל מְחוֹלֶח the bunk of (the stream at) Abel-mehol-h.

* TĐỰ, whence Pi. ਸਭੂਧ and u. ਸਭੂਧ see in r. ਸਭੂਹ.

DDE m. (from note lip, and note comp note, notes c. suff. incomp, pr. lip-beard the mustachios; e. g. notes notes to trim the mustachios or beard 2 Sam. 19, 25, Sept. ποιείν μύστακα. Also notes not

प्रेंष्, see in r. पूछ् .

Phi, see in r. pro.

Phi m. (r. pho I, w for d) a smiting, chastisement, from God, Job 36, 18. Comp. Pho Job 34, 26.

שְׁלֵּי m. (r. שְׁלֵּי) c. suff. שְׁלֵּין; plur. מַשְּׁיִם, c. suff. מַשְּׁיִם;

1. sacking, sackcloth, a coarse cloth, espec. as made of hair, used for sieves and strainers (see the root); also for sacks to hold grain and for mourning garments. Comp. Eth. WΦ sackcloth, also the garments of monks and pilgrims: WΦWΦ lattice; Gr. σάχος, σάχχος, sackcloth, Lat. saccus, which Jerome uses likewise for the garment of pilgrims; also σάχος, sagum, i. e. the coarse mantle or blanket of soldiers. Chald. FD, NFD, Copt. COK, CWK, id.—Is. 3, 24 πράμα girdle of sackcloth. Then

2. a sack for grain Gen. 42, 25. 27. 35. Lev. 11, 32. Josh. 9, 4.

3. sackcloth, as used for a mourning-garment, fully programs to Esth. 4. 2; pr. a close and rough garment of sackcloth (Is. 3, 24. Job 16, 15, comp. Rev. 6, 12) worn upon the naked body 1 K. 21, 27. 2 K. 6, 30. Job 16, 15; and not laid aside at night 1 K. 21, 27. Joel 1, 13. Also programs programs to put on sackcloth and ashes, as a mourner Esth. 4, 1; comp. Is. 58, 5. Spoken of the garment of ascetics and prophets; Is. 20:2 loose the sackcloth from off thy loins.

7PW, once in Niph. Lam. 1, 14, according to Kimchi to be bound, made fast, sc. a yoke. It would seem to stand

m affinity with אַרָּדְּ, אָכִּדְּ, the aspirates and sibilants being often kindred; see under do p. 1000. Targ. aggravatum est.—Several Mss. have אַלְּיִים, which is also expressed by Sept. Vulg. Syr. but against the sense of the context.

*PPP obsol. root, prob. i. q. ppt q. v. to strain; Gr. σακείζω, Lat. saccavit. Hence pp.

* Pip in Kal not used, i. q. Chald.

Piel pr. to let (the eyes) look about, i. e. to look about, to ogle, in the manner of wanton and shameless temales, Is. 3, 16. Sept. ἐν νεύμασιν ὀφθαλμῶν.—Others fucantes oculos, comp. ٦٢٥ to stain, to paint; but against the context.

שָּׁרִים m. (r. שֶׁרָה c. suff. שֶּׂרָה; plur. שַּׁרָה, c. suff. מַּרְבֶּם; constr. שֵׂרָה.

1. a prefect, leader, master, chief; not found in the kindred dialects. 1 Sam. 22, 2. 2 Sam. 23, 19. With genit. the chief of the cup-bearers Gen. 40, 2 sq. 41, 9. מר האפרם the chief of the bakers ibid. מר הַפָּרִיסִים the chief of the eunuchs Dan. 1, 7. מיר מַצִרר the prefect of the city Judg. 9, 30. 1 K. 22, 26. מַלּה the chief of the district Neh. 3, 14 sq. שַׁרֶר מִפְּרם masters over the tribute-service, task-masters, Ex. 1, 11. שובר מקנח masters over the cattle, chief herdsmen, head-shepherds, Gen. 47, 6. Espec. of military chiefs and leaders, a commander, captain, Ex. 18, 21. 2 K. 1, 9 sq. Is. 3, 3. Deut. 1, 15. 1 Sam. 18, 3; plur. 1 Chr. 15, 25. Gen. 21, 22. 2 Sam. 12, 9 שר חשבחים the captain of the body-guard Gen. 37, 36, 39, 1, 41, 10. Jer. 40, 1 sq. Also absol. of a military commander, 2 K. 19, 9; plur. Num. 21, 18. Job 39, 25. Is. 21, 5. 31, 9. 2 Chr. 32, 21.

2. a prince, noble, chief, e. g. a) Of one who holds the power over a whole people, although less than a king, i. q. אַבָּי מָּבְי מְּבְּי מְּבְּי מְּבְּי מְּבְּי מְּבְּי מְּבִּי מְּבְּי מְּבִּי מְּבְּי מְבִּי מְבְּי מְבִּי מְבְּי מְבִּי מְבִּי מְבִּי מְבְּי מְבִּי מְבְּי מְבִּי מְבְּי מְבְי מְבְּי מְבְי מְבְּי מְבְי מְבְּי מְבְיי מְבְי מְבְי מְבְּי מְבְי מְבְי מְבְי מְבְי מְבְי מְבְי מְבְּי מְבְי מְבְּי מְבְי מְבְי מְבְי מְבְי מְבְּי מְבְיּי מְבְּי מְבְּי מְבְּי מְבְּי מְבְיּי מְבְיּי מְבְּי מְבְיּי מְבְיּי מְבְּי מְבְיּי מְבְיּי מְבְיּי מְבְיּי מְבְּי מְבְיּי מְבְיּי מְבְיּי מְבְיּי מְבְיי מְבְייִבְיי מְבְייִבְיי מְבְיּי מְבְייִבְיי מְבְייִבְיי מְבְייִבְיי מְבְּיי מְבְייִבְיי מְבְייִבְיי מְבְייִבְייִי מְבְייִבְיי מְבְייִבְיי מְבְּיים מְּבְיים מְּבְּיים מְבְּיים מְּבְּיים מְּבְּיים מְבְּיים מְּבְּיים מְבְּיים מְבְּיים מְּיוּבְּיים מְּיוּים מְּיוּבְּיים מְּיִים מְּיוּבְּיים מְּיּים מְיּבְיים מְיוֹבְייִבְיים מְבְּיבְּיבְיים מְיּבְּיים מְבְּיוּבְּיים מְבְּיבְיים מְבְּיבְיּבְיים מְבְ

לְּבִי מַרְּבִּח (שְׁרִי מִּבְּלָּן (שְׁרִים (שְׁרִים מִרְּבָּוֹן (שְׁרִים (שְׁרִים מִרְּבָּוֹן (שְׁרִים (שְּרִים (שְׁרִים (שְׁרִים (שְּׁרִים (שְׁרִים (שְּׁרִים (שְּׁרִים (שְּׁרִים (שְּׁרִים (שְּׁרִים (שְּׁרִים (שְׁרִים (שְּׁרִים (שְׁרִים (שְׁרִים (שְׁרִים (שְּׁרִים (שְּׁרִים (שְּׁרִים (שְּרִים (שְּׁרִים (שְּׁרִים (שְׁרִים (שְׁרִים (שְׁרִים (שְּׁרִים (שְׁרִים (שְּׁרִים (שְּׁרִים (שְׁרִים (שְּרִים (שְׁרִים (שְׁרִּים (שְׁרִים (שְּׁרִים (שְׁרִים (שְׁרִים (שְּׁרִים (שְׁרִים (שְּׁרִים (שְּׁרִים (שְׁרִים (שְׁרִים (שְׁרִים (שְׁרִים (שְׁרִּים (שְּׁרִים (שְׁרִים (שְׁרִים (שְּׁבְּיִּים מְּיִּים מְּיִים מְּים מְּיִּים מְּיִים מְּיִּים מְּיִּים מְּיִּים מ

to braid. Chald. and Syr. יְּכֶּהָ, יְּכְהָּ, to braid. Chald. and Syr. יְּכָּהָ, יְּכְהָּ, יְּכְהָּ, יְּכְהָּ, יִּבְּיִּהָ, יְּכְהָּ, יְּכִּהָּ, יְּכִּהָּ, יְּכִּהָּ, יְּכִּהָּ, יְּכִּהָּ, to weave, comp. under letter b; also מָּגְ, שֹׁרְּןְ, to the mid. radical being softened.

Pual fut. plur. ישׂרֶנוּ to be woven together, interwoven. Job 40, 17.

HITHP. fut. plur. יְשְׂמְרֵגּי to interweave themselves, to be woven together, trop. of transgressions Lam. 1, 14.

Deriv. שַּׂרְנְרִם, and pr. n. מָּרְנְרִם.

* 1. איני obsol. root, i. q. Arab. ישני to pierce, to perforate, kindr. with ישני an awl, Heb. איני stylus.

Then, to sew together, espec. things hard, as leather with wire and an awl; also to interweave, to net, in the manner of network, as a coat of mail, whence ישני a coat of mail woven from iron wire or rings; see

* II. דְיִׁשְׁ to flee, to escape, Josh. 10, 20. Arab. בֹּבֹ id. Syr. יבֹּי to tremble, to flee in trepidation. Kindr. is פָּרַר, perh. יַרָּעָר.

Deriv. שריד.

לתר m. (r. דיש I) pr. a coat of mail; then a species of cloth or stuff resembling mail or network, wrought of threads by means of needles, of which the curtains of the tabernacle were made; comp. בגביי שנד Ex. 31. 10. 35, 19. 39, 1. 41. Comp. Chald. סרורן curtains, hangings, so called from the kind

ef stuff from which they were made, מגרי sieve. Sept. incorrectly, סיסומו sieve. Sept. incorrectly, סיסומו , which the Samar. actually exhibits; but the sense requires curtains, tapestry, and act garments.

m. Is. 44, 13, i. q. Arab. متريك an awl, or rather a stylus, graver, with which the artist sketches the outlines of the figure to be sculptured.

in order, i. q. Arab. mid. Waw. Hence mit a row, range, q. v.

2. to be a leader, prince, chief, i. q. www I. no. 2, and nie; from the notion of arranging and drawing up troops.

Arab. سَرَى and مَسْرَق to be noble, liberal,

3. to contend, to strive with any one, e. בין Gen. 32, 29; ראב Hos. 12, 4. Arab.

Conj. III, id.—Fut. מרכל comes from אים I.

Deriv. חְישִׁינָית , מְשְׁרָיִת , מָּחַרָּאַ, and the pr. names, יְשְׁרָיָת , שְׁרָיָת ,

קריתי fem. of subst. של (ר. ד'ש") 1. a princess, noble lady, Judg. 5, 29. Esth. 1, 18. Spec. of the king's wives of noble birth Is. 49, 23. 1 K. 11, 3; different from his concubines, comp. Cant. 6, 8. Metaph. Lam. 1, 1 שָּׁרְתִי בַּבּוֹינִים princess among the provinces.

2. Sarah, pr. n. a) The wife of Abraham, at first called "" q. v. Gen. 18, 6 sq. 20, 2 sq. 21, 1 sq. 23, 1. 19. Is. 51, 2. al. b) A daughter of Asher, Num. 26, 46.

קשׁרוּג (shoot, branch) Serug, pr. n. m. Gen. 11, 20. R. שָׁרָג.

אירות m. (ה. קרשה) a latchet, thong, which fastens a shoe or sandal, so called from lacing and hinding together, [s. 5, 27. Proverbially for any thing of little value Gen. 14, 23; see in באחות

p. 299. Arab. شِرَاكُ id.

חבר קים, see in שרר קים no. 2.

קרות (abundance, i. q. קברות) Serah, pr. n. f. Gen. 46, 17. 1 Chr. 7, 30.

to cut, to gash onesch, u make incisions in the flesh, as was cus tomary in mourning, fut. plur. ייורני id.

Lev. 21, 5. Arab. شرط id.

Nips. to be lacerated, i. e. to be hurt crushed, in lifting too great a burden Zech. 12, 3.—Hence

ບຸງ່ຫຼື m. Lev. 19, 28, ກບຸງ່ຫຼື f. Lev. 21, 5, an incision, gash.

אמרמו, pr. n. of the wife of Abraham. Gen. 11, 29 sq. 12, 5. 11 sq. 16, 1 sq. afterwards called פְּרָה q. v. Gen. 17, 25 sq. The LXX write the first name Σάρα, pronouncing - like a, in the Arabic manner, comp. בּיִר בּיִּרְיָּב ' the latter they write Σάρα, because בּיִר is in reality for the form בּיִר הוּשׁר The etymology of בְּיִר י is obscure. Some compare colocynth, Michael. Orient. Biblioth. IX. 188; others בּיִר noble, generous, Iken. Diss. Theol. p. 17 sq. Ewald explains it, 'contentious, quarrelsome,'

שִׁרִינִים m. plur. (r. שֶּׁרִינִים, Kamets impure) c. suff. שֶּׁרִינֶית, shoots, branches, of a vine, Gen. 40, 10. 12. Joel 1, 7. Kindr. are Chald. וְרָנִּין, וַרְנִּין, a shoot, vine; Arab. (رَجُونُ, رَرْجِينَةُ, id.

from r. קיֹרָים no. 3; Gram. § 324. This

is prob. best.

שְׁרִידִים M. (r. שֶׁרָד II) plur. שֶׁרִידִים,

1. one left, one escaped from a slaughter. a survivor, i. q. פּלְּרֵם, whence פָּלְרֵם Jer. 42, 17. 44, 14. Lam. 2, 22. Often in the phrase לֹא הַבְּאֵרִם לֹּרִבּי לִּלְּרִם there was not left to him a survivor, one remaining, i. e. there was none left alive. Num. 21, 35. Deut. 3, 3. Josh. 10, 28. 37. 11, 8; also Num. 24, 19. Deut. 2, 34. al. Collect. the survivors, those who remain alive, Judg. 5, 13. Is. 1, 9. Of things left, remaining, Job 20, 21. 26.—Plur. Josh. 10, 20. Joel 3, 5. בורי הַרַב לָּרַבְּיַרָ לַּרַבְּיַר לָּרַבְּיַר לָּרַבְּיִר לָּרַבְּיִר לָּרַבְּיִר לָּרַבְּיִר לָּרַבְּיִר לָּרַבְּיִר לָּרַבְּיִר לָּרַבְּיִר לָּרַבְּיִר לָּרָבְיִר לְּרַבְּיִר לָּרָבְיִר לְּרַבְּיִר לְּרַבְּיִר לְּרָבְיִר לְּרָבְי לְּרָבְי לְּרָבְיִר לְּרָבְיִר לְּרָבְיִר לְּרָבְיִר לְּרָבְי לְרָבְי לְּרָבְי לְּרָבְי לִּרְבְי לְּרָב לְּרָבְי לְּרָב לְּרָב לְּרָב לִּרְבְּי לִּרְי לְּרָב לְּרָב לְּרָב לְּרָב לְּרָב לְּרָב לְּרָב לְרָב לִּרְב לִּרְב לְּרָב לְּרָב לְּרָב לְּרָב לְּרָב לְּרָב לְּרָב לְרָב לְּרָב לְרָב לְּרָב לְרָב לִּרָב לְרָב לְּרָב לְּרָב לְּרָב לְרָב לְּרָב לְרָב לְּרָב לְּרָב לְרָב לְּרָב לְּרָב לְּרָב לְּרָב לְרָב לְּרָב לְרָב לְרֵב לְרָב לְרָב לְרָב לְרָב לְּרָב לְרָב לְּרָב לְרָב לְּרָב לְּרָב לְרָב לְּרָב לְרָב לְּרָב לְרָב לְּרָב לְרָב לְּבְּבְּי לְרָב לְּרֵב לְּרָב לְּרָב לְּרָב לְּבְּב לְּבְּב לְּבְּב לְּבְּב לְרֵב לְּבְּי לְּבְּיב לְּבְּבְּי לְּבְּי לִּבְּי לְּבְּי לְּבְּי לְבְּי לְּבְּי לְּבְי לְּבְּי לְּבְּי לְּבְּי לְבְּי לְּבְּי לְבְּי לְבְּי לְּבְי לִבְּי לִבְּי לִבְּי לְּבְּי לִבְּי לִיבְּי לְּבְּי לִבְּי לִבְּי לִבְּי לִייִים לְּיִים לְּיִים לְּיִים בְּיִייִים לְּיִבְּי לְיִים בְּיִי לְיִים בְּיִים בְּיִי לְיִים בְּיִייְיִי לְיִים בְּיִי לְיִים בְּיִי לְיִייִים בְּיִייְיִייִים בְּיִייִי

2. Sarid, pr. n. of a town in Zebulun, Josh. 19, 10. 12.

יאָרָיָה and שְׁרָיָה (warrior of Jehovah) Seraiah, pr. n. m. a) The scribe or secretary of David, 2 Sam. 8. 17; is

sther places corrupted, e. g. into מיליט Sam. 20, 25, אַטְישׁ בֹ K. 4, 3, אַטְישׁ בֹ K. 4, 3, אַטְישׁ בֹ K. 4, 3, אַטְישׁ בֹ K. 4, 1 Chr. 18, 16. b) The father of Ezra the priest, Ezra 7, 1. c) Of several other persons, see 2 K. 25, 18. 23. Jer. 36, 26. 40, 8. 51, 59. 61. 1 Chr. 4, 13. 14. 35. 5, 40. Ezra 2, 2. Neh. 10, 3. 11, 11. 12, 1. 12.

שָׁרִיוֹן, see שִּׂרְיוֹן.

מריקות adj. (r. אַרָּרְעָ I) plur. ה ליריקות hackled, hatcheled, as flax Is. 19, 9. Ancient combs, for this purpose, see in Wilkinson's Anc. Egyptians, III. p. 140.

י וֹבְשְׁיֵבְ i. q. מְיֵבְע i. q. מְיֵבְע i. q. מְיֵבְע i. q. in Kal not used, to interweave, to lay crosswise, to entangle. Chald. קבף id. spec. to entangle one's

path; Arab. شَرَكَ i. q. Heb.

Piel, Jer. 2, 23 the swift camel מְּטֶּרֶכֶּר פְּרָכֶּרִתְּ entangling her ways, i. e. running about wild in her season of heat.

Deriv. שֵׁרוֹךְ.

שׁרְּחְכִּרִם Sarsechim, pr. n. of a chief of the eunuchs in the army of Nebuchadnezzar, Jer. 39,3. Perh. כְּרָם (plur. סְרָּרִם) is sectus, exsectus, i. q. סְרָּרִם, from r. דְּבָּם, whence also בְּרֶם, whence also

* דְּיִשְׁ to stretch out, to make long or large; Arab. מֹרוּצָ id. Part. pass. אַירוּצָ stretched, prolonged, i. e. having any member too long or large, and so being deformed. e. g. of persons Lev. 21, 18; of cattle Lev. 22, 23.

Hiph. to stretch oneself out, Is. 28, 20.

שרעפים m. plur. thoughts Ps. 94, 19. 139, 23, i. q. שעפים q. v. with the letter inserted; see under 7, p. 949, 950.

* I. The, fut. Then 1. to burn up, to consume with fire. Syr. id. but rarely. Zab. sig id. Syr. see Middledorpf Curse hexapl. in Job p. 15. Comp. also to burn, e. g. wood Is. 44, 16; garments Lev. 13, 52; stubble Is. 47, 14; a sacrifice Lev. 4. 12. 21. 8, 7. 16, 27; a city Judg. 18, 27. Is. 1, 7; sanctuaries Ps. 74, 8; wooden idols Deut. 12, 3. 1 K. 15, 13; reeds forming stockades Jer. 51, 32, see in the second statement of an idol, k. 17, 31. Jer. 7, 31. 19, 5. Deut. 12,

31. In many of these examples with fire is added. b) here is added. b) here is added. by here is added. by here is added. by here is to burn a burning for any one, to make a burning, i. e. to institute a solemn public funeral for any one, during which precious spices were burned, 2 Chr. 16. 14. 21, 19. Jer. 34, 5. Comp. Jos. B. J. 1. 33. 9, where, in the funeral of Herod, it is said there followed πεντακόσιοι των οἰκετῶν καὶ ἀπελευθέρων ἀφοματοφόροι. Geier de Luctu Hebræor. 6. 2. But this custom had no connection with the burning of the body. c) to burn or bake bricks, Gen. 11. 3.

Nips. pass. of Kal, to be burned, e. g. in punishment Gen. 38, 24; genr. Lev. 4, 12. 6, 23. Josh. 7, 15. Jer. 38, 17. Mic. 1, 7. Prov. 6, 27. al.

PIEL see in and.

Pual i. q. Niph. Lev. 10, 16. Deriv. קּישֶׁר, הַּמְשֵׁר, הַּמָשׁר, הַּמָשׁר,

* [[. 미기명, Arab. هَرَفَ شَرُفَ

1. to be high, losty, prominent; whence مُرَفُ elevation, lostiness, الْشُرَفُ high, prominent.—Hence

2. to be eminent, noble, to excel in nobility and glory; whence شَرَفُ nobleness, glory, شَرِيفُ noble in rank, a prince.—Hence تَرَبُّورَ q. v.

קיפים m. (r. שְׁרָפּים I) plur. אָלְרָפּים; see also the next article.

1. Pr. Adj. burning, fiery; then poisonous, venomous, deadly, as an attribute of a serpent, from the burning inflammation caused by its bite; comp. המה I, heat and poison; also Gr. πρηστήρ. καῦσος. So Num. 21, 6 and Jehovah sent אַת־הַנְּחָשִׁים הַשִּּרְפִים fiery (poisonous) serpents among the people; Sept. τους οφεις τους θανατούντας, Vulg. ignitos serpentes. Deut. 8, 15 គ្នាឃុំ ឃុំក្ស ינקרב poisonous serpents and scorpions, Sept. όφις δάκνων, Vulg. serpens flatu adurens.—Also as Subst. without מווש adurens. id. Num. 21, 8 קרָה פּלָה אָלָה בּילָה. 14, 29 מְבַוֹשֵׁם מְדָּם מְ venomous flying serpent; ascribed also to the Arabian desert, Is. 30, 6 מְצִים מְשָׁרָם מְשָׁרָם וְשָּׂרָה וְשָׂרָה וְשָׁרָה וְשָׁרָה וְשָׂרָה וְשָׁרָה וְשָׁרָה וְשָׁרָה viper and the venomous flying serpent

It is now known that no species of flying serpent exists; but this ancient opinion probably rested upon a species of flying lizard, draco volans Linn. found in Africa and Asia, which in its general appearance resembles a serpent but is not venomous. See Comm. on Is. 14, 29.—Corresponding in sound is Sanser. sarpa serpent from srip, serpere, content, to creep; but this seems to have no relation to \(\bar{\bar{\gamma}}{\bar{\gamma}}\), which signifies not serpent, but venomous.

2. Saraph, pr. n. m. 1 Chr. 4, 22.

m. plur. (r. שַּׁרָפִּרם II) Seraphim, Seraphs, Is. 6, 2. 6; an order of angels and ministers of God, who stand around his throne, each having six wings, also hands and feet (v. 2), and praising God with their voice. They were therefore of human form, and furnished with wings as the swift messengers of God, like the Cherubim (see בְּרוּב); though by no means identical with these, as some have supposed. They are so called as being of elevated rank, princes; as in Daniel the archangels are also called מרים princes, Dan. 10, 13 comp. 8, 25. Other proposed etymologies, see in Thesaur. p. 1341 sq.

constr. רְּבָּיִם f. (r. רְּבָּים I, Tsere impure) constr. רְבָּים f. (r. רְבָּים I, a burning with fire Gen. 11, 3; a burning, a fire, Lev. 10, 6. Num. 19, 6. 17; espec. a burning of spices at a funeral (see in r. רְבָּים I), 2 Chr. 16, 14. 21, 19; conflagration Deut. 29, 22 [23]. Am. 4, 11. רְבָּים רְבָּים a mount of burning, i.e. to be burned up, Jer. 51, 25. רְבָּים רִבְּים to be for burning, i. e. destined to be burned up, Is. 9, 4. 64, 10 [11].

* J. בְּיַבְיׁ to comb e. g. flax, to hackle. Zab. בּיְשׁ id. Talm. בְּיִם id. also to curry a horse, etc. Hence adj. מָלִרִיּל q. v.

*II. كِاتِّ or كَاتِّ to be reddish, fox-coloured; spoken of a horse, see adj. كِبْرُةُ also of cerulean purple grapes, yielding red wine. Arab. شَقِرَ id. of

sorses and camels, the hair, etc.

Deriv. the two following, and pr. n.

קרים m. (r. אָבְיל II) 1. red.lish, bay fox-coloured, of horses, plur. מַּרְקִים

Zech. 1, 8. Arab. by transp. أشقرُ a reddish horse, with the mane and tail also red, Germ. Fuchs, fox-coloured.

2. a vine bearing cerulean or purple grapes, plur. שרוּקרם Is. 16, 8. See more in שׁרוּקרם.

קר. 2, 21, also שוֹרֵל m. Is. 5, 2, Pביות Jer. 2, 21, also שוֹרָל f. Gen. 49, 11. R. שוֹרָל II.

1. a vine of a finer and nobler kind, prob. so called from its cerulean or purple grapes. According to Abulwalid it grows in Syria; it is called in Arab. مريق and مريق as also at the present day in Morocco Serki, i. q. Pers. Kishmish, and is still celebrated in Arabia and Persia; the grapes are small, partially round, dark-coloured, with the stones soft and scarcely perceptible. See Niebuhr's Arabien p. 147. Oedmann's Verm. Sammlungen aus der Naturkunde VI. p. 98 sq.

2. Sorek, pr. n. of a valley, prob. so called from its vineyards, Judg. 16, 4. [Eusebius and Jerome place it north of Eleutheropolis and near to Zorah. Onomast. art. Sorech.—R.

י שְׁלֵיךְ i. q. רְיָם חָיָּס no. 2, and ישֹּׁנוּ to have dominion, to rule, to be a prince. Part. יְישׁרוּ Esth. 1, 22. Fut. יְשׁרוּ Is. 32, 1. Prov. 8, 16.

HITHP. הְשְׁתְּרֵר, to make oneself a prince, c. צַל Num. 16, 13.

Deriv. שֶׁר, חַשֶּׁר.

ງໄພ້ບູ້ m. (r. ພາຍ) constr. ງເພຍ Kamets being dropped, as if from a root ກະບຸຍຸ; joy, gladness, Joel 1, 12. Is. 12. 3. Jer. 31, 13. 51, 14. 119, 111; often coupled with ກາວພ Is. 22, 13. 35, 10. 51, 3. 11. ງວຸປຸງເພຍ oil of joy, i. e. oil used in anointing the guests at festive banquets, etc. Ps. 45, 8. Is. 61, 3.

שׁלות, see אַשׁר.

* בַחַשׁ, see in בּחַסָּ.

* אוֹטְ to split, to burst, Arab. אוֹגָי Niph. to be burst forth, protruded, to break forth, of hemorrhoids, fut. plur אוֹרָב וּ וֹיִי מַּאַרְרּוּ אוֹרָב וּ Sam. 5, 9. Comp. אַרָּבּי Niph. no. 3. v

To the letter v, which is far more frequent than b, there are in Arabic three corresponding letters, viz. a) In much the greater number of cases, i w, פוכ. سأل שָׁצֵּל, ישלא הָבֶּם etc. b) Far less osten ش. as تُعْمِسُ پُوتِ the sun, to write down. In roots of both these kinds, the Aramæan preserves 🍑 . c) Sometimes 😊 . in words where the Aramæan has ה, as שֵׁלנָה ثَكْمْ لِيَّادِ ; eight عِمْدَ يُمَانِ , מַשְׁת בוֹל and בוֹל מוס snow; בשָׁ and מֹל מוסף, תמה. Rarely in such examples has the Arabic ש for שׁ, as קבר ניין to break, בוש שורב to return, to turn d) The Arabic sometimes also admits different ways of writing the same word, and thus apparently divides one Hebrew root into two Arabic ones, as and قسا র্ড়া , رعش and وعس بوقا جِسْمٌ فِهِم ; ثقل ماه شقل بجرد ; قشا body. جُثْمَانُ and

In the Heb. itself w is interchanged:
a) With w, see p. 1000. b) With n, as
שֹּחָרָ and חַרָּח, like χαράσσω, χαράττω;
שֹּחַבְּ Aram. שִּבָּר, (בִּיבָי Aram. שִּבָּר, Arab. בִּיבָּי C) With other sibilants in
the dialects, as ז, צ, e. g. אַבָּר לֹבָי נִינִי to gallop; שֹׁמָה, Rabסֹב בָּי נִינִי to gallop; שֹׁמָה, Rabסֹב בִּי מִינִי the groin; שֹׁבָי בִּי and

عقص. d) With dentals, as קַּשֶּׁר, Aram. בְּחַיִּד and בַּחִיּד to lie.

ΉĎ

In those Semitic roots which have been adopted into the occidental languages, chiefly the Greek, w is expressed sometimes by a simple σ, s, as της σειρά, σκηνή from τος; ἐξὰς σκυλάω, sometimes by σκ and σχ, as ἐξῷς σκυλάω, ἐπῶς σκυτάλη, κὰς σκηπτον, σκολή from τὸς. Sometimes it passes into t (d); as τις, Αταπ. βοίλ, Gr. ταύρος; τς Βαταναία, κτις Ταττεssus; τς δούς dens; though in these the Aramæan form seems often to have intervened.

Judg. 5, 7. Cant. 1, 7. Job 19, 29, before gutt. U Judg. 6, 17, and Ecc. 2, 22. 3, 18, i. e. the prefix Shin, i. q TUN; the N being dropped by aphæresis, and the T either assimilated and inserted as Daghesh in the next letter, or (in the form U) also dropped. Except in the book of Judges (5, 7. 6, 17. 7, 12. 8, 26), this prefix is usual only in the later Hebrew.

A) Relat. Pron. who, which, what, that. Judg. 7, 12. 8, 26. 1 Chr. 5, 20. Ps. 122, 3. 124, 8. 129, 6. 7. Lam. 2, 15. 16. Cant. 4, 1. 2. 6, 5. Ecc. 1, 3. 9. 14. 2, 9. 11. 21. 22. al. seep. Without a demonstr. i. q. he who, Ecc. 1, 11. Cant. 1, 17. 3, 3. -Besides in the Heb. O. T. this form of pronoun is found widely in the Phenician dialect, where it was pronounced si, sy, se; sometimes followed by a letter doubled; see Monumm. Phæn. p. 356, 438. Perhaps also in the same dialect the fuller form wx is found; see Thesaur. p. 1345. In the other dialects comp. Amhar. h when, prefixed to a verb.—Spec. like אָשֶׁה a) As a mere sign of restion, e. g. שָּׁה whither Ecc. 1, 7; Dwit Ps. 122, 4. b) With 5, i. e. שׁלֵּ so frequent among the Rabbins, used like אָשֶׁר לְ to express the genitive of a possessor; Cant. 3, 7 חמשלשלשל in שמ the litter of him, Solomon, pr. which is to Solomon. Cant, 1, 6 emphat. דָרָבִי שֵׁלָּר my vineyard, even mine; for the pleonastic suffix, see Heb. Gram. § 119, 3. note.

B) Relat. Conjunct. i. q. אָלֶשׁר, בּיָּ

1. that after verbs of seeing. Ecc. 2, 13. 3, 18; of knowing Ecc. 1, 17. 2, 14. 9, 5; of thinking Ecc. 2, 15; of giving a sign Judg. 6, 17. Also: a) what is—that,' this is—that,' Ecc. 2, 12. 5, 15. 7, 10. Cant. 5, 9. b) Ecc. 12, 9 אַרָּיִדְּיִּ בְּיִי שִׁיִּדִי besides that he was, etc. 6, 3 בַּיִבִּי besides that he was, etc. 6, 3 בַּיִבְי besides that many be the days of his years. שַׁ בַּיבַּ scarcely that Cant. 3, 4. שָׁ בַּיבַ till that, until, Judg. 5, 7. Cant. 2, 17. c) שַׁ הַשֶּׁשָׁ to make cr cause that Ecc. 3, 14.

2. because that, because, Cant. 1, 6 bis. 5, 2. Ecc. 2 18; fully בַּלְּדְבָּרָת Ecc. 7, 14. Also for; Cant. 1, 7 רובים for why?

3. when, Ecc. 5, 10. Comp. "ปั่น B. 5.
4. With Prefixes: a) เป็น i. q. "ปั่น i. q. "ปั่น

i. q. תְּשְׁלֵּשְׁ, pr. according to what, i. e. as, Ecc. 5, 14. 12, 7. Also, as, when, Ecc. 9, 12. 10, 3.

to draw water. Chald. id. Arab. בּשְׁרֵי and בּשְׁרֵי to slake one's thirst by drawing water. Comp. Goth. אייף ביים Gen. 24, 13. Deut. 29 10. Josh. 9, 21. 23. 1 Sam. 7, 6. 9. 11; or absol. Gen. 24, 11. 19. 20. With dat of instr. Gen. l. c. Nah. 3, 14; pof four ain 2 Sam. 23, 16.

Deriv. בַּשְׁאָבִּרם.

to bellow, to bleat, also to roar; Arab. Spoken pr. of the lion, Judg. 14, 5. Ps. 22, 14. Hos. 10, 11; c. 3 Ps. 104, 21. Trop. of thunder Job 37, 4, comp. Am. 1, 2. Joel 4, 16; of raging warriors Ps. 74, 4; also of persons in extreme pain, to cry out, to groan, Ps. 38, 9. Hence

plur. c. suff. רְאָשְׁלֵי, c. suff. רְאָשִׁלְּי, plur. c. suff. רְאָשִׁילִי, roaring of a lion Is. 5, 29. Job 4, 10. Zech. 11, 3. Trop. outcry, groaning of a person in great pain Job 3, 24. Ps 22, 2. 32, 3.

i. ក្រុឃ្លី i. q. ស់ឃើ 1. to make a noise, to rage, to roar, of floods, a tumult of people, see រូសេឃ្លុំ, កឃ្លី II.

2. to crash, to fall with a crash, e. g a house, etc. hence to be laid waste, In. 6, 11 init.

NIPH. 1. to make a noise, to rush, to roar, e. g. of floods and nations, Is. 17 12. 13.

2. to be laid maste, of a land is. 6, 11 Hiph. to lay maste, inf. רְּשִׁרִּאָּרִי Is. 37 26; and so א being dropped מְּחַשׁרִי 2 K 19, 25.

Deriv. אַאָּמָ, אָשׁאָי, אַשָּׁאָי, אַשָּׁאָי, אַשָּׁי, אַשָּ

* II. THU not used in Kal, i. q. not, to look at, to behold with attention.

ושלים, see האיש.

Prov. 1, 27 Cheth. see in אורה. and אול comm. gend. (m. Job 26, 6; f. Is. 5, 14. 19, 9;) Sheel, Hades, Orcus, the under world, Sept. usually άδης, once θάνατος 2 Sam. 22,6; a vast subterranean place Job 11, 8. Deut. 32, 22; full of thickest darkness Job 10, 21. 22 (but see Is. 14, 9 sq.) where dwell the shades of the dead (רָמָארֶם q. v.) Ps. 30. 4. 86, 13. 89, 49. Prov. 23, 14; to which are poetically ascribed valleys Prov. 9, 18, and also gates and bars Is. 38, 10. Job 17, 16. The dying are said to go down to Sheol, יְרֵד שָׁאוֹלֶח Num. 16, 30. Ez. 31, 15. 17; poet יְרֵד שָׁאל Job 7, 9. Ps. 55, 16; comp. הוריד שאולה to bring down to Sheol Gen. 42, 38. 1 Sam. 2, 6. 1 K. 2, 9. Those who save the life of any one are said to deliver him פַּיַר שָׁצוֹל from the hand (power) of Sheol Hos. 13, 14. Ps. 49, 16. Elsewhere Sheol is said to devour all Prov. 1, 12; to be insatiable Prov. 30, 16. Is. 5, 14; to be stern and cruel Cant. 8, 7. To it by prosoponæia are ascribed snares, with which it lies in wait for men, Ps. 18, 6. 2 Sam. 22, 6; and those who escape death are said to have made a covenant with Sheol, Is. 28, 15. 18. Poet, and by meton. Sheol is put for its inhabitants, or rather is personified, Is. 14, 9. 38, 18, comp. Ps. 6. 6. See espec. Num. 16, 30 sq. Is. 14, 9 sq. Ez. 31, 16 sq. 32, 21 sq. Chald. and Talmud. 5170 id. Syr. . Ethiop. ቤአል.—As to the etymology, אמות comes from r. אַשָּׁל I, and is i. q. אַדָּל a cavity, a hollow subterranean place; just

as the Germ. Holle hell, is originally the same with Hohle a hollow, cavern, and Lat. cælum is from Gr. xollos hollow. The usual derivation has been from the notion of asking, demanding, r. 첫번 no. II; since Orcus lays claim unsparingly to all alike, whence the epithet orcus rapax Catull. 2. 28, 29.

אָשֶּׁלֶּ (asked for, desired, r. אַשְּׁלֵּ II) Shaul, Saul, pr. n. a) The first king of the Israelites, from the tribe of Benjamin, 1 Sam. 8, 4. 9, 2 sq. c. 15. b) A king of the Edomites, Gen. 36, 37. c) A son of Simeon, Gen. 46, 10. d) 1 Chr. וֹ, 9, see in אַבּוֹי lett. c.—From lett. c. comes the patronymic אַאָּשִּׁלָּ Shaulite Num. 26, 13.

ן אַשְׁ m. (r. האָשֶׁ Γ) constr. ןוֹאשְׂ, c. suff. הוִיאשׁ.

2. desolation, destruction; Ps. 40, 3 ารัม รูวัสซุ the pit of destruction. Jer. 46, 17.

robsol. root, i. q. van II, to contemn, to despise. The primary idea is prob. to stink; comp. تُعِطُ and ثَاطَةُ stinking mud.—Hence

បង្កាប់ m. (Kamets impure) c. suff. ក្នុងសុំ Ez. 25, 6; contempt, i. e. pride, arrogance, Ez. 25, 15. 36, 5.

ការ៉ុងឃុំ f. ruins, Is. 24, 12. R. កង្សុ I.

לאָלי, to dig, to excavate, to hollow out; hence אַשְׁלָּי, to dig, to excavate, to hollow out; hence אַשְׁלָּי, to dig, that of searching out, inquiring, tomp. רְבָּדִי, רְבָּדִי, no. 3, דְבָּרִי, no. 2; also percontari, to search, to explore with a sório; stick, probe, etc. Engl. 'to dig, to grub.'—Hence

II. to ask, to inquire, to ask for, either by way of demand or entreaty.

1. to ask, to inquire of, to interrogate; Chald. id. Syr. La to interrogate, to ask for. Arab. It to interrogate, to

ask; V, to beg. Eth. AAA and AAA ta demand, to ask, to heg.—Constr. absol. Deut. 13, 15; with acc. of pers. Gen. 24, 47. 32, 18. 44, אַר־עָבָרַיו לָאַפֿר 19 אַר גַּי אַל אַר־עָבָרַיו my lord asked his servants, saving. Deut. 32, 7. Judg. 4, 20. Job 40, 7; rarely with of pers. 2 K. 8, 6. Job 8, 6. That of or about which one asks is put with 3, Gen. 32, 30. 43, 7. Judg. 13, 18. Jer. 6, 16; Neh. 1, 2. Ecc. 7, 10; acc. Jer. 50, 5; hence with two acc. of pers. and thing Jer. 38, 14. fa. 45, 11. 58, 2. Hagg. 2, 11. Ps. 35, 11.—Spec. a) to consult an oracle, to inquire of, e. g. אַל Deut. 18, 11; oftener c. אָ, as חַוֹּחים to inquire of (at) Jehovah Judg. 1, 1, 18, 5, 20, 8, 1 Sam. 28, 6; also 2 Sam. 16, 23. Ez. 21, 26. With \(\frac{1}{2} \) for any one 1 Sam. 22, 10. 13. 15. Num. 27, 21. שַׁצַל לֹם (d to ask one as to his health, welfare, etc. to ask how one does; hence to salute, to greet, Gen. 43, 27. Ex. 18, 7. Judg. 18, 15. 1 Sam. 10, 14. 17, 22. 2 Sam. 8, 10; and so Jer. 15, 5 אַ פֿעמל לְּנֶיכוֹם לָהָ . Poet. Ps. 122, 6 שלום ירושלים שלום יוואל שלום יוואלים prosperity to Jerusalem, i. e. salute her. [Others, perhaps better, pray for the welfare of Jerusalem, as in no. 2.-R.] Without the idea of salutation, 2 Sam. 11, 7 David inquired after the welfure of Joab and of the army, etc. Syr. Ni id. to salute.

2. to ask for, i. e. a) to require, to demand, absol. 1 K. 3, 5. 2 K. 2, 9. Is. 7, 11. 12. Mic. 7, 3; with acc. of thing עוללים שאלה 1 Sam. 12, 13. Lam. 4, 4 עוללים שאלה בָּמֶב , Ps. 40, 7; c. פָּן Ps. 2, 8; בֶּמֶב 1 Sam. 8, 10. With two acc. aireir τινά τι, Deut. 14, 26. Is. 58. 2. Ps. 137, 3. With dat. שַׁצֵּל לו to ask (demand) for oneself, 1 Sam. 12, 17, 19. Ascribed to the mind, שַׁבֶּי, Deut. 14, 26; to the eyes Ecc. 2, 10. Spec. Jon. 4. 8 רְיִשׁצֵּל צָּתִר he required of his soul to die. i. e. he prayed that he might die. 1 K. 19, 4. Job 31, 31 לשאל בּאַלַח נִבְּשׁוּ by requiring his life with curses, i. e. praying for his (my enemy's) death. ασυνδέτως Is. 7, 11, comp. 2 K. 2, 10.

b) to ask, i. e. to entreat, to beseech, to beg, with acc. of thing Judg. 5, 25. 1 K. 3, 10 sq. 10, 13; also with 12 of pers from whom, Judg. 8, 24. 1 Sam. 1, 20 Ps. 21, 5; DM2 2 Sam. 3, 13. 1 K. 2

20. Ps. 27, 4; באם Deut. 10, 12. 18, 16. With dat. of pers. for whom 1 K. 2, 22. אל של to ask for oneself 2 Chr. 1, 11.—Spec. a) to ask as a loan, to borrow from any one Ex. 3, 22. 11, 2. 12, 35. Part. pass. שאל borrowed 1 Sam. 1, 28.

K. 6, 5. With prob. to lend i. q. Hiph. 1 Sam. 2, 20. Syr. Aph. to lend; Ettaph. to be lent. So in Rabbinic often. 3) to ask alms, to beg, i. q. Pi. no. 2,

Prov. 20, 4. Arab. Conj. V, id. سَأَيِلْ a beggar Ethiop. id.

NIPH. to ask for oneself, to ask leave, like Gr. airovµal os rovro, see Heb. Gr. § 50. 2. With 70 of pers. and \$\dagger\$ with inf. of that which one asks leave to do, 1 Sam. 20, 6. v. 28, where the inf. is omitted. So with a finite verb Neh. 13, 6.—Others, 'to obtain liberty or leave from a master by entreaty.'

Piel אָשָׁל, fut. אָשָׁלְיּיִי 1. to ask, to interrogate, 2 Sam. 20, 18.

2. to beg, i. q. Kal 2. b. β. Ps. 109, 10. Hiph. to loan, to lend, Ex. 12, 36. 1 Sam. 1, 28; comp. Kal no. 2. b. α.

Deriv. from no. I, אָמאל; from no. II, הַאָּשֶׁ , הוְשָׁאָל , הוְשָׁאָל , הוֹשָׁאָל , הוֹשָׁאָל , הוֹשָּׁאָל , הוֹשָּׁאָל , אַליה , הוֹשָּׁאָל .

with high of pers. Ezra 5, 9; also with acc. of that about which one inquires, v. 10. Dan. 2, 10. 27.

2. to ask, to demand, c. dupl. acc. Ezra 7, 21.—Hence שׁאֵלֶּה Chald. and

אָלֶּי (an asking) Sheal, pr. n. m. Ezra 10, 29.

אָלי, see אַלאָל, see

ישָׁאֶלֶתָם, שָׁאֵלֶתִי c. suff. שָׁאֵלֶתִי f. (r. שָׁאֵלֶתִי c. suff. שַׁאֵלֶתִי Ps. 106, 15, and contr. שְׁלָתֵוּ 1 Sam. 1, 17.

1. an asking, request, petition. So רוֹאָשׁל to ask a petition, i. e. to ask a thing of any one, to make a request, Judg. 8. 24. 1 K. 2, 16. 20. שׁבְּי to grant a petition Esth. 5. 6. 8. 7, 3. 9, 12. רוֹאָשָׁ the petition is granted Job 6, 8.

2. a loan, thing loaned, 1 Sam. 2, 20. Comp. the root שַׁאַל no. 2. b. a.

האָלֶּה Chald. f. emphat. אַלְּאָשׁי, pr. a question, i. e. a subject of inquiry, a cause in law, and hence a decree; Dan. 4, 14 אָלָהָא the mandate

of the Holy ones is this decree. Arab

אַלְקּראַל (I have asked him of God) Shealtiel, pr. n. m. 1 Chr. 3, 17. Ezra 3, 2. Neh. 12, 1; i. q. שַׁלְּמִיאֵל Hagg. 1, 12. 14. 2, 2.

used; kindr. with you to rest or lean upon any thing, for repose and quiet. Syr. Pa.

Pil. 말봇번 to be quiet, tranquil, to live in quiet, Jer. 30, 10. 46, 27. Job 3, 18 Prov. 1, 33.—Hence

নিপ্ত m. adj. plur. চাপ্ত 1. quiet, tranquil, of a dwelling Is. 33, 20; of one ds lling in quiet Zech. 1, 15. Job 12,5; con p. মুখুট্ট Job 21, 23.

2. In a bad sense, living at ease, careless, proud (secundis rebus ferox, Sallust. Jug. 94,) Ps. 123, 4. Am. 6, 1. Is. 32, 9. 11. 18. Comp. רְּשָׁלָּהְ no. 2. b. יַשְׁלָּהְּיָם, and Schultens Animadv. ad Job. 26, 5.—Subst. pride, arrogance, Is. 37. 29. 2 K. 19, 28.

වසුත් , see r. පරුතු .

2. to pant after, sc. with open nostrile, mouth, etc. e. g. the air, wind, to snuff up Jer. 2, 24. 14, 6; nightfall Job 7, 2, night i. e. death Job 36, 20; absol. Ps. 119, 131. Poetically ascribed to a snare or trap laid for any one, Job 5, 5; see עבים. With בל, Am. 2,7 they pant for the dust of the earth on the head of the poor, hyperb. expressing the sordid avarice of the rich, as envying the poor even the slightest possession and striving to deprive them of it.-Elsewhere to pant after any one, is to thirst for his blood, the metaphor being taken from wild beasts, Ps. 56, 2. 3. 57, 4. Am. 8,4 Ez. 36, 3.

* בּישְׁרֵי בּי 1. to become full and turgid to swell up or out; spoken of fulness or roundness of flesh in the human body, espec. in youth, whence בּישְׁרִי kneading-trough. Kindred roots are שַּׁרִי whence אַשְּׁר kneading-trough. Kindred roots are שַּׁרִי whence אַשְּׁר leaven; also סִיל נוּט שׁׁיִל to swell, to boil; Arab. שׁׁיִל id. also of swellings on the body.

2. to be abundant, redundant; hence to be left, to remain. Chald. and Sam.

Id. Arab. الشيرة to let remain; to be left.—In Kal once 1 Sam. 16, 11.

2. to remain any where, to remain hehind, Ex. 8, 5. 7. Num. 11, 26. Job 21, 34 מְשֵׁרְבְּרֶבְּכֵּם נְשִׁצְּרִרְבֶּעָל remain treachery, i. e. being examined there remains of them only treachery.

Note. In Ez. 9, 8 in some editions is found the anomalous form ; רְנַאִּשֶׁאַבּ אַנִּי which has doubtless arisen from the mingling of two readings, part. and part. Some Mss. also are without the x, and others without the 2; see De Rossi.

Hiph. 1. to leave, to let remain, e. g. after eating Deut. 28, 51; after the harvest Ob. 5; espec. after a slaughter, אלא he left none remaining, no survivor, Josh. 10, 28. 37. 39. 40; c. dat. to any one Josh. 8, 22. 10, 33. 11, 8. 1 K. 16, 11; and so after a public deportation 2 K. 25, 12. 22. Jer. 39, 10.—So to leave behind, spoken of one departing, Joel 2, 14.

2. Intrans. לו השארר לו to be left to any one, there remains to him; Josh. 8. 22 gnd they smote them שררר לחם until there was not left to them one remaining. Num. 21, 35. Deut. 3, 3. 2 K. 13. 7. Without dat. to have left, to retain; Am. 5, 3 the city that went out

a thousand מְּשָׁאִיר מַאָּה hath a hundred left, etc.

Deriv. יְשָׁאָר, אָשֶׁן (מַאֲרָה), טְאַרָּר, מָשָׁאָר, and pr. names טָּשָׁאָרָה, and pr. names טָּשָׁאָרָה,

אָלֶּי m. (Kamets impure) remainder remnant, residue, the rest, a word of the later Hebrew for the earlier אַלָּי. Is. 10, 20. 14, 22. al. With genit. אָלָי the remnant of his people Is. 11, 11, 15 so 10, 21. Zeph. 1, 4; also the remaining part, the rest, as opp. to something preceding, Is. 17, 3 Damascus אַרָּיִבּי and the rest of Syria. 2 Chr. 9, 29.

ጉኡሮ Chald. m. constr. ጉኡሮ, once ጉኤሮ Ezra 7, 18; remainder, residue, Dan. 7, 7. 19; the rest, as opp. to something preceding, Ezra 4, 9. 10. 17. 6, 16. 7, 18. 20.

לְּשְׁרֶבְ (the remnant shall return, be converted) Shear-jashub, symbolical pr. n. of a son of Isaiah, Is. 7, 3; comp. 10, 21. 22.

ת. c. suff. יאַר, flesh, so called as swelling out in fulness and roundness in the well fed body, see in r. יאָל חס. 1. Ps. 73. 26 בְּכְלֹיה Prov. 5, 11 בְּלֵּיה שִׁאַרְרְּ וּלְּאַרֶּךְ וּלְּאַרִּרְ וּלְאַרִּרְ וּלְאַרִּרְ וּלְאַרִּרְ וּלְאַרִּרְ וּלְאַרִּרְ וּלְאַרִּרְ וּלְאַרִּרְ וּלְאַרִּרְ וּלְאַרִּרְ וּלְאַרִר (fat) are consumed. Prov. 11, 17. Trop. to eat the flesh of a people is to oppress and exhaust them, Mic. 3, 3; see in יְּבָּי חִיס. 1. g. Also Jer. 51, 35 יְּבָּי חִיס. 1. g. Also Jer. 51, 35 יְּבָּי מִּבְּילִּ מִלִּרְבָּי שִּׁלִּרְבָּי שִּׁלִּרְבָּי שִּׁלְּבְּיַלְ (devoured by the Chaldeans) be upon Babylon.—Hence

a) the flesh of beasts as eaten, Ps. 78, 20. 27; also genr. meat, food, of any kind, Ex. 21, 10.

b) the flesh of any one, put for his blood-kindred. blood-relatives, comp. אָם מָּשׁרָּוּ no. 4; Lev. 18, 12. 13. 17. 21, 2. Num. 27, 11; more fully ישׁאַר בְּשִׂרוּ (where the primary idea of שִׁאַר is already lost)

Lev. 18, 6. 25, 49. Comp. Arab. בُّالِيُّو avenger of blood, which signif. seems to have come from Heb.

רקאָשׁ f. (denom. from מַאָּשׁ) blood-relationship, blood-kindred; concr. kinswoman, Lev. 18, 17.

רָהְאָלֶי (id.) Sherah, pr. n. f. 1 Chr. 7, 24.

וֹ שְׁאַרִירת (r. אַשֶּׁי once contr. שַׁבִּירת 1 Chr. 12, 38, part remaining, remainder, residue, the rest, Is. 44, 7. Jer. 39, 3. Neh. 7, 72; espec. the remnant, the survivors, after great slaughter, as שַּׁלָּיָת the remnant of Judah Jer. 40, 15. 42, 15. 44, 28; and so Jer. 24, 8. Ez. 9, 8. 11, 13. Am. 1, 8. al. Of a total destruction it is said, לֹא חָיָה שָׁאַרִיה לְ there is no remnant to any one, none (nothing) is left, Jer. 11, 23. 50, 26; contra בְּחַן שׁ לִ to grant a remnant to any one, to leave a remnant, Jer. 40, 11; לים לל ל id. Jer. 44, 7; ל מותרר ש ל Gen. 45, 7, comp. 2 Sam. 14, 7.—Ps. 76, 11 for the wrath of man doth praise thee, the remainder of thy wrath thou dost gird on, i. e. dost exert thine extreme wrath, comp. Deut. 32, The remainder of wrath is here God's extreme wrath, reserved for extreme cases, opp. to the less degree of wrath manifested on less aggravated occasions.

កានឃុំ f. (for កុនុឃុំ, r. កុនុឃុំ) desolation, devastation, Lam. 3, 47.

እንቲ Sheba, pr. n. m. comp. Ethiop. በብአ man.

1. Three men in the genealogical tables in Genesis and 1 Chron. founders of families or tribes in Arabia. a) A son of Raamah and grandson of Cush, also brother of Dedan, Gen. 10, 7. 1 Chr. 1, 9. b) A son of Joktan, and brother of Uzal, Ophir, etc. Gen. 10, 28. 1 Chr. 1, 22. Comp. Abulfeda p. 98 Paris. c) A son of Jokshan and grandson of Abraham and Keturah, also brother of a Dedan, Gen. 25, 3. 1 Chr. 1, 32. Comp. in no. 2 fin.

2. Sheba, the Sabæans, a region and people in Arabia Felix, abounding in frankincense, spices, gold, and precious stones, 1 K. 10, 1 sq. Is. 60, 6. Jer. 6, 20. Ez. 27, 22. Ps. 72, 15; celebrated also for their great traffic Ez. l. c. Ps. 72, 10. Joel 4. 8. Job 6, 19; but in Job 1, 15 driving off plunder in the vicinity of Uz or Ausitis. With all this accords what Greek and Arab writers say of the Sabæans (Σαβαῖοι), whose chief city they call Saba and Mariaba (Μαριάβα, now Mareb), three or four days' jouruey distant from Sana'a; see Strabo

XVI. p. 768, 777, 780. Agatharch. p. 64. Diod. Sic. 3. 38, 46. Plin. VI. 32 Abulfeda p. 96 Par. Edrisi I. p. 53, 147 ed. Jaubert. See Thesaur. p. 1351 .-Comparing now the three names in Genesis (no. 1. a. b, c), it appears that the Sabzans of Arabia Felix adjacent co Sana'a are descendants of Joktan, Gen. 10, 28 (lett. b). Nor is it less evident that the other two passages, Gen. 10.7 and 25, 3 (lett. a, c), refer to one and the same people, although a different origin is assigned; since in both, Sheba is coupled with Dedan and Raamah. We may therefore assume two tribes of Sabæans; one of which (b), the more powerful and noble, was in Arabia Felix; while the other (a, c) dwell towards the Persian Gulf, not far from the mouths of the Euphrates. This latter tribe is not mentioned except in Genesis l. c.

י פֿר סאַפּט obsol. reet, i. q. Arab. בُّ to kindle; kindr. is Syr. בُ to inflame. The primary idea is perb. 'to blow into a flame,' to kindle by blowing, comp. בְּיֵב Hence בִּיבָּים, קְיַבְיּב.

* II. 그그땐 i. q. Chald. 그글한 to break, whence **## fragment. Hence

m. plur. fragments, Hos. 8, 6.

fut. conv. אַבְּיִלְ, to make prisoner, to take or lead captive, to carry off; Arab. יייי , Chald. אֹבְישׁ , Syr. יייי , Chald. אֹבָשׁ , Syr. יייי , Chald. אַבָּשׁ , Syr. יייי , Chald. אַבּשׁ , Syr. יייי , Syr. יייי

in m. a species of precious stone Sept. Vulg. ἀχάτης, agate, Ex. 28, 19 39, 12. See Braun de Vest. sac. II. 15 h না ক (captive of God) Shebuel, pr. in m. a) 1 Chr. 23, 16. 26, 24; called in 24, 20 ১৯২২৩ Shubael. b) 1 Chr. 25, 4; called in v. 20 ১৯২২৩

ליברל Jer. 18, 15 Cheth. for שָׁברּל q. v.

שׁבֵּרִים m. (denom. from שְׁבֵּרִיּם seven)
constr. בְּיִם Gen. 29. 27. 28; dual בַּיִבְּים
Lev. 12, 5; plur. בַּיִבְּים m. Dan. 9, 25.
10, 2. 3, and בְּיִבִים constr. בְּיִבְים אָבְיִבְים Num. 28, 26; a seven, a sennight, ἐβορμάς, i. e. a week.—In the phrase אַבְיבִיבְים Gen. 29, 27, צַבְּשׁ is not fem. but is st. constr. hefore בּיִּבּי, i. e. the week of this daughter.

1. Pr. a week of days, seven days, then. 29, 27. 28. Dan. 10, 2 בְּבִּים שֵׁלְשָׁת שֶׁבְּיִם sont a genitive, see under בּיִם Plur. no. 2. b.— יְבִּים the festival of (seven) weeks, Pentecost, so called from the seven weeks which were reckoned from the passover to this festival, Ex. 34, 22. Deut. 16, 10 comp. 9; fully Tob. 2, 1 ayia taxia thoughtour. But in Ez. 45, 21 ayia taxia the festival of sevens of days, is the passover, as being celebrated each time during seven whole days.

2. a week of years, seven years, Dan. 9, 24 sq. Comp. hebdomas annorum Gell. N. A. 3. 10. Censorin. c. 14. Aristot. Polit. 7. 16.

מוס (פָּבָר ר. בּילָה and מְּבַרּלָּה f. (r. אַבַעָּל) constr. רַעָּק, c. suff. שְׁבְעָּה; plur. הוֹאַבְשָּׁ; a swearing, an oath, Lev. 5, 4. Judg. 21, 5. ו Sam. 14, 26. Ecc. 9, 2. al. נָשָׁבֵּע שָׁבוּיָת to swear an oath Gen. 26, 3. Josh. 9, 20. קבת שֶׁקֶר a false oath, perjury, Zech. 8, 17. שבעת יחוח an oath by Jehovah Ex. 22, 10. Ecc. 8, 2; also with gen. of the person swearing Ps. 105, 9, and of him to whom one swears, as שַּבְעָהַר the oath to me sworn to me. Gen. 24, 8. For Hab. 3, 9 הישב היוד פשל, see in השמי no. 3. p. 559.—Spec. a) An oath sworn in making a covenant, i. e. a covenant confirmed by an oath, 2 Sam. 21, 7. joined in a sworn league בַּעַלֵּר שָׁבוּנְהוֹלְ with any one, Sept. Frogxos, Neh. 6, 18. b) An oath of cursing, an imprecation, שבועה Dan. 9, 11. Is. 65, 15; fully שבועה האלה Num. 5, 21.

ישׁברת and שָׁברת f. (r. שֶׁברת) the first orm being sometimes n Cheth. where

Keri has אַרְרָיּה, as Ps. 95, 2. 126, 4; bu oftener in Keri where Cheth. has אַרָּיִה as Job 42, 10. Jer. 29, 14. al. captivity. Num. 21, 29; also concr. for captives, as אַרָּיִה שׁבְּיִּח שׁשׁבְּיִּה שׁבְּיִּה שִׁבְּיִּה שִּבְּיִּה שִׁבְּיִּה שִּבְּיִּה שִׁבְּיִּה שִּבְּיִּה שִׁבְּיִּה שִּבְּיִּה שִּבְּיִּה שִּבְּיִּה שִּבְּיִּה שִׁבְּיִּה שִּבְּיִּה שִּבְּיה שִּבְּיִּה שִׁבְּיִּה שִּבְּיִּה שִּבְּיִּה שִּבְּיִּה שִּבְּיִּב שִּבְּיִב שִּבְּיִב שְׁבְּיבּים שִּבְּיִּב שִּבּים שִּבּים שִּבּים שִּבְּים שִּבּים שִּבְּים שִּבּים שִּבּים שִּבּים שִּבְּים שִּבּים שִּבּים שִּבּים שִּבְּים בּבּיּים שִּבּים בּיּים שִּבְּים בּיּים בּיּבּים שִּבְּים בּיּבְּים בּיּבְּים בּּיּבְּים בּיּים שִּבּים בּיּים בּיּבְּים בּיבְּים בּיּבְּים בּיּבְּים בּיבּים בּיבּים בּיּבּים בּיבּים בּיּבּים בּיבּים בּיבּים בּיבּים בּיּבּים בּיּבּים בּיבּים בּיבּבּים בּיבּים בּיבּבּים בּיבּבּים בּיבּבּים בּיבּבּים בּיבּבּים בּיבּבּים בּיבּבּים בּבּב

* * * * in Kal not used, to stroke, to soothe; Arab. , to swim, pr. to stroke the water. Hence

PIEL 1. to soothe, to still, to restrain, e. g. billows Ps. 89, 10 (comp. mulcere fluctus Virg. Æn. 1. 70); anger Prov. 29, 11. Comp. nin Piel.

2. to praise, to laud, pr. to soothe with praises, mulcere laudibus Pacuv. (Arab.

espec. to praise God Ps. 63, 4. 117, 1. 147, 12; c. dat. 145, 4.

8. to pronounce happy Ecc. 4, 2; where ਸੁਤੂਬੂ is for part. ਸਤੂਬੂੜ੍ਹ. Comp. Chald.

HIPH. i. q. Pi. no. 1, to still, to restrain, e. g. billows Ps. 65, 8.

Hittip. c. בְּ to laud oneself, to glory in any thing, Ps. 106, 47. 1 Chr. 16, 35. Deriv. pr. n. אונים ביי

ការ្ទាញ់ Chald. Pa. ការទ្ធរថ្ង to praise, to laud, as God Dan. 2, 23. 4, 31. 34; idols 5, 4. 23.

* בּשְׁ obsol. root, which with its kindred forms seems to have had the signif. to stand, to make stand, and then to be stable, fixed, firm. Kindred are the following three classes: a) בּשִׁ לָּנִי to set up, to decree, to judge; הַשַּׁשׁ q. v. to set up, to fix in the ground. b) בּשִׁ whence בּשִׁ בִּי הַבְּשׁ to rest, to stand still; Arab. בּשׁׁ to be stable, firm. c) בּשׁׁ to lash, to row; הַשְּׁשׁׁ or הַשׁׁ to set, to place.

בּיב and בּיבֶשֶׁ m. once fem. Ez. 21, 15; in pause בּיבֶשֶׁ c. suff. ריבְיִים phur. בּיבָים, constr. בְּיבָים R. בּיבָשׁ.

1. a stick, rod, staff. Chald. אבטאל id. Syr. אבים a staff, rod, tribe. Not mprob. the primary signif. of της may have been a shoot, sprout of a tree, a rod growing up from the root, see τις no. 1, also no. 2 below.—Corresponding forms are Gr. σκήπτων, σκήπτων, σκηπίων, σκηπίων, σκιμπων, Lat. scipio, scapus; Sanscr. skabh, to make firm; Germ. Schaft, Engl. shaft.—Spec.

a) a rod or staff for chastising, Ex. 21, 10. 2 Sam. 7, 14. Is. 10, 15. 24. Mic. 4, 14. Prov. 10, 13. al. sæp. Hence שַּבָּשׁ the rod of correction Prov. 22, 15. ביּיִים the rod of God, with which he corrects men Job 9, 34. 21, 9. 37, 13. Is. 10, 5 אַבָּים אַפּר the rod of my anger. 11, 4 he doth smite the earth שַבָּים with the rod of his mouth, i. e. his severe sentence, stern decree.—Also for beating out pulse, Is. 28, 27.

b) a staff on which one leans, Ps. 23, 4.

c) the crook of a shepherd, Lev. 27, 32; see in בָּדֶ no. 3. Trop. Ez. 20, 37. Mic. 7, 14.

d) the staff of office, e. g. of a leader, chief, Judg. 5. 14. Hence the sceptre of a king Gen. 49, 10. Num. 24, 17. Zech. 10, 11. Am. 1, 5. 8 ΕΞΕ ΤΕΡΕ ΑΝΠΑΤΟΙΧΟς, q. d. a sceptre-bearer, a king. Trop. for rule, administration; Ps. 45, 7 a sceptre of equity is the sceptre of thy kingdom. Also of unjust rule, ΕΞΕ ΤΕΡΕ ΑΝΕ ΕΝΕΡΕ ΑΝΕ ΤΕΡΕ ΑΝΕΡΕ ΑΝΕ

e) a spear, lance, as composed of a staff or rod with an iron point, 2 Sam. 8, 14. Comp. নমুহ্ no. 2. b.

2. a tribe, espec. of the children of Israel; Arab. سِبْطُ id. The expression is metaphorical, and is derived from a plant, from whose root there spring up several sprouts, shoots, stems; thus the founder of a whole race is compared to a root (Is. 11, 1), while the ancestors of the several subdivisions or tribes are called stems (Gen. 49, 28), as also the tribes themselves, comp. กษุซุ no. 3. So 1 K. 11, 13. 36. מָבֶט רְחוּרָה the tribe of Judah Josh. 7, 16; לור Deut. 18, 1. שבר עשר שבט the twelve tribes Ex. 28. 21. לשבטר רשראל the tribes of Israel Ex. 24, 4. Deut. 29, 20. Judg. 18, 1. al. Called also אבשר the tribes of Jehovah Ps. 122, 4.

-It differs from named family, which is strictly part of a tribe (Deut. 29, 17 Judg. 18, 19. 21, 24); yet " is some times used in a narrower sense for the families of a tribe, e. g. of the Kohathites Num. 4, 18; of Dan, Judg. 18, 1 comp. 2; of Benjamin, Judg. 20, 12 1 Sam. 9, 21. Vice versa it is also put for the whole people of Israel, called מבט נחלה די a tribe (race) the possession of Jehovah, his own peculiar people. Jer. 10, 16. 51, 19. Ps. 74, 2; comp. plur Is. 63, 17. Once of the Egyptian tribes Is. 19, 13.—2 Sam. 7, 7 spake I a word with one of the tribes of Israel (אָחַד שׁבַטר רָשׁ), whom I commanded to feed my people? Here for שַבְּשֵׁי should doubt less be read ישמשר judges, as in the parall 1 Chr. 17, 6.

ליבְּטֹּלְ Chald. m. a tribe, plur. constr טִּבְטֵי Ezra 6, 17.

Shebal, the eleventh month of the Hebrew year, from the new moon of February to the new moon of March, Zech. 1, 7. Syr. Arab.

and شَبَاطُ , id. See Thesaur. p. 1353.

י m. (r. בְּשֶׁרָה 1. Adj. captire, i. q. שְׁבִּרָּה, Ex. 12, 29. Fem. מְבָּרָּה id. Is. 52, 2.

2. Subst. abstr. in pause בָּבֶּי, c. suff. ישברה, שברה, 13. 2 Chr. 29, 9. Ezra 3, 8. 9, 7. Neh. 8, 17. אָרֶץ שְׁבְּיָם the land of their captivity Jer. 30. 10. 46, 27. בַּשְּׁבִר to go into captivity Jer. 20, 6. 22, 22. 30, 16. 46, 2. Ez. 12, 11. Am. 9, 4; once הַלָּהָ שָׁבִּר id. Lam. 1, 5; also לָקָח בָּשָׁבִי to take away into captivity Jer. 48, 46; נְתַן לַשְּׁבֵּר tc deliver into captivity Ps. 78. 61. מבר הגולה the captivity of the exiles Ezra 2, 1. Neh. 7, 6.—Spec. a) Concr. captives, אבר מבל to take captive captives, i. e. to lead away captives, Num. 21, 1. Judg. 5, 12. Ps. 68, 19. אַסָה טַבְּר to gather captives Hab. 1, 9. שָבִר מִצְרָיִם the captives of Egypt Is. 20, 4. Jer. 52, 2. מַלְקִיתָּ the prey of captives Num. 31, 26. b) Put for booty of cattle, etc. Am. 6, 10. Is. 49,24 שבר צהרם lawful booty. v. 25 שבר the booty of the warrior, comp. v. 24.

לבר (i. q. אַבֶּשׁ taking captive) Shobai pr. n. m. Ezra 2, 42. Neh. 7, 45.

שׁבְּר (id.) Shobi, pr. n. m. 2 Sam. 17,

שׁבִּיב m. flame, constr. שָׁבִּיב Job 18, 5; Sept. קוֹסָב R. שָׁבַב l.

לְּבִיב Chald. emphat. שְׁבִּיבָא, flame Dan. 3, 22. Plur. Dan. 7, 9.

ጉንሞ f. (r. ኮንሞ) captivity, Neh. 3, 36. Jer. 46, 46. Meton. captives, Deut. 21, 11. 32, 42. 2 Chr. 28, 5. 11. 13. 14. 15.

הַבְּרָה f. see in שָׁבְּיָה

שׁבִּרֹל m. (ר. שְׁבֵּל) only plur. constr. שְׁבִּרֹלַי שְׁבִּרֹלָי, c. suff. שְׁבִילֶּיף, a way, path, Ps. 77, 20. Jer. 18, 15; where Cheth. יבבול d. —Cl ald. אַבִילָא, Syr. בבול , Arab. سَييل way.

m. plur. (r. מַשְׁבִּיסִים) nettings, cauls, caps of net-work, reticula Varro de Ling. Lat. IV. 19, a female ornament for the head among the Hebrews, Is. 3, 18. Sept. דמ בּשְׁתְּאוֹסֹאוֹם. So the Talmudists and Rabbins.—Schroeder, de Vest. mul. Hebr. c. 2, compares Arab. בשׁתְּאֹם (diminut. from שִׁבְּשׁשׁ sun), and understands little suns, or studs resembling suns worn upon the neck; this would also seem to be supported by the mention of שַּׁתְּרִינִים little moons, immediately after.

שְׁבְּרְעָּר ordin. adj. the seventh, Gen. 2, 2. 3. 8. 4. Ex. 12, 15. 16. al. Fem. שֶׁבִיעִירוּ, בערור Ex. 21, 2. 23, 11. al.—Denom. from שֶׁבַע seven.

שָׁבִית, see אָשָׁבִית.

* בְּלֵּל nearly i. q. בְּלַ, a root not seed in the verb.

1. to go, whence שׁבִּיל way. Arab. עֹבִיל way; IV, to be travelled, as a way; Syr. ב to show the way.
2. to go up, to rise, to grow. Arab.

שאָל Conj. IV, and quadril. הَיْنَبَل to produce ears. See שִׁבֶּלָת מָּבֶּלָת no. 1.

3. to flow, espec. largely, copiously. Arab. Conj. IV, the heavens pour down rain; hence בּבל rain. Deriv. שׁבָּל nb no. 2; perh. pr. n. שׁבֹל שׁנִים no. 2; perh. pr. n. שׁבֹל שׁנִים no. 2;

אָבֶּל m. the skirt or train o`a robe Is. 47, 2. Comp. kindr. איש. Arah يُقِيل id. R. אַבָּשׁ no. 3.

שְׁבֶּלֶּה f. (r. שְׁבֵּלֶּה no. 2) a twig, branch with fruit on it, as resembling an ear of grain; plur. constr. Zech. 4, 12 שְׁבֵּלִי שִׁיבְּיִי the two olive-branches.—It is sometimes written שָׁבֵּלֵי (from שִׁבְּלֵי). but against the Masora.

אַבּלָת f. (r. שָׁבֵל no. 2) plur. שָׁבֶּל R. אָבָלְים no. 2.

1. an ear of grain. Job 24, 24; plur. Gen. 41, 5 sq. Ruth 2, 2. Is. 17, 5.— Chald. **pint*, Syr. **Ina*, falso, id.

Arab. سَبُولَةٌ , سَبَلَةٌ , سَبَلَةٌ , and with Daghesh resolved يُسْبُولَةٌ ; Ethiop. Ā·Nā id.

2. a stream, flood, see the root no. 3, Judg. 12, 6. Ps. 69, 3. 16. Is. 27, 12. Syr. 1222 channel of a river.

* كَالِيُّ obsol. root, perh. to increase to grow up, i. q. كَيْنُ no. 2, and Arab. شبن to be tender, delicate, as a youth.—Hence the two following.

אָבְלֶּי and שְׁבְלֵּי (perh. youth) Shebna, pr. n. of the prefect of the palace, Is. 22, 15. After this office was given to Eliakim (Is. 22, 15), he became scribe or secretary to the reigning king Hezekiah, Is. 36, 3. 2 K. 18, 18. 26. 37. 19, 2

מְבַּנְיָהְ (whom Jehovah has made grow up?) Shebaniah, pr. n. m. a) 1 Chr. 15, 24. b) Neh. 9, 4.5. c) Neh. 10, 11. 13. d) Neh. 10, 5. 12, 14; for which 12, 3 מַבְּנָהָם, and 1 Chr. 24. 11 מַבְנָהָם.

* ੮ੋੜੇ ਹੁੰ obsol. root, i. q. ਪ੍ਰਤੁਹ੍ਰੇ, to mingle, to intercease; Chald. ਹੁੰਤੂ id. Hence ਕਾਰਤਹੁੰਤ

since seven was a sacred number, and oaths were confirmed either by seven victims offered in sacrifice Gen. 21, 28 sq. or by seven witnesses and pledges, see Hdot. 3. 8. Hom. II. 19. 243. In Eth. Ph. 10. P. are enchanters, Lib. Hen. ms. c. 8, 3 (comp. 7, 10 ed. Oxon.) because the sacred number seven was also employed in magic rites.—In Kalonly Part. pass. Ez. 21, 28 מַבְּעִים מְבָּעִים lit. those sworn with oaths, i. e. who have sworn oaths. For Hab. 3, 9 מַבְּעִים no. 3. p. 559.

NIPH. אולים to swear, [lit. 'to seven oneself,' i. e. to take an oath confirmed by seven victims or before seven witnesses.-R.] Construed: a) Absol. Gen. 21, 24. Ps. 110, 4. נשבת לשקר to swear to a falsehood i. e. falsely, Lev. 5, 24 [6, 5]. 19, 12. Jer. 5, 2. Mal. 3, 5. al. ז' לְמִרְמָּח id. Ps. 24, 4. b) Followed by the words of the oath. after לאמר (1 Sam. 20, 3; לאמר Num. 32. 10. Deut. 1, 34. Josh. 14, 9; without an intervening verb 1 Sam. 19, 6, Ps. 110, 4. Hos. 4, 15. c) That which one swears to do is put with בי Gen. 22, 16. 2 Sam. 19, 8. Jer. 22, 5. 49, 13; or with infin. Lev. 4, 4. Deut. 1, 35. What one swears not to do is put with שַּל Judg. 15, 12; בּין כ. inf. Is. 54, 9; לכלחר c. inf. Deut. 4, 21. Judg. 21,7. d) With a of that by which one swears, e. g. by Jehovah Gen. 21, 23. 31, 53. Josh. 2, 12. 1 Sam. 28, 10. al. by an idol Jer. 12, 16; also יָשׁבֵּע בְּשֶׁם רָּר Lev. 19, 12. Jer. 12, 16. God also is said to swear by himself Gen. 22. 16. Is. 45, 23. Am. 6, 8. 8, 7; by his right hand ls. 42, 8; but in נִשְׁבַּע בְּקַרְשׁוֹ the בְּ seems to refer to place, see in Do no. 1 fin. Further, to swear by Jehovah is sometimes i. q. to worship him, since one swears by the divinity he worships, Deut. 6, 13. 10, 20. Is. 19, 18. 48, 1. Ps. 63, 7; to swear by idols id. Am. 8, 14. But to swear by one afflicted, wretched. is to imprecate upon myself the same evils if I prove false, Ps. 102, 9; comp. Is. 65, 15. Jer. 29, 22. e) With 5 of pers. to swear to any one Gen. 21, 23. 24, 7. al. Also with acc. of thing, to promise with an oath, to swear a thing to any one. Gen. 50, 24. Ex. 13, 5. 33, 1. al. בַּבְּלַיִּהִים to swear allegiance unto God. 2 Chr. 15, 14; comp. Is. 19, 18. Zeph. 1, 5, where it is once c. ב. f) With אַ of that about which one swears. Lev. 5 24 [6, 5].—Sometimes בַּבָּלָיִה is taken in a bad sense, i. q. to swear rashly, falsely Ecc. 9, 2. Zech. 5, 3 comp. v. 4.

HIPH. 1. to cause to swear to bind with an oath, Num. 5, 19. 2 Chr. 36, 13. Followed by the words of him who imposes the oath, with 75x5 Gen. 50, 5. Ex. 13, 19. 1 Sam. 14, 28; also with 3 and inf. Neh. 5, 12; 75x Gen. 24, 3. 1 K. 22, 16.

2. to adjure, to charge solemnly, c. acc. Cant. 2, 7. 3, 5. 1 Sam. 20, 17. Jer. 5, 7. Deriv. אָבָרָעָּד, אַבְעָלַ II.

* וֹ. אַבַשֶּׁ הַ הַconstr. בַּשִּׁי, and בַּבְּי m. constr. מבל , seven, a cardinal numeral. Syr. 🏎, Samar. 🗸 🛱 , Arab. يَّ Ethiop. أَمْانِع , Ethiop. أَمْانِع , Ethiop. أَمْانِع milar is ancient Egypt. cqu, Theb Caud; and in the Indo-European tongues Sanscr. saptan, Zend. hapta, Pers. هفت, Gr. ἐπτά, Lat. septem, all with the letter t, which both in the Semitic and Teutonic languages is dropped, as Goth. sibun, Germ. sieben, Engl. seven.—The absol. form usually precedes מבל פרות ,Gen. 5, 7, שבל שנים a noun, as 41, 18, שַׁבְּעָח מַּרָים Num. 23, 1. 29; more rarely it follows, espec. in the later Hebrew, as מַנְלוֹת שָׁבֶּע Ez. 40, 22, אַילִים בערה 2 Chr. 13, 9. 29, 21. (Num. 29, 32.) If the preceding noun be in the construct state, אַבֶּע expresses the ordinal, as פָּוֹנָת The שְבֶּע the seventh year 2 K. 12, 1. construct form always precedes a noun, but is found only in certain formulas, as ימרם a seven of days, a week, Gen. 8, 10. 12. 31, 23. al. sæp. שָׁבָב מַאוֹת seven hundred Gen. 5, 26. Also בָּבֶּעָת שבקדש seven seven, i. e. by sevens, Gen. 7, 2. With suff. בְּעָבֶע those seven 2 Sam. 21; 9.—Seventeen is מַבֶּר צָטָר m. and מַשְׁרָת f. Gen. 37, 2. 1 Chr. 7, 11.—The number seven among the Hebrews, as in other oriental nations, was also used: a) As a sacred number

very common in sacred things; the origin of which may be referred to the seven planets and the early worship of them among the Egyptians and Semitic nations; see Von Hammer Encyclop. Uebersicht der Wissenschaften des Or. p. 322. Jahlonski Pantheon Ægypt. Proleg. § 24. 25. Winer Realw. II. art. Zuhlen; comp in then. So Gen. 21, 28. 50, 10. Ex. 12, 15. 13, 6. Lev. 4, 6. 17. Num. 12, 14. Josh. 6, 4. 8. 1 Sam. 31, 13. Job 42, 8. Zech. 3, 9. al. sæp.-Hence b) As a lesser round number; comp. מרבער in אַרְבּערם no. 1, also Engl. 'a dozen; Gen. 4, 24. 31, 23. Judg. 16, 7. 1 Sam. 11, 3. 2 K. 8, 1. Prov. 9, 1. Is. 11, 15. al. sæp.

The form \$\frac{1}{2}\text{times} is also: aa) Adv. seven times, Lev. 26, 18. 21. Ps. 119, 164. Prov. 24, 16.

bb) Sheha, pr. n. m. α) 2 Sam. 20, 1. β) 1 Chr. 5, 13.

cc) Sheba, pr. n. as some suppose, of a town of Simeon, Josh. 19, 2 בַּבֶּר אַבְּרָּ שַבְּיִי Beer-sheba and Sheba; but prob. שַבְּיִי is here the name of the well (like אַבְּיִי Gen. 26, 33) and we may render: Beer-sheba with the well Sheba. Otherwise the number of cities is fourteen instead of thirteen; comp. v. 6.

dd) Fem. מְבְבֶּיה Shebah, pr. n. of a well, Gen. 26, 33.

DUAL שבעהרם seven-fold Gen. 4, 15. 24. Ps. 12, 7. 2 Sam. 21, 9 Cheth.

PLUR. בּרְבְּים seventy, often as a larger round number, Gen. 50, 3. Ex. 15. 27. 24, 1. Num. 11, 16. Judg. 1, 7. 9, 2. 5. 2 K. 10, 1. 6. 7. Comp. Kor. Sur. 9, 8. Hence seventy years, often in predictions Is. 23, 15. 17. Jer. 25, 11. 12. 29, 10. Dan. 9, 2. 24. Zech. 1, 12. 7, 5. ישרבעים ושבעים ושבעים ושבעים ושבעים ביים ושבעים seventy and seven-fold Gen. 4, 24; comp. Matt. 18, 22.

Deriv. שָׁבִּרִּעָּ (מְשְׁבוּעָה) שָׁבִּרּעָ, שְּׁבִּרָּעָה, שְּׁבִּרָּעָה).

II. אַבֿלְּשֶׁב, m. an oath, i. q. יְבְּיבְּדֶּן, according to Gen. 21. 31. 26, 33; see in בְּצֵּר שֶׁבָּע. Hence also the pr. names אַבָּילִישָּׁבָע.

אָבְעָּ . see in אַבּעָּ

בּעָּקְשָׁ Chald. m. id. seven, Dan. 4, 13. 20. 22. 29; constr. בּקִיקּים Ezra ~, 4. For the phrase תַּד שִׁבְעָּד Dan. 3, 19, see in שִּין p. 296.

שׁבוּנָה see in שָׁבָעָה.

קינָה m. i. q. שְׁבְעָנָה , seven, מֹד. leyóp.
Job 42, 13; comp. 1, 2. For the ending
– see Lehrg. p. 612.

* ﴿ كَا كُوْ in Kal not used, i. q. عَنِي اللهِ اللهُ اللهِ اللهِ

PIEL to weave in checker-work, Ex. 28, 39, i. e. so that the stuff (byssus) may be figured, tesselated, woven in squares or bezels; comp. Pual. For this kind of texture, see Braun de Vest. Sacerd. p. 293 sq. ibique Maimonides. Salmas. ad Scriptt. Hist. August. p. 507, 512. Thesaur. p. 1356.

Pual to be set, enchased, q. d. inwoven, as gems in gold, Ex. 28, 20.

Deriv. מְשַׁבְּצוֹח, מְשֶׁבָּצוֹח, and

ንጋቹ m. once c. art. 2 Sam. 1, 9, pr. perplexity, confusion of mind,' i. e. vertigo, giddiness.

* P 21 Chald. to leave, Dan. 4, 12. 20. 23. Syr. id.

ITHPE. to be left, Dan. 2, 44. Deriv. pr. n. Heb. בְּשִׁרָּם, בְּשָׁרָם,

* בְּבֶּל fut. יְבֶּבֹר I. to break, to break in pieces. Ethiop. and Amhar. ANL id. Arab. تبر to break, ثبر to destroy, see below in lett. c. Chald. הַבָּה, Syr. بَحْرُ, Samar. ൈ 🎝 🔥 , id.—E. g. a staff Is. 14, 5, comp. בתליחשם רבש in השם no. 1; bars Am. 1,5; a door Gen. 19,9, a yoke Jer. 2, 20. 28, 2. 13; the arm of any one, i. q. to break his power. Ps. 50, 15. Ez. 30, 21. 22. 24, comp. in זו no. 2; the bow of any one, id. see in nup; an earthen vessel Judg. 7, 20. Is. 30, 14. Jer. 19, 10; bones Ex. 12, 46. Prov. 25, 15. Diff. from רצץ. see in Is. 42, 3. Of a tempest as breaking trees and ships Ps. 29, 4. Ez. 27, 26. Prægn. Hos. 2, 20 the bow and the sword and the armour of battle will I break and cast out from the

Spec. a) to break in pieces, to rend, as a wild beast, 1 K. 13, 26. 29. Lat. frangere of a lion Hor. Carm. 1. 23. 10,

b) Part. pass. שׁבוּה broken, spec. of one having a limb or member broken

Lev. 22, 22. Ethiop. $\Pi \Pi \mathcal{L}$ to break any one, spec. his leg; $\Pi \Pi \Gamma \mathcal{L}$ one whose leg is broken. Comp. Niph. lett. a.

c) to break a people "as a potter's vessel," i. e. to break down, to destroy, Lev. 19, 11. 48, 38; and so without the comparison Is. 14, 25. Lam. 1, 15. Also of single persons, to destroy, Dan. 11, 26. Jer. 17, 18.—Arab. ** to destroy; intrans. to perish.

d) to break one's thirst, i. q. to quench, Ps. 104, 11. Comp. Lat. 'frangit se calor,' Cic. Varr.

II. Denom. from אָבֶּר no. II, grain, e. a) to buy grain, with שֶּבֶּל added Gen. 47, 14; אֹבֶל Gen. 42, 7, 10. 43, 4. 20. 22. Deut. 2, 6; בּד Gen. 42, 3; absol. Gen. 41, 57. 42, 2. 5. Is. 55, 1. b) to sell grain Gen. 41, 56; comp. Hiph. II. Comp. Arab. בִּינָי straw, בֹינִי to sell straw.

NIPH. pass. of Kal no. I, to be broken, as a staff, wood, vessel, bone, Lev. 6, 15. 21. Is. 14, 29. Jer. 2, 13. 48. 17. Ez. 6, 6. Dan. 8, 8. Ps. 34, 21. Job 24, 20. al. Of a springe or snare, ng. Ps. 124. 7; to be wrecked, of ships, 2 Chr. 20, 37. Ez. 27, 34. Jon. 1, 4.—Spec. a) to be broken, i. q. to break one's own limbs, is. 8, 15. 28, 13; of animals Ex. 22, 9. 13 [10. 14]. Part. fem. בשל להוא להוא להוא broken, the hurt, i. e. an animal having its limbs broken, Ez. 34, 4. 15. Zech. 11, 16.

See Kal no. I. b. b) Of an army, to be broken down, i. e. to be overthrown, destroyed, 2 Chr. 14, 12. Ez. 30, 8. 32, 28 Dan. 11, 22; so of a people, kingdom Jer. 48, 4. 51, 8. Dan. 11, 4; a city la 24, 11. Of persons, i. q. to perish, Dan. 8, 25. Prov. 6, 15. 29, 1. Comp. Kal no. I. c. c) Of the heart, to be broken, spoken of a penitent and contrite mind, Ps. the broken כשברי לב the broken hearted Is. 61, 1. Jer. 23, 9. Ps. 34, 19. d) In Ez. 6, 9, הוא הרלבם הארילבם איני וליבר לים ביותר אירילבם האינים אינים א is manifestly i. q. 'ווי הַרָּחָר וּנּג, when I shall break their whorish heart; comp. Ps. 51, 19 [17]. Here יָּטָבֶּר is i. q. to break for oneself, like לשאל to ask for oneself, comp. Heb. Gr. § 50. 2. c; i. e. God will so break and change the heart of the people, that they will turn again unto him.

PIEL 120 i. q. Kal, but intens. to break in pieces, to shiver, e. g. tables of stone Ex. 34, 1; teeth Ps. 3, 8; bones Is. 38, 13; ships, as the wind Ps. 48, 8; trees, as the hail Ex. 9, 25; rocks, as a tempest 1 K. 19, 11; idols and their altars Ex. 23, 24. Deut. 7, 5. 2 K. 18, 4. 2 Chr. 14, 2. Is. 21, 9. al.

HIPH. I. to cause to break, to burst the womb, as the feetus at birth. Is. 66, 9 הַאָּיִר אֲשְׁבֵּרר וְלֹאֵ אֵּוֹלְדִי shall I cause to break (the womb), and not cause to bring forth? Comp. subst. בַּשָׁבַּר. Syr. a boy, infant, who has just broken the womb.

II. Denom. from הבלי no. II, grain. i. q. Kal no. II. b, to sell grain, Gen. 42, 6. Deut. 2, 28. Prov. 11, 26. Am. 8, 5.6 Норн. to be broken. e. g. the heart Jer. 8, 21; see Kal no. I. e. Niph. lett. a.

Deriv. בְּשָׁבֶּר, וְשֹׁבֶּרוֹן, בְשָׁבֶּר, בְשָׁבֶּר, מְשָׁבֶּר, מַשְּׁבָּר, and pr. n. שָׁבָרִים.

m. Is. 30, 14, oftener הְשָׁבֶּר m. is. 30, 14, oftener הְשָׁבָר c. suff. הְשָׁבָרית, in mayor, plur. בי pr. n. see in its order.

I. a breaking, breach, fracture; e. g. of a wall, i. q. ruin, destruction, Is. 30, 30, 14; so metaph. Prov. 16, 18 לְּבֶׁרָ שְׁבֵּרָ pride goeth before destruction. 18, 21. Of a imb, member, Lev. 21, 19, 24, 20.—Trop a) a breaking down, breach, preserving the figure of a wound, hurt Lam. 2 13 בְּבֶּרָ thy breach

1033

(hurt) is great like the sea. ליבר בַּרוֹל Jer. 4, 6, 6, 1, 48, 3, Nah. 3, 19 אֵרן בַּחָח חם לשברף no healing for thy breach, hurt. Jer. 30, 12. Ps. 60, 4 רָפָת שָׁבֶרֶית heal thou its wounds. The figure being neglected, i. q. destruction, ruin, e. g. of a people, nations, Is. 30, 26. Jer. 6, 14. 8, 11. 21. Lam. 2, 11. Ez. 32, 9; of the wicked Is. 1, 28. שׁר וַשֵּבֶר is intens. Is. 59, 7. 60, 18. Jer, 51, 19. זְצָקָת טֶּבֶר a cry as of destruction, a loud and bitter cry, Is. 15, 5; comp. Jer. 30, 15. קבר רוּח מבֶּר a breaking of the spirit, i. e. bitterness, anguish of mind, Is. 65, 14; מובר ברות id. Prov. 15, 4. breaking of the mind from fear, etc. comp. r. רְחָהַ no. 2; hence terror, plur. שברים terrors Job 41, 17 [25]. Comp. Chald. מחד for מחד Ex. 15, 16 Targ. d) a breaking, i. e. solution, interpretation of a dream, Judg. 7, 15.

II. grain, corn, commonly said to be so called as being broken or ground in the mill, or because it breaks hunger. But r. שִׁבְּי is never used of a mill, nor of hunger; and the signif. of grain must be sought elsewhere. I do not hesitate to compare Arab. 'the tree bears fruit,' whence 'fruit, 'tree; and what the Arabs thus put for the fruit of a tree, the Hebrews employ for the fruits, produce of the field. A vestige of the same remains also in Arab.

ישָׁבָּרוֹן m. (r. בַּיִי) constr. שָׁבָּרוֹן.

ים in Kal no. II, Hiph. no. II.

Gen. 42, 1. 2. 19. 26. 43, 2. 44, 2. 47, 14.

Neh. 10, 32. Am. 8, 5.-Hence denom.

1. a breaking, fracture; Ez. 21, 11 מברין פתובה a breaking of the loins, broken loins, put for the sharpest pains, as of a woman in travail; comp. Is. 21, 3. Nah. 2, 11.

2. destruction, Jer. 17, 18.

שׁבְרֵים (breaches, ruins, as of walls, Is. 30, 13. 14, plur. of בָּבֶּר Shebarim, pr. n. of a place between Ai and Jeritho; c. art. Josh. 7, 5 they chased them before the gate even unto Shebarim; so Vulg. Arabs, Kimchi. Perh. even unto the ruins.

* ਧੰਤ ឃុំ Chald. a verb not used in Kal; kindr. with γਤ੍ਰਾਂ, ਹਤ੍ਰਾਂ, Perh. contr. from a quadralit. שְׁלֵשׁ , like Chald. שׁנְשׁ from מּרְשׁר, comp. שׁרְשׁ from שׁרשׁ. See Thesaur. p. 1359.

PA. to perplex, to disturb, to trouble · hence

1THPA. pass. Part. plur. Dan. 5, 9.

* רְּבֶּשׁ intr. fut. רְּשִׁרָּח, rarely רְּבָּשׁרָ Lev. 26, 34. Neh. 6, 3; pr. to be fixed, firm. Kindr. is בַּבָּשׁ, where see; comp. also בְּעֵבּר, בְּעָבּר, בְּעָבּר, —Hence

1. to rest from labour, to lie by, to keep holyday. Chald. and Sam. רבים id. Syr. Aph. בבים id. Arab. מתבים to rest, to sleep.—Ex. 23, 12 six days thou shalt do thy work, and on the seventh day רבים thou shalt rest. 34, 21. Is. 33, 8 און מבים לובים לו

2. to cease; either for a certain time, i. q. to intermit, to stop, as a work Neh. 6, 3; the succession of day and night Gen. 8, 22; or wholly, i. q. to cease to be, to come to an end, as strife Prov. 22, 10; joy Is. 24, 8. Lam. 5, 15; the manna Josh. 5, 12. Also seq. אור כ. inf. to cease from being or doing any thing, Jer. 31, 36. Job 32, 1. Hos. 7, 4, see in r. אור ביר אור ביי אור אור ביי אור אור ביי אור ביי

3. Spec. to keep or celebrate the sabbath, absol. Ex. 16, 30; with name Lev. 23, 32. So of land, to lie untilled every seventh year, Lev. 25, 2.

NIPH. PDD:, to cease, to have an end, Is. 17, 3. Ez. 6, 6. 30, 18. 33, 28. Comp. Kal no. 2.

Hופה ביה , 2 sing. לָשְׁבָּית, inf. לָשְׁבָּית , am. 8, 4.

1. to make or let rest, sc. from labour, c. acc. et 72 Ex. 5, 5. Also to quiet, to still, i. e. to restrain an enemy, Ps. 8, 3.

2. to cause to cease, to make desist, with acc. and יף כ. inf. Ez. 34, 10 מון ברים מַרְבּוֹים I will cause them to cease from feeding the flock. 16, 41. Seq. יבָּבְּיִם בְּינִבְּיִם בְּינִבְּיִם בְּינִבְּיִם בְּינִבְּיִם בַּינִבְּיִם בַּינִבְּיִם בַּינְבִּים בַּינִבְּים בַּינְבִּים בַּינִבְּים בַּינִבְּים בַּינִבְּים בַּינִבְּים בַּינְבִּים בַּינְבִּים בַּינְבִים בַּינְבִּים בְּינִבְּים בַּינִבְּים בַּינִבְּים בַּינִבְּים בַּינִבְּים בְּינִבְּים בַּינִבְּים בְּינִבְּים בַּינִבְּים בַּינִבְּים בַּינִבְּים בַּינִבְּים בְּינִבְּים בַּינִבְּים בַּינִבְּים בְּינִבְּים בַּינִבְּים בְּינִבְּים בַּינִבְּים בַּינִבְּים בְּינִבְּים בְּינִבְּים בְּינִבְּים בְּיבִּים בְּינִבְּים בְּינִבְּים בַּינִבְּים בְּינִבְּים בְּינִבְים בְּינִבְּים בְּיבִּים בְּינִבְּים בְּיבִּים בְּינִבְּים בְּיבִּים בְּיבְּים בְּיבִּים בְּיבִּים בְּיבְּים בְּיבְּים בְּיבִּים בְּיבִּים בְּיבִּים בְּיבִּים בְּיבְּים בְּיבִּים בְּיבִּים בְּיבִּים בְּיבְּים בּיבּים בְּיבִּים בְּיבּים בְּיבִּים בְּיבִּים בּיבִּים בּיבּים בּיבְים בּיבּים בּיבּים בּיבּים בּיבּים בּיבּים בּיבּים בּיבּים בּיבּים בּיבִּים בּיבּים בּיבּים בּיבּים בּיבּים בּיבּים בּיבְיבּים בּיבּים בּיב

3. Of things, to cause to cease, to 4

4. to put or take away, to remove, c. acc. of pers. or thing, and often with אָם of place. Ex. 12, 15 שְּׁבְּרֵהְנִּ שֹּׁאֹר מְּבָּחִיבָּם ye shall put away leaven out of your houses. Lev. 26, 6. 2 K. 23, 5. 11. Is. 30, 11. Ez. 7, 25. With acc. of thing and of pers. Jer. 48, 35.—Spec. i. q. to destroy, e. g. the poor Am. 8, 4; the remembrance of any one, Deut. 32, 26. Comp. רְבָּיִבָּיִם.

Deriv. ក់ភ្លុំ I, កង្គខ្ល់, រ៉ាក់ង្គខ្ល់, កង្គខ្ល់ង, pr. n. កក្នុងខ្ញុំ.

I. トラヴ, f. (r. トラヴ) c. suff. inコヴ, rest, cessation; hence interruption of labour, loss of time, Ex. 21, 19. Also an abstaining from strife, Prov. 20, 3; comp. 18, 18. 22, 10.

II. הַשְּׁשׁ f. pr. inf. of שִׁהְיִי to sit, to dwell; hence as subst.

1. a sitting, the act of sitting; Ps. 127, Ps. 127, Ps. 127, Ps. 127, Ps. 127, Ps. 127, 4. Also a sitting still is. 30, 7.

2. a seat, 1 K. 10, 19. Am. 6, 3.

3. a place, 2 Sam. 23, 7 ਸਤ੍ਰਚ੍ਰੇਤ in their place.

កម្មាញ, constr. កក្កាដ្ឋ, c. suff. កែក្ដាញ់; plur. ភាពភ្លុយ , constr. ភាពភ្លុយ , c. suff. កក្កាភ្លុយ ; of both genders, but oftener fem. Ex. 31, 14. Lev. 16, 31. al. masc. Is. 56, 2. 6. al.

1. a sabbath, a day of rest, the seventh day of each week, reckoned from the evening of Friday to the evening of Saturday, Lev. 23, 32. Neh. 13, 19. On it by law the Jews abstained wholly from labour, Ex. 20, 8-11. Deut. 5, 12-15. Ex. 31, 12-17. 35. 2. 3. It was to be kept holy, Ex. 31, 14. Lev. 23, 3; and was a sign of God's covenant with Israel, Ex. 31, 13. 16. 17. Ez. 20, 12. 20. Whoever profined the sabbath was to be put to death, Ex. 31, 14. 15. 35, 2; and that hy stoning, Num. 15, 32-36. Those who kept it holy were blessed,

Is. 58, 13. 14.—The institution of the sabbath is referred in Ex. 20, 11, 31, 17 to the creation, comp. Gen. 2, 3; while in Deut. 5, 15 it is referred to the deliverance out of Egypt.—Examples of the sabbath as kept, see Ex. 16, 22 sq. Am. 8, 5. Is. 1, 13. 2 K. 4, 23; as neglected, Jer. 17, 19 sq. Ez. 20, 13 sq. 22, 8. 26; comp. Neh. c. 13.—Spec. pin הַשְּׁבֶּה the day of the sabbath, the subbath day, Ex. 20, 8. 11. Num. 15, 32. Neh. 10, 32. al. Lev. 24, 8 ביום חשבת ביום השְּבֶּה i. e. every sabbath; and so 1 Chr 9, 32 ਸਕੂਈ ਸਕੂਈ, where ਸਕੂਈ is a shortened form because of the close connertion of the words, as in Num. 28, 10.--The verbs used to denote the keeping of the sabbath are שמר and שמד; for profaning it, كيات q. v.

2. Spec. the sabbath is a name for the great day of atonement in the seventh month, Lev. 23, 32. Comp. กุกลุซู.

3. The name sabbath is applied to every seventh year, when the fields lay untilled, and as it were kept sabbath, the sabbath-year. Lev. 25, 2 לְיהֵה הַאָּרֶץ and the land shall keep a sabbath unto the Lord. v. 4. Comp. v. 6. 26, 34. 43. 2 Chr. 36, 21; also in קיבשי.

4. Sometimes a sabbath is nearly i. q. a week. Lev. 23, 15 and ye shall count unto you from the morrow after the sabbath... מְבִינִים מְבִּינִים מְבִּינִים seven sabbaths shall be complete; 16 even unto the morrow after the seventh subbath shall ye number fifty days; here the seven complete sabbaths are parallel to the הובקה הביה שיים seven weeks of Deut. 16, 9. So too ביבהוח שיים seven sabbaths (weeks) of years. Lev. 25. 8.

Note. In the kindred dialects: Chald. רְּשִׁשִׁ, emph. אַרְשִׁים אַרְשִׁים, sabbath, also week. Syr. אַבְּשׁׁ and בְּשׁׁבֹּׁ id. Sam. אַבְּשׁׁ and אַבּשׁׁ id. Sam. אַבּשׁׁ and אַבּשׁׁים id. Sam. בּיִבְּשׁׁ וֹשׁׁיִשׁ and אַבּשׁׁים Saturday. Eth. and Amhar. בֿיבָּי וֹשׁיִים Saturday. Eth. and Amhar. בֿיבָר וֹשׁיִים אַבּשׁׁים Saturday. Eth. and Amhar. בּיבּי וֹשׁיִים אַבּיי אָביי אָביי אַבּיי אַבּייי אַבּיי אַבּייי אַבּיי אַבּיי אַבּיי אַבּיי אַבּי

the sabbath, sabbatism, subbath riles, pr. 'a lying by, rest'; found only in Ex and Lev. Spoken of the first and eighth

days of the festival of tabernacles, Lev. 23, 39; of the festival of trumpets, Lev. 23, 24. somp. Num. 29. 1. Also emphatic, with רְשָׁלֵי, as יְוֹרְשְׁלֵי בְשְׁלֵי a sabbath of sabbatism; so of the weekly sabbath, Ex. 31, 15. 35, 2. 3. Lev. 23, 2, and so Ex. 16, 23; of the great day of atonement, Lev. 16, 31. 23, 32; and of the sabbatical year, Lev. 25, 4, i. q. בַּיִּשְׁי ib. v. 5.

기구현 (r. 고그ᅻ; sabbath-born, comp. Paschal i. e. passover-born) Shabbethai, pr. n. m. Ezra 10, 15. Neh. 8, 7. 11, 16. —Among the Rabbins it is the name of the planet Saturn.

* אָבְעָׁ i. q. מָעָנ and הַּנְעָּ; hence מְּנֵג and

እኔψ (erring) Shage, pr. n. m. 1 Chr. 11, 34.

* בְּבֶּל i. q. kindr. שָׁנָא , שֶׁנָא , see note below; i. e.

1. to wander, to go astray; hence

2. to err, to do wrong, through ignorance or inadvertence. Lev. 5, 18 and the priest shall make expiation... for the error אַבָּל וּהַבּא לֹא רָהַבּיּה שִּׁנְעָּ וְהַבּא שִׁנְעָּ שִּׁנְעָ וְהַבּא שִׁנְעָ שִּׁעָּ שִּׁנְעָ וְהַבְּא שִׁנְעַ וֹהְרָּא שִׁנְ עַּבְּרָ שִּׁרִ בְּּבְּא שִׁנְעַ וֹהַ בְּעָּעָ שִׁ which he committed and he knew it not, i. e. unwittingly, unconsciously. Num. 15, 28.— In a wider sense, to transgress, to sin, Ps. 119, 67; also in the proverbial form דְּשָׁבְּ וֹנִי the erring and the causing to err, the seduced and the seducer, i. e. all, Job 12. 16; comp. the like expressions, Mal. 2, 13. Deut. 32, 36. Here belongs Gen. 6, 3 בּשְׁבַּע because of their transgression; where בּשׁ is inf. Kal after the form בְּשָׁ Jer. 5, 26.—Hence

Note. The roots w, Tw, PJ, seem to contain the idea of pricking, piercing, as also of cleaving, rending, which appears in various shapes in the words thence derived; comp. Heb. PPW and PW. and see Thesaur. p. 1362. The signification of erring, wandering may come either from the mind as pierced, excited, and therefore erring; or from the idea of cleaving or dividing up a tract or region, as one does in wandering over it. See Thesaur. I. c.

רְאָלֶּלְ וּ (r. בּגִּילִי) c. suff. וֹדְאָלֶּטְ, error, mistake, transgression, through ignorance or inadvertence, Ecc. 5. 5. Num. על בי בייני לייני לייני

Lev. 5, 18. בְּשְׁנְגִי through error, unwittingly, Lev. 4, 22. 22, 14; also Num. 35, 11. 15. Josh. 20, 3. 9. בְּשְׁנָי to sin through error, inadvertently, Lev. 4, 2 27. 5. 15; comp. Num. 15, 24–29.

יַשְׁנָג , i. q. kindr. אַשָּׁבָּי, i. q. kindr. אַשָּׁנָג.

1. to wander, to go astray, of a flock Ez. 34, 6. With שון to wander from a way, and trop. from the divine precepts, Prov. 19, 27. Ps. 119, 21. 118.—Chald. אשן id. Syr. ביי to err from a way, also from the truth. Eth. יום ביי wander.

2., to wander in mind, from wine; hence to reel, to stagger, with A and P of wine, Prov. 20, 1. Is. 28, 7 ter; parall. is TAR.—Also of one led away, ravished, with love, whether conjugal or illicit, Prov. 5, 19. 20. Hence of one carried away by his folly and reeling to destruction. Prov. 5, 23. Comp. 220.

3. to err, to transgress, through ignorance or inadvertence, 1 Sam. 26, 21. Joh 6, 24, 19, 4, Ez. 45, 20. Comp.

HIPH. to make wander, e. g. a blind person from the way, Deut. 27, 18. Trop. to cause to err. e. g. from the divine precepts, c. בי Ps. 119, 10; to seduce Prov. 28, 10. Job 12, 16 see in שַׁנָּע no. 2.

Deriv. מִשְׁנָּה , שִׁנְּיוֹן.

* רְבַשְׁ in Kal not used, to look, to gaze, poetic; kindr. with רְבָּשָׁ, רְבָּשָׁ, On the affinity of verbs רוֹי and רוֹי, as רְבָּשָׁ, and רוֹים, see Heb. Gr. § 74, init.

הייש f. (r. איש) error, transgression through ignorance or inadvertence, once plur. Ps. 19, 13.

קְּבָּרוֹיְ m. (ר. מְשְׁבִּיוֹיִ form like זְיַבְּיוֹיְ a hymn, or rather a dithyrambic ode, i. e. erratic. wild, enthusiastic. So in the inser. Ps. 7, 1. Plur. Hab. 3, 1 בַּלּוֹי in the manner of dithyrambic songs.

שׁכָּל, fut. perh. אַנְּלְי, to lie with a woman, c. acc. Deut. 28, 30 אַבָּל, which the wowels belong to שִׁבְּל, which the Masorites everywhere substitute in Keri, regarding שׁבָּל as obscene.—Comp. Arab. בשׁל to draw water with a bucket, trop. of sexual intercourse; see Diss. Lugd. p. 168. Better, comp. Heb. אַבָּע and Arab. בּבֹל to be heavy; hence

to be gravid, as a woman.

NIPH. to be lain with, ravished, as a woman Is. 13, 16. Zech. 14, 2.

Pual id. Jer. 3, 2.—Hence

ה ה ה f. a consort, e. g. of a king, a queen. Ps. 45, 10. Neh. 2, 6.

Chald. f. id. Plur. the king's wives Dan. 5, 2. 3. 23; from whom are distinguished the בְּיִלָּא concubines.

to be vigorous, brave; one vigorous, brave; fierce, of a camel. The primary idea seems to be that of impetuous excitement.

Pual Part. 13 mp 1. one raving, frenzied, furious, as if inspired, spoken of false prophets Hos. 9, 7; also of true prophets in contempt 2 K. 9, 11. Jer. 29, 26.

a madman, one insane, 1 Sam. 21,
 Deut. 28, 34.

HITHP. to be insane, to play the madman, 1 Sam. 21, 15. 16.—Hence

רָלְצְּלֶּעְיׁ m. madness, Deut. 28, 28. 2 K. 9, 20. Zech. 12, 4.

* Tay obsol. root, Chald. Ps. to cast forth, to eject.—Hence

דְּעֵלֵי m. Ex. 13, 12, and שְׁלֵי Deut. 7, 13. 28, 4. both in constr. a fætus, which is cast forth at birth (comp. בְּפַל no. 1. c), ∴ e. the young, offspring, only of anima.s.

שׁרֵים, constr. שׁרֵים, constr. שׁרֵים, Hos. 9, 14. Cant. 4, 5, the breast, pap, both in woman Cant. 4, 5. 8, 1. 8. 10; and in animals, Gen. 49, 25 blessings of the breasts and of the womb, i. e. abundance of milk and flocks. Comp. שׁר.

Aram. אַר, וֹפִל, Arab. בּיל, id. Gr. זוֹניס, זוניס, Kngl. teat. R. מַּדְיָּח.

ליים only in plur. שׁרִים, idols. pr. lords (comp. בְּבֶּלִים), Deut. 32, 17. Ps. 106, 37

—R. שׁבָּי to rule, whence שׁבָּי demon. Sept dominus, lord, Syr. אַבְּ demon. Sept Vulg. δαιμόνια, dæmonia, demons, s'nce the Jews regarded idols as demons which let themselves be worshipped of men; see Bar. 4, 7. Sept. Ps. 95, 5. 1 Cor. 10, 20.

I. วิซี m. i. q. วิซี , the breast, pap, Job 24, 9. Is. 60, 16. 66, 11. R. วิซี .

II. אם m. once שור Job 5, 21, perh. because of שום in the other clause. R. שרים.

1. violence, oppression, wrong done, Hos. 12, 2. 9, 6. Am. 5, 9. Prov. 24, 2. Often שׁל נְחָמֶם or הַחָּמָם, violence and wrong, Hab. 1, 3. Jer. 6, 7. 20. 8. Ez. 45, 9; meton. of wealth got by violence and wrong, Am. 3. 10. Also שׁוֹד violence and destruction, Is. 59, 7. 60, 18. 51, 19. Jer. 48, 3.—A genitive after ਾਰੇ marks the person who does wrong or who suffers wrong, Heb. Gr. \$ 112. 2. E. g. שׁר רְשׁבִים the violence of the wicked, which they do, Prov. 21, 7. Contra, שׁר צֵנְיִּרם the oppression of the poor, Ps. 12, 6. Is. 22, 4. חור בחמות the violence done to the beasts Hab. 2, 17 .-Hence

2. wasting, desolation, destruction. Job 5, 21. 22. Joel 1, 15 בְּשִׁר יְבִיבּוֹא like destruction (or a desolating tempest) from the Almighty shall it come. Is. 13, 6. In an imprecation, Hos. 7, 13 שׁל לַחָבּוֹץ destruction unto them!

ראָד, Arab. לֹבְּהׁ durus, molesturs fuit; Eth. and Amhar. האר to persecute, drive out.—Hence genr. to do violence, and so to oppress, to spoil, to destroy, with acc. of pers. or thing; Ps. 17, 5 the wicked that oppress

me. Jer. 47, 4 ביהשלים אחדבל אחדב for spoiling all the Philistines. 49, 28. Prov. 11, 3 Keri. Ez. 32, 12 and they shall spoil the pomp of Egypt. Jer. 25, 36. Of a wolf, to prey upon, Jer. 5, 6.—Part. as subst. an oppressor, spoiler, deetroyer, Job 12, 6, 15, 21; often of enemies who invade and spoil or lay waste a land, Is. 16, 4. 21, 2. 23, 1. Jer. 6, 26. 12, 12. 48, 8. 18. 32. 51, 48. 53. So Jer. 15, 8 טרר בצהרים a spoiler at noon day, i. e. openly, in sight of all. Opp. שַּרָבֵיר night-robbers. Ob. 5. Comp. Ps. 91, 6. - Part. pass. שרוב, spoiled, destroyed, slain, Judg. 5, 27. Is. 33, 1. Also given over to spoiling or to destruction, Jer. 4, 30; and so the vexed passage, Ps. 137, 8 הַּמּבֶל חַשִּׁרוּרָת, of Babylon soon to be destroyed, if indeed not already desolated; or perhaps we may regard the city as captured by Cyrus and so to a certain extent destroyed.

NIPH. to be laid waste, desolated, Mic. 2. 4.

PIEL i. q. Kal, Prov. 19, 26. 24, 15. Po. i. q. Pi. Hos. 10. 2.

PUAL ਦੁਸ਼੍ਰਾਂ and ਾਜ਼ਲ੍ਹਾ Nah. 3, 7, to be spoiled, laid waste, destroyed; of a city Is. 15, 1. 23. 1; of a land Jer. 4, 20. 48, 15. 20; of fields and fruits Joel 1, 10. Zech. 11, 3; of men Jer. 4, 13. 9, 18. 49, 10.

Норн. fut. ਰਹਾ, i. q. Pual, Is. 33, 1. Нов. 10, 14.

Deriv. שׁר II; pr. n. אַשְׁהּוֹר; perh. שַׁהַּיָּ

ל הק"ף obsol. root, Chald. איָש to cast, to shoot, to pour out; Arab. בו ל to moisten, to irrigate. Hence שים and I, breast; pr. n. שׁרָראָר.

וליי וֹ f. pr. domina, mistress, and thence wife, fem. of the noun של lord (ר. ישוֹל, fem. of the noun של lord (ר. ישוֹל, torresponds with Tit; comp. ישוֹל. It corresponds with Arab. איבי mistress, usually contr. שנו sitt or שנו sittah; put also for wife, like Arab. איבי Only once, Ecc. אול איבי אול איבי ווֹלָיבוֹין of the sors of men. ווֹשׁיי מיינוֹים מיינוֹי

other wives and concubines; comp. 1 K. 11, 1 sq. Cant. 6, 8.—In the Talmud רְּבְּיִלְּיִם, denotes a woman's camel saddle, pilentum; comp. in Germ. Frauenzinmer, pr. 'woman's apartment,' gynæceum, but also woman; and in Arabian poets pilenta (pr. camel-saddles) are likewise women, see Hamasa ed. Schultens, p. 232. Comp. Solomon's splendid sedan, Cant. 3, 9 sq. See more in Thesaur. p. 1365.

m. in pause שַׁלַּרָּל m. in pause שַׁלָּלִי, the Almighty, the Omnipotent, an epithet or name of Jehovah; sometimes in the Pentateuch preceded by , as Ex. 6, 3 I appeared unto Abraham ... בַּאַל לְיֵהָד as God Almighty; but by my name Jehovah (הוֹהד, קהוח Jahveh) was I not known unto them. Gen. 17, 1. 28, 3. 35, 11. 43, 14. 48, 3; prob. also Gen. 49, 25 אַרו שַׁדָּר should be אַל שׁהַדּי, as in the Sam. and several Heb. Mss. Elsewhere only once, Ez. 10, 5. In all other examples it is without ነል, as Num. 24, 4. 16. Ruth 1, 20. 21. Ps. 68, 15. 91, 1. Joel 1, 15. Is. 13, 7. Ez. 1, 24. Job 5, 17. 6, 4. 14. 8, 3. 5, and often in this book.—According to Gesenius, שַׁרֵּד is strictly a pluralis majestaticus, from a sing. To powerful, from r. שׁרַד ; but plurals in – are quite doubtful; see Heb. Gr. ed. 16. § 86. 1. c. More probable is it, therefore, that שַׁבַּי, which never takes the article, is to be regarded as a plural (of שׁר) with the suffix of the first person, after the analogy of the form אֶלֹנֶי, and used at first in direct invocation to God; Heb. Gr. § 119. n. 4. Hence, pr. mei potentes, my God; but afterwards a name of God as Almighty; comp. אַדֹנֵר. -Other etymologies see in Thesaur. p. 1366 sq.

קיבראור (darting of fire, r. שָׁבֵראוּר)

Shede-ur, pr. n. m. Num. 1, 5. 2, 10.

Job 19, 29 Chethib, prob. not a simple word, but compounded of the prefix שׁ (שִׁשֶׁר) and יְדִין, i. q. that [there is] a judgment. Keri בְּדִּין, id.

* בּיִשְׁ obsol. root, perh. to shut off, te set bounds to, as a field; comp. בּעֹה and בֹשֹה to shut up; Heb. בּיִס q. v.—Hence

ריידים f. I. Only in plur. חיבים, constr. חיבים, fields, as shut in by boundaries, Is. 16, 8. 2 K. 23, 4. Jer. 31, 40 Keri. Spec. fields of grain Hab. 3, 17; or of vines, vineyards. Deut. 32, 32. Twice, Is. 16. 8. Hab. 3, 17, it is joined with a verb sing.—This signification of the word, although no vestige of it exists in the kindred dialects, is sufficiently established by the context and by the authority of ancient versions. It is sometimes unaptly rendered vines.

II. a blasting, blight, Is. 37, 27, i. q. בְּיִבְּשִׁר 2 K. 19, 26; the letters ב and being interchanged; see under ב.

י בְּקַשׁ, kindr. with אָשׁ, to scorch, to blast, as the east wind grain; part. pass. Gen. 41, 6 בְּדִים blasted with the east wind. v. 23. 27. Chald. and Talm. אַבּשׁי id. Ar. אַבּשׁי id.—Hence the two following.

កម្ភាម៉ី f. a blasting, blight, 2 K. 19, 26. For Is. 37, 27, see in កក្កាញ់ II.

7 ਹੈ ਹੋਈ m. (r. ਨਹੋਈ) a blasting, blight, e. g. of grain by the east wind (Gen. 41, 6 eq.) 1 K. 8, 37. Am. 4, 9. Hagg. 2, 17. 2 Chr. 6, 28. Deut. 28, 22.

* רְשִׁי Chald. ITHPA. יְשִׁמְשֵּׁרָ to exert oneself, to strive to do any thing. c. לְּ Dun. 6, 15. Elsewhere, both in Chaldee and Rabbinic, it is written ביל the heing softened; see in b lett. b.—Hence בּיִבּים בּיִבּים.

ליקוני Chald. Shadrach, pr. n. given to Hananiah. one of Daniel's companions at the court of Babylon, Dan. 1, 7. 2, 49. 3, 12. According to Bohlen, i. q. Pers. אוֹם יבּי rejoicing in the way. According to Benfey, royal, from Zend khasathra and suff. ka; Monathsnamen p. 201. But all this is quite uncertain.

an uncertain root, assumed to account for the forms of the numeral six, contracted from שָּשׁ, as appears from several Arabic and Ethiopic forms; e. g. שׁלים and שׁלים and בּוֹז part, etc. הארח and הארח היג, etc. But how the number six took

its name from this root, is unknown Hence many, including Gesenius, regard ww as a radical numeral of the Indo-Germanic tongues; see in ww Heb. Gr. § 95. marg.

*Dī Ü obsol. root, Arab. was to be pale; saw arrow.—Hence

cording to many the onyx or perh. sardonyx, so called from its resemblance to the human nail; Gen. 2, 12. Ex. 28 9. 20. 35, 9. 27. Job 28, 16. Ez. 28, 13. This signification accords best with the etymology. For other conjectures, see Thesaur. p. 1369 sq.

2. Shaham, pr. n. of a Levite, 1 Chr 24, 27.

וֹשׁ Job 15, 31 Keth. i. q. איִשֹּׁי.

* איש 1. i.q. האָש I, to make a noise to crash; also to be laid waste, destroyed. Hence אוֹשׁי, האָשׁ, האָשׁ, הוֹאָשׁ, pr. n. שַּׁיאוֹן, pr. n. שִׁיאוֹן, pr. n. שִׁיאוֹן.

2. i. q. Arab. בול mid. Waw, to be evil, bad; hence אין.—The same significations are found united in the verbs בַּיִּד, שִּיִיץ, q. v.

Niti m. once plur. c. suff. ธารุชัง, destruction, ruin, Ps. 35, 17. See fem. กรุชัง. R. พาช กอ. 1.

א שָׁלְּיֵּל m. (pron. shāv') pr. a subst. of the segolate form like מָנָה, but without the furtive Segol, like מָנָה, R.

אוֹש no. 2. Arab. שُوء , malice, Eth. W.Ph crime.

1. evil, i. e. a) evil done, iniquity, wickedness; אָמָר שָׁוֹא מְתַּר שָׁוֹא שִׁרָּא wicked men Job 11, 11. Ps. 26, 4. Is. 5, 18 חַבֶּלָּר הַבִּינִי לָּנָא b) evil suffered, calamity, destruction, Job 7, 3. Is. 30, 28 אַנְאָר שָׁרָא the fan of destruction. Hos. 12, 12.—Both these significations (n, h) are found together in Job 15, 31, let him not trust in evil (men of evil), he is deceived; for evil (calamity) shall be his recompense. Comp. בּבָּר הַּבָּרָר.

2. Spec. falsehood. a lie, Ps. 1?, 3. 41, 7. 144, 8. 11. Job 31, 5. אָיָלָּי בּעָּי מּ מּ false report Ex. 23, 1. מֵר שָׁיָא false witness Deut. 5, 17. Ex. 20, 7 אַרָּה אַ thou shall not utle:

the name of Jehovah unto a falsehood, thou shalt not swear falsely; comp. Ps. 24, 4. Is. 1, 13 אַיָּטְ הַיִּנְיִם a lying sacrifice, false oblation, i. e. offered by a hypocrite without any pious feeling.—Hence

אָרָא Sheva, pr. n. m. 2 Sam. 20, 25 Keri, for שִׁיְרָשׁ Keth. See in פִירָים.

ראָשׁ f. (r. אַשׁ) constr. אָשׁ Prov. 3, 25.

1. a storm, tempest, so called from its noise, roaring, crashing, Prov. 1, 27 where Keth. การเช้. Ez. 38. 9.

2. desolation, ruin, Job 30, 14; often coupled in paronomasia with the synon. The Desolute Places, ruins, Job 38, 27. Hence desolate places, ruins, Job 30, 3. 14.

3. destruction. ruin, espec. sudden and unexpected; Ps. 63, 10 שְּבָּיה לְּמִיגָּה they lie in wait for my life to destroy it. Is. 10, 3. 47, 11. Ps. 35, 8. Prov. 3, 25.

* בשׁל, inf. constr. once בשׁל Josh. 2, 16; pret. בשׁ, fein. השָׁל, once הבְּטָׁ Ez. 46, 17; fut. בשׁר, apoc. בשׁר, with Vav conv. בַּיָּבי, in pause בּיִנִים.

1. to turn, to turn away, to turn back, to return.—Chald. 37 id. Syr. 62 trop. to return to one's senses. Arab.

تَابَ trop. to return to God, be converted.

 though the place is oftener put with \$\frac{3}{2}\$. Gen. 18, 33. 32, 1. 33, 16. Num. 24. 25; also with acc. of place, either with אם added Gen. 50, 14. Ex. 4, 20, or simply 2 Sam. 15, 34. 2 K. 2, 25. Is. 52, 8 אַרּוֹרְ בַּיִּרֹיִן when Jehovah shall return to Zion; others, 'when Jehovah shall bring again Zion.' Part. בַּיִּרִין passing on and returning. i. e. going and coming. passing hither and thither, Ez. 35. 7. Zech. 7, 14. 9, 8.

Followed by another verb, e. g. to return and do, or, to return to the doing of any thing, it is i. q. to do again, to do a second time. The latter verb is then put: a) In a finite tense with the copulative ז, as 2 K. 1, 11. 13 הַלְּעָב הַיָּלָ and he sent again. 20, 5. Gen. 26, 18. Jer. 18, 4. Zech. 5, 1. Somewhat different is Hos. 2, 11 אָבוּב וְלַקְחָתִי / will return and take away, i. e. what I have given I will take back again. β) Without 1, Gen. 30, 31 אַרָאַ חבּאָדי / will again feed. Zech 8, 15. Ps. 71. 20. Mic. 7, 19. y) With inf. c. 2, Job 7, 7. Eccl. 1, 7. Hos. 11, 9.

Trop. a) to turn, to return to any person or thing, e.g. to the party of any one 1 K. 12, 27; at the reproof of wisdom, Prov. 1, 23. Often מים צל־נחוח to return to Jehovah, to convert, he con verted; with \$\frac{1}{2}\$ and \$\frac{1}{2}\$. 1 K. 8. 33. Ps. 22, 28; with 52 2 Chr. 30, 9; 75 Is. 19, 22. Joel 2, 12. Am. 4, 6 sq. 3 Hos. 12, 7. b) Absol. to return, to be converted, as in Syr. and Arab. above, Jer. 3. 12. 14. 22. 2 Chr. 6. 24. ls. 1, 27 ביים her converle, i. e. of Zion. אר פאר a remnant shall return, be converted, Is. 10, c) With 12, to turn from, i. e. !o cease from, to leave off, e. g. an evil way 1 K. 13, 33. Zech. 1, 4; sin. evil. Ez. 3, 19. 18, 27. 33. 14. Job 36. 10; anger Ex. 32, 12; justice Ez. 18, 24. Comp. Is. 59, 20 בי פַּשָׁבר they that turn from iniquity. d) With פאחרי and פאחרי to turn away from any one, espec. from Jehovah, Josh. 22, 16, 23, 29, 1 Sam. 15, 11; absol. Josh. 23, 12. מַבל הַאַנילים from idole, idolatry, Ez. 14. 6. e, to return into the possession of any thing, i. e. to recover it, c. > Ez. 7, 13. Lev. 25, 10; Is. 23, 17.

B) Often of things: a) to turn, be deflected, as a border, Josh. 19, 12. 27

29. 34 b) to return to a former owner, i. e. to be returned, restored, c. > Lev. 27, 24. Deut. 28, 31. 1 Sam. 7, 14. 1 K. 12, 26. c) to return to a former state, to be restored, renewed, of cities Ez. 35, 9 Keri, comp. Ez. 16, 55; of a diseased member of the body 1 K. 13, 6. 2 K. 5, 10. 14. Ex. 4, 7. d) In the contrary sense, אל־עשר to return to dust, be changed to dust again, Gen. 3, 19. Ecc. 3, 20. So 5 370 is genr. to turn into, be changed into, Is. 29, 17. e) to be recalled, revoked, to be made void, as a decree, prophecy, (opp. win.) Is. 45, 23. f) So anger is said to return, to turn back, when it is calmed, Gen. 27, 44. Is. 5, 25; also c. 70 to turn back from any one, i. e. to cease as against him, Gen. 27, 45. 2 Chr. 12, 12.

2. Transit. i. q. Hiph. a) to cause to return, i. e. to lead or bring back, Num. 10, 36. Ps. 85, 5; espec. in the phrase מאבי בילים to bring back captives, see אשבי . Hence part. pass. אשבי בילים לערות d. Hence part. pass. אשבי בילים לערות d. turned away; Mic. 2, 8 מאבי בילים לערות from war, averse from war. Comp. part. pass. אשבי 15. 49, 21. Jer. 17, 13. b) to restore to a former state, Nah. 2, 3.—Not unfrequently in Kethibh is to be taken as transitive, where Keri without necessity has Hiphil; as Job 39, 12. Ps. 54, 7. Prov. 12, 14. Jer. 33, 26. 49, 39. Joel 4, 1.

PIL. Divide causat. of Kal. a) to cause to return, to bring back, Jer. 50, 19; metapli. to God, to convert, Is. 49, 5. See Kal no. 1. a. b) to restore, to renew, Is. 58, 12; c. 3 Ps. 60, 3. With to refresh Ps. 23, 3; comp. Divid. c) to turn away so. from right, to pervert, to seduce, Is. 47, 10, comp. Jer. 50, 6 Keri. Once nearly intrans. to fall away, to backslide. Jer. 6, 5. For Mic. 2, 4, see subst. Div.

Pul. בְּישׁיבְבֶּר מַּחָרָה fem. בְּיְשׁיבְּר brought back from the sword, i. e. rescued from the power of the enemy, Ez. 38, 8.

Hiph. רָשָׁב, fut. דְשָׁר, apoc. בְּשָׁר, oonv. בְיָשָׁב,

1. to turn, trans. to turn about, to turn sway; c. acc. e. g. the wheel of the threshing-sledge upon enemies, Prov. 20, 6; for this punishment see in war p. 119. W th acc. of pers. and 32 of thing,

to turn away one from, Jer. 23, 22. May 2, 6.—Spec.

- a) תְּשִׁיב פְּנְיִי to turn one's face owards any thing, c. לְּ Dan. 11, 18. 19. comp. מוֹם פְּנִיר p. 852. d. Also c. מוֹם סִי to turn away one's face from, e. g idols Ez. 14, 6; and without פָּנִי ib. and 18, 30. 32.
- b) יַדְּבְּרֵבְ יְדָרּוֹ to turn one's hand, with against a person or thing. Is. 1, 25. Am. 1, 8. Ps. 81, 15. Ez. 38, 12; with 2 Sam. 8, 3. Once with עַל upon, in a good sense, Zech. 13, 7.
- 2. to turn back, to return, trans. e. g. a person or thing, viz.
- b) אַלְּדֶבְּ דְּיָד to draw back or withdraw the hand, Prov. 19, 24, 26, 15. Gen. 38 29. Ex. 4, 7, 1 K. 13, 4. Spec. the hand as stretched out for help, Pr. 74, 11 Lam. 2, 3; or also for threatening, Ez 20, 22. Lam. 2, 8.

to turn back the hand of God, hinder it from inflicting punishment, Is. 14, 27; comp. 43, 14. "בי פּיַר פּיַר פּיַר to turn away the face of any one, i. e. to repulse him, deny him access, not grant his petition, (opp. יַרָּישׁא פִּירִים,) 1 K. 2, 16. 17. 20. 2 Chr. 6, 42. Ps. 132, 10. Emphat. and stronger, 2 K. 18, 24. Is. 36, 9.

3. to bring back, to restore, comp. Kal ; e. g. spoil taken by an enemy. to recover, Gen. 14, 16. 1 Sam. 30, 19; to restore one to a post or place, Gen. 40, 13. 41, 13. 1 Chr. 21, 27. Ez. 21, 35. Gen. 12, 25. 2 K. 14, 22. Hence to restore to e former state, c. acc. of pers. Ps. 80, 4. 8. 20. Is. 1, 26. Dan. 9, 25. Also הַלַּירב נָפָשׁ b to restore the spirit, life, of any one, i. e. to refresh or relieve his spirit; either by food Lam. 1, 11. 19; or by comfort 1, 16. Ruth 4, 15. Ps. 19. 8. Prov. 25. 13; comp. 1 Sam. 30, 12. Judg. 15, 19. lo restore one's life from danger, to rescue, Ps. 35, 17. Job 33, 30. Also חַלֵּיב is to bring back, to restore sc. one dead to life 2 Sam. 12, 23.—Spec. Job 9, 18 לא רָתְּנֶרְ הַשֶּׁב רוּחָד he will not suffer me to draw my breath, gives me no respite.

4. to return a thing to any one, to restore, c. acc. of thing and dat. of pers. 2 Sam. 9, 7. Ex. 22, 25. Deut. 24, 13. Ez. 18, 12. 33, 15. Lev. 25, 27. 28. 51. 52. Neh. 5, 11.—Spec. to restore a thing found or stolen, Lev. 5, 23 [6, 4]. Deut. 22, 1. 2. Ps. 69, 5. Job 20, 10. 18. Hence to render, to pay, sc. any thing due, Num. 5, 7. 8. Judg. 17, 3. 4. 1 Sam. 6, 3. 4. 8. 17; also to make good, to compensate. sc. loss or damage, Ex. 21, 34.—Hence

Sam. 16. 6. 1 K. 2, 32. 44. Neh. 3, 36. ליו ל *to requite one's doings* wpon him Hos. 4, 9; comp. 12. 3. See

also in arts. برجاء , برجاء .—Arab. آثابَ IV, to repay, Hariri 17. p. 166.

b) קשׁרב דָבֶר to return word, i. e a) Genr. to give response, to answer Prov. 18, 13. Is. 41, 28; with acc. of pers. (comp. in בָּלָה,) 2 Sam. 3, 11. 1 K. 12, 6. 9. וֹלָיבר הָנָם אַת־הַמֵּלֶהְ דָבָר and the people answered the king. Neh. 2, 20. Prov. 27, 11. Also simply שיים ב (without קבר 2 Chr. 10, 16 and the pesple answered (וְנְשִׁיבֹּר) the king. Job 13. 22 הבנר *answer thou me.* para'l. צָנָה. 32, 14. 33, 5. 32. 40, 4. 20, 2. In the same sense of answering is said also נסרים אַמַרִים, to return answer (words), seq. 5 of pers. Prov. 22, 21. Judg. 5, 29; מואס בי מערן id. Job 35 4. משרב מערן who answer discreetly Prov. 26. 16; comp. 24, 26 and Chald. Dan. 2, 14. β) Of a messenger it is also said : הַשִּׁיב to return word, to bring back answer, c. acc. of pers. 1 K. 2, 30. 2 Sam. 24, 13. Gen. 27, 14. Num. 22, 8. Deut. 1, 22, 25. Josh. 14, 7. 2 K. 22, 9.

5. to return a thing, in the sense to bring again and again, to render repeatedly, as an annual tribute, 2 K. 3, 4. 17, 3. 2 Chr. 27, 5. Ps. 72, 10; sacrifice Num. 18, 9. Comp. Lat. sacra referre Virg. Georg. I. 338. Æn. 5. 598, 603.

6. בְּבְיב אַל־בְּב to recall to mind, to lay to heart, c. acc. of thing, Lam. 3, 21. Also without an acc. in a sense of penitence, Deut. 4, 39. 30, 1. 1 K. 8, 47. Is 44, 19; and בַּבְּב יִׁ id. Is. 46, 8. Comp. בַּבְּי in r. בּיִּב זוֹ 3. l. p. 1006.

7. to recall, to revoke, as an edict Esth. 8, 5. 8; a decree, sentence, Am. 1, 3 for the many transgressions of Damascus 12 I will not recall that which I have decreed against her (comp. v. 4. 5, and Num. 23, 20). Am. 1, 6. 9. 11. 13. 2, 1. 4. 6. So of a benediction Num. 23, 20. See Kal. 1. B. e.

HOPH. 257 1. Pass. of Hiph. no. 2, to be brought back, Ex. 10, 8.

2. Pass. of Hiph. no. 4, to be returned, restored, Gen. 42, 28. 43, 12. Num. 5, 8.

Deriv. בְּיִשׁׁלֵּ בְבֵּוֹשׁׁ, הְבִּישׁׁ, הְבִּישׁׁ, הְבִּישׁׁ, הִבְּישׁׁלָּ, הִבְּישׁׁלָּ, הִבְּישׁׁלָּ, הַבְּיִשׁׁלָּ, בְּיִבְּעָרָ, בַּבְּוֹשׁׁלְּ בִּישְׁרָ, בִּבְּיִם בְּיִשׁׁלִי, בִּבְּיִשׁׁלִּ, בִּיִּבְשׁׁלִּי, בִּיִּשְׁרָ, בִּיִּשְׁרָ, בִּיִּשְׁרָ, בִּיִּשְׁרָ, בִּיִּשְׁרָ, בִּיִּשְׁרָ, בִּיִּשְׁרָ, בִּיִּשְׁרָ, בִּיִּשְׁרָּ, בִּיִּשְׁרָּ, בִּיִּשְׁרָּ, בִּיִּשְׁרָּ, בִּיִּשְׁרָּ, בִּיִּשְׁרָּ, בִּיִּשְׁרָּ, בִּיִּשְׁרָּ, בִּיִּשְׁרָּהָּ

שׁרְבָאֵל, see שׁרְבָאֵל.

1042

שׁוֹבֶב m. (r שׁוֹבֶב 1. Adj. turning eway, apostate, rebellious, Jer. 3, 14. 22. Is. 57, 17.

2. Shobab, pr. n. m. a) A son of David. 2 Sam. 5, 14. 1 Chr. 3, 5. 14, 4. b) 1 Chr. 2, 18.

m. for בַּוֹשׁיבָ part. Pil. r. בּיּשׁי. 1. Adj. apostate. rebellious, of the Israelites, Jer. 31, 22; of the Ammonites, 49, 4.

2. Subst. an apostate, rebel; Mic. 2, 4 פובר שבינו יחולם our fields he halh divided out to an apostate, i. e. an impious enemy. Others regard לשוכב here as inf. Pil.—For Jer. 8, 5, see in r. באם Pil. c.

ו שׁרבַה f. (r. שׁר בו return; metaph. conversion, once Is. 30, 15.

קּבְּיבוֹ (r. קֹבְיבוֹ) Shobach, pr. n. of a general of Hadarezer king of Zobah, 2 Sam. 10, 16. 18; for which 1 Chr. 19, 16. 18 שוֹפֵה Shophach.

(perh. flowing, or a shoot, r. שבל) Shobal, pr. n. m. a) A son of Seir, Gen. 36, 20. 23. 29. b) 1 Chr. 2, 50. 4, 1.

שוֹבַּל (forsaking) Shobek, pr. n. m. Neh. 10, 25. R. pag.

* בוש i. q. שָׁנֵל to wander; hence קישוראַם.

שר see שוד II.

* טוּר i. q. מַרָּד. 1. to treat with violence, to lay waste, fut. אַכָּילי, Ps. 91, 6; unless this is rather for fut. מילים, וָטַרַד . from r.

2. to rule, to be lord, like Arab. mid. Waw. Hence つば lord.

* កាំ្វឃុំ, fut. កាំ្វឃុំគ, pr. to put, to set, to place, see Piel; kindr. with הזום, ಗ್ರಾಪ್ಗೆ ಗ್ರಾಪ್ಗೆ ಬ್ರಾಪ್ಗೆ ಎಲ್ಲೇ, ಎಸ್ಟ್ಗ್ ಗ್ರಾಸ್ಗ which see. Hence, to put or lay together, to compare; like זְלֵבֶּל to set in order, to compare, to estimate. In Kal intrans.

1. to be compared with, i. e. to be like, to be equal to another, c. > of pers. Prov. 26_4. Is. 40, 25. Impers. Job 33, 27 I sinned and perverted right, יְלֹא שָׁנַח לָר but the like was not done to me; Vulg. st ut eram dignus, non recepi.-Also to be like in value, equal to any thing, c. 3. র্ম tling, Prov. 3, 15. 8, 11.—Aram. মাত, to be equal. like, fit; Aph. to com pare, countervail. Arab. سوى III to be equal, like.

2. to be equal, i. e. to be enough, to satisfy, to avail, c. > of pers. Esth. 5, 13.

3. to be equal, i. e. to counterrail, to compensate for, c. 3 of thing, Esth. 7, 4.

4. to be fit, right, proper, c. > of pers. Esth. 3, 8.

שונה Piel שוף 1. to put, to set, to place i. q. שיח. This signification is current in Chaldee, where the Targums often put ਸ਼ੁਰੂ for Heb. ਨਾਰ, ਬਚਾ. Also in the early Heb. poets, as Ps. 16, 8 שוּרתר יְחוֹנָת לְנֵגְהַר חֲמִרד I set Jehovah always before me, before my mind; comp. באש Ps. 54, 5. So Ps. 119, 30 קים מים thy statutes have I set sc. before my eyes. Of a vine, Hos. 10, 1 he puts forth fruit for himself, i. e. Israel.-With of pers. to put or lay upon. to bestow. e. g. honour Ps. 21, 6; help 89, 20.—With acc. and ≥, to set or make like to any thing. Ps. 18, 34. 2 Sam. 22, 34; comp. Hab. 3, 19.

2. to put in order, to make even, e. g. a) Of a field to level, to make plain, Is. Syr. Pa. to even, make level; Arab. سوى II, IV, to make b) Trop. to compose or calm the mind, Ps. 131, 2. Ellipt. Is. 38, 13 קוביתר בים I quieted my mind until the morning, patiently bearing my pains; Vulg. and Jerome sperabam usque ad mane. In this rendering the word ছা is referred to the subsequent clause. But others make it causat, of Kal no. 1, I have made me like the lion sc. in roaring; Targ. 'rugiebam ut leo.'

Note. In Job 30, 22 Keth. השוח is read by Gesenius and others ন্যুষ্ট্র, and is referred to Chald. שָׁרָא, Ithpe. אָשָׁתְּוַר, to fear, to be terrified. Hence Piel mich thou terrifiest me; which accords with the preceding קמוֹנְגַנִי thou makest me to melt away. Better with Ewald as subst. ករុឃុំគ i. q. កង្សឃុំគ (r. ងរ៉ាប់), put for the raging, roaring, of a tempest; see art. הַשְּׁהָה.—Keri הְשִׁיהָה, see art. מְשִׁיהָה

HIPH. to compare, to liken, with acc and 5, Lam. 2, 13. Is. 46, 5.

NITHP. a form frequent in the Mishna and among the Rabbins, but rare in the O. T. see Lehrgeb. p. 249. Heb. Gr

§ 54. 9; to be compared, to be regarded alike, to be alike. Prov. 27, 15 a continual dropping in a very rainy day and a contentious woman מוֹנָבְּיִ are alike, i. e. are to be regarded as alike troublesome.—A few Mss. have אַבְּשָׁיִי. See Thesaur. p. 1376.

Deriv. יְשְׁנֶר , pr. n. יְשְׁנֶר , יְשְׁנָר ,

רוויש or אין ליי Chald. i. q. Heb. Hence Peil ייים, to be made like, Dan. 5, 21 Keth. See Pa

PA. 1. i. q. 11eb. Pi. no. 1, to put, to st, to make; often in the Targums; see 1 hpa.

2. to compare, to make like to any thing, c. acc. et [27], Dan. 5, 21 Keri. Comp. [27] no. 1. f.

ITHPA. to be made, rendered, Dan. 3, 29.

תוח (a plain) pr. n. Shaveh, a plain in the country beyond Jordan, called also 'the king's dale' (בַּקָּבָּקָהָ Gen. 14, 17; comp. 2 Sam. 18, 18. The same is ינָהָם the plain of Kirjathaim Gen. 14, 5; see in קרָהָה lett. g.

2. Metaph. to be bowed down, depressed, e. g. the mind, soul. Ps. 44, 26 הַּשְּׁבֵּּה נְמְשִׁבּּּא חִילְּבָּּם נְמְשִׁבּּא our soul is bowed down to the dust. Lam. 3, 20 Keri.

HipH. i. q. Kal no. 2, Lam. 3, 20 Keth. Deriv. הְיִשׁר, הִישֶׁר, מִישָׁר, and pr. names מְשׁרָם, מְשׁרָם

קרש" (pit, r. רְשִׁיבּי) Shuah, pr. n. of a son of Abraham and Keturah, and also of an Arabian tribe descended from him, Gen. 25, 2. Hence the patronymic and gentile n. יוֹשִים Shuhite Job 2, 11. 8, 1. 25, 1. The country of the Shuhites was not miprobably the same with the Zanzala of Ptolemy 5. 15, eastward of Batansea.

2. Shuhah, pr. n. m. 1 Chr. 4 11; for which v. 4 নত্যন.

בּחָתוֹשׁ (perh. pit-digger, r. ישׁרְּחַשׁ (ham, pr. n. of a son of Dan, Num. 20, 42; called in Gen. 46, 23 חַשִּׁרִם.

- * I. ບ່ານ, fut. plur. າວຫຼາ, pr. i. q. ບຸວຸໝຸ່ q. v. to be stable, firm, stiff. Hence comes ບາໝໍ i. q. ບຸວຸບຸ່, a stick, rod; then a scourge, whip; and also ບາໝໍ an oar.—Hence, as a verb denominative, ບາໝໍ is:
- 1. to whip, to scourge, to lash; like Arab. ساط.
- 2. to row, q. d. to lash the sea with oars; see בּיביׁ no. 2, and בּישׁים. Part. plur. as subst. בְּיבִי rowers Ez. 27, 8; with acc. of pers. v. 26.
- 3. to run up and down, to go to and fro, hither and thither, in haste; pr. so as to lash the air with one's arms as with oars; comp. Lat. remi used of the arms and feet of a person, Ovid. Heroid. 18 fin. and also more frequently of the wings of birds, Quinctil. 8. 6, 16.—Num. 11, 8. אָרָאָלָ בּזְּאַנֵי to go over the earth or a land, to travel through it, espec. in order to visit and inspect it, Job 1, 7. 2, 2. 2 Sam. 24, 2. 8.

Pil. שַשֵּׁשׁ i. q. Kal no. 3, but intensive; Jer. 5, 1. Am. 8, 12. Zech. 4, 10 the eyes of Jehovah אָבְירִים בְּכְלִּיהָאָרָיִר to and fro in the whole earth. 2 Chr. 16, 9. Metaph. to run through or over a book, i. e. to examine it thoroughly Dan. 12, 4.

HITHPAL DENDING, (not DENDED, to avoid the sequence of three like letters,) i. q. Pil. Jer. 49, 3.

Deriv. שושׁ, טְשִׁישׁ, בִישֹּׁ, בּישׁק.

* II. ២៦២, Aram. ២ឃុំ, ្នុំ , i. q. ២ងឃុំ, to contemn. to despise. Part. ២ងឃុំ for ២ឃុំ (Heb. Gr. § 23. 4. n. 1) Ez. 16. 57. 28, 24. 26.

שנים m. pr. i. q. בשל, see r. בשל I, init a whip, scourge, Prov. 26, 3. Nah. 3, 2. 1 K. 12, 11. אולים בילים the scourge of the (slanderous) tongue Job 5, 21. Trop. the scourge of God, i. e. calamities, plagues

which God sends upon men, Is. 10, 26. Job 9, 23. ຖືວຸພັ ວາບ an overwhelming scourge, i. e. calamity rushing upon one, spec. a hostile army, Is. 28, 15. 18. Comp. Kor. Sur. 89. 12.—Aram. ຂອງໜໍ້, a rod, staff, scourge; Arab. ມີຕົ້ວ a scourge; Eth. ກໍ່ 🗗 🏲 id.

שׁרּלִי m. plur. constr. שׁרּלִי, c. suff.

1. a train, the flowing skirts of a robe, i. q. לְבֶּלְים Jis. 6, 1. Lam. 1, 9. בַּּלְּרם to uncover the skirts or train, i. e. to expose to the deepest disgrace, Jer. 13, 22. 26. Nah. 3, 5; comp. Is. 47, 2.

2. the hem of a garment, Ex. 25, 26. 28, 33. 34. 39, 24.

ה (נ. לְּשַׁלֵּל n. (ר. לְשַׁלֵּל) 1. stripped, either of clothes i. e. naked, or of shoes i. e. barefoot, as Sept. Syr. Mic. 1, 8 Keri, comp. Is. 20, 2. Comp. לְשֵׁל no. 1, to put off a shoe.

2. a captive, prisoner, Job 12, 17. 19.

בלמים Shulammith, pr. n. of a maiden celebrated in the book of Canticles, Cant. 7, 1; Vulg. pacifica. But the form may also be a gentile name, the Shulamite, i. q. אונמים Shunamite; since according to Eusebius the place Shunem was also called Sulem; and this seems preferable, on account of the article.

* الله منه obsol. root, i. q. Arab. مَسْ, to smell; whence مَسَّهُ a fragrant melon. Kindr. are المُعْرِين to breathe عمر to smell.—Hence

שרמים, once Mum. 11, 5. So called from its acrid odour; allium sativum Linn. see Celsii Hier. II. p. 52 sq. Sept. סאלפּלָסי א. סאלפּלָסי, Vulg. allium. Chald. אינויים, Syr. ביים ביים id. Talm. אינויים wild garlic.

Arab. agarlic; Eth. not id.—

ciently raised in Egypt; see Cels. I. c Herodot. 2. 125. Comp. Forskal Flor Ægypt. p. Lxv.

שׁמֵר see שׁוֹמֵר.

* 770 obsol. root, perh. i. q. 120 t. be quiet.—Hence the three following.

לשרקי (quiet) Shuni, pr. n. of a son of Gad, Gen. 46, 16. Also as patronym. Shunite (for שׁהַנְיִּי Num. 26, 15. R. אָשׁהַיִּ

שרכם (perh. two resting-places, for בּיבֵיהָם, r. שְּלֵּהְיָה ; comp. בַּיבָּיה for בַּיבֵיהָן Shunem, pr. n. of a city in the tribe of Issachar Josh. 19, 18. 1 Sam. 29, 4. 2 K. 4, 8; prob. the Sulem of Eusebius (s. v. Σουβήμ, Sulem) five Roman miles south

of Mount Tabor. Now Solam سَولِم, see Bibl. Res. in Palest. III. p. 169, 170

gentile n. (from preced.) fem רבים gentile n. (from preced.) fem רבים, a Shunamite, 1 K. 1, 3. 2, 17. 21 22. 2 K. 4, 12. 25. 36.

* אַלְע in Kal not used, i. q. אַנְיּ Chald. אַבְּי, to cry out. Eth. AOU or AOU to call, to invoke.

Piel মুখ্ৰ, inf. c. suff. সুমুখ্ৰ. to cry out espec. to cry for help, to implore, Ps. 18 42. 72, 12. Job 19, 7. 29, 12; c. ১৯ of pers. Ps. 18, 7. 22, 25. Job 30, 20. al.

Deriv. שַּרָעָח, שִׁרָעָח טִינע 1, שִישׁ I.

ງົງ ໜ (r. ສາຫຼັ) an outcry, spec. cr, for help, supplication. Ps. 5, 3. Sept. ອໍຄຸກອເວ.

* אַלְּשׁׁ obsol. root, i. q. אַשַׂיָּ and Arab

1. to be broad, ample; hence

2. to be rich, opulent, powerful.

3. to be set free, delivered, out of straits and danger. Comp. r. xw...

Deriv. אָשׁרְּצָה II, סִּפּשׁ II, הַבְּישׁהְ, pr. בּ מַשְּׁרָא

I. ਕੁੱਢੇ m. (r. ਨਹੁੰਦੇ) a cry for help. i. q. ਕੁੱਢੇ, Is. 22 5.

II. รูวัช adj. (r. รุงช) 1. rich, opulent Job 34, 19. Ez. 23, 23, where see in รูวัค. 2. liberal, noble, Is. 32, 5.

L שׁרּעַ m. (r. שׁרָעַ) a cry for help

i. q. אַזְשֶׁ, Job 30, 24. II. אַדְשׁ m. (r. אַדְשׁ) 1. riches, wealth Job 36, 19.

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2. Shua, pr. n. of a Canaunite, Gen. 38, 2. 12.

III. אַדּשׁ an oath, i. q. אַבְּשׁ, (ב being softened into ז, see in ב lett. b, p. 105,) whence pr. n. אַדּשׁ בּאַ Bath-shua 1 Chr. 3, 5, i. q. אַבַּשְׁ בּאַ q. v. p. 167. b.

እንተወ (wealthy, r. ፲٠٠৩) Shua, pr. n. f. 1 Chr. 7, 32.

לַשְׁרְעָּה f. (r. שַׁנָשֶׁן a cry so. for help, i. q. מַשְּלָעָה, Ps. 18, 7. 39, 13. 102, 2.

שׁרְכֶּל m. plur. שׁרְכֶּל m. plur. שׁרְכֶּל n. plur. שׁרְכֶּל n. plur. שׁרְכֶּל n. plur. שׁרְכֶּל n. plur. בֿע m. plur. plur. n. plur. n.

with שָׁ added; comp. pr. n. מַצְלְבִּים .—As to the origin of the word, Bochart supposes the fox to be so called from a word signifying to cough, which

he refers to its yelp. comp. to cough. Others suppose it to come from its howling, comp. שׁמֵל I. According to Gesenius the animal has this name from its burrowing under ground, from r. שׁמַל, so that שׁדּנָל denotes pr. 'a digger, burrower,' comp. אָשָל II.—Under the general name of foxes the Hebrews and other Orientals appear in common usage to have comprehended also jackals, Pers. شغل Shaghal; see Niebuhr's Arabia p. 166. Germ. Thus jackals seem to be meant in Judg. 15, 4, since the fox is with great difficulty taken alive; and also in Ps. 63, 11, inasmuch as foxes do not feed on dead bodies, which are a favourite repast for the jackal. But in Cant. 2, 15 it is more probably foxes. See Bochart Hieroz. T. II. p. 190 sq. ed. Lips. Faber's Archæol. I. p. 140. Rosenm. Alterthumsk. IV. ii. p. 154.

2. Shuai, pr. n. a) אָרֶץ שׁוּצְלּ, 'Jackal-land,' a district in the tribe of Benjamin, 1 Sam. 13, 17; perh. i. q. אָרָץ שׁוּצָל וּם 1 Sam. 9, 4. b) שַׁצֵּל וּם, Hazar-shual, 'Jackal-village,' in Simeon; see in אַבָּר מוּצָל (Jackal-village,' in Simeon; see in אַבּר מוּצָל (Jackal-village,' in Simeon; see in אַבּר בּר מוּצָל (Jackal-village,' in Simeon; see in אַבּר מוּצָל (Jackal-village,' in Simeon; see in אַבּר וּשׁנּאַל (Jackal-village,' in Simeon; see in אַבּר וּשְׁצָּל (Jackal-village,' in Simeon; see in אַבּר וּשְׁצָּל (Jackal-village,' in Simeon; see in אָבָּל (Jackal-village,' in Simeon; see in אָבָּל (Jackal-village,' in Simeon; see in אָבָּל (Jackal-village,' in Simeon; see in אַבּר (Jackal-village,' in Simeon; see in אַבְּל (Jackal-village,' in Simeon; see in אַבָּל (Jackal-village,' in Simeon; see in אַבְּל (Jackal-v

m. denom. (from מּרָשׁ no. 1, like מּרָשׁ from מָּרָשׁ, Heb. Gr. § 85. 2. 1,) plur. מָּרָשׁ ; a gate-keeper, porter; so of the enty gates, 2 K. 7, 10. 11. Neh. 7, 1. 12,

27; espec. of the temple, Neh. 12, 45 47. 1 Chr. 9, 17 sq. 15, 18. 26, 1. 12 19. 2 Chr. 23, 19.

* ATO pr. to scrape, to rub; then 'to injure by rubbing,' to bruise, to crush, to break or dash in pieces. Chald. Av, אַם לי, מָשָּׁלָּ, id. Syr. בּיב to rub, בּבּ to file, منَّ to scrape; Arab. شاف to polish. Kindr. is new q. v. also neo, Arab. سفا, to scrape.—Only thrice in O. T. Job 9, 17 בשברע רשופני with a tempest he dasheth me in pieces. Gen. 3. 15 bis, בשופה ראש ואחת משופנו עקב he shall crush thee as to the head, and thou shall bruise him as to the heel, sc. by thy bite; for the construct. comp. Ps. 3, 8. Heb. Gr. § 136. fin. For this latter use of 5770, comp. Jon. 4, 7. In Ps. 139, 11 דשׁהְ יִשׁבּמַנִי, we may indeed render, darkness shall fall upon me, shall overwhelm me. But this is less natural, and it is better therefore to read with Ewald, ישובור, darkness shall cover me, from כבה or סבה. Symm. σκότος έπισκεπάσει με, Anon. καλύψει με. See more, Thesaur. p. 1380 sq.

שובה see שופה.

a Shuphamite, patronym. from q. v. Num. 26, 39.

ולַקן Num. 32, 35; see in שוֹפַן lett. d. יים מול (r. שׁמַר m. also שׁוֹּכְּבּר (r. שִׁשָּׁרָ) plur. חוֹם constr. חוֹם a trumpet, horn, cornet, lituus, Arab. سَبُور, (diff. from perh. so called from its clear and shrill sound, comp. Engl. clarion; either made of a horn, or similar to a horn, i. q. קרן (Josh. 6, 5, comp. 4. 6. 8. 13), Ex. 19, 16. Lev. 25, 9. Job 39, 25. Joel 2, 1. Am. 2, 2. al. Jerome says, on Hos. 5, 8, "buccina pastoralis est et cornu recurvo efficitur, unde et proprie Hebraice Sophar, Græce κεφατίνη, appel-Sept. σάλπιγξ, κεφατίνη. - Το latur." blow the trumpet is מָלָ שׁוֹפֶר or בָּשׁוֹפֶר ה׳ בָּשׁוֹפֶר see in 기가다.

* Þ٩٣ i. q. pp. بَ 1. to cleave, Arab. قَتَى ; Syr. مُحَمَّة a fissure; see un r. يَعْنِد note.

2. to run about, to run to and fro; see PP및 and 보호 note. Hence Pit, Pit.

3 to run after any thing, to desire, to long for; Arab. شَاقَ to cause desire, VIII to desire, شُوْق desire.—Hence ngura q. v.

HIPH. חַשְׁיק, causat. of Kal. no. 2, to iet run over, to pour over, to overflow, c. acc. of thing, Joel 2, 24 הַיִּבְרָם the vats overflow with wine. Absol. Joel 4, 13.

Pil. ppid causat to cause to overflow with plenty, to enrich, e. g. the earth Ps. 65, 10.

Deriv. see in Kal no. 2, 3.

Piw f. 1 Sam. 9, 24, (r. רְשׁׁיִשׁ dual מֹתְיּבּשׁ Prov. 26, 7; constr. שׁתִיבּשׁ Ps. 147, 10.

1. the leg. in the human body, from the knee to the foot; so called either from the cleft of the legs; or as that with which one walks or runs, as Lat. crus from cursus; see the root no. 1, 2. Chald. pr., prw, Syr. ____, fa., id.

2. In animals, the fore-leg, shoulder, corresponding to the shoulder in the human body, Ex. 29, 22. 27. Lev. 7, 32 sq. 8, 25 sq. 9, 21. Num. 6, 20. al. Sept. $\beta e \alpha f \omega r$, Vulg. armus.

Prov. 7, 8. Ecc. 12, 4. 5. Plur. דְּרָרִים, לּשׁרִּם Cant. 3, 2; comp. מְּרָרָים Chald. אַשְּׁרִשׁ Chald. אַשְּׁרִשׁ Chald. אַשְּׁרִשׁ לֹשׁרָבִים Chald. אַשְּׁרִשׁ di. Syr. בּיבּים id.

* I. ٦٩١٥ obsol. root, Arab. غَلَر, to be excited, stirred up, as dust, tumult, anger; II to stir up, excite, e. g. dust, tumult, war; IV to stir up dust; also

to stir or plough land. Hence Arah "בּׁנְלְּמָ an ox, bullock, see in art. אָבָּילָ an ox, bullock, see in art. אָבָּילָ an ox, bullock, see in art. אַבּילָּילָ בּיּלָּילָ בּיּלִילָּילָ is alse to leap or spring upon, to assail, as a tion; Chald. אַבְּילִילְ to leap, Syr. בּילִילִילָ id. and to leap forth or upon, to assail; whence Syr. שִׁבְּילִילִילָּילָ

* II. אַר (מוּר בּיה fut. אַיָּשׁר בּיה, to go round or about, to travel about, to journey, espec. as a merchant for traffic; hence אַרָּיי no. 1. Arab.

mid. ב. to go, to journey. With from a place; Cant. 4, 8 thou will come with me from Lebanon, שִּׁבְּרָרְ פַרְאַנְיָּתְ thou will journey (descend) from the top of Amana; others, thou will look, see in no. 3. Once with בְּ, to go with any thing, to offer it in traffic, Is. 57, 9. Hence אַשְּׁבִּירָהַ

2. to surround, to enclose; hence אם no. 1, and מְּרֵל no. 2, a wall.

3. to look around or about, to spy out, to survey, to observe. pr. by going about, comp. אוד to go about, Chald. also to spy out. With acc. Job 35, 5 שור שַׁחַקִּים survey the clouds.—Spec. a) Of one looking about from a height, c. 79. Num. b) Of one lying in wait, to look after, to watch for, Jer. 5, 26. Hos 13.7. c) In the sense to consider, to regard, i. e. to look after, like Lat. circumspicere, c. acc. Job 24, הישורבני ערן 15 no eye looketh after me, observes me. 25, 13. 33, 14. 35, 13 שַׁבֵּר לֹא יִשׁוּרָזָּח the Almighty doth not regard it. d) Simpl. to look upon, to behold, c. acc. Job 7, 8. 17, 15. 20, 9. 34, 29; also of prophetic vision, Num. 24, 17.

Pil. איבר to behold; so Job 36, 24 according to some; but see r שרר.

Deriv. אָשׁרָת, הֹיָשֶׂ, היָשׁהָ

י אייר (to sing; Pill שׁיר i. q. שִׁיר to sing; Pill שׁוֹרֵר id. see r. שִׁיר.

שׁרֹר m. (r. שׁרֹר I.) an epicene noun, plur. שְׁרָרְים Hos. 12, 12; an ar, bullock, cow, Lat. bos; so called from ploughing like קבן and Lat. armentum from aro, or perh. from its boldness and fierceness,

see the root. Arab. غُورُ bull; Eth. n Cid. Chald. مَاتِم q. v. Syr. أَوْمُ d. whence

which this word differs, as אַרָּאָר from אָצֹא,)
Ex. 21, 28. 29. 37. 22, 8. 9. Lev. 7, 23.
27, 26. Num. 22, 4. Is. 1, 3. Job 6, 5. al.
So אַרָּאָר one ox Neh. 5, 18. Num.
15, 11. Instead of the plur. we find אַרָּאָר, as Num. 7, 3.—More rarely שׁבּוֹר is put collectively, oxen, cattle, herd; as in an enumeration of various things, Gen. 32, 6. 1 Sam. 22, 19. 2 Sam. 15, 3. אַרָּאַר בּיִר צֹאַן the firstling of thy herd, parall. אַרְּבּיֹר צֹאַן, Deut. 15, 19; comp. above. אַרְבּיֹר צֹאַן, Deut. 15, 19; comp. above. בּירַר צַאַר הַשׁוֹר בּירַר אַרָּבּיֹר בַּיּרַר בַּיִּרָר בַּיּרַר בַּיּרַר בַּיּרַר בַּיּרַר בַּיּרַר בַּיּרַר בַּירַר בַּיּרַר בַּיִּרָר בַּיּרַר בַיּרַר בַּיּרַר בַּיּרַר בַּיּרַר בַּיּרַר בַּיּרַר בַּיּרַר בַּירַר בַּיּרַר בַּיּרַר בַּיּרַר בַּיּרַר בַּיּרַר בַּיּרַר בַּיּר בַּיּרַר בַּיּרַר בַיּרַר בַּיּרַר בַיּרַר בַּיּרַר בַּיּר בַּיּרַר בַּיּרַר בַּיּרַר בַּיּרַר בַּיּרַר בַּיּרַר בַּיּרַר בַּיּרַר בַּיּרַר בַּיּרָר בַּיּרַר בַּיּרַר בַּיּרָר בַּיּרַר בַּיּרַר בַּיּרַר בַּיּרַר בַּיּרָר בַּיּרַר בַּיּרַר בַּיּרַר בַיּרַר בַּיּרַר בַּיּרָר בַּיּרַר בַּיּרָר בַּיּרַר בַּיּרַר בַּיּרַר בַּיּרַר בַּיּרַר בַּיּרַר

קר ה. (r. אש' II,) 1. a wall, Ps. 18, 30. 2 Sam. 22, 30. Gen. 49, 22. Plur. שׁרְּרוֹשִׁ Job 24, 11 שִׁרְּרוֹשִׁ between (within) their walls, i. e. the rich in their own houses and villas. — Aram. שׁרָּר.

perh. אוֹש simpl. for men of valour and

prince and leader, Deut. 33, 17.

id. سور Arab. مثوة

renown, Gen. 49, 6.

2. a lying-in-wait, or rather, a lier-in-wait, enemy, Ps. 92, 12. Comp. מַרֵבָּר.

3. Shur, pr. n. of a city on the confines of the great desert lying between Egypt and Palestine, Gen. 16, 7. 20, 1. 25, 18. 1 Sam. 15, 7. 27, 8. Josephus understands by it Pelusium, Ant. 6. 7. 3, comp. 1 Sam. 15, 7; but this city was called in Hebrew, קין. More prob. אמני somewhere in the vicinity of the modern Suez. The desert extending from the borders of Palestine to Shur, is called in Ex. 15, 22 מונים the desert of Shur; but in Num. 33, 8 it is called במונים the desert of Etham.

לארר Chald. m. a wall, like Heb. no. l; plur. שוריא walls Ezra 4, 12. 13. 16.

* Did obsol. root, to be white, or rather to be bright, to shine, as appears from the derivatives. Kindr. is the to be gray; also ১৭% to sh.ne, to glitter.— Hence অণ্ট্ৰ white marble, উঠ্ঠ id. and byssus, শ্ৰুষ্ঠ id. ফুলি, চুট্টেড, দঃফুলি, pr. n. শ্ৰুষ্ঠ, শ্ৰুষ্ট্ৰ, টুড্টেড.

שׁרָרָה see שִׁרְּיָם lett. a.

שׁוֹשֵׁל m. (r. שׁוֹשֶׁל plur. שׁוֹשֶׁל m. (r. שׁוֹשֶׁל lily, xolvor, growing wild in Palestine and the adjacent regions in fields and pastures, Cant. 2, 16. 4, 5. 6, 2. 3. 7, 3; comp. Ecclus. 50, 8. Matt. 6, 28. Luke 12, 27. The oriental lily is of various colours, especially white and cerulean, which suit well in the above passages. But in Cant. 5, 13 the lips are compared with lilies, prob. red or purple; see Plin. Hist. N. 21. 5 "Est et rubens lilium, quod Graeci crinon vocant...sunt et purpurea lilia." Celsii Hierob. I. 383 sq. The root তামত may refer to any bright colour. Arab. سَوْسَنْ, vulg. Ar. ن أَسُوسًان , سُوسًان , سُوسًان , سُوسًان , سُوسًان , سُوسًان

lily, flower, Syr. Live lily.—Spoken also of artificial lilies, e. g.

a) Of architectural ornaments on the capitals of columns. 1 K. 7, 22 השנים

שליש lily-work, imitating lilies. 7, 26

קבים id. Comp. שְשִּשׁשׁ and הַּשְּשׁשׁשׁ.

b) According to most interpreters, שְשִׁשׁשׁ is also an instrument of music, perhaps a cymbal or some kind of trumpet, so called as resembling the form of the lily; comp. שְּשִׁשׁים. Plur. רְשִׁשְּשׁשׁ Ps. 45, 1. 69, 1. 80, 1. But here בּישִּׁשׁשׁ seems to be nothing more than tilies, and indicates some well-known song or poem, after the measure and numbers of which these psalms were to be sung. So Ps. 60, 1 בַּיִּשְׁשִּׁעְּשִׁשְּׁשׁשׁ perhaps indicates more briefly the same poem; but 'שׁ and בַּיִּבּיּה are not to be joined, comp. Ps. 80, 1 בּיִּבּיּה are not to be joined, comp. Ps. 80,

្រីឃុំក្សី m. (r. ស់កស់) 1. a lily, see in ក្រុំកស់ . 1 K. 7, 19 ក្រុំកស់ កយ្ទុក្ខ lily-work, artificial, see in ក្រុំកស់ lett. a. Ps. 60, 1 ការប្រាស់ក្រុំកស់, see in ក្រុំកស់ lett. b.

2. Shushan, written also שְשְּשׁשׁ Esth. 4, 8. 16. 8, 15. al. pr. name, i. e. Susa, זמׁ בּסיסמ, the city, Esth. 3, 15. 8, 15; with a royal palace or castle, מְבֵּיבֶּין, Neh. 1, 1. Dan. 8, 2. Esta. 1. 2. 5. 2. 3 5. 8. al. situated .n Elam cr Elymais Dan. 8, 2; where the Persian kings

as Xerxes (Esth. 1, 2. 2, 3. 8) and others of the Acl semenides, were wont to pass some months in the spring, Neh. 1, 1. Xen. Cyr. 8. 6. 22. Polyb. 5. 48. It was in the province of Susiana, on the river Eulæus (אוֹלֵי Dan. l. c.) or Choaspes, now the Kerkhah or Kerrah, where at present is the village Sus or Shush in the province Khazistan. Its mounds of ruins are described in Kinneir's Memoir p. 99. Ker Porter's Travels II. p. 411 sq. Layard in Journ. of the Royal Geogr. Soc. XIII. p. 334 sq. Ritter Erdk. Th. IX. p. 293 sq.—Others find Shushan on the river Karan, at a village called Tuetar, or vulg. Shushtar; so Von Hammer in the Trans. of the Geogr. Soc. of Paris, II. p. 320 sq. 333 sq. Rawlinson assumes two cities of this name.—The name, if Semitic, signifies only lily; as appears from Athenaeus XII. 1. p. 513. Etymol. Mag. s. v.

กับที่ที่ f. (r. ซ่าซ่) a tily, Cant. 2, 1.2. Hos. 14, 6; artificial 2 Chr. 4, 5. It is the noun of unity; รุ๊ซฺาซ่ being the general noun; Heb. Gr. edit. 16, § 105. 3. e. —Hence the pr. n. Σωσάννα, Σουσάννα, Susanna.

לוביל Chald. gentile n. plur. Shushanchites, Susians, the inhabitants of the city Shushan or Susa, Ezra 4, 9. See שְּׁשִׁשׁ no. 2.

to put, to place, see r. שׁרּח.

רְּחָלֵית (perh. for יְּחָלֵּית 'noise of breaking,' see יְּמְּלֵית and יְּחָהֵה Shuthelah, pr. n. m. a) A son of Ephraim Num. 26, 35. 36. b) 1 Chr. 7, 21.—From the former comes the patronym. שׁבְּתַלְּיִת Shuthalhite Num. 26, 35.

* בְּיִשְׁי Chald. a spurious root, from which some derive the forms of the rare conj. of Peel or Peil, בַּיִשְּׁי, inf. יְשִׁילָּי, inf. יְשִׁילִינָּ, inf. יְשִׁילִינָּ, inf. יְשַׁילְּיָל, inf. יְשַׁילְיָּ, part. בְּיִשְׁיִי, Dan. 3, 15. 17. 28. 6, 15. 17. 21. 28. Frequent in the Targums, for Heb. יִשְׁיִלָּ, inf. יִשְׁילַ, inf. יִשְׁילִּי id.—But

of r. בְּיִב, i. q. Arab. בֹלִים, to flow, pr. to glide, and hence to slip away, to escape; somp. שַּלָם, צַּבְּשׁ. Similar is the form

אַבּישֵׂי, which Gesenius has rightly put under r. אַבָּיי p. 416.

Deriv. pr. n. מָשׁרוַבְאֵל.

דּילָן pr. i. q. אַדְשׁ, Chald אַדְשׁ, te scorch, to burn; espec. of the sun, Cant. 1, 6 שַּׁשְׁשָּׁהְיִי יְּשְׁשָּׁ for the sun hath scorched me, made me swarthy. Poetically of the eye, (which is often compared to the sun, and vice versa, see בּשְּׁבַשְּׁהַ,) as casting its glances upon any thing, i. e. to look upon, to scan, Job 20, 9. 28, 7.

* JU i. q. Arab. , to twist a thread from right to left, or back-handed, to twine several threads together. Hence

Hoff. Part. স্থ্য ਦੰਦ twined byssus, i. e. of several threads twisted together, double or three-threaded, etc. Ex. 26, 1. 31. 36. 27, 9. 18. 28, 6. 8. 15 sq.

m. adj. (r. הַּהַשְּׁ) depressed, cast down. Job 22, 29 עַרוּב with down-cast eyes, one depressed.

fut. 2 sem. to give, to make a present, espec. in order to be free from punishment, Job 6, 22; or for seducing, corrupting, c. acc. of pers. Ez. 16, 33. Syr. to give once, Pa. to give often, both in a good and bad sense. Hence

תוש m. a gift, present. 1 K. 15, 19. Chald. אֹדְחָוֹשׁ, Syr. (בּבּבּ, id. Especin order to be free from punishment, 2 K. 16, 8. Prov. 6, 35; comp. Job 6, 22. Also in order to corrupt a judge, a bribe, Ex. 23, 8. Deut. 10, 17 16, 19. Ps. 26, 10. Is. 1, 23. al. אַבָּן חַן הַשְׁיִּדְּי to take a reward, bribe, Ps. 15, 5. 1 Sam. 8, 3. Ez. 22, 12.—Prov. 17. 8 בְּבִּירִנְ ilke a precious stone is a gift in the eyes of its possessor, i. e. of him who receives it; comp. בַּבָּלַ no. 4.

* אָרְיִים to sink down, to subside, see ראַרָּים, אַרִיים, a pit. Also, to incline one-self, to bow down, like רוֹים and רְאַשׁ q v. Is. 51, 23.—Chald. אַרְשָּׁי id. Other kindr. verbs see in r. רְאָשׁיִּים.

HIPH. Truth to make bow down, to depress, metaph. the mind, Prov. 12. 25

HITHPAL. กำกุฎต่ก. the third radical being doubled (like กาฺหฺว, กาฺหฺว, from r. กหฺว), fut. กาฺกุฎตูต่า, apoc. สากฺต่า, in pause ลาคุ๋ต่า.

1. to bow down, to fall prostrate beore any one in order to do him honour and reverence, i. q. \(\pi\)\(\rho\)\(\si\)\(\righta\), Gen. 22, 5. 1 Sam. 24, 9. Ruth 2, 10; with 3 of pers. Gen. 23.7. 1 Sam. 2, 36; less often לשר Gen. 23, 12; אל Is. 45. 14; לשר Lev. 26, 1. This made of salutation consisted in falling upon the knees and then touching the forehead to the ground; hence there is often added אַרָצָׁה אָרָצָּה, , or the like, Gen. 19, 1. 42, לְּאַפְּיוּ אֶרְצָּחֹ, 6. 48, 12. I Sam. 25, 41. 2 Sam. 14, 33. This honour was paid not only to superiors, as to kings and princes 2 Sam. 9, 8. 14, 22. 33. 16, 4. Esth. 3, 2; but also to equals Gen. 23, 7. 12. Ex. 18, 7. 1 K. 2, 19; sometimes the prostration was repeated seven times, as Gen. 33, 3; comp. 1 Sam. 20, 41.—Hence

2. Spec. to bow down before God, to worship, to adore, spoken of worship rendered to God and also to false gods; absol. Gen. 22, 5. Ex. 24, 1. 33, 10. Judg. 7, 15. Job 1, 20; with \$\frac{1}{2}\$, Gen. 24, 48. Ex. 20, 5. Deut. 4, 19. Judg. 2, 12. Is. 27, 13. al. more rarely \$\frac{1}{2}\$\$\frac{1}{2}\$\$\frac{1}{2}\$\$ Deut. 26, 10. 1 Sam. 1, 19. Ps. 22, 28. 86, 9. Sometimes \$\frac{1}{2}\$ marks the place towards which one worships, e. g. the holy mount Ps. 99, 9. 132, 7; also \$\frac{1}{2}\$\$\$\frac{1}{2}\$\$\$ Ps. 5, 8. 138, 2.—Also without prostration, while in bed, Gen. 47, 31. 1 K. 1, 47.

3. to do homage, to yield allegiance. Ps. 45, 12 he (the king) is thy lord, לא ליקור לי do thou homage unto him. Inf. Chald. בין הווירים 2 K. 5, 18. For בין הווירים see Index.

Deriv. see in Kal.

ארר see in אור , see in אור

שׁרחוֹר see, שׁחוֹר .

יוֹר m. (r. ישָׁחוֹר II,) blackness, Lam.

ារាកឃុំ f. (r. កក្រឃុំ) a pit Prov. 28, 10. Comp. កក្សឃុំ and កក្កឃុំ.

ិកាក្ឃ i. q. កុរមា and កកុឃ q. v. comp. រុទ្ធឃុំ; præt. កឃ្លុំ, កុរកាឃុំ, plur. រកឃ្លុំ and កក្សឃុំ; fut. កុឃុំ.

1. to bow down, to sink down, Hab. 3, §. Of animals lurking for prey, to rouch, Job 38, 40 [39, 2].

2. to be bowed down, trop. to be brought low, depressed, Ps. 10, 10. 107, 39; so pride Is. 11, 2. 17; spec. with grief, sor-

row Ps. 35, 14. 38, 7. Lam. 3, 20 Keri Also to submit, to humble oneself; Is. 60 14 יְחֵלְכוֹ אַלַרְהְ שְׁלֵהְן shall come to submit themselves to thee. Job 9, 13. Prov 14, 19.

Нірн. ਜਰ੍ਹੇਜ਼, to bring low, to cast down, Is. 25, 12. 26, 5.

HITHPO. ਸੁਸਾਂਸਾਈਜ, to be brought low, cast down, trop. of the soul, Ps. 42, 7. 12. 43, 5.

Deriv. ntj.

* ២០២ fut. ២០២០, inf. ២០២ (កម្មក្រុម្ភ Hos. 5, 2 see in Piel), c. suff. ២១០២ Ez. 23, 39; inf. abs. ២០២; pr. 'to cast down at full length, to prostrate.' Kindr. are កកុឃុំ, កក្ឃុំ, កក្ឃុំ. Syr. ្នាស់ Pa. to corrupt; Eth. កំណា to injure.— Hence

1. to kill animals, to slaughter, Arab. לבל, c. acc. Gen. 37, 31. Is. 22, 13. 1 Sam. 14, 32. 34. Espec. victims for sacrifice Lev. 1, 5. 11. Ex. 12, 6. 21. Num. 19, 3. Hos. 5, 2 יייניין בייין נייין ניייין נייין נייין ניייין ניייין ניייין ניייין נייין ניייין נייייין ניייין ניייין ניייין ניייין ניייין נייייין ני

2. to kill persons like beasts, to slay, to slaughter, to massacre, c. acc. Judg. 12, 6. 1 K. 18, 40. 2 K. 10, 7. 25, 7. Jer. 39, 6. 41, 7. Num. 14, 16 therefore partial he slew them in the desert, i. e. let them perish. Trop. Jer. 9, 7 Keth. with print yr a slaughtering arrow is their tongue. i. e. by its slanders. Sept. βολίς τιτρώσκουσα; Vulg. 'sagitta vulnerans.' Keri has with, slaughtered; but as this cannot be said of an arrow, Ewald prefers to render with the Syr. Vers. sharpened, sharp, Line; comp. Chald. True sharp; Mishn. True to sharpen, Arab.

3. Spec. אַרָּב 1 K. 10, 16. 17 2 Chr. 9, 15. 16, perh. mixed gold, alloy

ed with some other metal; comp. Arab. Loss to dilute wine with water, and see more in Comm. on Is. 1, 22. Thesaur. p. 772. So Gesenius.—Better with Sept. beaten gold, i. e. drawn out into plates; comp. The to spread out, to expand, the letters being transposed.

PIEL prob. i. q. Syr. מֹחַה and Heb. הַּחָה, to corrupt, to act or do wickedly. Inf. חַבְּיבִי (like חִישְׁרֵים בְּעבִיק בּ, 18), Hos. 5, 19 יְשְׁרֵים מִינִים הַעְּבִירִם מְעַבִּים מָעַרִּם מְעַבִּים מָעַרִּם מְעַרִּם מָעַרִּם מָעַרִּם מָעַרִּם מָעַרִּם מָעַרִּם מָעַרִּם מְעַרְּבִּים מְעַרִּם מְעַרְּבִּים מְעַרְּבִּים מְעַרְּבִּים מְעַרְּבִּים מְעָרִים מְעַרְּבִּים מְעַרִּם מְעַרְּבִּים מְעַרְּבִּים מְעַרְּבִּים מְעָרִים מְעָרִים מְעָרָים מְעַרְּבִּים מְעַרְיבִּים מְעַרְיבִּים מְעָרִים מְעַרְיבְּים מְעַרִּם מְעָרִים מְעָרִים מְעָרִים מְעָרִים מְעָרִים מְעַרְיבְּים מְעַרִּם מְעַרִּם מְעָרִים מְעָרִים מְעָרִים מְעַרִּים מְעַרִּים מְעַרִּים מְעַרִּים מְעַרִּים מְעַרִּים מְעַרִּים מְעַרְיבּים מְעַרִּים מְעִרִּים מְעִרִּים מְעִרִּים מְעַרִּים מְעִרִּים מְעַרִּים מְעַרִּים מְעִרִּים מְעִרִּים מְעִרִּים מְעִּיבְים מְעִּיבְּים מְעִּים מְעִּיבְּים מְעִּיבְּים מְעִּיבְּים מְעִיבְּים מְעִּיבְּים מְעִּיבְּים מְעִּיבְּים מְעִּיבְּים מְעִּיבְּים מְעִּיבְּים מְעִּיבְּים מְעִּיבְּים מִּיבְּים מְעִּיבְּים מְעִּים מְעִיבְּים מְעִּיבְּים מִּיבְּים מִּיבְּים מְיבִּים מְיבִּים מְיבִּים מְּיבְיבִּים מְעִיבְּים מְעִיבְּים מְּיבְּיבְים מְעִיבְּים מְיבִּים מְיבִּים מְעִּיבְּים מְיבִּים מְעִיבְּים מְעִיבְּים מְיבִּים מְיבִּים מְעִיבְּים מְעִּיבְּים מְיבִּים מְיבִּים מְיבְים מְיבִּים מְיבִּים מְּיבְים מְיבִּים מְּיבְים מְּיבְים מְיבְים מְּיבְּים מְיבִּים מְיבְּים מְיבְּים מְיבִּים מְּיבְּים מְיבְיבּים מְּיבּים מְיבִּים מְּיבּים מְיבְּים מְיבְּים מְיבִּים מְיבּים מְיבְיבּים מְיבְּים מְיבְּים מְיבְּים מְיבְּים מְיבְּים מִּיבְּים מְיבְּים מְיבְּים מְיבְּים מְיבְּיבְים מְיבְּיבְים מִיבְּים מְיבְיבְים מְיבְּים מְיבְּים מְיבְּים מְיבְּים מְיבְים מְיבְיבְ

Nrph. pass. of Kal. no. 1, Lev. 6, 25. Num. 11, 22.—Hence

הַיְּחִיטְה f. a killing, slaughter of victims, 2 Chr. 30, 17. R. מַשְׁלָּ

רווש m. (r. מון a burning sore, inflamed ulcer, a boil, botch, or rather an inflamed spot of the skin, in which arise pustules (אַבֶעבְעוֹת) or leprous spots; Ex. 9, 9-11. Lev. 13, 18-20; spec. of carbuncles in the skin of one seized by the plague, 2 K. 20, 7. Is. 38, 21. Also ליחין פּצרים the botch of Egypt Deut. 28, 27, and שחרן בינ a sore botch, v. 35. Job 2, 7, a species of the black leprosy endemic in Egypt, called by physicians elephantiasis, from the dark scales with which the skin is covered, and the swelling of the legs. Comp. Lucret. 6. 112 sq. Plin. H. N. 26. 1. 5. Schilling de lepra Lugd. Bat. 1778, p. 184. Winer Realw. art. Aussatz.

שלודים, that which grows of itself the second year after sowing, Is. 37, 30. So the ancient versions; see Thesaur. p. 1389.—This would seem to be the primitive form, and to signify pr. sprout, shoot; see the root.

קייף m. (r. קּיםְישׁ only constr. אַיְּהִישְׂ, a board, as made thin by hewing, planng, etc. once Ez. 41, 16.

Ps. 107, 20. Lam. 4, 20. The ה is not radical, but is nevertheless preserved in flexion; see Lehrg. p. 527.

התיתש Chald. part. f. see r. החש ב

*I. كَالِّ obsol. root, to roar; comp Arab. هَكُولُ to bray, عُمُولُ and هُكُولُ a braying. In Heb. it is referred to the lion; in Arab. to the ass. So Arab to roar as a lion, to bray as at ass.—Hence المُعَلِّمُ عَلَيْهِا اللهِ الله

*II. مُسَكَلُّ obsol. root, Arab. بَحَالُ بَرَ to peel, to scale, to shell; مُسْتَكُلُّ a file mattock, عُسُلُكُ filings, scrapings, also pods, chaff, etc. Hence المُعَالِثُ

m. (r. בּיחַשְׁ I,) a lion, so called from his roaring; a poetic epithet, Job 4, 10. 10, 16. 28, 8. Ps. 91, 13. Prov 26, 13. Hos. 5, 14. 13, 7. Bochart in Hieroz. I. 717, understands the swarthy lion of Syria; Plin. H. N. 8. 17; comp. אושרי black, the letters ב and שווים interchanged. But this is quite uncertain.

הליחות f. (ר. לחות II,) pr. a shell, or according to the Heb. intpp. orus, onyx marinus, unguis odoratus; the blatta Byzantina of the shops, Germ. Teufelsklaue; Ex. 30, 34. It consists of the shell or cover of a species of muscle, found in the lakes of India where the nard grows; also in the Red sea and along the whole coast of Arabia; which when burned emits a sweet musky odour. Murex inflatus Lam. Murex ramosus Linn. See Dioscorid. 2. 10, and the Arabian writers cited by Brichart, Hieroz. II. p. 803 sq. See more in Thesaur. p. 1388.

* אָרַיִּי obsol. root, Arab ניי to be hot, inflamed, spoken of the eyes and skin. Chald. אָרִי id. Syr. ביי id. and Pa. to ulcerate. Hence

* סְחַשְׁ obsol. root, perh. to sprout, to grow; comp. Arab. מולאבים to lift or raise oneself up; also r. יְחַשְּׁ. Hence סִיחִשָּׂ.

1. i. q. ឯក្តេច, and by transp. ឯក្តុក, ឯឃុក, which see; to strip off bark, to hew, to chip off, sc. by hewing, planing, etc. Comp. Arab. 🕉 to shave the head. Kindr. are Aram ឯក្សុក, ឧសាស្រ្តា II to crawl; also Heb. ឯស្លាំ, កាស្តុក, ឯស្ថា II

-Hence קיחים.

2. to become thin, lean, to consume זישמץ; comp. Arab. נייט to be thin; Falm. אושר to pine.—Hence ראָהָיט and

รกุษั m. Lev. 11, 16. Deut. 14, 15, according to Sept. and Vulg. the sea-mew, sea-gull, Vulg. larus, an aquatic unclean bird, so called from its leanness. See Bochart Hieroz. II. lib. 2. c. 18. R. ภาษ์.

កាភ្នាញ់ f. (r. ក្យាញ់) leanness, then consumption, Lev. 26, 10. Deut. 28, 22.

to ift up or raise oneself, to rise; comp. bក្ឃ .—Hence the two following.

אַרִּשׁ, Talmud. אָרִשׁ, id. So אָרִישׁ, Vulg. filii superbiæ, the sons of pride, i. e. the larger and nobler beasts of prey, as the lion, so called from their proud gait. Job 28, 8. 41, 26 [25]. The Chaldee renders it lions, in c. 28, 8; but the other passage requires it to be taken in a wider sense. Comp. Bochart Hieroz. I. p. 718.

ריביק (heights) Shahazim pr. n. of a place in the tribe of Issachar, o. ה loc. מקיז אָשָׁלָּ Josh. 19, 22 Keri. In Keth. היַשְּׁאַנִים .—R. יְחַשָּׁי.

* מְשְׁלֵּי fut. מְשְׁרֵי 1. to rub or beat in pieces, to pound fine; Arab id. Chald מְשִׁלְּי Syr. מֹשׁׁבּׁ id. Ex. 30, 36. Trop. of enemies, Ps. 18, 43.—Also to wear away, as water stones, Job 14, 19.

—Hence מַשְּׁרִי no. 1.

2. to expand, sc. by rubbing or beating, to stretch out; whence pro no. 2.

Pun m. (r. אַתַשָּׁ,) a poetic word.

1. dust, fine dust, so called from rubbing, treading, etc. Is. 40, 15.

2. Rarely in sing. מְּחָשֶׁ Ps. 89, 7. 38, oftener plur. מְחָחָשֶׁ, the sky, the heavens, so called from their expanse, like בְּיבָה, see the root no. 2; comp. Heb. Gr. § 106. 2. Targ. אַחָשָּׁ, plur. קִּמְיַאּ, pṇִשְּׁ, everywhere for Heb. Arab. rar.

 note the sky or heavens both as serene or clouded; e. g. as serene, Job 37, 18 hast thou like him spread out the sky (מַּחַקְים). firm, as a molten looking-glass? Or as covered with clouds, Job 37, 21; whence descend the rain and dew, Job 36, 28. Prov. 3, 20; also the manna Ps. 78, 23 comp. Is. 45, 8; and whence the thunder is heard, Ps. 77, 18. בַּיִּר שִׁחָקִר the clouds themselves Job 38, 37, parall. בַּיִּר שָׁבָּר שָׁבָּר שִׁבָּר שִׁבָּר שָׁבָּר שִׁבָּר שִׁבָּר שִׁבָּר שִׁבָּר שִׁבָּר שִׁבָּר שִׁבָּר שָׁבָּר שִׁבָּר שִׁבָּר שִׁבָּר שִׁבָּר שִׁבָּר שִׁבָּר שִׁבָּר שָׁבָּר שָׁבָּר שִׁבָּר שִׁבָּר שִׁבָּר שִׁבָּר שִׁבָּר שִׁבָּר שָׁבָּר שָׁבָּר שָׁבָּר שָׁבָּר שָׁבָּר שִׁבָּר שִׁבָּר שִׁבָּר שָׁבָּר שִׁבָּר שָׁבָּר שִׁבָּר שִׁבּר שִׁבָּר שִׁבּר שִׁבָּר שִׁבּר שִבּר שִׁבּר שִׁבּר שִׁבּר שִׁבּר שִׁבּר שִׁבּר שִׁבּר שִׁבּר שִׁבר שִׁבּר שִבּר שִׁבּר שִּבּר שִׁבּר שִׁבּר שִׁבּר שִׁבּר שִׁבּר שִׁבּר שִׁבּר שִבּר שִׁבּר שִׁבּר שִׁבּר שִׁבּר שִׁבּר שִּבּר שִּבּר שִׁבּר שִׁבּר שִׁבּר שִׁבּר שִּבּר שִׁבּר שִּבּר שִּבּר שִּבּר שִׁבּר שִׁבּר שִׁבּר שִּבּר שִּבּר שִׁבּר שִּבּר שִּבּר שִׁבּר שִּבּר ש

* וֹ. אַדְּעָּי pr. to cleave, to break, kindr. with שָׁנָי and Arab. שָׁבָּל, perh. שָׁנָג, comp. also in r. שָׁנָג and note. Hence

1. to break, to break forth, as the light, dawn; hence אַתָּי and אַתָּי aurora.

2. to break in, to pry into, and hence to seek, comp. בְּקַ חס. 2, 3. In Kal once part. דְּקָר Prov. 11, 27. See Piel.

Deriv. בְּשְׁתָר, חִישְׁהָ, אָהָרְיָה, pr. n. מְּחֲרָיָה, מְשְׁהָר, הַּ

* וֹן. קְׁשְׁתֵּר to be or become black, Aram. אָשְׁתֵר , id. Prægn. Job 30, 30 מוֹרִי שָׁתַר מַצְלֵי my skin is black from off me, i. e. turns black and scales off.

Deriv. יוֹשְלָ, חוֹחשְׁ, אַמְרְתֹר, and pr. n. אַמְתּרְתוּ, אַמְתּרְתוּ,

*III. אַ חַשְׁ not used in Kal; Arab. , to fascinate, to enchant; incantation, magic.

Piel, inf. c. suff. אַרְחָשֶׁ or אַרְחָשֶׁ, to fascinate, to charm; hence to charm away, to remove by magic arts. So once, Is. 47, 11 and evil shall come upon thee, אַרְחַשֶּׁל thou shall not know to charm it away; comp. the next clause, and Num. 23, 23. So J. H. and

I. D Michaelis, Ewald, De Wette, and others.—Another interpretation refers it to art. The the dawn. 1. e. good after the evil. So Gesenius, Mauer, Knobel. But this accords less well with the parallel clause.

חות m. (r. חוש I,) aurora, the dawn, morning; so called as breaking forth; Chald. সাত id. Arab. ই প্রাd. Gen. 19, 15. Josh. 6, 15. Judg. 19, 25. Am. 4, 13. Job 38, 12. al. Poetically there are ascribed to it eyelashes, see בַּבְּעַרָם; and wings Ps. 139, 9. קר שוקר son of the morning, i. e. the morning star, lucifer, Is. 14, 12; see in דַּרַכֵּל Hos. 6, 3 מַטַּחַר. Hos. 6, 3 is going forth is sure as the dawn, i. e. the coming of Jehovah. Ps. 57, 9 אַנירָה טָּחָר I will awake the dawn sc. by my early song. 108, 3. Also משׁמַח at the dawn, early, soon, suddenly; comp. בַּבַּקַר Ps. 90, 14.—In Cant. 6, 10 a maiden looking abroad, and Joel 2, 2 a cloud of locusts appearing on the sky, are compared to the dawn; the latter perh. referring to the yellowish light which is said to accompany the flight of locusts. A similar comparison is found in Arab poets; see De Sacy Chrestom. III. p. 54. l. 15. Metaph. of prosperity, as again dawning upon the afflicted, Is. 8, 20 (see in TWM B. no. 8). 58, 8; so Is. 47, 11 according to some; but see in r. ากุซุ III, Piel. The same metaph. occurs in the use of the words Job 11, For אַלֵּח חַשָּׁחָר Ps. 22, 1, see fully in

ਸੀ ਸ਼੍ਰੀ and ਸੀਸ ਸ਼੍ਰੀ m. adj. fem. ਸਮ੍ਰੀਜਸ਼੍ਰੀ, black, e. g. hair Lev. 13, 31. 37. Cant. 5, 11; a horse Zech. 6, 2. 6; of a dark or swarthy countenance Cant. 1, 5. R. ਸਮੁਲੇ II.

שרחור see לְּבְּרוֹר,

art. אילח p. 42.

קרור f. (r. שְׁחֵרוּה I,) the dawn; trop. youth, once Ecc. 11, 10.

לְּחַרְתֹּלְתְּה m. adj. (r. אַתְּלְדוֹלְתְּלְּתְּה , שְּׁמִרְלְּתְּה , swarthy, spoken of complexion Cant. 1, 6. For this diminutive adjective of colour, after the form בְּּחָבִיץ, see Lehrg. p. 497. Heb. Gr. § 54. 3. § 83. 23.

קריה (Jehovah seeks him, r. דְּרָלְּהְּ I,) Shehariah, pr. n. m. 1 Chr. 8, 26.

עַרָבִּים (the two dawns, comp. צַרְבָּיִם אַרָּבִים Shaharaım, pr. n. m. 1 Chr. 8.8

* កាក្នឃុំ in Kal not used, pr. 'to press down, to cast down, to prostrate;' kindr are យក្រឃុំ, កាកុឃុំ, កាកុឃុំ, ការុឃំ. Hence, to destroy, to corrupt, see Piel and Hiph.

Arab. to destroy, IV id. comp. Syr. Pa. to corrupt, to violate; Eth.

Piel ਨਜ਼ੂਰਾਂ, 2 sing. ਜ਼ੁਰੂਰਾਂ, 2 plur. ਰਜ਼ੂਰੂਰਾਂ 1. to throw down, to overthrow, to de stroy, pr. to cast down, to prostrate. E. g. one wounded Ex. 21, 26; or slain 2 Sam. 1, 14; or a whole people Gen. 6, 17. 9, 15. Hos. 13, 9. Is. 4, 20. Ez. 5, 16. al. אַרְאָ החָשׁ to destroy by casting to the ground, e. g. Onan, Gen. 38, 9. Also to destroy buildings, walls, cities, to overthrow, Gen. 13, 10. Jer. 48, 18. Lam. 2, 5. 6. Ez. 26, 4. 43, 3. 2 K. 19, 12; or a land, region, field, vineyard, to desolate, to lay waste, Gen. 9, 11. 13, 10. Josh. 22, 33. Judg. 6, 5. Hos. 11, 9. Nah. 2, 3. al. -Trop. שחת בריח to violate or break a covenant Mal. 2, 8; מל נוסירו 'to destroy or cast off one's pity Am. 1, 11; comp. Ez. 28, 17. Prov. 23, 8 הַּנְעִיבְיה הָנְעָיבְיה הַלָּבֶרָיה הָנְעָיבִים thou destroyest (losest) thy sweet words. 2. Intrans. to destroy, absol. 2 Sam. 14, 11. Jer. 5, 10; c. Num. 32, 15. 1 Sam. 23, 10.—In a moral sense, to corrupt oneself, to become corrupt, Ex. 32,

any one, Deut. 32, 5. Comp. Hiph. חַשָּׁחָרת .HiPH 1. i. q. Piel no. 1, to throw down, to overthrow, to destroy, e. g. by casting down, laying waste, as walls Lam. 2, 8; a house Jer. 6, 5. 2 Chr. 34, 11; a city Gen. 19, 13. 14. 2 Sam. 20, 15; a land, kingdom, 1 Sam. 6, 5. 2 K. 8, 19. Jer. 13, 9. 51, 20; by cutting down, as trees Deut. 20, 19. 20. Mal. 3, 11; or by slaying, as men Gen. 6, 13. Deut. 9, 26. Judg. 20, 35. Ez. 9, 8; also with num added, to destroy to the ground Judg. 21, 21. 25; enemies 2 Sam. 11, 1. 2 Chr. 24, 23; or by injuring in any way Judg. 6, 11. Prov. 11, 9. Ps. 78, 45. Is. 65, 8. Jer. 49, 9. 2 Chr. 36, 19. al. Of the beard, to mar, Lev. 19, 27. הייתית iting to destroy oneself Prov. 6, 32. Part

7. Deut. 9, 12. Hos. 9, 9; c. > towards

30, comp. 4, 7. So אַרְהַיּתְּ lion, Jer. 2, 30, comp. 4, 7. So אַרְהַיּתְּ וּחַשְּׁבְּיִּתְ the destroying angel 2 Sam. 24. 16, and simpl. הַּחַשְּׁבְּיִתְ the destroyer Ex. 12, 23, i. e. the angel of God who inflicts calamities and death upon men; comp. 1 Chr. 21, 12. Jer. 51, 1.—The phrase רְּשִׁשְׁרִיאָ destroy not, in the titles of Pss. 57. 58. 59. 75, seems to be the first words of an earlier song, to the measure of which these Psalms were to be sung.

2. בְּלֵּרְלוֹחָרוּ, Gen. 6, 12, יֹדְלְּחָרוּ, 3, 7, 'o destroy one's way, i. e. to corrupt or pervert it; and hence to become corrupt, to act wickedly. So too with the accus. suppressed, id. Deut. 4, 16. 25. 31, 29. Judg. 2, 19. Is. 1, 4. 11, 9. 65, 25. Jer. 6, 28. al. Ez. 16, 47 יַחָּשְׁחַרִּי and thou hast become corrupt, more than they, in all thy ways. Comp. Piel no. 2, and Hiph. בַּבֶּלְהַ in r. בַּבָּרַ.

Note. In the Samaritan Pentat. Hiphil is sometimes read, where the Heb. has Piel; Gen. 6, 17. 9, 15. 19, 13. 19.

Hoph. កក្មឃុក, to be destroyed, i. e. to be corrupted, spoiled, part. កក្មឃុំង្គ Prov. 25, 26. Part. f. កក្មឃុំង្គ contr. from កក្កឃុំង្គ (as កក្កឃុំង for កក្កឃុំង្គ) Mal. 1, 14; comp. Lev. 22, 25.

Niph. 1. to be destroyed, marred, corrupted, e. g. by putridity Jer. 13, 7; of a vessel spoiled, 18, 4; morally Gen. 6, 11. 12. Ez. 20, 44.

2. to be laid waste, Ex. 8, 20. Deriv. ກາກຫຸ້ອ, ກຖຸໜຸ້ອ, ກກຸໜຸ້ອ, ກກຸໜຸ້ອ.

רותי Chald. to destroy, to corrupt; Part pass. f. Dan. 2, 9 מְלָה בִּרְבָּח וֹשְׁתִּיה ying and corrupt words.—Part. הַּיְהִיה as subst. a corrupt deed, crime, Dan. 6, 5.

កក្កឃុំ (Milel) f. Prov. 26, 27; c. suff. מחחים Ez. 19, 4.8; (r. מור as מור from r. [33;) pr. a sinking; hence a pit, chasm, v. g. a) In which traps are laid for wild beasts, a pit-fall, Ez. 19, Trop. for plots, treachery, peril, Prov. 26, 27 לַרָח שַׁחָת בָּה יְפֹל whose diggeth a pit shall fall therein. Ps. 7, 16. 9, 16. 94, 13. 103, 4. Jon. 2, 7. Is. 38, 17. o) a pit, cistern, with mire, Job 9, 31; comp. Ps. 40, 3. 69, 15. c) Put someimes for a sepulchre, the grave; so at east in the phrase בַרֵד נַשָּׁחָה to go down to the grave Job 33, 24. Ps. 30, 10. 55, 24 הרתים לבאר down to the pit of the grave. Ez. 28, 8 Is. 51, 14 החתים לחתי אל he dieth not into the grave, i. e. so as to be carried to his sepulchre. (Others: 'he dieth not in the prison.') Also in the phrase האין החשים סר החשים ה' to see the grave, to die and be buried, Ps. 16, 10. 49, 10, i. q היים היים אין Ps. 89, 49, ideiv Járator Heb. 11, 5. So too Job 17, 14 החשים to the grave I have said, Thou art my father; to the worm, My mother and my sister; comp. the Arab proverb, Burckhardt Prov. no. 623. Thesaur. p. 1378.

Note. The LXX often render not by ชีเลตุของค์, as if from r. กฎซู่ ชีเลตุขอะไอน to corrupt; not however in the sense of corruption, putridity, but of destruction; see the examples in the Concord. of Tromm. The Greek word is indeed taken by Luke in the sense of corruption in Acts 2, 27. 13, 35 sq. but it would be difficult to show that the Heb. החשל has this sense even in a single passage, as derived from r. pnv. The appeal is indeed made to Job 17, 14, where the other hemistich has רָּמָּה, and מַּדָּה, and וֹפָּמָה ie called father, which seems to accord only with a masculine noun; but in such cases the sacred writers often neglect both the etymology and gender of words; comp. אישון מרו בין Ps. 17, 8. See Hengstenberg on Ps. 16, 10; and the Commentators on Acts II. cc.

עומָשׁׁ לִּ (for שִׁמְּשׁׁׁיִי as שִׁמָּחִ for שִׁמָּחִ)

i. q. Arab. Sint, the acacia, i. e. acacia vera, the spina Egyptiaca of the ancients, Mimosa Nilotica Linn. Is. 41, 19. It is a large tree growing in Egypt and Arabia; its bark is covered with large black thorns; the wood is exceedingly hard, and when old resembles ebony. See Celsii Hierobot. T. I. p. 498 sq. Jablonsky Opusc. ed. te Water I. p. 260. Rosenm. Alterthumsk. IV. i. p. 277. Bibl. Res. in Palest. II. p. 349.— For nown progress eart. The no. 12. rr.

For השמח היה see art. הת ברה no. 12. rr. Plue מערם see art. ביד no. 12. rr. Plue מנים 1. acacias, whence מנים acacia-wood, of which the furniture and wood-work of the tabernacle were constructed, Ex. 25, 5. 10. 13. 26, 26. 27, 1. 6. al.

2. Shittim, pr. n. of a valley in Moab on the borders of Palestine, over against 1054

Jericho, Num. 25, 1. Josh. 2, 1. 3, 1. Mic. 6, 5; fully מְחַל חַשְּׁמֶּרִם (the valley of acacias) Joel 4, 18 [3, 18].—For אָבֶל דוֹם see in art. אַבָּל II. b.

* חֹבְשׁׁ fut. חִבּשׁׁה, to spread out, to expand; Syr. אָשׁׁה, Arab. אָשׁׁה, Eth. אַבּאָר, id. Job 12, 23 מְשׁׁהָשׁ he spreadeth out for the nations, i. e. gives them ample territories. Espec. to spread any thing upon the ground, e. g. bones Jer. 8, 2; quails Num. 11, 32; ground corn, coarse meal, 2 Sam. 17, 19.

Piel to spread out, to stretch out, e. g. the arms, hands, Ps. 88, 10.

Deriv. nipup.

ບບຸນີ່ m. (r. ພາຫ I, Pil.) a scourge, Josh. 23, 13; i. q. ພາຫ q. v.

* ក្លាឃុំ fut. ក្រុងឃុំ 1. to gush or pour out. to flow abundantly. Ps. 78, 20. ២ប៉ុន្ត ក្លាឃុំ a pouring rain, Ez. 13, 13. 38, 22. —Kindr. are ក្រុង and ការ to flow, to overflow; Aram. កុយុ, 🕰, id. comp. កុយ្យុ to dietil.

2. to overflow, to overwhelm, as a stream Is. 30, 28. 66, 12; metaph. of an army Dan. 11, 10. 26. 40.-So with a) to overflow or inundate any thing Jer. 47, 2; also stronger, to overwhelm and swallow up, Ps. 69, 3 שלבלים the floods overwhelm me, swallow me up. v. 16. 124, 4. Is. 43, 2. Cant. 8, 7. b) to sweep away as with a flood, to wash away, Is. 28, 17. Job 14, 19 the flood sweepeth away the dust of the earth. Ez. 16, 19. c) Vice versa, to bring in as with a flood; Is. 10, 22 לביון חרוץ שטת צרקח destruction is decreed, bringing in justice like a flood, . e. overwhelming the wicked with merited punishment, דַּקָּק being an accus. governed by and. d) to wash, to ringe, i. e. copiously, Lev. 15, 11. 1 K. 22, 38.

3. Metaph. to run swiftly, to rush, as a horse, Jer. 8, 6. Comp. no 1.

Niph. 1. to be overflowed, overwhelmed, trop. of a hostile army Dan. 11, 22.

2. to be washed, rinsed, Lev. 15, 12. PUAL i. q. Niph. no. 2, Lev. 6, 21.— Hence নিট্ট্ and নিট্ট m. 1. a gushing out pouring, e. g. of rain Job 38, 25; of a torrent, whence metaph. Prov. 27, 4 মুখ্ নিট্ট্ anger is an outpouring, i. e. is outrageous.

2. an overflowing, inundation, flood, Ps. 32, 6. Nah. 1, 8. Dan. 9, 26 אַבְּיבְּיבָּא his end cometh as a flood, i. e. suddenly; comp. אַבָּיבָּא Hos. 10, 15, and see אַ lett. C. Metaph. of an army, Dan. 11, 22.

pr. tq cut, to cut in, to grave, like Arab. سَطَ whence שׁלֵּשׁ a butcher, also שׁלֵּשׁ a line, i. e. cut in; comp. Heb. שֵׁשֵּׁ . Hence to write, pr. to cut in or grave with a stylus, like מַבָּיִם q. v. Gr. γράφειν, Lat. scribere. Arab. שَطُ id. Chald. שִׁשׁ a writing. Hence

PART. Το pr. a writer, scribe, Sept. γραμματεύς, γραμματοισαγωγεύς, Peshito Law. Then, as writing was anciently employed chiefly in the administration of justice (comp. της no. 5, 6, and Piel, Gr. γράφειν, γράφευθαι), a magistrate, prefect, leader of the people; comp.

Arab. سَيْطَ to be over any thing, c. a prefect, inspector.

Targ. סְרָכָּא prefect. Vulg. magister, dux, exactor.-Spec. the שמרים were: a) the leaders, officers of the Israelites in Egypt, Ex. 5, 6-19; and in the desert, along with the seventy elders, Num. 11, 16. Deut. 20, 5. 8. 9. 29, 9. 31. 28. Josh. 1, 10. 3, 2; distinguished from the elders יַּקְנִים and the judges שֹׁמְנִים, Josh. 8, 33. 23, 2. 24, 1. b) magistrates in the cities and towns of Palestine, sometimes joined with the judges Deut. 16, 18; selected from the Levites, 1 Chr. 23, 4. 26, 29. 2 Chr. 19, 11. 34, 13. Spoken of superior magistrates or officers Prov. 6, 7. c) In military matters, inspectors, directors, whose duty it was to number and regulate the troops; so 2 Chr. 26, 11, where two officers, a and a סוֹמֵר, are said to have been appointed inspectors under a superior prefect. Sept. κριτής.

Deriv. בְּשִׁטְּק, pr. n. שִׁמָּטָר

1055

רשלי Chald. m. (or rather שְשַׁלְּ, as is read in 26 Mss. and editions, and this is also supported by 11 others which have שְׁלָּיִם the side, Dan. 7, 5. In the Targums מָּלָבָּוֹ, Syr. בּּבָּלָּה.

לים (perh. γραμματικός, г. ישׁטְרֵּ Shitrai, pr. n. m. 1 Chr. 27, 29 Keth. In Keri שׁרָפּי

ת (וּ אִיהָשׁ, for שִׁרְשׁ, as יַּ for נְּרָאׁ ollect. things desirable, precious things, comp. בְּהָרְיּה Spec. a gift, present; so in the phrase חוֹבְיל שׁר to bring presents, Ps. 68, 30. 76, 12. Is. 18, 7.

* الله من الله obsol. root, i. q. Arab. مُنِيَّ , to will, to desire.—Hence مُنْدِيًّ for

אָלְשׁ pr. n. 2 Sam. 20, 25 Keth. see in מירָים.

קיאון (a ruin, r. איש) Shion, pr. n. of a city in the tribe of Issachar, Josh. 19, 19.

I. שׁלְכֶּה (r. בּאשׁ) return, and concr. those returning, Ps. 126, 1. But more prob. it should read שְׁבָּה , as in v. 4.

II. יְשִׁיבָה f. (for יְשִׁיבָה, r. יְשִׁיבָה) dwelling, stay, 2 Sam. 19, 33 [32].

א בּיִרָּיִי a doubtful root, to which is apparently to be referred fut. apoc. מַּיִּהְיּ, after the form מְּיִבִּיי, Deut. 32, 18; Sept. מַּיִּבּינּאניהנּ, Vulg. dereliquisti, i. e. thou hast forsaken; the other hemistich has בּיִבְּיי thou hast forgotten. The root בּיִבְּיי then would seem to have signified the same as בּיִבְּיי, לַבָּיי, to forget, to

neglect, whence שני negligence; the letter ה when interposed between two vowels being changed into , as is often done; comp. הַנָּגָּ and הַנָּגָּ, הַהָּבָּּ and

* الشيخ obsol. root, Arab. مُشِيخ, to love, to be captivated. Hence

אָלְיָּלָּ Shiza, pr. n. m. 1 Chr. 11, 42 ערוב Chald. to deliver, see in r. אַלָּיָב

שׁרְּחָה f. (r. קשׁרָם) plur. היהישט, i. q הַיּשְׁלָּט מְּנִים, i. q הַיְּשְׁלָּט מְּנִים, Ps. 57, 7. 119, 85. Jer. 18 22 Keth.

ישרחור, שִׁיחור, pr. black, turbid, from r. הקול II; hence Shihor as the Heb. pr. name for the Nile, ግጁን being the Egyptian name, so called from its muddy and turbid waters; (whence also Lat. Melo i. q. µilas, according to Festus and Serv. ad Virg. Georg 4. 291. Æn. 1. 745. ib. 4. 246;) Is. 23, ? נרע שחור קציר יאר the produce of Shihor, the harvest of the Nile, Vulg. Nili. Jer. 2, 18.-In two passages, Josh. 13, 3. 1 Chr. 13, 5, Shihor is put as the southwestern limit of Palestine, where one might expect the torrent of Egypt, נַחַל מצרים; but in the similar passage Gen. 15, 18, the Nile, נהר מצרים, is also mentioned.

לבְּכָּר לִבְּכָּר Shihor-libnath Josh. 19, 26, pr. n. of a small stream or, river, which empties itself into the sea, in the territory of Asher; according to J. D Michaelis Glass river (comp. בְּבָּיָה no 1), i. e. the Belus, now Nahr Na'man, from the sands of which the first glass was made by the Phenicians.

ביש ה. (ר. שוש) 1. an oar, i. q. טושים Is. 33, 1.

2. i. q. שׁוֹשׁ, a scourge, Is. 28, 15 Keth מִּיֹר שִׁי , see in art. יֹשִׁילוֹ

שׁרְלֶל Mic. 1, 8 Keth. i. q. שׁרֹלֶל no. 1 where see.

שׁרְלְנֵּר a) gentile n. a Shilonite: a) From שׁרְלְנָּר שׁלִּה שׁרֹב אוֹם אֹל אָלְנָּר אָלְנָּר אָלְנָּר 12, 15; written also שׁלְנִי Neh. 11, 5. Comp. מַלְנִי and שַּלְנִי b) For שַׁלְנִיר from רְשָׁלָנִי 1 Chr. 9, 5.

קים (for יְשִׁיםוֹן desert) Shimon, pr. n. m. 1 Chr. 4, 20.

ייי obsol. root, i. q. Eth. W.P.f. and Syr. 62, mingere; comp. שְׁתַּשָׁ. Hence שְׁתַּיִּן, also

Hiph. אַשְּׁמִּין, contracted prob. from Hithpa. אָשְׁמִּין, mingere, to make water; found only in part. בְּשְׁמִּין, in the proverbial phrase מַשְׁמִין מִּקִרין מִּקִרין mingens ad parietem i. e. against a wall, signifying

a male person, espec. where mention is made of exterminating a whole tribe or family; comp. in Engl. 'to the last man.' 1 K. 14. 10 and I will cut off from Jeroboam בְּשִׁקִּרן בְּקִיר him that pisseth against a wall, the bond and the free, i. e. all, utterly. 21, 21. 2 K. 9, 8. 1 Sam. 25, 22. 34. 1 K. 16, 11 he slew all the house of Bashan; he left him not one pissing against a wall (not a male), nor kindred, nor friends. This biblical phrase is imitated in Syriac by Barhebræus, Chron. ap. Assem. Bibl. Orient. II. p. 260, an desiderium me teneat diæcescos Gumæ, in qua non relictus est unus qui mingat ad parietem? i. e. which is wholly desolated.

Against this view it is urged, that in the east it is customary for men to perform this office of nature in a sitting posture, beneath their flowing garments, nor does decency permit it to be done in the presence of others; see Hdot. 2. 35. Xen. Cyr. 1. 2. 16. Amm. Marcell. 23. 6. Jahn Bibl. Archeol. I. ii. p. 77. Comp. in Arab. 'si quis stans mingit, æque est ac si mingat in Caabam.' Hence some understand by the above phrase a slave or person of the lowest class; so Jahn l. c. Others, a small boy; as Schindler Lex. Pentagl. Gesen. Lex. man. Others still, a dog; and this is followed by many, as Ephr. Syr. Opp. I. p. 542. F. Judah ben Karish in Ms. Abulwalid in Ms. Kimchi, Jarchi, J. D. Michaelis, Dathe, etc. This last view is strongly opposed by Bochart, who adopts the one above given; Hieroz. I. p. 675 or 776 sq. Lips. See more fully in Thesaur. p. 1398.

ק"ל m. (r. ש"ל plur. ש"לינים, c. suff. ש"ניקים, urine, in Keth. 2 K. 18, 27. Is. 36 12. Prob. obscene, and therefore Keri פֵיפֵי רַגְלֵּיקִם in both places.

እድሚ Chald. to finish, see in r. እኳ? Chald.

לירי , rarely אים אבר Keth. 1 Sam. 18, 6; fut. ישרי, apoc. once ישר Job 23, 37, conv. ישרים Judg. 5, 1; to sing, Judg. 5, 1. Ps. 65, 14. Not found in the other Semitic dialects.—Constr. a) With sec. of the song Ps. 7, 1. 137, 4. 149, 1. fe. 42, 10; also with accus. of the pers. or thing celebrated, Ps. 59, 17. 89, 2. 101, 106, 12. b) With to sing unto

any one, i. e. before him Ps. 137, 3; of tener in his honour, to celebrate in song Ps. 13, 6. 27, 6. 33, 3. 68, 5. Jer. 20, 13 once, to sing of or concerning any thing Is. 5, 1. c) With a to sing of, Ps. 138, d) With כל of him 5; comp. דְּבֶר בָּ. whom one addresses in song, before whom one sings; Job 33, 27 רַשָּׁר כַּל אַנְשׁים he singeth before men, chants or proclaims unto them sc. the mercy of God, celebrating it in song; comp. no. 1. a, b. Prov. 25, 20 סר בַּשׁרָרם עַל he who singeth songs to a heavy heart, i. e. to one afflicted.—PART. as subst. plur. שרים, a singer, singers, Ps. 78, 26. 87, 7. Ez. 40, 49. Fem. plur. กาาซ่ female singers, singing-women, 2 Sam. 19, 36. Ecc. 2, 8. 2 Chr. 35, 25. For ning Ez. 27, 25, see in art. 1700 no. 1.

HOPH. ਸਪਾਸ pass. to be sung, e. g. a song, Is. 26, 1.

Deriv. סדרת, מדר .

2. a song, hymn, that which is sung e. g. a) Collect songs, hymns, 1 K.5 12 [4, 32] and his songs (Solomon's

שררו) were a thousand and five. Also לשרר הוֹרי the Lord's songs, in honour of God, Ps. 42, 9. 137, 4, i. q. שיר ציון songe of Zion; comp. in שררה. b) Genr. a song, hymn, e. g. sacred, a psalm, Ps. 33, 3. 40, 4. 69, 3. 96, 1. 98, 1. Is. 42, 10; also profane, or secular, Is. 23, 16. 24, 9. Ecc. 7, 5; spec. of rejoicing, Am. 8, 3. 10, opp. קרנה. Plur. שררה, songs, hymns, Gen. 31, 27. Prov. 25, 20. Am. 5, 23 Ez. 26, 13. 1 Chr. 3, 8.—Spec. for particular occasions; as victory Judg. 5, 12; the dedication of the temple Ps. 30, 1; for the sabbath Ps. 92, 1. For שיר חמעלות in the titles of Pss. 120-134, see in art. no. 4. In the titles of some other Psalms שרה stands in apposition with סיומור, Ps. 48, 1. 65, 1. 66, 1. 67, 1. al. שרר ענברם a song of delights, i. e. pleasant. Ez. 33, 32. שיר יְדִידוֹת, see in art. ביידי —Also שיר חַשְּׁירִים Cant. 1, 1, Vulg. canticum canticorum, the song of songs, as the title of the book, i. e. 'the most excellent of songs,' comp. the formulas קדשׁ קדשׁ 'the most holy,' שָׁמֵר 'the most holy,' י דשמים 'the highest heaven' 1 K. 8, 27; see Lehrg. p. 692 sq.

מיר, f. (r. שיר, a song, hymn; a noun of unity, while אים is general and collective; Heb. Gr. § 105.3. e. Always of some particular song, often with a pron. demonstr. as אין השיר, דו האר this song Ex. 15, 1. Num. 21, 17. Deut. 13, 19. 21. al. Also of a parable in rhythm, Is. 5, 1. Plur. אירות. 8, 3.

ช้าซี่ m. Syr. בֿבّ , white marble, once 1 Chr. 29. 2. Comp. ซีซี no. 1. R. ซำซี. มีซ้ำซี่, see กาาซี.

Prod., once prod. 2 K. 14, 25 Keth. Shishak, pr. n. of a king of Egypt, who gave refuge to Jeroboam, 1 K. 11, 40; and who afterwards, in the fifth year of Rehoboam, invaded Judea and spoiled the Holy City, the temple, and the king's palace, 1 K. 14, 25 sq. 2 Chr. 12, 2-9. He is the same with Sesonchis I, the first king of the twenty-second dynasty of Manetho; whose name is found on the Egyptian monuments; see fully n Thesaur. p. 1399.

* אַרְּהָּי, pret. השָּׁ, 1 pers. הְשִּׁיר, fut. מְשָׁר, apoc. הְשָׁה, בּאָה Ex. 23, 1, conv. הַשָּׁה; inf. absol. השׁ Îs. 22 7; to set, to

put, to place, i. q. מִשְּׁשׁ תּנּשׁלּשׁה, but less frequent. Kindred Hebrew roots are הַשְּׁשִׁ, הְתַשְּׁ III, which see; comp בְּשִׁי In the kindred dialects the traces of this root are few; Phænic. see Gesen. Monumm. Phæn. p. 451. Talm. מַשְּׁרָה plur. בְּשִׁרְּ foundations. Syr. בּשׁׁ id. see more in Thesaur. p. 1400.

1. to set, to place, to put, where it refers to persons or things which stand erect (or at least sit, Ps. 132, 11) or are regarded as erect rather than as lying down, e. g. to set a watch, guards, Ps. 141, 3; any one upon a throne, אַבָּקָאָה לַּבְּאָרָא 132, 11; שׁבִּירֶח לְּרִאּשׁ to set a crown upon the head Ps. 21, 4. Metaph. Gen. 3, 15 I will put enmity between the and the woman. Ps. 73, 28 שְׁבִּירִי in the Lord have I put my trust.— Spec.

a) to set in array as an army, the acc. מְבְּהָ being every where implied (comp. Josh. 8, 2. 13, and comp. in קַבָּה and מַבְּה, i. e. to set oneself in array, Is. 22, 7. Ps. 3, 7 קבר שָׁרוּ עָבִיר who set themselves in array against me round about.

b) to set, i. e. to constitute, to appoint, e. g. any one as prince, with two acc. 1 K. 11, 34; acc. of pers. and Ps. 45, 17; acc. of pers. and Ps. of thing, to set one over any thing, Gen. 41, 33. So acc. of pers. and Ds. to set with or over, Job 30, 1; where others, to make equal with.

c) to set, i. q. to found; 1 Sam. 2, 8 and he hath set, founded, the world upon them i. e. the columns; comp. r. Daw no. 2. d.

d) שרה מוֹחְשׁרם to set or lay shares, springes, i. e. to lay plots, to plot against, Ps. 140, 6.

e) to set a bound Ex. 23, 21; of a term of time, ph, to set, to appoint, Job 14, 13. Ellipt. and impers. Job 38, 11 בּמוֹדְ נָשִׁרְהְ מַנְאוֹן נַבְּירְהְ (bounds) to thy proud waves, i. e. her let thy proud waves be stayed.

f) With acc. of pers. and ס of place, to set or put one in any place; Ps. 88, 7 החהרה השני לשתני בבור החהרי the lowest pit, i. e. hast cast me into it. Once with of pers. and ס of place, Ps. 73, 18 מַשְׁרֵה לָמוֹ thou hast set them in slippery places; comp. Ps. 12, 6 מַשְׁרֵה לְמֵיּה לִּמִים לֹוֹ I will place in

- g) With לַל to put to any thing. to add to, Gen. 30, 40.
- 2. to put, to place, to lay any person or thing, so that they may remain in a recumbent posture. Ps. 8, 7 הַּשְּׁשׁ בּּלִּרוּ לַבְּלִּרוּ thou hast put all things under his feet, hast subjected them to him. Ruth 4, 16 and Naomi took the child, אַקְיִרוּ בְּחַיִּתִּים and laid it in her bosom. Ps. 84, 4 a nest where she (the sparrow) may lay her young.—Spec.
- a) שרח דרו על lay one's hand upon any one Gen. 48, 17; in protection Ps. 139, 5; or as an arbiter, mediator, who lays a hand upon each of the disputants, Job 9, 33. Also to lay the hand upon the eyes, of a dead person, i. e. to close his eyes, the last act of filial affection, Gen. 46, 4. On the contrary, שרח של to put or lay one's hand with any one, i. e. to join hands with him in doing any thing, Ex. 23, 1. Ellipt. Job 10, 20 שרח ששנים, sc. בון put from me thy hand, let me alone.
- b) With ב, to put or lay in any place; Job 38, 36 who hath put wisdom in the clouds? others, in thy reins. Ps. 13, 3 how long shall I put (have) cares in my sou!? Prov. 26, 24 מַרְבוֹּ וְשִׁרֵּח בְּיִבְּיִי בְּשִׁרָת בְּיִבְּיִי בְּשִׁרָת בְּיִבְּיִי בְּשִׁר הַ בְּיִבְּיִי בְּשִׁר הַ בִּיבְּיִ בְּשִׁר הַ בְּיִבְּיִ בְּשִׁר הַ בְּיִבְּיִ בְּשִׁר הַ בְּיִבְּיִ בְּשִׁר בְשִׁר בְּשִׁר בְּשִּׁר בְּשִׁר בְּשְׁר בְּשִׁר בְּשִׁר בְּשִׁר בְּשִׁר בְּשִׁר בְּשִׁר בְּשִׁר בְּשְׁר בְּשִׁר בְּשִׁר בְּשִׁר בְּשִׁר בְּשִׁר בְּשִׁר בְּעִּבְּי בְּעִיבְּי בְּעִיבְּי בְּעִּבְּי בְּעִיבְּי בְּעִבְּי בְּיבְּי בְּעְבְּבְּבְּי בְּעִיי בְּעִּי בְּעִּבְּי בְּעִיי בְּעִיבְּי בְּיי בְּעִּי בְּעִיבְּי בְּעִּי בְּעִּי בְּעִּי בְּעִיי בְּעִּי בְּיי בְּעִּי בְּעִי בְּעִיי בְּעִיי בְּעִיי בְּעִיי בְּעִּי בְּיִי בְּיִּי בְּעִי בְּעִי בְּעִי בְּעִי בְּעִי בְּעִי בְּעִיי בְּעִי בְּעִי בְּיִי בְּעִי בְּיבְּי בְּיבְּי בְּיִי בְּעִי בְּעִי בְּעִי בְּעִיבְי בְּיִי בְּיִי בְּעִי בְּיבְי בְּיִי בְּעִיבְּי בְּיבְי בְּיבְי בְּעִיבְי בְּיבְי בְּיבְיבְיבְי בְּעבְיי בְּיבְיבְיי בְּיבְּי בְּיבְּי בְּיבְּיבְי בְּיבְּיבְּי בְּיבְיבְּיבְּיבְיבְּיבְיי בְּיבְּיבְּיבְּיבְּיבְיי בּעִיי בְּיבְּיבְּיבְיי בּיבְיי בְּיבְּיבְיי בּעּיי בְּיבְיי בְּיבְּיי בְּיבְייי בְּיבְייי בְּיבְייי בּיבְייי בְּיבְייי בְּיבְייבְּיבְיבְּיבְיבְייבְיבְייבְייבְּיבְיבְיבְיבְיבְיבְיבְיבְיבְיבְיבְּיבְיבְיבְיבְיבְיבְיבְיבְיבְי
- c) שׁרת בְּלָרוֹ פֵּדְר to put on one's ornaments Ex. 33, 4. Comp. the subst.
- d) With acc. of thing and by of pers. to lay upon any one, either something to be carried, Ruth 3, 15; or to be endured Is. 15, 9, with b of pers. Ps. 9, 21; or to be performed, paid, Ex. 21, 22; also to impute to any one a fault, sin, Num. 12, 11. Comp. Dato no. 3. e.
- e) לייה לנגדי to set or lay before oneself. before one's eyes, sc. that for which ne cares, either to punish Ps. 90, 8; or to cherish 101, 3. Comp. מלפו no. 3. g.

- f) Sometimes from the nature of the case it is i. q. to cast, Job 22, 24 מַבְּר בָּנֶבְּר בַּנֶבְר בַּנֶבְר בַּנֶבְר בַנִר cast upon the earth the pre cious ore.
- 4. to set as any thing, i. e. to make, to render, comp. the sense to constitute in no. 1. b. With two acc. Is. 5, 6. 26, 1. Jer. 22, 6. Ps. 21, 7. 84, 7. 88, 9. 110, 1; acc. and 3 Jer. 2, 15. 13, 16; acc. and 3 to make as any thing, Is. 16, 3. Hos. 2, 5. Ps. 21, 10. 83, 12. 14. Rarely simple to make, to do, i. q. nwy, as nink now to do signs, wonders, Ex. 1, 10. More freq. is nink now.—Hence
- 5. With acc. and ליס pers. to make or prepare for any one, i. q. to give, Gen. 4, 25. Jer. 51, 39. Impers. Hos. 6, או מור לון also for thee, Judah, a harvest of evil is prepared.

Hoph. pass. c. אָל, to be laid upon, imposed, Ex. 21, 30.

Deriv. מיל, pr. n. חושה, pr. n. חושה.

ת ת. suff. יוֹשילי ווּ 10, 17, a thorn, collect. thorns, found only in Isaiah, and every where put with synon. יוֹשָּׁי, Is. 5, 6. 7, 23–25. 9, 17. 10, 17. 27, 4.— The etymology is doubtful; but perh. יוֹשָׁי is for יְשָׁי, the middle radical being softened, (as יִּשְׁי, בַּבֶּר for בַּיֹב, בֹּנֵּ for בַּיֹב, בֹּנָּ for בַּיֹב, comp. יְשַׂי, whence יְשַׂי, comp. יְבָּלָּ for יִּבָּי, prom יְבָּיל, whence יְשַׂי, comp. יְבָּיל from יְבָּיל, see Gesenius. Others understand a thorn-hedge, as being set around gardens and vineyards, from r. יִּשִּׁי, but the word does not signify a hedge of thorns, but thorns as growing spontaneously in the fields and among ruins.

הייש m. (r. הישי) something put on i. e. attire, dress, Prov. 7, 10. Ps. 73, 6 Comp. r. ישרה on 2. c.

नेष्टं, see न्ट्रष्टं.

* בְּבַעַ , fut. בְּשָׁלֵין; inf. בּבָשָּׁי, c. suff. שכבה Gen. 19, 33, קשׁכב (from שׁכבה) Deut. 6, 7; imperat. ココヴ, c. He emphat. הבבח; to lie down, to lie; Syr. Chald. and Eth. أأثم and Eth. المكن and Eth. to pour out, by inclining a vessel. The primary root is 22, 52, which has the signification of curving, inclining oneself, see in τρο, Gr. and Lat. κύπτω, cubo, cumbo. For the sibilant prefixed to biliteral roots in order to make them triliteral, see under v, p. 1000.-Ps. 68, 14 would that ye lay among the stalls, i. e. the shepherds in order to take rest. Am. 6, 4. 2 Sam. 12, 3. Lev. 26, 6. Is. 50, 11 ye shall lie down in sorrow. 1 K. 3, 19 she (the woman) had lain upon it, the child, and so had suffocated it. Also to lay oneself in a particular posture; Ez. 4, 4 lay thyself upon thy right side. v. 6. 9. 2 K. 4, 34.—Spec.

a) Of persons lying down to sleep, Gen. 19, 4. 28, 11. 1 Sam. 3, 5. 6. 9. Ps. 3, 6. 4, 9. 1 K. 19, 5. Job 7, 4. Prov. 3, 24; and as lying in bed, sleeping, 1 Sam. 3, 2. 2 Sam. 11. 9. 1 K. 21, 27. Ruth 3, 4. Prov. 23, 34. Also to lie down for rest, Ps. 68, 14. 2 Sam. 4, 5; hence, to rest, to take rest, Ecc. 2, 23 even at night his heart taketh no rest. Job 11, 18 see in Int. II, p. 335. Job 30, 17 my grawing (pains) take no rest.

b) Of sick persons, 2 Sam. 13, 6. 2 K., 16.

c) Of mourners as lying upon the ground, 2 Sam. 12, 16. 13, 31; of one morose 1 K. 21, 4.

e) With DJ, to lie with a woman, narried or unmarried unlawfully, Gen. 26, 10. 30, 15. 16. 34, 2. 39, 7. 12. Deut. 22, 23 sq. 2 Sam. 12, 11; also with DG. 35, 22. 1 Sam. 2, 22; with acc. fem. Deut. 28, 30 Keri, where Kethib has DG.; and so with acc. AD, Nor. 34. 2. Lev. 15, 18. 24. Num. 5, 19. Sam. 13, 14. Ez. 23, 8. Rarely spoken

of a woman as lying with a man, 2 Sam 13, 11. Gen. 19, 32-35. Also שַּבָּשׁ ia used for the lying of a male with a male, sodomy, Lev. 18, 22. 20, 13; and of a man with a beast, Ex. 22, 18. Deut 27. 21. Very rarely indeed is it spoker of conjugal intercourse 2 Sam. 11, 10 Mic. 7, 5; commonly the words בַּשַׁ בִּיבָּשׁ מִּבְּשׁ בִּיבָּשׁ מִּבְּשׁ מִּבְּשׁ בִּיבָּשׁ מִּבְּשׁ בִּיבַּשׁ are used.

NIPH. to be lain with, ravished, of a woman, Is. 13, 16. Zech. 14, 2.

PUAL id. Jer. 3, 2 Keri.

HIPH. 1. to make lie down, to lay down, to place. to put, 1 K. 3, 20. 17, 19. 2 K. 4, 21. 2 Chr. 16, 14. Hos. 2, 20. With אַבְּאָרָה to cast down to the ground, to prostrate, 2 Sam. 8, 2.—Spec. of a vessel, to lay down, to incline, so as to empty it; Job 38, 37 who shall incline (בְּשִׁבֶּרֵב) the bottles of heaven, i. e. the clouds, so that the rain may descend.

So Arab. سَكُبَ to pour out, sc. by inclining a vessel.

Норн. בְּשַׁלְּהָ Ez. 32, 32; part. 2 К. 4, 32; imper. הַשְׁלָהָ Ez. 32, 19.

Deriv. הַבְּטָשׁ, הַבְּטָשׁ, בְּשִׁבָּה.

אָלְבֶּתְּי f. (r. שְׁכְבֵּית) only constr. שֶּׁכְבָּת, pr. a lying down; found only in the Pentateuch. Eth. מוֹלְבָת id.

a) אָלְבֶּבֶּח, the lying down or fall of the dew, its effusion as scattered upon the ground, Ex. 16, 13. 14. See Hiph.

b) שְׁרְבֵּח זְּרֶע, pr. 'a lying with of seed,' i. e. a lying with a woman with emission of seed Lev. 15, 16. 17. 32. 22, 4. So שְׁבַבּר אָרִראָשָׁרו שִׁרְבַּבּר זְיִרְכּע to lie with a woman, a lying with of seed, with emission of seed. Lev. 15, 18. 19, 20. Num. 5, 13.

הלְבָּת f. (ר. בְּבֶשׁ) a lying with, concubitus; hence הַּבְּבְּח בְּבְּבָּח נָתוּן אֶת־בֶּבְּח נָתוּן בָּתְר אָת וֹיִם i. q. to lie with a woman Num. 5, 20; so of a man with a beast Lev. 18, 23. 20, 15. Also with בְּנֵרֵע added, Lev. 18, 20.

* I. אָשָׁ obsol. root, Arab. מֹשׁ, to complain, to accuse; V, id. Eth. הוֹחף to accuse, to inform against. Hence אָשָׁרָּ testicle, see p. 94; also pr. ה. אַכָּיָבּ

* II. אָשָׁלָ a doubtful root, prob. i. q. רְּשָׁלֵּג , Eth. הֹא P, to err, to wander, to roam. Comp. in יְשָׁלָג note; and שְּׁלָּג of a wandering flock, Ez. 34. 6.

Hiph. part. Jer. 5, 8 like fed h. rees (in lust) אין ביים do they roam about; comp. Jer. 2, 23. Prov. 7, 10 sq. The idea of roaming accords well, both with horses unmanageable from lust, and with libidinous men; so Simonis well, Lex.r. בשָּלָּי.—Other less probable interpretations see in Thesaur. p. 1403.

שׁכוֹל m. (r. שֶׁכֹל) bereavement, pr. loss of children, trop. of Babylon, Is. 47, 8.9. Also, loss of friends, state of abandonment. Ps. 35, 12.

שׁכּוּל m. adj. (r. שָׁכּוּל) f. אָשָׁכָּוּל, plur. שׁכּוּלח.

1. bereaved of children, Jer. 18, 21; robbed of whelps, as a bear, Prov. 17, 12. 2 Sam. 17, 8. Hos. 13, 8.

2. without young, barren, e. g. sheep, Cant. 4, 2. 6, 6.

לשלור, שלור, m. adj. (ד. בשלי) drunk, intoxicated, 1 K. 16, 9. 20, 16 מלור מונית לווי ליינית מונית מו

* דֹם שָׁ and בַּשׁבֶּע Is. 49, 14. Prov. 2, 17; fut. רְשָׁבֶּר ; to forget, kindr. with קבת II. שָׁנָג , שָׁנָג , q. v. Deut. 25, 19. 26, 13. Job 39, 15. With acc. of thing or pers. Gen. 27, 45. 40, 23. Deut. 9, 7. Am. . 8, 7. Job 9, 27. al. Ps. 137, 5 if I forget thee, O Jerusalem, let my right hund forget sc. her skill; see a similar execration in v. 6 and Job 31, 22. Rarely with 72 c. inf. Ps. 102, 5 שַּבְּחָהִי מָאֵכֹל לַחָמִי *I for*get to eat my food; comp. Prov. 4, 5.— Also to forget so as to leave behind, e. g. a sheaf in the field, Deut. 24, 19.—Very often men are said to forget God, not to regard him, Deut. 6, 12. 8, 11. 14. 19. Judg. 3, 7. Hos. 2, 15. Is. 17, 10. Jer. 2, 32. al. or also the divine law Hos. 4, 6. Prov. 2, 17. 3, 1. Ps. 44, 18. 119, 83. al. Vice versa, God is said to forget men, to neglect them, not to care for them, Ps. 10, 12. 13, 2. 42, 10. 74, 19. Is. 49, 14. Lam. 5, 20; also to forget his kindness, not to continue it, Ps. 77, 10. Part. those forgetful of God, Job 8, שכחר אַל 13. Ps. 50, 22.

Niph. רְשְׁכֵּחָא , fem. רְשְׁכֵּחָא Is. 23. 15, to be forgotten. to fall into oblivion, Gen. 41, 30. Job 28, 4 קנל בין היי בין היי ליי forgoten of the foot they hang down, i. e. not

Piel new to cause to be forgotten, c. acc. of thing, Lam. 2, 6.

HIPH. to cause to forget, c. acc. of pers and thing, Jer. 23, 27.

Hітнра. пэрфі, i. q. Niph. to be for gotten, Ecc. 8, 10.

Deriv. מַבֶּשֶׁ.

T고백 Chald. to find. The forms of Peal are found rarely in the Targums.

Ітнре. וּשְׂחְבֶּיק, to be found, Ezra 6.2. Dan. 2, 35. 5, 11. 12. 14. 27. 6, 5. 23. 24.

APH. ፲፱ឃ្គ., to find, Ezra 4, 15. 19. Dan. 2, 25. 6, 5. 6. 12; also in the sense to get, Ezra 7, 16.

תַּחַבְּים adj. verbal. forgetting, forgetful, plur. פֿחַבִּים c. acc. of object, Ps. 65, 11; plur. constr. שְּבַחַי אֶּבְּחִים forgetting God Ps. 9, 18; see Heb. Gr. § 91. 5.

שְׁכְיָת (accusation, r. אָשָׁרָוּ,) Shachiah, pr. n. m. 1 Chr. 8, 10. Many manuscripts and editions have מַבְּיֵב

* ក្លីឃុំ, fut. កុយ;, inf. កុយ Esth. 2.) and កុយ Jer. 5, 26. Kindr. are កក្កឃុំ, កុស, q. v. comp. also ១១ឃុំ, ១១ឃុំ, រុ១ឃុំ, ភេឌូ ខ្ញុំ.

1. to subside, to settle down, as water Gen. 8, 1; of anger, to be appeared, Esth. 2, 1, 7, 10.

2. to stoop down, to crouch, as a fowler setting snares, Jer. 5, 26.

HIPH. to make subside, to still, e. g. a sedition, Num. 17, 20 [5].

Arab. בול id. Chald. אָבָל and בּבָל id.

PIEL אַבְשׁלֵּי 1. to bereave, to make childless, c. acc. Gen. 42, 36. Hos. 9, 12. Jer. 15, 7. Ez. 36, 12. 13. 14 Keri. So of wild beasts which devour children; Lev. 26, 22 I will send wild beasts among you, which shall make you childless. Ez. 5, 17. 14, 15. Poetically of the sword as destroying young men; Deut. 32. 25 בּיִדְיּבִי מְשׁרְשְׁלִי מְשְׁרִי abroad (in battle) the sword shall make childless i. e. destroy your sons. Lam. 1, 20. 1 Sam. 15, 33; comp. Jer. 18, 21.

2. to make an abortion, i. e. to have abortion, to miscarry, e. g. Ex. 23, 26; of kine Job 21, 10; of sheep and goats Gen. 31, 38. Hence of a vine, to be barren, unfruitful, Mal. 3, 11; so Pliny speaks of the 'abortus arborum,' H. N. 12. 6, comp. 18. 17, 44. Trop. of a land, where there is frequent miscarriage (sc. of women and flocks) because of the bad water; so part. בּלְּבָשׁבְּי נְיִבְּי נִבְּי נִבְי נִבְּי נִבְי נִבְּי נִבְּי נִבְּי נִבְּי נִבְּי נִבְּי נִבְּי נִבְּי נִבְי נִבְּי נִבְּי נִבְּי נִבְּי נִבְּי נִבְּי נִבְּי נְבְי נְבְי נְבְּי נְבְי נִבְּי נְבְי נְבְי נִבְּי נְבְי נִבְי נְבְי נִבְּי נְבְי נְבְי נִבְּי נְבְי נְבְי נְבְי נְבְי נְבְי נְבְי נִבְּי נְבְי נְבְי נְבְי נִבְּי נְבְי נִבְּי נְבְי נְבְי נִבְּי נְבְי נְבְי נְבְי נִבְּי נְבְי נְבְי נְבְי נְבְּי נְבְּי נְבְי נְבְי נְבְי נְבְי נְבְי נְבְי נְבְי נְבְּי נְבְּי נְבְי נְבְּי נְבְּי נְבְי נְבְי נְבְי נְבְי נְבְי נְבְי נְבְּי נְבְּי נְבְי בְּי נְבְי נְבְּי נְבְי נְבְּי נְבְי נְב

Hiph. 1. i. q. Piel no. 1, to bereave, i. e. to destroy young men in war, Jer. 50, 9 בּמוֹר מַשְּׁמֵר a mighty bereaver, Vulg. interfector; so Gesenius. Others prefer the reading שַׁבֶּר in the sense of successful, prosperous; see r. שֵׁבֶּר Hiph. no. 4; so Sept. Syr. and some manuscripts and editions.

2. to make un abortion, to miscarry; part. Hos. 9, 14 קְּחָם מַשְׁמֵּרֵל a miscarrying womb. Comp. Piel no. 2.

. מְשַׁבֶּלָת , שִׁבְּלִים , שַׁבּוּל , שָׁבוּל .Deriv. מְשַׁבֵּוּל

m. plnr. (ר. לשכל m. plnr. (ר. לשכל bereavement, e. time or state of bereavement; comp. the like plur. יְקוֹרִים, וְלֵנִים, etc. Trop. of the condition of Israel in exile, Is. 49, 20; comp. 54, 1.

בְּלֵל , see Chald. r. בְּלֵל , see Chald. r. בְּלֵל

* ២០ឃុំ in Kal not used, pr. perh. to incline oneself, to bend down, to stoop; kindr. with ነጋቲ, ነጋቲ, q. v. Hence Eth. ሰዣው to bear or carry a load; comp.

Arab. walk with short steps from weakness, pr. prob. to walk stoop-

ing; also with to be ill, languid.—Prob. from stooping or bearing that part of the back between the shoulders is called page; although the signification of bear-

ing might readily come from བབྱབಧ, as Chald. བབུ་བ 'to bear on the shoulders,' from བབུ་བ shoulder.

HIPH. הָשָׁפֶרם, fut. apoc. בְשָׁבֶּם.

1. to rise early in the morning; e. g. with This Gen. 19, 27, 20, 8, 28, 18. Ex 8, 16. al. or with a like adjunct, Josh. 6, 15. 1 Sam. 9, 26. Judg. 9, 3; or simp! Gen. 19, 2. Josh. 8, 14. Judg. 6, 28. 7, 1. 2 Sam. 15, 2. 2 Chr. 29, 20. It seems to signify pr. to load up camels and other beasts of burden, which among the nomades is done very early in the morning; hence 'to set off early,' comp

to migrate, from אָבָין to load up.—With אָ, to get up early to any place, to go early, Cant. 7, 13.—Sometimes when followed by another verb it is equivalent to an adverb, early; e. g. before an infin. 2 K. 6, 15 סְּבָּיִלְיִם and he rose early. Ps. 127, 2; or a fut. Is. 5, 11; or a participle Hos. 6, 4. Hence inf. absol. בּיִבְּיִבִים or בַּבְּיִלִים as adv. early. Prov. 27, 14. 1 Sam. 17, 16.

שְׁלֶּכְתֹי m. in pause בְּשֶׁבֶּע Ps. 21, 13; c. suff. שְׁבְּעוֹי . See in r. שְׁבָּעוֹ init.

 suffix (comp. Num. 15, 28), so that it is not necessary to assume a new fem. אָבָּט i. q. בּיְטָשׁ י.—The noun בּיְטָּטׁ comes from the idea of inclining, stooping; or from that of bearing; so Gesenius in אַבָּיָּגַ, Thesaur. p. 1161.—In the human body, not in beasts, the בּיִטְּטׁ is spoken of:

- a) As the part on which burdens are carried; Gen. 49, 15 לְּמַבֹּל and he bowed his shoulder to bear. Josh. 4, 5. Judg. 9, 48. Is. 10, 27. Ps. 81, 7; also Gen. 9, 23. Trop. dominion is said to be upon one's shoulder; Is. 9, 5 the dominion shall be upon his shoulder, the figure being drawn from the robes and other ensigns of dignity; or, as others think, from its being a charge or burden; comp chargé d'affaires. So Is. 22, 22 the key of the house of David will I lay upon his shoulder, i. e. commit to him; for בל ידר see in art. יד no. 1. ee. Zeph. 3, 9 to serve the Lord אָחָר בּ with one shoulder, i. e. with one mind, όμοθυμαδόν; the figure being taken from those who bear a burden or yoke jointly. مرزا صُفَا , your مرزا صُفَا For השָבָשׁ Hos. 6, 9, see below in no. 3. a.
- b) As the part on which blows are inflicted. Is. 9, 3 יהים ליים the staff of his shoulder, i. e. with which he was beaten.
- 2. Metaph. a tract or portion of land, Gen. 48, 22, where there is an allusion to the city Shechem; pr. a ridge or hill,
- as Arab. مَنْكِبُ shoulder, also tract of land.
- 3. Sheckem, Sichem, pr. n. a) A city among the mountains of Ephraim, situated in the narrow valley between Mount Ebal and Mount Gerizim, afterwards called by the Romans Flavia Neapolis, whence the modern Vabulus or vulg. Neblus; Gen. 12, 6, 33,

18. 34, 2. Josh, 20, 7. 21, 20. 21. Ps. 60, 8 1 K. 12, 25. Sept. Συχίμ, comp. Act 7. 16. Vulg. Sichem. With He local נוֹכְמָה to Shechem, Gen. 37. 14. Josh. 24, 1. Judg. 9, 31; once דְּשָׁבְּעָּה Hos. 6, 9 where it is said of wicked priests: 373 רְבְאַחוּ שָׁכְמֵח they wander in the was towards Shechem, referring to its rights as a city of refuge (Num. 35, 9 sq.) which it would seem the priests there abused, so as either themselves to commit murder, or to conceal it when com. mitted by others. Others here take אַרָּמָד as in no. 1. a, by consent.—See Relandi Palæst. p. 1004 sq. Bibl. Res. in Pal. III. p. 96 sq. 119 sq.

b) A Canaanite, the son of Hamor prince of the city Shechem, Gen. 33, 19.34. 2 sq. Judg. 9, 28.

Deriv. the two following.

प्रोप्ने (shoulder) Shechem, pr. n. m. a) A son of Gilead, Num. 26, 31. Josh. 17, 2. b) 1 Chr. 7, 19.—Patronym. of lett. a, 18 प्रदूष a Shechemite, Num. l. c.

אַרְטָדְה according to some i. q. שְׁבֶּם Job 31, 22; but see above in שָׁבָם no. 1.

* לְבַׁשְׁלָ, also לְבַשְׁ Deut. 33, 12. 20. Judg. 5, 17; fut. לְבִּילִי; inf. לְבִּילִּי, c. suff.

1. to let oneself down, to settle down, to abide, e. g. the glory Ex. 24, 16; the column of fire and cloud, Num. 9, 17. 22. 10, 12.—Talm. שׁבּן id. Syr. בּבּ id. Kindr. are אָבָל q. v. בּבָשָׁ, שָבַל, מֵבּן, מִבּן, מִבּן, מִבּן, מִבּן, מִבּן, מִבּן, מִבּן, מִבּן, מִבּיִן, מִבּּן, מִבּּּן, מִבּּן, מִבּּּן, מִבּּן, מַבּּן, מַבּּן, מַבּּן, מַבּּן, מַבּּּן, מַבּּּן, מַבּּּן, מַבּּּן, מַבּּן, מַבּּן, מַבּּן, מַבּּּן, מַבּּּן, מַבּּּן, מַבּּּן, מַבּּּן, מַבּּּן, מַבּּּן, מַבּּּרָן, מַבּּרָּן, מַבּּרָן, מַבְּּרָּן, מִבּּרָּן, מִבּּרָן, מַבְּרָּן, מִבּּרָּן, מִבּּרָן, מִבּּרָן, מַבְּרָּרָּיִילָּרָּיִילָּרָּיִילָּרָן, מִבּּרָן, מִבּּרָּרָּיִנְיּרָּרָּיִילְּיִּבְּרָּיִילְּיִילְּיִבְּיִּילְיִילְּיִבְּרָּיִילְּיִבְּרָּירָּיבְּרָּיִילְיִילָּירָּיִנְיּילָּיִילְּיִילְייִּילְייִילְייִּרְילִילְייִילְייִּילְייִילְייִילְייִילְייִּילְייִּילְייִילְייִילְייִילְייִילְייִילְייִילְייִילְייִילְייִילְייִילְייִילִּייִּילְייִילְייִילְייִילְייִילְייִילְייִילְייִילְייִּיִּילְייִילְייִילְייִילְייִילְייִילְייִילְייִילְייִילְייִילְייִילְייִיּיִּייִילְייִילְייִילְייִיּיִילְייִייִילְייִילְייִיּיִילְייִייִּייִי

2. to lay oneself down, to lie down, e. g for rest, as the lion Deut. 33, 20; of a people lying in tents, to encamp. Num. 24, 2; of clouds resting heavily upon the day, c. לאַנ Job 3, 5. Hence to rest, to take rest; Prov. 7, 11 בַּבְּיִתְּיִּדְּׁ לֵאֵׁ רְשִׁנְעִיּׁ בְּיִבְּיִיתְּיִּ לֵאֵי Prov. 7, 11 בַּבְּיִתִּי בְּבָּיִר לֵאֵר רְשִׁנְיִּי בְּבִּירִ לָּאִר רְשִׁנִי בְּבְּיִר וּשִׁנְיִּבְּיִ בְּבְּיִי her feet rest not in her house. Ps. 56, 7. Also of one inactive, inert, Judg. 5, 17 bis. Nah. 3, 18, parall. בּבַיר, no. 1. e.

3. to abide, to dwell, Arab. אבר, id. With n of place Gen. 9. 27. 14, 13. 26, 2. Jer. 48, 28. 1 Chr 23, 25; acc. of place Deut. 22, 5. ls. 33, 16. Ps. 68, 7. A frequent formula is אבר, to dwell in or inhabit the land to possess it quietly, Prov. 2, 21. 10, 30 Ps. 37, 3. 29; and so without אין ווו the

same sense Ps. 102, 29; with לכולם or מכר בשל added Ps. 37, 27. 29; also לכר סר חסב של לבטח Ps. 16, 9. Prov. 1, 33. Deut. 33, 12. 28. 23, 6. A similar ellipsis is in Is. 57, 15 God אבן פר who dwelleth forever sc. in heaven; comp. fully in Is. 33, 5 שׁכן מָרוֹם he (God) dwelleth on high. So God is said to dwell in the midst of his people, in Zion, in the holy place, etc. Num. 5, 3. 35, 34. Ex. 29, 46. Joel 4, 17. 21. Deut. 12, 11. al. (Hence among the later Jews the אברנה Shechinah, the visible presence or glory of Jehovah; Buxtorf Lex. Talm. p. 2394.) 2 Bam. 7, 10 יְשָׁבֶן that they (the people) may dwell in a place of their own. Deut. 33, 16 סבור סנח the dweller in the bush i. e. Jehovah, comp. Ex. 3, 2. With a pleonastic dat. Ps. 120. 6 שַׁכָּנָה mb hath dwelt for itself.—Part. pass. as act. dwelling, like the Fr. loge, Judg. 8, 11.—Animals also are said to dwell; as wild beasts in their lairs Job 37, 8; fishes in the sea Job 26, 5; birds among foliage Is. 34, 11. Ez. 17, 23. 31, 13. So too of inanimate things; e. g. poet. the light Job 38, 19; the tabernacle Josh. 22, 19; trop. justice Is. 32, 16; glory Ps. 85, 10.—Further, one is said to dwell in the temple, who frequents it, Ps. 65, 5, comp. 15, 1. Once metaph. to dwell in any thing, i. e. to be familiar, intimate with it; see po no. 2, and Arab. w to be familiar; Prov. 8, 12 l wisdom שָׁבַנְתִּד נְרָמָח dwell in prudence, am intimately united with her.

4. to be dwelt in, inhabited, to be full of inhabitants, i. q. שַשָּׁין no. 4. q. v. So of a city, Jer. 33, 16 רְבּשָׁלֵם שְׁבֵּוֹן לֶבְּשֵׁרִ לְבָּשְׁרָ אַבְּעָּרִ לְבָּעָרִ אַ בּוֹן לָבָּעָר אַ בּוֹן לַבְּעָר אַ הַבּוֹן Jerusalem shall be inhabited in safety. So of a land, Jer. 46, 26. Also בּשָׁ שִּׁבְּי of a city desolate and deserted, not habitable, Is. 13, 20. Jer. 50, 39 (parall. בּשַׁהַ אֹבֹּי).

Piel, to cause to dwell in any place; c. acc. of pers. and hof place, Jer. 7, 3.7. Num. 14, 30. Of Jehovah is said how to cause his name to dwell in a place, i. e. to fix his abode there, Jer. 7, 12. Deut. 12, 11. 14. 23. 16, 6. 11. 26, 2. Neh. 1, 9; i. q. ind dw, see in r. date. 1. f.—Also to pitch or set up a tent, to place, c. acc. Ps. 78, 60 date how the tent which he set up among men, somp. in Kal no. 3, and Hiph. no. 2.

HIPH. רְיִשְׁפֵּרְן 1. Causat of Kai no 1 or 2, to lay or cast down, to depress Ps. 7, 6 מְבוֹיִר לְצָפֶר רְשְׁפֵן let him lay mine honour in the dust, cover me with ignominy.

2. Causat. of Kal no. 3, to cause to dwell, i. q. Piel; c. aco. of pers. Ps. 78, 55. Trop. of wickedness, Job 11, 14.—Also to set up, to place, e. g. the cherubim at the gate of Eden, Gen. 3, 24; a tent Josh. 18, 1, comp. Piel.

Deriv. בְּשְׁכֵּוֹ, שֶׁכָּן, מְשְׁכָּן, pr. n. מְבַנְיָהוּ, מְשְׁכֵּוֹ,

רְבִּישְׁרָּנֵי, Chald. fut. plur. fem. הְשְׁתְּנוּ, to dwell, as birds among foliage, Dan. 4, 18 [21].

Pa. to cause to dwell, as God his name, c. acc. Ezra 6, 12.

שְּׁבֶּלְ m. (r. בְּשֶׁבֶּן) constr. שְׁבֶּלְ Hos. 10, 5; c. suff. שְׁבֵּלִי Ex. 12, 4; plur. c. suff. שְׁבָּנִים, Fem. שְׁבֵּנִים, c. suff. שְּבֵנִים 3, 22; plur. שְׁבֵנִים Ruth 4, 17.

1. a dweller, inhabitant, Is. 33, 24.

Hos. 10, 5. Arab. سَاكِرْ id.

2. one dwelling near, a neighbour, Prov. 27, 10. Ex. 12, 4. Ps. 31, 12. 2 K. 4, 3; so of nations or tribes Deut. 1, 7. Ps. 44, 14. 79, 4. 12. 80, 7. al. Chald. שַׁבִּיין id.—Fem. a female neighbour Ex. 3, 22. Ruth 4, 17.

עָּשֶׁלְּהָ m. c. suff. יִּבְּיבֶּה , a dwelling, once Deut. 12, 5. R. בְּבָּעָרָ

תְּבְּרָיָת (familiar with Jehovah, r. יְבַשָּׁ no. 3 fin.) Shecaniah, pr. n. m. a) 1 Chr. 3, 21. b) Neh. 3, 29. c) 6, 18. d) Ezra 10, 2. e) 8, 3. f) 8, 5. g) Neh. 12, 3, see יְבַּרְיָּף.

שׁבַּרְיָהְהּ (id.) Shecaniah, pr. n. m. 2 Chr. 31, 15; also 1 Chr. 24, 11, see in בַּבְּיִה.

Nah 3, 11; see fully in מוס, also Thesaur. p. 1409 sq.—Part. pass. קשבור, drunken, intoxicated, Is. 51, 21.—Arab.

سَكِمَ, Syr. مَمَّز , Eth. أيكرَ, id.

Piel to make drunk 2 Sam. 11, 13. Metaph. Jer. 51, 7. Is. 63, 6; see in Kal.

HIPH. id. to make drunk, trop. e. g. arrows with blood Deut. 32, 42; nations, see Kal and Pi. Jer. 51, 57.

HITHP. to make oneself drunk, to get drunk, 1 Sam. 1, 14.

Deriv. שַברון, שִׁבור, שִברון.

* II. שְׁבַּל i. q. שְׁבֵּר, Arab. מُשُكِّر to hire, to reward; whence אָשֶׁבֶּר.

m. (ר. רֹבֶּשֶׁ I,) temetum, strong drink, any intoxicating liquor, whether wine Num. 28, 7; or an intoxicating drink resembling wine prepared or distilled from barley (Hdot. 2. 77. Diod. 1. 20, 34. Xen. An. 4. 5. 26), from honey, or from dates; see Hieron. Opp. ed. Martian. T. IV. p. 364, "Sicera (רֹבֶשׁ) Hebræo sermone omnis potio, quæ inebriare potest, sive illa quæ frumento conficitur, sive pomorum succo, aut quum favi decoquuntur in dulcem et barbaram potionem, aut palmarum fructus exprimuntur in liquorem, coctisque frugibus aqua pinguior coloratur." Comp. Plin.

wine prepared from dried grapes and dates. The שַּבֶּר is often distinguished from wine, as Lev. 10, 9. Num. 6, 3. Judg. 13, 4. 7; and the poets not seldom use in one member מַנָּר, 28, 7. 29, 9. 56, 12. Prov. 20, 1. 31, 6. Mic. 2, 11.—In Is. 5, 22 a wine mingled with spices seems to be intended, i. q. תַבֶּר, צַבֶּרָה, צַבֶּרָה.

ישׁבור see אַבּלר.

ישָׁכְרָה , see r. אָבֶרָה I, init.

תְּבֶּרוֹן m. (r. שְׁבֶּרוֹן 1. drunkenness, Ez. 23, 33. 39, 19.

2. With ה local, שָּׁבְּרוֹנָה, Shikron, pr. n. of a place on the northern border of the tribe of Judah, towards the west, Josh. 15, 11.

שׁלֵּ m. error, fault, 2 Sam. 6, 7. R. אַלַיּ

a particle of the later Hebrew made up of the prefix שָׁ i. q. שְּׁשֶׁר, and b, hence i. q. שְׁ שִּׁר. In Rabbinic it is very frequent, and is there put before the genitive; comp. שְׁשָׁר לְּ in art. שִׁשְׁ in art. שִּׁשְׁר A. no. 3. In the Heb. it occurs only with a prefix.

1. שְׁבֶּׁבְ on account of, because of, i. q בַּאָבֶּדְרְלְ p. 99. Jon. 1, 7 יבּאָבָּדְרְ because of whom, on whose account, for which v. 8 has בַּאָבֶּדְר לְבִידְ v. 12 יבָּאָבָּדְר לְבִידְ on my account. It corresponds to the Aram. בִּידִים, compounded of בִּידִיל, and כֹּרִיבּ, and כֹּרִיבּיִר,

3. מֵי מְשֶׁלְנּה who of those to us? i. e. who of ours, who of us, 2 K. 6, 11.

n. adj. tranquil, dwelling at ease, Job 21, 23. It is either made up from two synonymes নট্ট and ্যুষ্ট; or comes from the latter alone by inserting b, as নুমুণ i. q. নুমু to be hot; or perh. is a mere error for ্যুষ্ট.

is i. q. בּלְבּי to break notches e. g. in the edge of a vessel, sword, etc. Chald. ביל Pa. to join logether, to connect; whence מְּלִיבוֹיִין, steps or rounds of a ladder, so called as conjoining the two sides.—In Hebrew this word seems to have signified to notch into each other, to join by tenon and mortise.

Pual part. Ex. 26, 17 two tenons to each board, πρίπκιλη πέκ πίμες joined one to another, perhaps by transverse pieces of wood under the sockets v. 19; or fitted (corresponding) one to another. 36, 22. But Sept. ἀντιπίπτοντα; ετερον τῷ ἐτέρω, opposite one to another.—Hence

m. plar. pr. joinings, joints, e. g. at the corners of a base or pedertal; then ledges or borders covering these joints, 1 K. 7, 28. 29.

ישׁבָּע in Kal not used; perh. eiher to cast down, kindr. with שָּבָּע,
אַבָּע, whence אַבָּע, Arab. בַּעָּב,
אָבָּע, snow, as falling from the clouds;
or else having some affinity with r. בַּגַּג to be bright, to shine, so that snow was then so called from its brightness.

HITH. דישלרג, prob. denom. from שַלֵּג snow; to be snowy, i. e. to be white like snow, of a snow-white colour; so Syr. Arab. Comp. for the use of Hiph. in designating colours, under לָבֶן, אָדֶם. Ps. 68, 15 when the Almighty scattered kings in it (the land), אַשָּׁלֶג בְּצָּלְמוֹן it was snow-white (like snow) on mount Zalmon, sc. with the bones of the slain; comp. Virg. Æn. 5. 865. ib. 12. 36, campi ossibus albent. But as mount Zalmon was woody (Judg. 9, 47 sq.) and could scarcely present the appearance of a field covered with bones like snow, we must either give up this meaning of בַּצַלְמוֹן, or else render הַּבְּלָמוֹן, at Zalmon, i. e. in the plain near the mountain. Others take it in the sense to snow. and בַּלְמוֹן as an appellative 'the shady'; and render: when the Almighty scattered kings in it, snow fell in the darkness, i. e. either light arose in the darkness, calamity; or, snow fell as a judgment from God upon the enemy, comp. Job 38, 22. 23. See Thesaur. p. 1411 sq.—Hence

m. in pause שָׁלֶנ, snow, Arab. בּבְׁלָם, Chald. בִּלְנָא, מְלָנָה, Syr. בֹבְיב. Samar. id.-Job 6, 16. 24, 19. 37, 6. 38, 22. Ps. 147, 16. Is. 55, 10. al. 2 Sam. 23, 20 יוֹם חַשֵּׁלֵג the time of snow, winter. Prov. 31, 21 she (the good housewife) is not afraid of the snow for her household, i. e. of the cold, since they are well clothed. In ancient times, as now, snow was prob. brought in summer from Leb-מוסה (שֵׁלֵג לְבָנוֹן Jer. 18, 14) for refreshment, espec. for cooling drink; so Prov. 25, 13 as the cold of snow in the time of harvest, i. e. refreshing.—Snow is put as the emblem of whiteness, Ex. 4, 6. Num. 12, 10. 2 K. 5, 27; of clearness, brightness, Lam. 4, 7; of purity of mind, Pa. 51, 9.

* שְׁלֶּדוֹ and שֵׁלֶּדוֹ, pr. to be lax, relaxed; like r. שׁלֵל q. v. comp. שָׁלֵל Hence

1. to be tranquil, secure, at rest, espec. of one who enjoys quiet prosperity, Jol 3, 26. Jer. 12, 1. Lam. 1. 5. Ps. 122, 6. Præt. ישׁלָרָה Ps. l. c. Fut. ישׁלָרָה Ps. l. c.

Of a dwelling, Job 12, 6.—Arab. ליש to be tranquil and serene in mind. Chald. אלים, Syr. ביבר, i. q. דּילָשָּילָ. Kindr. is דּילָשָילָ, also בּילֵשׁלַ.

—Arab. ১৯৯ to be forgetful; Chald. মট্ট্রা and Syr. to neglect, to forget; also Chald. মট্ট্রা to err, to sin, in Targ. for Heb. ন্যুট্রা.

3. Trans. to relax, to set free; or, as some, to draw or pull out, i. q. שָּלֵל, נְשֵׁל , עָשׁל, מָשׁל, עָשׁל, עָשׁל, עָשׁל, עַשְּׁל, comp. אַשָּׁל, עַשְּׁלָּה, comp. אַשְּׁלָּה, בּשְׁלָּה וֹשְׁלָּה, Job 27, 8 שֹׁשׁל, שִּׁלָּה וֹשְׁשָּׁה יִישְׁלָּה יִשְׁלָּה יִשְׁלָּה יִשְׁלָּה יִשְׁלָּה יִשְׁלָּה יִשְׁלָּה יִשְׁלָה עֹשׁל שִׁלִּה וֹשְׁשִׁי ; Job 27, 8 שֹׁשִּׁי שִׁלָּה יִשְׁלָּה יִשְׁלְּה יִשְׁלְּהְה יִּבְּיִי בְּשְׁלְּהְּתְּה יִשְׁלְּהְּתְּה יִשְׁלְּהְּתְּה יִשְׁה יִשְׁלְּהְה יִישְׁלְּהְה יִישְׁלְּהְתְּה יִשְׁלְּהְה יִישְׁלְּהְתְּהְיִים יִּבְּיִי בְּיִּבְּיִּלְּהְתְּהְיִים יִּבְּיִּים יִּבְּיִים יִּבְּיִים יִּבְּיִים יִּבְּיִים יִּבְּיִים יִּבְּיִּים יִּבְּיִים יִּבְּיִים יִּבְּיִים יִּבְּיִים יִּבְּיִים יִּבְּיִים יִּבְּיִים יִּבְּיִים יִּבְּיִּים יִּבְּיִים יִּבְּיִים יִּבְיִים יִּבְּיִים יִּבְּיִים יִּבְּיִים יִּבְּיִים יִּבְּיִים יִּבְּיִּים יִּבְּיִים יִּבְּיים יִּבְּים יִּבְּיִּים יִּבְּיִים יִּבְּיִים יִּבְּיִים יִּבְּיִים יִּבְּיים יִּבְּיִים יִּבְּיִים יִּבְּיִּים יִּבְּיִים יִּבְּיִים יִּבְּיִּים יִּבְּיִים יִּבְּיִים יִּבְּיִים יִּבְּיִים יִּבְּיִים יִּבְּיִים יִּבְּיִים יִּבְּיִּים יִּבְּיִים יִּבְּיִים יִּבְּיִים יִּבְּיִּים יִּבְּיִים יִּבְּיִים יִּבְּייִים יְּבְּיים יְּבְּיִּים יִּבְּיים יְּבְּיִים יִּים יְּבְּיים בְּיִים בְּיִים בְּיִים בְּיִּים בְּיִים בְּיּבְּים בְּיִּבְּים בְּיּים בְּיים בְּיּבְּים בְּיּבְּים בְּיּים בְּיבְּים בְּיּבְּים בְּיבְּיבְּיל בְּיבְּים בְּיבְּים בְּיבְּים בְּים בְּיבְּים בְּיבְּים בְּיבְּים בְּיבְּים בְּיבְּים בְּיבְּיבְּים בְּיבְּים בְּיבְּים בְּיבְּים בְּיבְּים בְּיבְּים בְּיבְּיבְּי

shall demand, comp. Arab. يَسُلُ for though it would then seem necessary to read يَسْأَلُ

Niph. ਸ਼ੜ੍ਹੇੜ੍ਹੇ, i. q. Kal no. 2, to go astray, to sin, 2 Chr. 29, 11.

HIPH. causat. of Kal no. 2, to lead astray, to deceive, 2 K. 4, 28.

Deriv. שָׁלָיָת ,שֶׁלֶרי or שְׁלֵּיה, שֶׁלֶים, שְׁלִּים, שְׁלִּיח ,שְׁלִּים

ការ៉ុដ្ Chald. 1. to be secure, to be at rest, i. q. Heb. ការ៉ុដ no. 1; Part. pass. ការ៉ុដ Dan. 4, 1.

2. to go astray, to sin, i. q. Heb. הַּטְׁלָּ no. 2. Hence הַטְּשָׁ, זְשׁלָּג.

היש לָּלָת Chald. f. (r. הַלָּט error, wrong, any thing amiss, i. q. אַלָּה, הַאָּלָה, Dan. 3, 29 Keth.

ר. בְּשְׁלֶּה (r. שְׁאָלֵּה) 1. i. q. מְשָׁלָה petition, c. suff. שֵׁלֶה I Sam. 1, 17. See in מַּאָלָה

2. Shelah, pr. n. of a son of Judah, Gen. 38, 5. 46, 12. Patronym. שֶׁלָּנִי Shelanite, Num. 26, 20.

אל, see art. וֹשׁל,

Syr. Shaph. אָלְהָבְּתְּי, whence Chald. and Syr. Shaph. אָלְהָבָּתְּי, שׁלְּהָבָּתְּי, flame, רבּי, בּיּתְּבָּתְי, intens. a flame of flame, Ez. 20, 47 [21, 3]; of a burning wind Job 15, 30. Cant. 8, 6 שְׁלְהָבָתִי the flame of Jehovah, i. e. lightning; where others read ייָם בּיִתְּבָּתְי, but in the same sense.

שׁלֵּיר m. adj. once שָׁלֵּיר Job 21, 23, also שָׁלֵיר Jer. 49, 31; fem. יְשְׁלֵיר; plur. constr. שֵׁלֵיר. R. יִשְׁלֵיר. 1.

1. secure, tranquil, at rest, 1 Chr. 4, 40. Zech. 7, 7; espec. of one living in tranquil security, enjoying quiet prosperity, Job 16, 12. 21, 23. Ps. 73, 12. Jer. 49, 31. Neut. as subst. security, quiet, Job 20, 20.

2. In a bad sense, at ease, careless; hence for wicked, Ez. 23, 42. Comp. মুখুল no. 2.

שׁלֶּלֶּי m. tranquillity, security, once c. suff. שָּלֶּיִר Ps. 30, 7. R. מַשְׁלָּיִר po. 1.

ר ביליל Chald. f. (for ריים in Targg. r. ריים) error, wrong, something amiss, Ezra 4, 22. Dan. 6, 5; also 3, 29 Keri.

לילל Judg. 21, 19. 1 Sam. 1, 24. 3, 21. al. or שלה Josh. 16, 6. 18, 1. 8-10. 1 Sam. 1, 3. 9. al. also שׁרלוֹ Judg. 21, 21. Jer. 7, 12; and שרלה 1 K. 2, 27. Gen. 49, 10 q. v. below; prob. 'place of rest, peace, quiet,' for שרלון, and this prob. for שרלום, from r. שלם, see note; Silo, Shiloh, pr. n. of a city in the tribe of Ephraim, situated among the hills to the north of Bethel, eastward of the great northern road; where the sacred tabernacle remained for a long time, Josh. 18, 1. 1 Sam. c. 1-4; comp. Ps. 78, 60. In the time of Jerome it was utterly desolate, so that the ruins of an altar could scarcely be pointed out; in Sophon. 1, 14. Epitaph. Paulæ p. 676 ed. Martianay. It remained unknown during the crusades, and down to the present century; and was first visited in 1838; see Bibl. Res. in Palest. p. 86-89. Sept. Σηλώ or Σηλώμ.

Josephus Σελώ, also Σελούν Autt. 5. 1 19, 20. Hence the present Arabic name Seilan.—The gentile noun is שילני see art. שׁרלני .

The same pr. n. Shiloh may be assumed also in the difficult passage Gen. 49, 10, the sceptre shall not depart from צר בייבוא שילח ולו יקחת ... Judah until he (Judah) shall come to Shiloh, and the nations obey him; then shall he bind, etc. etc. Here ולפרלה is acc. of place, as in איל שלים and he came to Shiloh 1 Sam. 4, 12. 1 K. 14, 4; comp. Judg. 21, 12. 1 Sam. 4, 4. It was before the patriarch's mind, that the tribe of Judah would be the leader of the other tribes in the war against the Canaanites, and thus hold the supreme power; see Judg. 1, 1 eq. comp. 20, 18. Num. 2, 1 sq. 10, 14; nor could this war be regarded as finished and victory obtained, until the Hebrews came as conquerors to Shiloh, in the middle of the land, and there set up the sacred ark and tabernacle; after which, the Canaanites being now subdued, Judah ceased to be leader, and the land was distributed in peace among the tribes, see espec. Josh. 18, 1. This interpretation was proposed by Teller, and has been followed by Herder, Bleek, Tuch, Ewald, Delitzsch, and others. In the name שׁרכֹּתו the author prob. had respect to the signification rest, peace; and the prophecy may have looked forward beyond that epoch of time.—The various interpretations of this passage are given by Hengstenberg, Christol. des N. T. I. p. 59 sq. Reinke Die Weissagung Jacobs etc. Munst. 1849. Exclusive of the one above given, they belong to three classes: a) Some prefer the defective orthography שלה, שלה which they ther. read אָשָׁר לוֹ i. q. אֲשָׁר לוֹ, and render, until he shall come to whom is or belongs sc. the sceptre, dominion. This they refer either to some one of the Jewish kings, as Solomon; or more usually to the Messiah. So Targ. Hieros. and Onk. Peshito, also Jahn, Bohlen, and others. They appeal to the like idea ער בא אַטָּר לוֹ רָשִּנְשָׁם [27] באַ אַטָּר לוֹ רָשָּנִשָּׁם until he come whose right it is, i. e. the Messiah. But although this might seem

imitated from the passage in Genesis,

yet it can hardly be so regarded; for the form we is unknown in the Pentateuch, and an ellipsis of upum cannot b) There are Jewish be admitted. writers, who explain שרלו or שרלו by tis son, sc. Judah's, i. e. the Messiah as of that tribe; comp. Arab. سَلِينَ fætus, embryo. So Abulwalid. D. Kimchi; also Illgen. c) Not a few modern interpreters, as Vater, Gesenius, Rosenmüller, Winer, Hengstenberg, Knobel, take שילה here as an appellative, signifying either peace, quiet, or (abstr. from concr.) pacificator, prince of peace. Most understand by it the Messiah; who is called שַלְּיִם prince of peace Is. 9, 5; though they differ in explaining the single words. But this view labours under the difficulty, that no such appellative noun is elsewhere found, nor one of a like form; except איכח, which itself is the name of a place, as is also שרלח every where else.—The variety of orthography in this passage is the same as in the rest, where it is the name of a city. We find שׁרכֹּח in most Mss. and editions; אלים in 38 Jewish Mss. and all the Samaritan; in a few Mss. and ibi in the margin of certain codices; see De Rossi Var. Lect.

T. IV. App. p. 217 sq. Note. As to the etymology of שרלה or הלשל, there is hardly a similar form, except מִילח pr. n. of a city; and as interpreters have derived this from r. אַלָּה, so they commonly refer שָׁרלח to r. שָׁלֶת; comparing the forms בישור, קישור. But this is wrong; for שרלו, שרלו, must then be regarded as shortened from שרלוי, and בּרלוֹד ; as from בָּרלוֹד we שרלו , שרלה . Hence שרלו , שילו may have come rather from שרלון, and from נילחן. But although nouns from verbs #5 often have the ending יון, yet a form like שרלון is very rare; and could be made only by transpos. for לרוֹן. It is therefore better and more certain, to regard שילה as for is for שׁרְלוֹם from r. שׁרְלוֹם; just as שׁרְלוֹם is for Comp. the Gr. Zyloiu

ו לַיְלְרָהְ f. (r. הּשְׁשֶׁ no. 1) constr. בּילְבָּהָ f. tranquillity, security. Prov. 17, 1.
Ps. 122, 7. Ez. 16, 49. רְּיִבָּיִם in the

midst of security Dan. 8, 25. 11, 21 (comp. Job 15, 21,) i. e. unexpectedly suddenly, like Chald. and Syr. אָרָיָה בָּילָרָה . Comp. Dan. 11 24.

2. In a bad sense, careless security, wickedness, comp. ר. דּיְטָשׁ no. 2; so Prov 1, 32. Plur .c. suff. דְיִנִילוֹתְיִנְ Jer. 22, 21.

שְׁלֵּהָה Chald. f. security, safety, quiet, Dan. 4, 24. R. השָׁלָּה.

שׁלַרְּחִים m. plur. (r. שֶׁלַרְּחִים) after the form בָּפְּרִים.

1. a sending away, dismission; Ex. 18, 2 אַבּוּר שׁמְּבִּיּה after her sending away. i. e. after Moses, when about to go into Egypt to deliver the Israelites, had sent back his wife Zipporah with their children to her father's house. So in Mic. 1, 14 אַבּיוֹר וֹיִי וֹיִּ וֹיִּ שׁמְּרִיּיִם is to give dismission, i. q. to dismiss, to relieve, to cease from possessing.—In neither passage is the idea of divorce necessary, as some hold; comp. r. רְּבָּשׁ Pi. no. 3. d.

2. a marriage-gift, sc. on sending away a daughter, a portion, dowry, 1 K. 9, 16. Comp. Pi. name Judg. 12, 9.

שׁלוֹם, rarely שֹלשׁל, m. (r. בּטְשׁלָים) constr. בּיוֹשׁלים.

A) Adj. after the form bin, whole, sound, safe, inleger, e. g.

- 1. Of the body, sound, well, in health, Gen. 43, 27 אֲבִּרכָם is your father well? 1 Sam. 25, 6. 2 Sam. 17, 3. 20, 9. Job 5, 24. Ps. 38, 4 אַרֹּרְ שָׁלּוֹם בַּעָּצְיִבְּי there is nothing sound (no health) in my bones. Is. 41, 3.
- 2. Of number, whole, in full number, Jer. 13, 19.
- 3. secure, tranquil, Job 21, 9; plur. Ps. 69, 23.
- 4. seeking peace, friendly, allied, Ps. 55, 21.
 - B) Subst. wholeness, soundness, i. e 1. health, weal, welfare, prosperity, good

א מילים ל Sam. 18, 29, lit. is health to him? i. e. is he well? is it well with him? in asking after the welfare of an absent person, Gen 29.6. 2 K. 4, 26. The answer is בילים, Gen 1.c. comp. 43, 28.—Hence

בי לשלום לשלום (i. e. to salute any one, see in אשל II. l. b; comp. 2 Sam. 11, 7 אייל למי וואל II. l. b; comp. 2 Sam. 11, 7 איילום וואל וואל מי and David asked. how the war prospered. Also רְאָם לוֹם שׁלוֹם שׁלוֹם שׁלוֹם שׁלוֹם שׁלוֹם שׁלוֹם בּי to see after the health, welfare, of any one, to see how he does, Gen. 37, 14; with דָרָב Esth. 2, 11; with דָרָב I Sam. 17, 18. Ellipt. 2 K. 10, 13 we go down (to see) after the welfare of the king's children, i. e. to salute and visit them.

c) בְּלְבֵּיֹם (לְכִי) בְּלֵּבִי 1 Sam. 1, 17. 20, 42, and בְּלֵבִי בְּלֵבְּ 2 Sam. 15, 9, a form of wishing well to one departing, go in peace, i. e. may every good befall thee! Gr. המאף בּנֹבְ בּנֹבְיִלִים Mark 5, 34, and πορεύου εἰς εἰρήνην Luke 7, 50.

d) On the other hand, (בַבֶּב (לֶבֶב), שׁלוֹם לָהָ welfare to thee, may it be well with thee Judg. 6, 23. 19, 20. Dan. 10, 19. Gen. 43, 23, a form of address when one would encourage a timid person and assure him of safety, i. q. 'thou hast [ye have] nothing to fear, thou art in safety;' hence we thrice find added אַל־מִּירָאוּ, אַל־מִירָאוּ, אַל־מִירָאוּ, for then פר שלום לף Sam. 20, 21 בי שלום לף all is well with thee, thou art in safety, thy matter is prosperous. v. 7. See also 2 Sam. 18, 28. where a messenger of good tidings exclaims ביללים, q. d. all is well! comp. 1 Chr. 12, 18.—Among the Arabs السلام عليك, es salam 'aleika, and among the Syrians مُكْمِثُا خُصِحْهُ, as also Rabbin. שלום לך, are forms of salutation to persons approaching or passing by; but in this sense the above Heb. phrase is not found in the O. T.

the sepulchre. איש שלום a man of peace peaceful, Ps. 37, 37. קברר שלום words of peace, pacific, Deut. 22, 26. שִיר שלום prince of peace. the Messiah, Is. 9, 5.— Hence

3. concord, friendship, היש שׁלוֹמָר my friend, my ally, Ps. 41, 10. Jer. 20, 10. 38, 22. Obad. 7. בְּרֵר שָׁלוֹם speaking friendship Ps. 28, 3; comp. Esth. 9. 30. Jer. 9, 7.

שלהם, see שלהם.

ישלהם retribution, see שלהם.

לְּלֶּנֶ (prob. for שְׁלֵּנֶן (shallun, Shallun, pr. n. m. Neh. 3, 15.

שׁלוֹשׁ three, see שֹלִישׁ.

י שְׁלָתִּי fut. יְשְׁלֵח; inf. שְׁלָתּי, once שְׁלֵתִּי Is. 58, 9; inf. absol. שָׁלָתּי ; imper. שֶׁלָתִי , plur. שְׁלָתִי , c. suff.

1. to send; Sept. mostly anortille. έξαποστέλλω, Chald. Πζού q. v. ביבית. The primary notion of r. הביבים is apparently 'to relax, to loosen, to let go'; kindr. are אַשׁלָל, שָׁלָח, שׁלָל, q. v. a) Absol. Gen. 38, 17. Ps. Construed: 59, 1; often so that another verb is subjoined with or without a copula, e. g. 1 K. 18, 19 שלח קבץ וגו' send, gather etc. 2 K. 11, 4 מלח... ויישו he sent and fetched etc. Gen. 31, 4. Ex. 9, 19. Job 1, 4. al. Here the acc. of the person sent is omitted; comp. Gen. 31, 4. With acc. of the person sent, Gen. 42, 4. 43, 8. 45, 5. Ex. 5, 22. 1 Sam. 15, 20. 2 K. 1, 6. Is. 6, 8. al. espec. a messenger, embassador, Gen. 32, 4. Num. 20, 14. Judg. 6, 35. 7, 24. 2 Sam. 2, 5. 1 K. 19, 2. Is. 18, 2. al. sæpe. With a dat. pleon. added, שְׁלַח לְקּ send for thyself Num. 13, 2. Rarely in later Heb. c. > of pers. 2 Chr. 17, 7. Jer. 16, 16. c) With acc. of place to which one sends, 1 Sam. 4, 4. 1 K. 5, 28. 2 K. 2, 4. 6; also c. פר of d) With acc. of pers. place, 2 K. 2, 2. and לְּבָּיִם of thing, as לָבָּיִם for water Jer. 14, 3; but oftener with \$ c. inf. of something to be done, as Num. 13, 16 these are the names of the men, חשֶׁם חשָׁם ישׁלָּה שלחור את־חארץ whom Moses sent to spy out the land. 14, 36. Deut. 34, 11. Jost. 6, 25. 1 Sam. 15, 1. Is. 61, 1. Zech. 1 e) With acc. of pers. sent and of pers. to whom, Gen. 37, 13. 46, 28 Ex. 3, 13. 14. 15. 7, 16. 1 Sam. 9, 16.

1069

3 K 5, 6. Jer. 25, 4. 17. Zech. 2, 12. al. Rarely as in Chald. c. >2, Neh. 6, 3. Jer. 26, 15. 29, 31. 2 K. 18, 27. Also c. 5kg of pers. and 5 of thing for which, 1 K. 20, 7; or 5 c. inf. Num. 22, 37. f) With acc. of pers. and אַחֲרֶּד of person, to send after, i. e. so as to follow one departing, 2 Sam. 3, 26. 2 K. 7, 14. 14, 19; comp. Zech. 2, 12 [8]. g) With acc. of the thing sent, Gen. 38, 23. 45, 27. 46, 5. Esth. 4, 4; espec. letters, Neh. 6, 19. Esth. 1, 22. Also acc. of thing and אַל of pers. 2 K. 20, 12. Jer. 29, 1. 25; so letters, Jer. 29, 25. Esth. 9, 20. 30; of pers. Gen. 32, 19. 45, 23. Ps. 78, 25. 2 Chr. 16, 1. h) Sometimes the person sent is put with בַּרָּד, by the hand of, 1 Sam. 16, 20. 2 Sam. 11, 14. 12, 25. 1 K. 2, 25 מַנְיָחוּ בְּרָד הָנְיָחוּ מוּ מַלָּה הָרָד and the king sent by the hand of Benaiah, i. e. he deputed Benaiah. Ex. 4, 13 שַׁלַח־נָא send now by whomsoever thou wilt send. i) Prægn. 2 Sam. 15, 12 וַיָּשָׁלֶח אָבָשָׁלוֹם אַת־אַחִיתֹפֵל מַעִירוֹ מִנְּילֹח and Absalom sent [and called, i.e. sent for] Ahithophel from his city, from Giloh.

Spec. of things: aa) to send to any one, i. e. to send word (שַלַח דָּבֶּרָים), to send a messenger to him, Judg. 11, 28. Is. שלח הברים ביר פסיל 73. 17. Prov. 26. 6 whose sendeth a message by the hand of a fool, i. e. whoever makes use of a fool as his messenger. Absol. in the same שלחה אל־חַמִיה לַאמר 25 sense, Gen. 38, 25 שַׁלְחָה אַל־חָמִיה לַאמר she sent to her father-in-law, saying, i. e. she sent him this word. 1 K. 20, 5. 2 K. 5, 8. Neh. 6, 8. Jer. 29, 31; without לאמר 1 Sam. 20, 21. With acc. of the message thus sent, 1 K. 5, 23 כרד unto the place הַבְּּקוֹם אֲשֶׁר־הְּשָׁלָּח אֲלֵי which thou shalt send word to me, i. e. shall point out. 20, 9. 21, 11. Jer. 42, 5. 21. 43, 1; c. dupl. acc. to send one with or for any thing, 2 Sam. 11, 22 and he told David אַת־כַּל־אָשֶׁר שָׁלָחוֹ יוֹאָב all that for which Joab had sent him. 1 K. 14. 6. Ex. 4, 28. bb) God is said to send help, Ps. 20, 3; deliverance, 111, 9; his favour, 57, 4; plenty, Joel 2, 19; rain, Job 5, 10; oracles and precepts, s. 9, 7 Zech. 7, 12. Ps. 147, 15; signs and wonders, Ps. 135, 9; espec. calamities, plagues, Ex. 9, 14. 23, 28. Josh. 24, 12. Jer. 25, 16. 27. Ps. 105, 28. 144, S. Here Piel is more common, q. v.

3. to send out or forth, i. e. to put forth, to stretch out, to extend, e. g. a rod, staff, Ps. 110, 2. 1 Sam. 14, 27; a sickle into the harvest Joel 4, 13, comp. Rev. 14, 15. 18; a branch to the nose, Ez. 8, 17, see in art. ימוֹרָת. So too the finger, as in scorn, Is. 58, 9. Espec. to send out or put forth the hand, (Hom. xeigas iάλλω Od. 9. 288. ib. 10. 376,) Gen. 3, 22. 8, 9. 19, 10. 48, 14. Ex. 3, 20. Deut. 25; 11. 2 Sam. 15, 5. Cant. 5, 4; e. g. for smiting, Job 1, 11. 2, 5. Ps. 138, 7. a) With b c. inf. for doing a wrong, 1 Sam. 22, 17. 2 Sam. 1, 14. b) With על upon a thing which it is wrong to touch, 1 K. 13, 4. 1 Chr. 13, 10. With אַל of pers. to put forth the hand to or upon, to lay hand upon, sc. in violence, Gen. 22, 12. Ex. 24, 11. 2 Sam. 18, 12. Job 1, 12. d) With 3 of thing, to put forth the hand upon e. g. a rock, in order to remove it, Job 28, 9; also to lay hand on any thing, i. e. to seize, to purloin it, Ex. 22, 7. Esth. 9, 10. 15. 16. Dan. 11, 42; somewhat different, Ps. 125, 3 lest the righteous also put forth their hands unto iniquity, i. e. to do iniquity. Also with 3 of pers. to put forth the hand upon or against, to lay hands upon, Gen. 37, 22. 1 Sam. 24, 7. 11. 26, 9. 11. 23. Esth. 3, 6. 8, 7. 9, 2; once for punishment, Neh. 13, 21. Peculiar is Cant. 5, 4 מַלָּח רָדוֹ מָן חָחוֹר he put forth his hand from the window, 1. e. he put it in through the wincow into the house.—Sometimes 7 is omitted, as Ps. 18, 17, comp. 144, 7; also before by of thing, 2 Sam. 6, 6; before 2 Ob. 13.—Part. pass. מלפה pr. extended, then slender; so of a hind according to some, Gen. 49, 21; but see above in no. 2 fin. Piel שׁלֵחוּ, 3 plur. pret. in pause שִׁלָּחוּ. 1. i. q. Kal no. 1, to send, e. g. to a

place, Is. 43, 14; with acc. of pers. sent,

Gen. 19, 13. 28, 5. 6. Judg. 20, 6. Is. 10

6. Jer. 24, 5. 28; or with acc. of thing

Gen. 38, 17. Ex. 23, 27. 1 Sam. 11, 7. Mal. 2, 4; or with by to whom, 2 Chr. 32, 31; with acc. of thing and b of pers. 2 Chr. 24, 23; acc. of thing with by to whom and rap by whom, Jer. 27, 3. But in this signif. Kal is far more frequent; while Piel is more usual in the sense to send upon any one, as God sends calamities, plagues, see Kal no. 1. bb; c. 3 Deut. 7, 20 32, 24. 2 K. 17, 25. Ps. 78, 45; by Ez. 14, 19; by 5, 17; b Jer. 48, 12; ram 9. 15. 49, 37. Also ram ram to send strife, i. e. to excite or occasion it, Prov. 6, 14. 19. 16, 28.

2. i. q. Kal no. 2, but more frequent, to send away, to let go or depart, to dismiss, e. g. one about to go away, and espec. who has been in any way detained, Gen. 24, 54. 30, 25. 45, 24. Ex. 3, 20. Josh. 2, 21. Judg. 2, 6. 1 Sam: 6, 6. 2 Sam. 11, 12; so of the ark which the Philistines had detained, 1 Sam. 6, 2. 3. 8; of flocks sent out to pasture, Ex. 22, 4, comp. Is. 32, 20; of Samson's foxes, Judg. 15, 5; of the scape-goat let go into the desert, Lev. 16, 10 sq. of a bird let fly, Gen. 8, 7. 8. Lev. 14, 7. 53. Deut. 22, 7; of waters sent forth in streams, Ez. 31, 4. Ps. 104, 10. Also to let go a captive from custody, 1 K. 20, 42. Jer. 40, 1. 45, 13. Zech. 9, 11, comp. 1 Sam. 24, 20. Ez. 13, 20; of a slave, to set free, to manumit, Jer. 34, 9 sq. see דְּמְשִׁר, and comp. Judg. 1, 25; שַּלַח רַרַקם, without a gift see in art. ברקם; of daughters, to set out, to give in marriage, fully שלה בחו הצה Judg. 12, 9. Also to accompany one departing, to send him on his way, προπέμπεων, Gen. 18, 16. 31, 27. Judg. 3, 18 (comp. v. 19). 1 Sam. 9, 26. 2 Sam. 19, 32 and (Barzillai) went over Jordan with the king, אַת־הַנְּרָהָן, Keri לְשׁלְחוֹ אַתּ־בְּיַרְהָּן, to conduct him by Jordan, i. e. its further bank; here Keth. makes no good sense; perh. it should read לשלח אחו בירדן. With acc. of pers. and בְּלֵּכ of thing, to give over into the power of any thing, Job 8, 4 if thy children have sinned בּרָשׁלְחֵם בִּיָד מִּשְׁעָם, (God), בַּיָד מִּשְׁעָם and he have given them over to the power of their transgression, i. e. to merited nunishment; comp. Ps. 81, 13.—Further, to let down any one with ropes nto a subterranean prison, Jer. 38, 6. 11; also once to let hang down or gree long, sc. the hair, Ez. 44, 20.

3. to send forth, in a stronger sense i. e. to cast, to throw, to shoot, e. g. a) Things, as arrows 1 Sam. 20. 20; fire into a city Am. 1, 4 sq. 2, 2. 5. Hos. 8, 14; which is also expressed by אולים וויי אולים וויי DED to give or commit to the flames, Fr. mettre a feu, Judg. 1, 8. 20, 48. 2 K. 8, 12. Ps. 74, 7. b) to cast forth, to cast down, Ecc. 11, 1. Job 30, 11 they cast off before me the bridle, i. e. act in an unbridles manner. 39, 3 they cast forth their pains, i. e. they bring forth the feetus, and at the same time are freed from their pains; see in בְּבַל p. 292. 1 K. 9. 7 and this house, which I have hallowed for my name, מַצַל פָּנָי will I cast forth from my sight, will reject it; comp. parall. 2 Chr. 7, 20 אַשׁלָרה . c) to cast out, to eject, to expel any one. Gen. 3, 23. Lev. 18, 24. 1 K. 9, 7. Is. 27, 8. Jer. 15, 1. 28, 16. Job 14, 20. Poetically, Job 30, 12 רְּבְּלֵר שָׁמַרוּנ they thrust or push away my feet, so that I fall. d) Spec. to send or put away a wife or concubine, to divorce a wife, Gen. 21, 14. Deut. 21, 14. 22, 19. 29. 24, 1. 3. 4. 2 Sam. 13, 16. Jer. 3, 1. 8. Mal. 2, 16 where inf. דֹשָׁלֵּה as subst. 1 Chr. 8, 8; comp. Is. 50, 1.

4. i. q. Kal no. 3, to put forth or stretch out, to extend, e. g. the hand, Prov. 31, 19. 20; a tree its roots, to spread out, Jer. 17, 8; and its branches, Ez. 17, 6. 7. 31, 5. Ps. 80, 12. So God is said to spread out a people, Ps. 44, 3 thou didst drive out the heathen with thy hand, and plantedst them (Israel); thou didst afflict the nations, and spread them out, sc. Israel.

PUAL সমূষ্ট্ 1. Pass. of Piel no. 1, and of Kal no. 1, to be sent, Prov. 17, 11. Jer 17, 8. Ob. 1.

2. to be sent away, to be let go, dis missed. Gen. 44, 3. Is. 50, 1; comp. in Piel no. 3. d. Hence to be left, forsaken, Prov. 29, 15 השלים a neglected child

3. to be cast out, expelled; Is. 16. 2 a bird ning pp driven from the nest. Is. 27, 10 ning nil a habitation driven out (i. e. its immates) and foreaken like a desert. Also to be cast, driven, impelled into a net, Job 18, 8. Judg. 5, 15 pagg ning he was driven or he rushed into the plain.

Hiph. תְּשְׁלְּתִי, i. q. Piel no. 1, to send, sc. plagues, calamities, upon any one, c. בְּ, Ex. 8, 17. Lev. 26, 22. Am. 8, 11. Ez. 14, 13; also an enemy, 2 K. 15, 37. Deriv. מְלֵּתְיּתְּ מִלְּתְּלָּתְּ, מִילָּתְּיִּתְ

מְּהְנִינִי , מִּהְבָּנִת , שִׁלְנִינִים , שְׁלְנֵינִן , מִּהְבָּנִת , שִׁלְנִינִם , מִּבְּנִינִם , מִּבְּנִינ שְׁלְנִינִי , מְּהְבָּנִת , מְּבְנִינִים , מְּבְנִינִים , מְּבְנִינִים , מִּבְּנִינִים , מִּבְּנִינִים , מִּבְנ

Ezra 4, 14. 7, 14. Dan. 3, 2. 6, 23; with acc. of thing and by to whom, Ezra 4, 11. 18. 5, 6. 17; also 4, 17. 5, 7.

2. With T, to put forth or stretch out the hand, Dan. 5, 24; c. \(\frac{1}{2}\) to attempt any thing, Ezra 6, 12.

הַבְּלָח m. in pause שָׁלָח, c. suff. יְשְׁלָח R. תְּשֶׁלָח.

1. a missile weapon, as sent against an enemy, e. g. a dart, javelin, spear, etc.

2. a shoot, sprout, plant, Cant. 4, 13. Comp. r. רולים Pi. no. 4.

3. Shelah, Salah, pr. n. a) A son of Arphaxad Gen. 10, 24. 11, 12. b) An aqueduct and pool near Jerusalem, apparently the same with ウロ q. v. Neh. 3, 15. Vulg. Siloe.

 where it is explained by ἀπεσταιμάνος abstr. for concr. This refers probably to the long subterranean passage or aqueduct, by which the water is brought from the intermitting fountain higher up in the valley of the Kidron. For a full description of this ancient fountain, see Bibl. Res. in Palest. I. p. 493–498, 500 sq. By a misapprehension of the language of Josephus (B. J. 5. 4. 2), several writers have formerly sought for Siloam on the south-west of Zion; Reland Palæst. p. 858. Gesen. Common Is. 7, 3.—Arab.

אַלְחוֹת f. plur. (r. מַלַשְׁ) shoots, sprouts, Is. 16, 8. See Pi. no 4.

שׁלְחִוּל (perh. armed) Shilhi, pr. n. m. 1 K. 22, 42. 2 Chr. 20, 31. R. שָׁלָהוּ

קרים (armed men, ר. הַשְּׁלָּחִים) Shilhim, pr. n. of a city in the tribe of Judah, Josh. 15, 32.

m. (r. שַׁלַּתַּן, after the form י שׁלְחֵנוֹת plur. שֻׁלְחֵנוֹת , constr. שֶׁלְחֵן, constr. מלחנות; a table, so called from its being extended spread out, see the root no. 3, and τανύειν τράπεζαν Od. 10. 37; also Ps. 69, 23 below. Especially a table as spread with food, viands, Judg. 1, 7. 1 Sam. 20, 29. 34. 1 K. 5, 7. 10, 5. Job 36, 16. Neh. 5, 17. So אַבָּהָ תַּשָּׁלָּחָן to prepare or spread a table Ps. 22, 5. 78, 19. Prov. 9, 2. Is. 21, 5; דָּטָב אֵל־חָשָׁלָחָן to sit at table 1 K. 13, 20; אָבֶל כַל שלחן ש to eat at one's table, with him, 2 Sam. 9, 11. 13, comp. v. 7. 10; אֹכֶלֵּד שׁלְחֵן those eating at one's table, tablecompanions, guests, 1 K. 18, 19. 2, 7. 2 Sam. 19, 29. Of the table of shewbread in the tabernacle and temple, שׁלְחֵן חֲפָּנִים Num. 4, 7; שַּלְחֵן חֲפָּנִים 2 Chr. 29, 18, and plur. שלחנות חש' 1 Chr. 28, 16; see in arts. מַגָּרֶכֶּח no. 2, מַגָּרֶכֶּח, and חַ מַנַח no. 1. The same is תַּשְׁלָדָן הַנְּיַחֹר the pure table Lev. 24, 6; and so where the tabernacle or temple is spoken of, simply מַלְּחָלְ Ex. 30, 27. 37, 10 sq. Num. 3, 31. 1 K. 7, 48. לשלחן Also nin; the table of Jehovah, his altar, Mal 1, 7. 12. Ez. 41, 22. 44, 16, comp. 23, 41. Of the altar or table prepared before idols, lectisternia, Is. 65, 11 דְּלַרָבִים ישלחון who prepare a table for Gad.

the god of good fortune.-As to the form of tables among the Hebrews, little is known; but, as in other oriental nations, they were prob. not high. In Ex. 25, 23, indeed, the table for the shew-bread is described as a cubit and a half in height; but the table of Herod's temple, as depicted on the arch of Titus at Rome, is only half a cubit high. Prob. the table of the ancient Hebrews differed little from that of the modern Arabs, viz. a piece of skin or leather. a mat, or a linen cloth, spread upon the ground. Hence the fitness of the name, something spread, and also the phrase נְרַךְ שֵׁלְחָן; and hence too light is shed upon Ps. 69, 23 רְחִי שֶׁלְחָנֶם לִּמְנֵירָת npb let their table before them become a enare or net, i. e. let their feet become entangled in it, as spread on the ground, so that they may stumble and fall; see in The I. 2. Comp. Gen. 18, 4.

* שׁלַּי (עני שׁלֵּי (a verb of the later Hebrew; except the deriv. שׁלֵּי once Gen. 42,6; but liequent in Aramæan; pr. to be sharp, hard, harsh; hence a) to rule, to have dominion, over any one, c. בְּ Ecc. 2, 19. 8, 9; אַ Neh. 5, 15. b) to gain dominion, to get the mastery, c. בְּ of pers. Esth. 9, 1.—Arab. בَ لُهُ لُمُ power, concr. the Sultan. Eth. WAM to have dominion. Aram. see in Chald. שֵלֵשׁ.

HIPH. 1. to let have dominion over any one, Ps. 119, 133.

2. to give power to do any thing, to permit, Ecc. 5, 18. 6, 2. Comp. בַּשַׁלָּ Ex. 21, 8; also Syr. בּבּאבר

Deriv. שַׁלְּים , שׁלְּטוֹר , שֵׁלָם.

Dept Chald. fut. Dept. 1. to rule, to have dominion, c. I in or over any thing Dan. 2, 39. 5, 7. 16; to have power over any thing, so as to affect it, Dan. 3, 27. 2. With I, to get the mastery of, i. e.

to rush or full upon. Dan. 6, 25.

Aph. to let bear rule, to make ruler or lord over any one, c. בְּ Dan. 2, 38. 48.

Deriv. Chald. אָשָׁלָיִם, שַּׁלָּיִם, בּישָׁלָּיִם, בּישָׁלָים, בּישָׁלָים, בּישָׁלָים, בּישָׁלָים, בּישָּלָים, בּישָׁלָים, בּישָּׁלָים, בּישָּׁלָים, בּישָּׁלָים, בּישָּלָים, בּישָּׁלָים, בּישָּׁלָים, בּישָּׁלָים, בּישָּׁלָים, בּישָּ

ש שָׁלְּם m. (r. שֶׁלֶם) a shield, only plur. שֶׁלְם constr. שֶׁלְם shields. apparently

so called from being hard or perh. tough see the signif. of the Arabic root under שלים, and comp. the adj. שלים. 2 Sam 8, 7 ביווים the shields of gold. 2 K. 11, 10. 2 Chr. 23, 9. Cant. 4, 4. Ez. 27. 11, in which passages shields are spoken of as suspended for ornament upon the walls. Jer. 51, 11 sharpen the arrows, בישלא fill out the shields, i. e. put them on, see in r. אב הס. 1. a.—Interpreters have long hesitated as to the signification of this word; and some have even rendered it by quivers, as (after Jarchi) Jahn Archæol. II. ii. p. 428; or also darts, comp.

The signification here given has been adopted by most commentators from Kimchi onwards, and is supported by probable etymology, by the context of all the passages, and by the authority of the ancient versions. Thus the Targums and Syriac version often retain the same word, as being common in Aramæan; but the Chaldee translator of the Chronicles gives it in two places by shields, 1 Chr. 18, 7. 2 Chr. 23. 9; and the translator of Jeremiah, c. 13, 23, uses the words שַּלְשֵּׁר רָקמְמֶרה to denote the spots of the leopard, as resembling the figure of a shield. Among the later Syrians this word appears to have become obsolete; for Bar Bahlûl, in Lex. Oxon. Ms. under , himself fluctuates between the various opinions of Syrian interpreters, the most of whom however understand by it quivers.

אַלְטוֹלְ m. (r. שֵׁלָשׁ) powerful, potent, Ecc. 8, 4; with א having power over any thing. v. 8.

קיטוֹק Chald. (r. שָׁלָטוֹן) one זה power a ruler, magistrate, Dan. 3. 2.

לְּלְכִין Chald. m. constr. שֵׁלְכִין, domirion, power, empire, Dan. 3, 33. 4, 19. 7, 6. 14. 6, 27 בְּלְבִּיִּהְיִ בַּלְבִּיִּהְי in every dominion of my kingdom, i. e. throughout my whole empire. Plur. בְּלְבָיִנְי, empires, kingdoms, Dan. 7, 27. Arab dominion, and concr. dominus rex. Sultan.

וסלָשָׁן f. see שישׁשׁלָ no. 1.

ליל m. (ר. לְשָׁלִי in pause שֵׁלֶּי , quiet, stillness; 2 Sam. 3, 27 מַּלָּי in quiet, i. e. privately.

ח שׁלְרָה f. (r. שֶׁלֶּה no. 3, the after-birth, the membrane which envelopes the fœtus and follows the birth, Deut. 28, 57.

Arab. אבי the membrane enveloping the fœtus; Chald. מָלְרָהָא, Talmud. מָלְרָהָא, מָלְרָּא, after-birth; Syr. מַּלְרָא id.

שליר and שׁלֵרר, see in שׁלֵרר.

ישׁלְּים m. adj. (r. שֶׁלָּט), fem. שְׁלֶּכְים for שׁלֶּכְים, the - being dropped in the feminine, like אַדְּרַר.

1. hard, vehement. imperious, fem. of an imperious woman, impudent, Ez. 16, 30. Arab. المناطقة بالمناطقة المناطقة المنا

2. powerful, mighty, i. e. having power over any thing, c. \(\mathbb{P}\) Ecc. 8, 8.—Subst. one having power, a ruler, magistrate, Ecc. 7, 19. 10, 5. Gen. 42, 6.

mighty, Dan. 2, 10. 4, 23; having power in or over any thing, bearing rule over, c. בְ, Dan. 4, 14. 22. 29. 5, 21.—Subst. a ruler, prince, Dan. 2, 15. 5, 29. Ezra 4, 20.

2. בא שלים, with ב' c. inf. there is no power to do any thing, i. e. it is not permitted, non licet, Ezra 7, 24.

שׁלִישׁ and שֹׁלִשׁ m. (r. שֹּלַשׁ, or שֹּלִשׁ Kamets impure.

1. a third, Is. 40, 12; i. e. a measure for grain, prob. the third part of an ephah (see אַבָּה) i. q. אַבָּס, μέτρον, since Sept. often renders אַבְּסָה by τρία μέτρα, comp. Gr. אַ זּבּנּמֹנְיִח Engl. quart.—Genr. for any measure; acc. as adv. Ps. 80, 6 בּבְּעַבּוֹח שֵׁבְּיִם thou givest them tears to drink by measure, i. e. in great quantity, abundantly. Sept. έν μέτρο, Vulg. in mensura.

2. a triangle, i. e. an instrument of music struck in concert with drums, as in modern military music. Plur. 1 Sam. 18, 6.

3. Spec. a third man, i. e. one of three, ב. τριστάτης, an order of warriors, who bught from chariots, chariot-warriors, ἀναβάται, παραβάται. Ex. 14, 7 he took all the chariots of Egypt, ישׁרְשׁׁרִם בָּל־

and three warriors upon each of

them. 15, 4. 1 K. 9, 22, comp. 2 K. 9, 25 They served also as the body-guard of kings 1 K. 9, 22. 2 K. 10, 25. 1 Chr. 11 11. 12, 18. Sept. τριστάται, i. e. according to Origen in Catenis, (although the Greek Glossarists decide otherwise. see Schleusner Thes. in voc.) 'soldiers fighting from chariots,' and so called because each chariot contained three soldiers, one of whom managed the horses while the other two fought; comp. 101τοστάτης, one of the three persons who constituted a row or subdivision in the Greek tragic chorus. On Egyptian monuments only two persons are usually depicted in each chario; one fights. while the other manages the horses. In the Assyrian and other Asiatic sculptures, there is often a third man in each chariot, who is either an armour-bearer or holds an umbrella.-The leader or chief of these troops is called ראש חשלישר 2 Sam. 23, 8, and with the fuller form ראש השלישים 1 Chr. 12, 18; and the same person seems to be denoted by מִיֹּבְרִשׁ, κατ' έξοχήν, as spoken of one of the nearest attendants of the king, 2 K. 7, 2. 17. 19. 9, 25. 15, 25.—Hence plur. שלשרם Prov. 22, 20 Keri, perh. principalia, i. e. things honourable, princely; comp. 8, 6.—See more in Thesaur. p. 1429.

m. ord. adj. (from שׁלִרשׁׁד 'm. ord. adj. (from שׁלִרשׁר') f. שלישיח , שלישיח ; plur. שלישיח ; third. the third; Aram. בליתר, תּלְיתִר, Arab. . So Gen. 1, 13. 2, 14. Num. 2, 24. Is. 19, 24. Job 42, 14. al. sæpe. Plur. שלשים has several uses; Num. 2, 24 לשרם יפעד they shall move forward the third, i. e. the third in order. 1 Sam. 19, 21 and he sent the third messengers, i. e. the third time. 2 K. 1, 13. Thrice as subst. cells or chambers of the third story Gen. 6, 16. 1 K. 6, 8. Ez. 42, 3.-Fem. spec. as subst. a) a third, the third part, Num. 15, 6.7. 2 Sam. 18, 2. b) the third day, the day after to-morrow; 1 Sam. 20, 12 קישלישית בעת מחר השלישית about this time to-morrow or the third day. c) the third year, Is. 15, 5. Jer. 48, 34, see in בגלה no 2; comp. in Engl. 'the third of queen Victoria.' d) With He parag. שׁלִּרשָׁתָה adv. the third time Ez. 21, 19.

• אָבַשְׁ in Kal not used, kindr. with מַּבַּשׁ, Arab. سَلَقَ.

Piel, inf. רְּבֶּלֶּטְ as subst. see in its order.

Hiph. בְּשָׁלִיךְ, fut. בְשָׁלִיךְ, very frequent.

1. to cast, to throw, c. acc. of pers. or thing, Gen. 21, 15. Ex. 7, 10. Lev. 1, 16. 2 K. 2, 21. Jer. 41, 9. al. Also to cast off, as a tree its blossoms, Job 15, 33; to cast away 2 K. 7, 15. Ez. 20, 7. 8. Ecc. 3, 6; of stones, to cast away, to scatter, פנס חשליה נורל . Ecc. 3, 5. מנס to cast lots, sc. in dividing land, Josh. 18. 8. 10; hence in Mic. 2, 5 thou shall have none to cast a line by lot, sc. in marking out land.-Constr. with acc. of place upon er into which any thing is cast, as the ground a pit. water, etc. Ex. 4, 3. Dan. 8, 12. Gen. 37, 24. Ex. 1, 22; with 3 of place, Gen. 37, 22. Ex. 15, 25. 2 K. 4, 41. al. 2 of place, Gen. 37. 20. Ex. 32, 24. Is. 19, 8; with acc. of thing and of pers. upon or at whom, Num. 35, 20. 22. Josh. 10, 11. Judg. 9, 53. Nah. 3. 6. Job 27, 22 לבר he shall cast at him sc. deadly weapons. Ez. 43, 24. 2 K. 23, 6. 2 Sam. 20, 12; with ? of place, 2 Chr. 24, 10. 30, 14, also c. acc. Ex. 22, 30 irik שָׁלֶב עָ ye shall cast it (the flesh) to the dogs; with jo of place. to cast out a person or thing from a piace, Neh. 13, 8. Deut. 29, 27. Judg. 15, 17. Job 29, ווין אָשׁלִיהְ טֵרֶה from his very teeth I cast (plucked) out the spoil; also to cast down from 2 Chr. 25, 12; with מעליר, משנו to cast away from oneself, to throw off, to lay aside, Ps. 2, 3. Ez. 18, 31. Deut. 9, 27.

Trop. in the following phrases: השליך נַפּשׁוּ מְנַבְּר he cast his life from him, i. e. exposed it to great danger, Judg. 9, 17; see in לֵלֶל no. 3. a, and comp. Gr. παραβάλλεσθαι την ψυχήν Il. 9. 322, whence Lat. parabolamus. b) הָשׁלִיה אחריי Ps. 50, 17, and אחריי 'ה, to cast behind one, behind one's back, i. e. to neglect, to contemn, 1 K. 14, 9. Neh. 9. 26. Is. 38, 17. Ez. 23, 35; also of God as pardoning (forgetting) the sins of men, Is. 38, 17; comp. Mic. 7, 19. The Arabs have the same expression, see ל הושליה על ני (c) הושליה על ניר Thesaur. p. 1419. cast upon Jehorah one's burden. i. e. to וישלה and השלה אחסרה 1. to be cast out or forth, to be thrown, Jer. 22, 28. Is. 14, 19 but thou art cast forth (אַסְלָּבָהַ) from thy sepulchre like a despised branch, i. e. art not laid in the sepulchre, as thou hadst hoped or appointed, art without the burial due to thee. With n and by of place, 2 Sam. 20, 21. 1 K. 13, 25. Jer. 14, 16. Ez. 16, 5; also with לָאָרֶץ as לָאָרֶץ 'n to be cast down to the ground Ez. 19, 12. Jer. 36, 30 and his dead body shall be cast forth to the heat (מְשָׁלְבֶר לֶחֹרֶב) by day, and to the cold by night.—Trop. Ps. 22, 11 פירה חשלכתו שרחם I was cast upon thee from the womb. i. e. I have committed myself to thee.

2. Pass. of Hiph. no. 2. Dan. 8, 11. Deriv. the two following.

T. W. m. Lev. 11, 17. Deut. 14, 17, a sea-lowl, Sept. καταράκτης or καταράκτης, i. e. a species of pelican which casts itself from high rocks into the water after fish, a diver, prob. the gannet, Pelicanus Bassanus Linn. Vulg. mergulus, Syr. and Chald. 'fish-catcher.' Comp. Bochart Hieroz. P. II. lib. 2. c. 21. Œdmann Verm. Sammlungen aus der Naturkunde, III. p. 68. Rosenm. Bib. Alterthk. IV. ii. p. 308 sq.

f. (r. קּשָׁלָּהָי) pr. inf. fem. Piel.

- 1. a casting down or felling of a tree Is. 6. 13.
- 2. Shallecheth, pr. n. of a gate of the temple, 1 Chr. 26, 16.

1. to draw or pull out, sc. staks of grain from the handfuls, Ruth 2, 16.

Arab. שَلْ id. Kindr. are Aram. אֶלֶשֶׁי, Heb. שִׁלָּבָּי , Heb. שֵׁלֵבָּי , Heb. שֵׁלֵבָּי ,

2. to strip off, to despoil, to spoil, to plunder; rarely in the Aram. dialects, as Chald. part. bhid, Nasor. L., to spoil.—Constr. c. acc. of thing, Ez. 26, 12; or of the person plundered 39, 10. Hab. 2, 8. Zech. 2, 12. bhid bhid to spoil the spoil, to seize the spoil, Is. 10, 6. Ez. 29, 19. 38, 12. 13.

Niph. here some reser sut. לְשָׁלַ Deut. 28, 40; but see in r. בַּשָׁל.

Hітнго. אישׁוּילֵל Aram. for אישׁוּילֵל to be spoiled, plundered, Is. 59, 15.

Deriv. שולל and

m. constr. שׁלֵלֹי 1. spoil, plunder, booty; Is. 33, 23 צר מַלַל a prey of spoil, from which connection of the words it appears that שו is the more general word, and by the more special; yet the latter is often general, prey, booty, Gen. 49, 27. Num. 31, 11. 12. 1 Sam. 14, 32. Jer. 50, 10. Prov. 1, 13. al. also of flocks and herds driven off, 1 Sam. 15, 19. 21. מַלַל דָּוָד David's spoil, driven off by him, 1 Sam. 30, 20; but שׁלֵל אֹיבֶרף the spoil of thine enemies. taken from them, Deut. 20, 14. Josh. 22, 8. 1 Sam. 14, 30. To seize or take the spoil is שַׁלֵל שָׁלֵל see the root no. 2; 'd חברא ש to bring the spoil 2 Sam. 3, 22. 2 Chr. 15, 11. 28, 8; שׁלֵל Deut. 3, 7. 20, 14. 2 Chr. 20, 25. Esth. 3, 13; once יושלים של ל Chr. 14, 12. Contra, נשא שלל to divide the spoil. to distribute the booty, Gen. 49, 27. Ex. 15, 9. Judg. 5, 30. Ps. 68, 13. al. Jer. 21, 9 and his life shall be unto him for a booty, i. e. he shall be preserved alive; and so 38, 2. 30, 18. 45, 5.—In the difficult passage Judg. 5, 30, צבַע רִקְמָחַיִם לְצִוּארֵר שָׁלָל a dyed garment, two vestments of divers colours; for the neck of the spoil, there is no good meaning. Hence Gesenius and others take אַרלט שָׁבֶל for אַרלט מָשָׁבָל a spoiler, and render: for the neck of the spoiler, i. e. Sisera or any warrior; so Syr. Schnarrer, Rosenmueller, etc. Others, as De Bacy. Studer, read לצושרייו שללל, a spoil for his neck. sc. Sisera's; and so Sept. ψ τραχήλψ «ύτοῦ σπόλα. Boettcher, in Spicileg. p. 21, proposes to read בְּלֵּלֶהְיָּהְ שָׁלֶּל, a spoil for my neck, as the wish of a woman expecting a portion of the spoil. This perh. is best.

2. gain sc. by labour, profit, Germ Ausbeute, Prov. 31, 11. So Arab. prey and gain; comp. Gr. lnilsodai to plunder, also genr. to get, to gain.

* בְּשְׁלֵם fut. בְּשְׁלֵם 1. to be whole, entire, integer; hence

a) to be sound, safe, secure; Arab בּבֹּשׁ, Syr. בְּשֹׁה, id. Kindr. are r הִּשְׁשָׁלָן. Job 9.4 who hath set himself against him, בּשְׁשָּׁין and been secure, ir safety. 22, 21.

b) to be completed, finished, ended; e. g. the temple, 1 K. 7, 51; the walls of the city, Neh. 6, 15; also of a period of time, Is. 60, 20. Chald.

3. Denom. from מלכי, to be at peace, in friendship with any one. Part. c. suff. בשלים Ps. 7, 5 my friend, ally, i. q. שלים Ps. 41, 10. Part. pass. שלים pacified, peaceful, 1 Sam. 20, 19. See Pu. no. 2. Syr. בבבר ב. ב, to consent,

Piel by, 3 pl. in pause who, to make whole, entire, integrum fecit, viz.

to accord.

a) to make secure, safe, c. acc. of thing, Job 8, 6.

b) to complete, to finish, e. g. the temple. 1 K. 9, 25; comp. Kal no. 1. b.

c) to make whole, to make good; e. g. to restore a thing lost Joel 2, 25, or stolen Ex. 21, 36. 22, 2 sq. Lev. 5, 25 [6, 5]. Ez. 33, 15; to repay a debt 2 K. 4, 7. Ps. 37, 21. Prov. 22, 27. Job 41, 3.

d) to pay, to perform, to render, c. acc of thing, e. g. vows 2 Sam. 15, 7. Is. 19, 21. Nah. 2, 1. Ps. 22, 26. Prov. 7, 14. Job 22, 27; praise as sacrifice, Hos. 14, 3 [2], see in art. Te, comp. Ps. 56, 13. Trop. to render or impart comfort, Is. 57, 18.

1076

Jer. 51, 24, 55 of pers. and acc. of thing לש' לִקּ or שׁלָם לִקּ בַּקְבֵּל or שׁ כֹּם לִקּ מִקְבַל to reward any one according to his works 2 Sam. 3, 39. Jer. 25, 14. 50, 29. Ps. 62, 13. Sometimes, though rarely, with acc. of the pers. rewarded, Ps. 31, 24; and also with acc. of thing added, Ps. 35. 12 יְשֶׁלְּמִיּנִי רֻצָה הַחָח מוֹבָה as Engl. they rewarded me evil for good; so Prov. 13, 21.

1. Pass. of Piel lett. d. to be PUAL paid, performed, as a vow, Ps. 65, 2. Also Pass. of Piel lett. e, to be repaid, requited, recompensed, Jer. 18, 20. Prov. 11, 31 דַן צַּדִּים בָאַרֵץ יִשְׁלֵם lo, the righteous is recompensed upon earth, much more the wicked and the sinner. 13, 13.

2. 'To be brought into a state of peace,' to be at peace with any one, to live in friendship. i. q. Kal no. 2. Part. a friend, ally, sc. of God, i. e. Israel, Is. 42, 19; parall. with תַבֶּר יָחוֹח. Comp. Hiph. no. 2.

1. to complete, to perform, to HIPH. execute, Job 23, 14. Is. 44, 26. 28; to make an end of any one, Is. 38, 12. 13.

2. to make peace with any one, to seek and cherish peace; as Chald. Aph. אַטָּלֵם, comp. Kal no. 2. With אַ Josh. 10, 1. 4; Deut. 20, 12. 1 K. 22, 45. But with by, to submit oneself in peace to any one, i. e. by a treaty of peace, Josh. 11, 19. Comp. adj. שַׁלֵּם no. 3; Arab. سلم Conj. IV, to submit oneself to the dominion of any one, spec. to commit one's affairs to God, c. c. 41, whence الْإِسْكَامُ el-Islam, i. e. obedience to God and Muhammed, the true religion, Muhammedanism; مُسْلِعُ Mus-

3. Causat. to make a friend of any one Prov. 16, 7.

lim.

HOPH. to become the friend of any one, c. 5 Job 5, 23.

Deriv. בּלְשֵׁים, בּלְשָׁים, בּלְשָׁים or בּלְשׁים, ישלמי, pr. n. שׁלְמִיה or שׁלְמִירם שׁלְמִירם or , שַׁלְמִרֹאֵל , שַלֹּמִר , שַׁלְּמֵר , שַׁלֹּמָר , שַׁלֹּמְן , שַׁלֹּמְן בְּשֶׁלֶּמִיָּחוּ , בִשְׁעָּבֶּח , בִשְׁעָּם , שׁלִמִיח , שׁלֵמִיחוּ . מִשֶׁלֵמוֹת , מִשְׁלֵּמִית , מְשֶׁלָמִיָת and בִּישׁלָמִית .

Chald. i. q. Heb. q. v. to complete, to finish, e. g. the temple; once Part. Peil שלים finished Ezra 5, 16.

1. to finish, to make an end of. APB. c. acc. Dan. 5, 26.

2. to restore, to give back, Ezra 7, 19. Chald. m. i. q. Heb. שׁלָם , proeperity, peace, Ezra 5, 7. Dan. 3, 31. 6, 26.

שׁלֵם m. adj. (r. שַׁלֵּם) הַ השָלָש; plur. . שלמוח שלמים

1. whole, sound, perfect, i. e. full and just weight and measure, as מבן שלמה a full weight, perfect, Prov. 11, 1. Deut. 25, 15; comp. Gen. 15, 16 where it is spoken of the full measure of one's sins. אַלְּבְּי שְׁלֶבֶים the whole number of the captives Am. 1, 6. 9. b) whole, safe, unharmed, Gen. 33, 18, see in no. 4. c. So of an army Nah. 1, 12. צבנים רוֹם whole stones, i. e. not hewn, Deut. 27, 6. 1 K. 6, 7.

2. completed, finished, e. g. an edifice, 2Chr. 8, 16. Chald. שַלִּים, Syr. בבבר, id.

3. living in peace and friendship, peaceful, friendly, see the root in Kal no. 2; Gen. 34. 21 אַתּנה they live in peace with us. Spec. מֹל כם רָהוֹח בֹל שׁ at peace with God, devoted to him, 1 K. 8, 61. 11, 4. 15, 3. 14; and so simpl. בַּלֶב 2 K. 20, 3. 1 Chr. 28, 9. 2 Chr. 15, 17. Comp. Hiph. no. 2.

4. Salem, pr. n. a) i. q. רַרְּנָשׁלֵם Jerusalem, for the etymology of which, see in its place; Gen. 14, 18. Ps. 76, 3. -Jos. Ant. 1. 10. 2 την μέντοι Σόλυμα υστερον έκάλεσαν Ίεροσόλυμα. So Arab

شَكْمُ, شَكْمُ, id. but very rarely.

b) Another city Salem, the residence of Melchizedek, Gen. 14. 18. Josephus and many others regard this also as Jerusalem; but this accords neither with the geographical circumstances of the narrative, which point to a place further north, nor with the tradition preserved by Jerome: "Salem, non, ut Josephus et nostri omnes arbitrantur, Jerusalem,...sed oppidum juxta Scythopolim, quod usque hodie appellatur Salem, et ostenditur ibi palatium Melchisedech, ex magnitudine ruinarum veteris operis ostendens magnitudinem"; Ep. 73 ad Evang. T. I. p. 446, ed. Vallars. This Salem, Jerome elsewhere says, was eight miles south of Scythopolis; Onom. arts. Salem, Ænon. It is probably also the same place mentioned

John 3, 23. Judith 4, 4. See Relandi Patæst. p. 976. Rosenm. Bibl. Geogr. II. ii. p. 134 sq. Tuch Comm. in Gen. ad loc. and in Zeitschr. der morgenl. Ges. I. p. 194. [In 1852 the translator sought diligently in the south of Scythopolis; but fo. nd no trace of name or ruins by which to identify the Salem thus described by Jerome.—R.

c) In Gen. 33, 18 by is by many taken as an adjective, see above in no. 1. b while Sept. Vulg. and others treat it as a pr. n. Shalem. Salem. A village ..., Salim, exists at the present day among the hills on the eastern side of the plain opposite Nablus or Shechem; see Bibl. Res. in Palest. III. p. 102. Wilson Lands of the Bible II. p. 72.—R.

שׁלֵם m. (r. שַׁלֵם) 1. Pr. peace, concord, a state of peace and friendship; plur. שַלְמִים id. expressing a continued state, like the plurals אַלְּמָנְחִים, נְעָרִים, חדים, and others. Spec. of a state of seeking peace and favour with God; hence יַבֶּח הַשְּׁלָמִים, with art. וְבַח הַשְּׁלָמִים plur. יבחר שלמרם, a peace-offering, peaceofferings, Vulg. sacrificium pacificum, Sept. Proia εἰρηνική, Lev. 17, 5. Josh. 22, 23. 1 Sam. 10, 8. Prov. 7, 14; more rarely זְבָחִים שָׁלְמִים Ex. 24, 5. 1 Sam. 11, 15; c. suff. יָבְחֵר שַׁלְמֵרהַם Ex. 29, 28. Such sacrifices were offered as a testimonial of seeking peace and favour with God, either publicly or by private persons, Lev. 3, 1 sq. 4, 10, 26, 31, 35, 7, 11 sq. 10, 14. 19, 5. 22, 21, 23, 19, Nuni. 7, 17 sq. 10, 14. 19, 5. 22, 21. 23, 19. Num. 7, וְכַח הוֹרָה שָׁלָמִים Lev. 7, Lev. 7 13. 15, i. q. יבח הורָה v. 12, a peace-offering of praise or thanksgiving, a thankoffering, the same with that called by the more general name יובח שלמים v. 18. 29.—Hence

2. Without רְבָּיָ, a peace-offering; once sing. בַּיְבֶּי Am. 5, 22; usually plur. בְּיבָּיבָּי, peace-offerings, Ex. 20, 24. 32, 6. Lev. 6, 5 7, 14. 9, 4. Num. 15, 8. Josh. 8, 31. al. So Sept. and Vulg.—Sometimes these were offered in a time of distress and calamity, for appearing the wrath of God and conciliating his favour, Judg. 20, 26. 21, 4. 2 Sam. 24, 25; once before a battle, 1 Sam. 13, 9.

Norr. Many at the present day ren-

der שֶּלְפְּרם by thank-offering; comp r. יְבָח Piel.

בּילֵים m. (r. בּילֵים) 1. requital, recompense, retribution, Deut. 32, 25.

2. Shillem, pr. n. of a son of Naphtali Gen. 46, 24. Num. 26, 49; for which 1 Chr. 7, 13 Dibit.—Patron Dibit a Shillemite Num. l. c.

שׁלֹם, see שׁלֹם,

על and אול m. (r. שֶּלֵים) 1. requital, retribution, Hos. 9, 7; plur. Is. 34, 8.

2. a reward, gift, by which one is corrupted, a bribe, like אָלְמִנִּים, Mic. 7, 3.

קלְּטְהּ f. i. q. שְׁלֶּטְהּ, retribution, punishment, Ps. 91, 8. R. בּלָטָה.

(pacific, Irenæus, Germ. Friederich, from pibe with the syll. ri i. q. i, ji, comp. 1 Chr. 22, 9, and Heb. Gr. § 83. 15) pr. n. Solomon, the tenth son of David, 1 Chr. 3, 5, comp. 2 Sam. 3, 5; born of Bathsheba; the successor of his father, and the third king of the Hebrew nation, r. 1005-975 B. C. and celebrated throughout the world for his wealth, splendour, and wisdom, see 1 K. c. 2-11. 1 Chr. c. 23. 28. 29. 2 Chr. c. 1-9. Prov. 1, 1. Cant. 1, 1. Ecc. 1, 1. Sept. Σαλωμών, in N. T. Σολομών, and so Josephus.

יילְבְּי (my thanks, r. שֶׁלְשָׁי (*Shalmai*, pr. n. m. Ezra 2, 46 Keri, where Keth. בְּשִׁלָּבָי.

שׁלֹבְיׁלִי (pacific) Shelomi, pr. n. m. Num. 34, 27.

לְבְּרְאֵל (friend of God) Shelumiel, pr. n. m. Num. 1, 6. 2, 12.

שְּׁלֶמְיָרוּה (i. q. מְשֶׁלֶמְיָה) Shelemiah pr. n. m. 1 Chr. 26, 14. (pacific. abstr. 'love of peace')
Shelomith, pr. n. R. שלפים

1. Fem. a) Lev. 24, 11. b) 1 Chr. 3, 19.

2. Masc. a) A son of Rehoboam 2 Chr. 11, 20. b) Ezra 8, 10. c, d, e) 1 Chr. 23, 9. 18. 26, 25.

לְשְׁלְכְּיְאָשׁ Hos. 10, 14; fully לְשְׁלְכִי Hos. 10, 14; fully 2 K. 17, 3. 18, 8, Shalman, Shalmaneser, pr. n. of a powerful king of Assyria, about 730–716 B. C. by whom the ten tribes were carried into exile, B. C. 722. Vulg. Salmanassar.—Bohlen com-

pares Pers. شرمان آذر verecundus erga ignem. See more in Thesaur. p. 1426.

gifts by which any one is corrupted, ls. 1, 23.

שׁלְנִי see in שׁלְנִי no. 2. שׁרלני. see שׁרלני.

* \$\frac{1}{2} \vec{\pi} imper. \$\frac{1}{2} \vec{\pi} = 1. to draw out or orth to pluck out; Chald. 되었다, Sam. 32m, and Nasor. id. Syr. Ethpe. to be torn out; comp. Arab. and a sword from the sheath. Kindr. are ושלל, נשל, השלל no. 3.—E. g. a weapon from a wound. Job 20, 25. Judg. 3, 22; espec. a sword from its sheath, שלק חרבו to draw one's sword Judg. 8, 20. 9, 54. 1 Sam. 17, 51. 31, 4. 1 Chr. 10, 4; also Num. 22, 23 חרבו שלופח בידו his sword drawn in his hand. v. 31. Josh. 5, 13. 1 Chr. 21 ולפר הַרֶב those שׁלְפֵר הַרָב לוֹם 16: and so drawing the sword, armed with swords, Judg. 8, 10. 20, 2. 15. 2 Sam. 24, 9. al. Also to draw off the shoe, Ruth 4, 7. 8. Of grass growing on the flat roof of a house, to pull, to pluck up, Ps. 129. 6 as gruss of the houselops, שֹבֶר יָבֶים שׁלָּה יָבֶים which, before one plucketh (gathereth) it, withereth. Sept. ος προ του έκσπασθήναι έξηράνθη. Vulg. priusquam evellatur. So too Rashi.

Pit Sheleph, pr. n. of a tribe in Arahia Felix, Gen. 10, 26. 1 Chr. 1, 20; perh. the Σαλαπηνοί, whom Ptolemy (VI. 7) reckons among the tribes of the interior. See Bochart Phaleg lib. 2. c. 16

* vi v a root of uncertain signife whence the numeral viv three; see Thesaur. p. 1427.—Hence

Piel denom. from אָלָט, as שַׁבְיּק from

מַמַחַ.

- 1. to divide into three parts, e. g. a land, Deut. 19,3. Arab. and Eth. ثَلَتُ, WAn. id.
- 2. to do the third time, 1 K. 18, 34. Chald. rpn. Syr. 22, id.
- 3. to do on the third day, 1 Sam. 20, 19 הַּקְּהַ מְשְׁלֵּשְׁלֵּח and on the third day thou shalt go down. Sept. τρισσεύσεις.

PUAL denom. Part. when 1. three-fold, triple; as now a threefold thread, or a cord made of such thread, Ecc. 4, 12.

- 2. of three stories, three stories high, sc. a building, Ez. 42, 6. Comp. שלשים Gen. 6, 16.
- 3. of three years, three years old, spoken of beasts, Gen. 15, 9. Sept. rquericor, Vulg. triennis.

ישלש rarely and later שולש , constr.

Deriv. שׁלְשׁוֹם — בּוֹשׁלְשׁׁ.

ಶ್ರಿಶ್ರ before Makkeph once ಶ್ರಶ್ನ Ex. 21, 1.1, joined with feminines; also אָלֶישׁר, rarely שׁלֹשׁה, constr. שׁלוֹשָׁה, joined with masculines, except twice, Gen. 7, 13. كَلُتْ Job 1, 3; card num. three; Arab. or ثَكُنُّة, Chald. הَكِٰהָ, אָהָלָהָ, q. v. Syr. آگےکہ. For the construction and syntax of this numeral, see Heb. Gr. §§ 95, 118; comp. Lehrg. §§ 144, 181. Fem. in various constructions, as もっち ערים three cities Deut. 4, 41. 19, 2. 7. 9; שַׁרִים שָׁלשׁ id. Josh. 31, 32; definite שַׁרָים שָׁלשׁ לש שנים 14. הוצרים three years Lev. 19, 23. Deut. 14, 28. al. and שׁנִים שׁלשׁ id. 2 Chr. 11, 17. השׁנִים שׁלשׁ three cubits Ex. 27, 1. Ez. 40, 48. 41, 22, and שלש הישא id. 2 Chr. 6, 13. שלש three times, thrice, Ex. 27, 17. 34, 23. Num. 24, 10. al. and hence cllipt. שלמים שלמים two or three times, twice or thrice, i. e. often, Job 33, 29; שלש רגלים three times Ex. 23, 14. Num. 22, 28. מאוח אלם three hundred thousand Num. 31, 36; שיות איש three hundred hundred years 11, 26; שלש מאוח שונקלים

בקר שלש מאוח : hree hundred foxes 15, 4; הואם שלש exen three hundred 2 Chr. 35, 8.-Masc. שנשרם three men Gen. 18, 2. Josh. 18, 4; defin. האנשרם the three men Job 32, 1. שלשח ימים three days 1 Sam. 30, 12. 2 K. 2, 17; השלשם id. 1 Chr. 12, 39. Neh. 2, 11; ימים id. Gen. 30, 36. Ex. 3, 18. מלשה הדשהם three months, 2 Sam. 6, 11. Am. 4, 7; whence about after three months Gen. 38, 24, where 2 is prep. 72, see מרל, אין no. 4. c. חשלש בירם נעם two or three Is. 17, 6. 2 K. 9, 32.—With suff. ביי לשתכם ye three Num. 12, 4; שלש they three Ez. 40, 10. 41. 16. With art. Deut. 19, 9 thou shalt add three cities בַּל־חֲשֵׁלשׁ דאָאַה to these three. 1 Chr. 11, 20.— Absol. 2 Sam. 24, 12 עָלֶרף three things I offer thee. 1 Chr. 21, 10. Prov. 30, 18. 21. 29. Ellipt. 1 Sam. 30, 13 חַלִּיחִר חַיּוֹם שִׁלשָׁח I fell sick these three days, i. e. three days ago.—For שלש כלשון. Sometimes the cardinal is put for the ordinal number; espec. in the phrase שֹלשׁ הַיָּשׁים c. לַפַלְכוֹ before the name of a king, or לָפֶלְכוֹ, סר 'a לְפֵלְכוּים, in the year of three, in the third year, 1 K. 15, 28. 2 K. 18, 1 2 Chr. 17, 7. Esth. 1, 3. al.

Also שָׁלְשׁ־בְּשִׁרָה with fem. שְׁלִשׁ־בְּשִׁרָה with masc. thirteen. Fem. לְּשִׁלְשׁ with masc. thirteen. Fem. לּעָי בְּעִרִּם לְשׁי שׁנְעִי בּיִי שׁ עֹי עִי בִּירִם שׁ עֹי עֹי בִּירִם שׁ עֹי עֹי בִּירִם שׁ עֹי עֹי בִּירִם שׁ עֹי עֹי בִּירִם שׁ thirteen bullocks Num. 29, 14.—For the ordinal, the thirteenth, Esth. 3, 12. 9, 1.17.

PLUR. שׁלשׁׁים comm. gend. thirty;

Aram. בּלֵבֶיׁכִי, Arab. בּלֵבִיׁכִּי, Eth. WAn, id. Gen. 32, 16. Ezra 1, 9. 10. So שֵׁאָלִי שׁ thirty men Judg. 14, 19, and שׁ שֵׁלִי שׁ בֹּנוֹ Jer. 38, 10. שְׁלָבִיּי שׁ Ex. 38, 24, and בֹּיִבְישׁ שׁ 21, 32; שׁ לִי שׁ בֹּנוֹ שׁ thirty days, Num. 20, 29. שְׁלָּבִי the son of thirty years, thirty years old, Gen. 41, 46. Num. 4, 3. 2 Sam. 5, 4.—For the ordinal, the thirtieth, 1 K. 16, 23. 29.

ชั่วซี่ (triad) Shelesh, pr. n. m. 1 Chr. 35.

שׁלִישׁ , see שׁלִשׁלִשׁ.

ชั่วซี่ only plur. ซาซี่วีซี่ m. (r. ช่วซี) Isscendants of the third generation, great-grandchildren, Ex. 20, 5. 34, 7. Num. 14, 18. Deut. 5, 9. בְּרֵ שׁלְּשׁרם Gen. 50, 23 children of great-grand-children, i. q. בְּבֶּרִם the fourth generation. Some have wrongly taken בְּבֶּרִם for the grand-children themselves; but their name is בְּרֵ בְּנִים, and in Ex. 34, 7 they are expressly distinguished from the בַּבְּרַבְּיִם. In Ex. 20, 5 the grand-children, i. e. בְּרֵ בְנִים, seem to be omitted.

לילָי Shalishah, pr. n. of a district in the vicinity of the mountains of Ephraim, 1 Sam. 9, 4; in which appears to have been situated the city אַבְּעֵלִים Baalshalishah, 2 K. 4, 42. This city Eusebius calls Beth-shalishah, and says it was 15 Roman miles distant from Diospolis, towards the north. R. שַׁבָּשׁ.

רְּשִׁׁרְ (triad) Shilshah, pr. n. m. 1 Chr. 7, 37. R. שֵׁלֵשׁ.

ביים and ביים adv. (r. שליש, after the form בּיִּהְים ; or comp. from שליש i. q. שליש and ביים three days ago, the day before yesterday, i. e. before, Prov. 22, 20 Keth. opp. ביים v. 19. Elsewhere always coupled with ליבים as coupled with ליבים id. 2 Sam. 5, 8; also ביים מושלים ביים id. 2 Sam. 5, 2, i. e. heretofore, formerly. ביים as before. as formerly. Gen. 31, 2. 2 K. 13, 5. ביים ליבים before, in time past Deut. 19, 6. Josh. 20, 5.

שָׁאַלְתִּראֵל see שׁלְתִּראֵל.

then; Arab.

then; Arab.

then; then; Chald.

p, Syr.

L. In the Indo-European languages kindred forms are Gr. τημος then, Lat. tum, tunc, Anglosax. thænne, whence Engl. then, Germ. dann, all of which have been transferred to time; see no. 2.—Spoken

1. Of place, there, i. e. a) in that place, their, Gen. 2, 8. 12. 11, 2. 31. 12 7. 8. 10. 13, 4. 18. al. sæpiss. With the sign of relation prefixed, שֵּשְׁישׁ שֵּׁשְׁישׁ where Ex. 20. 18; often with one or more words interposed, שִּׁיִי ... שִׁישׁ Gen. 13, 3. 2 Sam 15, 21. שִּׁיִי ... שׁשְׁ here ... there Is. 28, 10. b) After verbs of motion i. q. אונו לווי וויי אינו אונו וויי אונו וויי אינו אונו וויי אינו וויי אינו וויי אינו של של whither, as לאַנוֹ for בֿאַנוֹסָה, 1 Sam. 2, 14. 2 K. 19, 32; whence שַּשׁ ... שְׁשִׁ whither 1 K. 18, 10. Jer. 19, 14.

2. Of time, then, at that time, like Gr. two, Lat. ibi, illico, Ps. 14, 5. 132, 17. Judg. 5, 11. Comp. the remarks above on the affinity of other languages.

3. therein, in that thing; Hos. 6, 7 they have transgressed the covenant; therein (i. e. in doing this) they have been treacherous towards me.

4. With prep. jp, i.e. prom there, e. thence. a) Of place Gen. 2, 10, 11,

5. With He parag. 內東東, pron. shammah. a) thither Gen. 19, 20. 23, 13. Is. 34, 15 where render: thither shall she place her nest. b) i. q. □東, there, so that ¬— has a merely demonstrative power, Jer. 18, 2. Ps. 122, 5.—With the relative, ¬¬東東, whither Gen. 20, 13. Ex. 29, 42; rarely where 2 K. 23, 8.

בשל m. (r. הַשְּטֶׁ) constr. בּשׁ, and so before Makkeph, as בּיִרָּבְיר חַשָּׁ, בּיִר בְּשַׁלְּבָּין הַשָּׁלִים, בּיִבְּיר בַּשַּׁ, בּיבְּיר בַּשַּׁ, בּיבְּיר בַּשָּׁ, פּיבּיר בּיבָּי קַּינוֹם, בּיבְיר בַּשָּׁ, as בְּיבִי בַּשָּׁ בַּיבִי בַּיבָּי בַּשָּׁ בַּיבִי בַּיבָּי בַּשָּׁ, as בְּיבִי בַּשָּׁ בַּיבִי בַּעָּי בַּשָּׁ בַּיבִי בַּעָּי בַּעְי בַּעְי בַּעְי בַּעָּי בַּעְי בַּעְי בַּעְי בַּעָי בַּעָּי בַּעְי בַּעָּי בַּעְי בַּעָּי בַּעָּי בַּעְי בַּעְי בַּעְי בַּעָּי בַּעָּי בַּעָּי בַּעָּי בַּעָּי בַּבְי בַּעָּי בַּעְי בַּעָּי בַּעָּי בַּעְי בַּעָּי בַּעָּי בְּעָבּי בַּעָּי בַּעָּי בַּעָּי בַּעָּבְי בַּעָּבְי בַּעָּבְי בַּעְי בַּבְי בַּבְי בַּבְי בַּעָבְי בַּבְי בַּעָּבְי בּבְי בַּבְי בּבְיבָּי בּבְי בַּבְי בּבְיבָּי בּבְי בַּבְי בְּבָּבְי בְּבָּבְי בְיבָּבְי בְּבָּבְי בְּבָּבְי בְּבָּבְי בְּבָּבְי בְּבָּבְי בְּבָּבְי בּבְיבָּבְי בּבְיבּי בּבְיבָּי בּבְי בּבְי בּבּי בּבּי בּיבּבּי בּבּי בּבּי בּבּי בּבּבּי בּיבּי בּבּי בּבּי בּבּי בּיבּי בּבּי בּבּי בּבּי בּיבּי בּבּי בּבּי בּיבּי בּיבּי בּבּי בּיבּי בּבּי בּיבּי בּבּי בּיבּי בּיבּי בּיבָּי בּיבּי בַּיבָּי בּיבָּי בַּיבָּי בּיבָּי בּיבָּי בּיבָּי בּיבּי בּיבּי בּיבּי בּיבּי בַּיב

2. a name, pr. a sign or designation of a person or thing; see the root.

Arab. אָשְׁ, rarely אַשְׁ, װִּשְׁ, שִּׁהְ, Eth.

אַשְׁי, but Chald. שֵׁן or שִּׁשׁ, emph.
אַשְׁי, q. v. Some hold שֵּׁי to be for שִּׁשִּׁי, the שׁ being dropped; comp. Sept.

which often renders รากูซ่ by ด้วงผล. Of ten both of persons and things; e. g Gen. 3, 20. 19, 22 קרא שם חזרר צוער one called the name of the city Zoar. Ia. 62 2. Ez. 24, 2. Num. 17, 17. 2 K. 23, 34 וַיִּפֶּב אָת־שָׁמוֹ יְחוֹיַקִים and turned (changed) his name to Jehoiakim. 24, 17. Esth. 9, 6. So אַבְּשׁמוֹת by their names, by name, Num. 1, 17. 4, 32. Ezra 8, 20. al. 'B DOD in the name of any one, by his authority, 1 K. 21, 8. Ex. 5, 23. Esth. 3, 22. 8. 8. 10; די in the name of Jehovah, by divine authority, Deut. 18, 22. 1 Chr. 22, 19. Jer. 11. 21. 26, 9. 20 Also בַּבֶּם fo know one by name. i. e well, familiarly, Ex. 33, 12. For the formulas מַרָא בָשָׁם, פַּלָרָא בָשָׁם, etc. see אָקף no. 2. f, g, and Niph. no. 2; for בים השם see in קנח Piel.—Spec. של is:

a) a great name, fame, renown, like סרסים and nomen, 2 Sam. 23, 18 בש ילו משלשת and to him (Abishai) was a name among the three. v. 22. 1 K. 5, 11 [4, 31] ממו בכל-הגורם סברב and his fame was in all the nations round about. 1, 47. 2 Sam. 7, 9. al. בשֵׁי לֹּים Gen. 11, 4. Jer. 32, 20, and and is and 2 Sam. 7, 23, to make oneself a name, to gain renown. Sc לשר חשם the men of renown Gen. 6, 4; also men of standing, nobles, Num. 16. 2; מֹמִיה שָׁמֹר id. 1 Chr. 5, 24; and vice versa בְּנֵר בְלִר טֵׁם sons of no name, of low parentage, i. e. themselves ignoble. base-born, Job 30, 8. Gen. 9, 27 בַּאָהֵלֶר in tents of renown, fame. Zeph. 3, 19 מון מון and I will set them for a praise and fame, i. e. will make them celebrated, renowned. v. 20. Deut. 26, 19.

b) a good name, good reputation, Ecc. 7, 1. Prov. 22, 1. Where it stands for a bad name, bad reputation, 37 is added, as Deut. 22, 14. 19. Neh. 6, 13; once in a bad sense without 37, Ez. 23, 10 comp. 16, 41.

c) name after death, memory, Ps. 72, 17. 2 Sam. 14, 7; espec. in the phrases to destroy or blot out one's name, i. e. utterly to destroy a people or city, so that their name and memory shall perish Deut. 9, 14. 1 Sam. 24, 22. 2 K. 14, 27 Ps. 9, 6. Zech. 13, 2; also Ecc. 6, 4 its name is covered with darkness, spoken of an abortion. Vice versa, בשל בשל לבים לכן to raise up a name to any one, i. e. to

give him descendants (comp. בַּיִּלֵּים וָרֵיּג ,) and so continue his name, espec. to a deceased brother or kinsman by marrying his widow, Deut. 25, 7. Ruth 4, 5. 10.

d) Very frequent is הַוֹח שׁם the name of Jehovah, rarely מם אלחים the name of God Ps. 69, 31, not only in its proper sense, as in the third commandment, Ex. 20, 6, comp. 6, 3; but also in various other relations. E. g. a) the good name, honour, of Jehovah, his estimation among mankind; as in the phrase לְמֵבוֹ for his name's sake, according to his name and attributes, what these lead us to expect; see more in מַעָן A. 1. Hence also put for the glory of God, לְמַבֶּן שָׁמָר for my name's sake, i. e. that the glory and honour of the divine name be not obscured, Is. 48, 9. 1 K. 8, 41. Ps. 79, 9. 106, 8. Ez. 20, 44. Ps. 138, 2 על־בַּל־שָׁמְהָ above all thy name. i. e. above all the glory which can be ascribed to thee. β) For God himself, as the object of invocation, praise, worship; מַרָא בַשֶּׁם רַיָּ to call upon (invoke) the name of Jehovah, i. e. to praise or worship God, see in r. אַרַא no. 2. g; and so דולל אַר־שָׁם דיַ Ps. 113, 3. 135, 1; אָת־שֵׁם רִי, 145, 21; also בֵּרֶךְ אָת־שֵׁם רִי, אוֹרָח שִׁמְּבָּ, and other like phrases in the Psalms. So אַרֶבֶר שׁמָך those who love thy name, i. e. who delight in thy praise, Ps. 5, 12, 69, 37. 119, 132; יוֹרָעֵר שִׁמְהָ those who know thy name Ps. 9. 11. Jer. 48, 17. y) For the deity, Godhead, as present to mortals, nearly i. q. פֵנֵי רְחוָֹח. Ex. 23, 21 לבי לממי בְקרבו for my name (divinity) is in him, in the angel. 1 K. 8, 29 יְהַרֶּה שמר שם my name (divinity) shall be there sc. in the temple. 2 K. 23, 27. 1 K. 3, 2 there was yet no house built unto the name of the Lord. 8, 17. 20. Is. 18, 7. So ישמן (שבר) באים, said of Jehovah, to place or cause his name to dwell any where, i. e. to fix his abode there, see in שוֹם and שׁבַן. Often spoken of the aid which the present deity vouchsafes to men; Ps. 54, 3 O God, בָּשִׁבְּרָר pave me by thy name, by thy presence and aid. 44, 6. 124, 8. 89, 25. 20, 2; once as present for punishment, Is. 30, 27.— Also Do, Don, absol. for ming Do, Lev. 24. 11. 16. Deut. 28, 58. Here too beongs 1 Chr. 13, 6 the ark of God ... בּתְרָא שָׁם at which (where) the Name is called, invoked, comp. 2 Sam. 6, 2.—For the superstition of the later Jews in respect to the name הַוֹּחָדְ, see in הַוֹּחִדְּ init. and r. בַּיבָי no. 3.

3. Shem, Sem, pr. n. of the eldest son of Noah, Gen. 5, 32; from whom (Gen. 10, 22-30) are derived the Semitic nations, i. e. the nations of Western Asia, the Persians, Assyrians, Aramæans, Hebrews, and part of the Arabs. See Gesen. Gesch. der Heb. Spr. u. Schr. p. 5, 6. Knobel die Volkertafel der Genesis, p. 131 sq.—For Gen. 9, 27, see above in no. 1. a.

Compound pr. names with ששׁ are: שִׁכִּירָע, שִׁמִּירָע.

בשלי (from בשלי (from בשלי (from בשלי (from בשלי (from בשלי מתמתר, Dan. 2, 20. 26. 4, 5. 5, 12. Ezra 5, 1. 14 בשלי בשלי בשלי בשלי מתוך בשלי מתוך מתוך בשלי הוא ליים בשלי הוא בשלי (from בש

*ជុប់ (desolation, r. ១១ឃុំ) Shamma, pr. n. m. 1 Chr. 7, 37.

קבְּאַבְיּלְ (for בְּאַבְּיל lofty flight, from שׁטְּ or הַשְּטְּ height, and אַבְּר Shemeber, pr. n. of a king of Zeboim, Gen. 14, 2.

אָבְאָשׁ (perh. i. q. תְּבְשְׁי fame) Shimeah, pr. n. m. 1 Chr. 8, 32; for which in 9, 38 שִׁבְשׁׁ Shimeam.

קבּר Shamgar, pr. n. of one of the judges of Israel, Judg. 3, 31. 5, 6. The etymology is unknown. Comp. בַּמְבַּרּ.

* ។ ។ ។ in Kal not used, i. q. ២១២ to be astonished, desolate, cast down; comp.

שׁשֵּעָׁ. Arab. שׁבְּעֹׁ to be astonished. Rubb. אָשֶׁי extinction, persecution.—

HIPH. למביד to destroy, i. e. a) to lay waste, e. g. cities, altars, Lev. 26. 30 Num. 33, 52. Mic. 5, 13; a kingdom Am. 9, 8. b) Oftener to cut off, to destroy, persons and nations, Deut. 1, 27. 2, 12. 21. 22. 23. 31, 4. 1 K. 15, 29; also to destroy one's name or race, 1 Sam. 24, 22 2 K. 10, 28. Inf. משות subst. destruction Is. 14, 23.

NIPH. pass. to be destroyed, i. e. a) to be laid waste, as fields Jer. 48, 8; high

places Hos. 10, 8. b) to be cut off, to perish, of nations Deut. 4, 26. 28, 20; of single persons Gen. 34, 30. Ps. 37, 38; also the name of any one, Is. 48, 19.

רְּשְׁכְּעִי Chald. id. Aph. to destroy, Dan. 7, 26.

* לְּבְּלֵּךְ obsol. root, i. q. Arab. לַּבְּהַיּ to be high · hence יְבִּישִׁ the heavens. Kindr. is בְּבֹּישׁ to sign, to mark with a sign, spec. as burnt in; a sign, mark; בּבַּישׁ a sign, designation, name; comp. בְּבַּיּשׁ, בְּבָּיִן, to mark off, designate. Hence שֵׁשׁ name.

אָטָּי, see in שׁלָּי no. 🛦 🖫

TDD f. (r. DDD) 1. astonishment, Jer. 8, 21. Meton. object of astonishment, something stupendous, Jer. 5, 30. 19, 8. 25, 9. 29, 18. 51, 37. 2 Chr. 29, 8. Deut. 28, 37.

3. Shammah, pr. n. m. a) A son of Reuel Gen. 36, 13. 17. b) A son of Jesse, brother of David, 1 Sam. 16, 9. 17, 13; elsewhere written កម្មាឃុំ Shimeah 2 Sam. 13, 3. 32, and ងម្គុឃុំ 1 Chr. 2, 13. c) 2 Sam. 23, 11. d) 2 Sam. 23, 35. e) ib. v. 25; for which ការឃុំ Shammoth 1 Chr. 11, 27, and ការឃុំ Shamhuth 1 Chr. 27, 8.

חידות , see השְׁשֵׂ no. 3. e.

ਮਹਾੜ੍ਹਾਂ Chald. plur. constr. names; see ਹਨ੍ਹਾਂ.

 1, 20. Others take it for אַנְאַנָאַל heard a) The great prophet and of God.' judge of the Hebrews, the son of Elkanah and Hannah, born at Ramathaim in mount Ephraim; see his history in In 1 Chr. 6, 13. 18 1 Sam. c. 1-25. [28, 33] the same Samuel seems to be meant; it is there said that he was of the tribe of Levi, which is not specified in the book of Samuel. See Knobel Prophetismus d. Hebr. II. p. 28. Realw. art. Samuel.-b) Num. 34, 24. d) 1 Chr. 7. 2.

שמרע see אַשְמַלּוּנְע lett. a.

מְּמָבֶּיה and שְׁמְבִּיה f. (r. יְּמָבֶּיה) constr יְּמְבָּיָה, pr. 'what is heard;' hence

1. report. rumour. 2 Chr. 9, 6.

2. tidings, a message, news, 1 Sam. 4
19; whether of good Prov. 15, 30. 25,
25, or of evil Jer. 49, 23. Ps. 112, 7. Jer.
10, 22. Espec. a message sent from
God, Is. 53, 1. Jer. 49, 14.—Hence

3. i. q. instruction, teaching, Is. 28, 9. iii. q. instruction, teaching, Is. 28, 9. קיבור po. 3.

ការាំង្គឃុំ, see in កង្គឃុំ no. 2, and 3. e.

2. to let fall, to let lie, e. g. a field untilled, Ex. 23, 11; a debt, to remit, to release, Deut. 15, 2. With p, to desist from any thing, to discontinue, Jer. 17. 4.

NIPH. pass. of Kal no. 1. a, to be cast down, e. g. from a rock Ps. 141, 6.

HIPH. i. q. Kal no. 2, to remit, to release, Deut. 15, 3.—Hence

নিত্ৰট f. remission, release, from debt, Deut. 15, 1. 2. নাড্ডেল্ নাড্ট the year of release, i. e. the year of jubilee, in which all debts were to be remitted, Deut. 15 9. 31, 10.

ិទ្ធា (desolated, r. ១១ឃុំ) Shammai, r. n. m. a) 1 Chr. 2, 28. b) ibid. v. 44. c) 4, 17.

לְּבְּיֹרֶעְ (fame of wisdom, see art. שְּׁבְיֹרָע fin.) Shemida, pr. n. of a son of Gilead, Num. 26, 32. Josh. 17, 2. 1 Chr. 7, 19. Patronym. שמירָעִי a Shemidaite, Num. l. c.

בְּיִם m. plur. (r. יְשְׁבֶּר) constr. שְׁמָבֶּר, שֶׁבֶּר, the skies, the heavens, heaven, from an obsol. sing. שָׁבָּר,

Arab. سباع, Eth. أمري , the high; i. e. the firmament, רַקִּיב, which seems spread out like an arch above the earth, and is represented as supported on foundations and columns, 2 Sam. 22, 8. Job 26, 11; hence the rain is said to descend through its gates or windows, Ps. 78, 23, comp. Gen. 28, 17 and אָרְבוֹת; and above is supposed to be the abode of God and the angels, Ps. 2, 4. Gen. 28, 17. Deut. 33, 26; hence in Job 15, 15 ממים and קדשרו the heavens and his angels are parallel. With He loc. השמיפה towards heaven, heavenward, Gen. 15, 5. 28, 12; so the accus. in the same sense סְיֵּכִים, שְׁמָרִם, 1 Sam. 5, 12. Ps. 139. 8, also בל-חשקרם Ex. 9, 22, 23, 10, 21, 22. But acc. מְשְׁמֶרִם is also in heaven 1 K. 8, 34, 36, 39, 43, 45, 49. อาจุดุกากกุด under the heavens, i. e. on earth, Ecc. 1, 13. 2, 3. 3, 1; comp. מַל־חַשְּׁמִיִם *under* the whole heaven, i. e. in the whole earth, Gen. 7, 19. Deut. 2, 25. Job 28, 24. 37, 3. 41, 3. Dan. 9, 12. מַמָּרָם וּשָׁמֵר שָׁמָרָם the heavens and heaven of heavens, i. e. all the extent and regions of heaven, however vast and infinite, Deut 10, 14. 1 K. 8, 27. וְהָאֶרֶץ the heavens and the earth, i. e. the universe, Gen. 1, 1. 2, 1. 14, 19. 22. Also עוֹם חַשַּׁמַרָם the birds of the heavens, Gen. 1, 26. 28; שָׁר חַשׁ the rain of heaven Deut. 11, 11, 'צוֹל חַל the dew of heaven Gen. 27, 18, שׁבֶּר שׁ the hoar frost of heaven Job 38, bread of heaven, the manna, Ps. 105, 40, and so Ps. 78, 24 לגן שׁ'. For דָּגָן מּשָׁרָם see art. אָבָגָּא see art. אָבָּגָּא. In the later books Jehovah is often called the God of heaven, (see the Chald.) 2 Chr. 36, 23. Ezra 1, 2. Neh. 1, 4. 5. 2, 4. 20. Ps. 136, 26. Jon. 1, 9; בסחוף. יְהוֹת אֱלֹחֵר חֹשׁמֶרָם Gen. 24, 7.

i. q. Heb. q. v. the heavens, heaven, Dar. 4, 8. 10. 7, 2. Sometimes for the inhabitants of heaven, i. e. God with the angels, who govern the world, Dan. 4, 23; comp. on this usage in the Jewish writings and also in the classic authors, Fesselii Advers. Sac. p. 349. Wetstein ad Matt. 21, 25.—*** This the God of heaven, see Heb. above, Dan. 2, 18. 37. Ezra 5, 11. 12. 6, 9. 10. Comp. Tob 10, 12. Rev. 11, 13.

ים שׁבְּרֹנָר m. אַ שְׁבְּרִנִית f. (fr. שְׁבִּרֹנָר ordin. adi. the eighth, 1 Chr. 12, 12. 26, 5 לומרני השמיני the eighth month 1 K. 12, 32. Zech. 1, 1; שַׁרוֹם חשׁ on the eighth day Lev. 9, 1. Num. 6, 10; הַשָּׁנִרוּ הַשָּׁמִינִית the eighth year, Lev. 25, 22. Chald. ה באר, Arab. במבנאר, אוף, אַקרינאר, Eth. ביירה Spec. fem. ביירה הפינית הפ eighth, the octave, Ps. 6, 1. 12, 1; a technical musical term, of which the signification is doubtful. According to Gesenius it denoted the lowest and gravest notes, as sung by men, the modern bass, basso; opp. to צל־עַלְמוֹח 1 Chr. 15, 21, which is equally obscure; see in r. TI Pi. no. 2, and art. עלפה. Others regard it as a musical instrument.

ה. (ר. שְׁמֵר הוּ. (c. suff. מְּמָר הוּ. 1) c. suff. אַמָּר הוּ. 1. a thorn, collect. thorns, so called as bristling, prickly; found with מִיבָּ 18. 5, 6. 7, 23. 24. 25. 9, 17; with מִיבָּ 32, 13; trop. of enemies to be consumed, Is. 10, 17. 27, 4. Arab.

tree, spec. the Egyptian thorn.

3. Shamir, pr. n. a) A city in Judah Josh. 15, 48. b) A city in the mountains of Ephraim, Judg. 10, 1. 2. c) A man 1 Chr. 24, 24 Keri, where Keth. সময়েন্দ্ৰ.

ירְמֵרוֹת (name most high, or heaven most high, Semiramis?) Shemiramoth, pr. n. m. 1 Chr. 15, 18. 20. 16, 5. 2 Chr. 17, 8.

אלקי Shamlai, pr. n. m. Ezra 2, 46 Keth. prob. corrupted from עלפי Keri ib. or from שֵׁלָםָּי Neh. 7, 48.

* מְשְׁבֶּע, 3 fem. pret. in pause מְשְׁבֵּע fut. בְּשֶׁב, plur. אַנְשׁבּר. A fut. א בַשְׁבֻ see under r. בַשֵּׁב.

1. to be astonished, amazed; Chald. with I inserted Dand causal to astonish; kindr. are Tand, man. The primary idea is that of closing, shutting up; then the shutting of the mouth implies silence; and this is transferred to astonishment, q. d. 'to be struck dumb;' comp. the kindr. roots Dan, Dan; Dun; Hupfeld in Zeitschr. far d. Kunde des Morgenl. III. p. 397.—Jer. 18, 16. 19, 8. 50, 13. 1 K. 9, 8. Ps. 40, 16; with by Lev. 26, 32. Job 17, 9. al. So 2 Chr. 7, 21, see art. b A. 6. b.

2. to be laid waste, to be made desolate, since desolate places are silent and quiet, in contrast to the noise and turmoil of inhabitants; Ez. 33, 28. 35, 12. 15. Part. בשני , בשני , הישני , הישני , הישני , הישני , פון , פון

Note. A transitive signification, to lay waste, is usually assumed, on account of ning Ez. 36, 3 and nin Dan. 8, 13. 9, 27. 12, 11. But for the former see art. ning; and for the latter see in Poel.

NIPH. פּיָטָי 1. i. q. Kal no. 1, to be astonished Jer. 4, 9. Ez. 4, 17; c. אַ Job 18, 20.

2. i. q. Kal no. 2, to be laid waste, made desolate, Am. 7, 9. 9, 14. Is. 54, 3. Jer. 12, 11. Ps. 69. 26; to be wasted, to perish, of persons Lam. 4, 5; to be desolate, solitary, of a way Lev. 26, 22. Is. 33, 8; also Joel 1, 17

Poel 1. i. q. Kal no. 1, to be as on ished, part. Dodo Ezra 9, 3. 4.

2. Trans. part. סמס Dan. 9, 27. 11 31, and also במלים or מילים, the ב being dropped, Dan. 8. 13. 9, 27. 12, 11, pr. something astounding, horrible, revolting, almost as a subst. and sometimes joined with yapo, as Dan. 12. 11 70 שמים איף the setting up of the abominable, the horrible, comp. 11, 31. 9, 27. Something thus abominable and horrible is said by the prophet to be set up in the sanctuary in Jerusalem by the conqueror, after the sacrifices were abolished; and this can only refer to idolatry, for which אָשְּלָּין is always used. We may therefore understand an idol, or an altar to idols, which Antiochus Epiphanes set up in the temple. βδίλυγμα έρημώσεως. Vulg. abominatio desolationis. 1 Macc. 1, 54 ομοδομησαν βδέλυγμα έρημώσεως έπὶ τὸ θυσιαστήgior xtl. comp. 2 Macc. 6, 2 sq. Matt. 24, 15. Mark 13, 14.—The same seems to be also שַּׁמֵשׁל Dan. 8, 13, where Sept. ή άμαρτία έρημώσεως. — Others, including Gesenius, interpret this word not of a thing, but of a person, sc. Antiochus; and take ರಾಜ್ and ರಾಜ್ as genitive, the abomination of the desolator, the transgression of the desolator. Most interpreters also take and as participle of Kal; to which they ascribe a transitive sense; see Note above.

Hiph. שְׁשֶׁתַ, fut. בְּשִׁילַ, c. suff. בַשָּׁלַי, Sam. 5, 6; inf. בְשָׁלָּת, part. בַשָּׁלָּתָ.

1. Causat. of Kal no. 1, to make astonished, Ez. 32, 10. 20, 26.

2. Intrans. to be astonished. Ez. 3, 15; also Job 21, 4, see in Hoph. With 39 Mic. 6, 13. Jer. 49, 20.

3. Causat. of Kal no. 2, to lay waste, to make desolate, e. g. a land Lev. 26, 31 32. Num. 21, 30. Jer. 10, 2. Job 16, 7. Pa., 79, 7; also trees, Hos. 2, 14.

Hoph. চন্দ্ৰ্য, or as in many mss. and editt. চন্দ্ৰ্য, (pron. hōsham), to be laid waste, made desolate; inf. c. suff. নিম্মান্ত্র, (or নিম্মান্ত্র) for নিম্মান্ত্র, Lev. 26, 34. 35. 2 Chr. 36, 21; and c. ম pref. নিম্মান্ত্র, and this for নিম্মান্ত্র, Lev. 26, 43.—Here too some refer সম্মান্ত্র, to be astonished Job 21, 5, to be pronounced hōshāmmu, as they think; and it is also found in some mss. written সম্মান্ত্র and

ਬਬਦੇਜੂ. But the true form seems to be ਬਬਦੇਜੂ (háshāmmu) imper. Hiph. for ਬਬਦੇਜੂ, like pret. ਬਬਦੇਜੂ for ਬਬਦੇਜੂ Jer. 10. 25.

Нітнео. בּישְוֹחשֶׁהְ; fut. once contr. בּישִׂה Ecc. 7, 16.

1. to be astonished, amazed, Is. 59, 16. 63, 5; also Ps. 143, 4; c. ንኳ of thing, Dan. 8, 27.

2. to desolate or destroy oneself, Ecc. 7, 16.

Deriv. ουψ, πουψ, πουψ, πουψ, πουψ, πουψή, πουψή,

בים Chald. only ITHPO. בים Chald. only ITHPO. בים השומים, to be astonished, Dan. 4, 16.

ក្មេឃុំ m. adj. laid waste, desolate, Dan. 3, 17. Lam. 5, 18. Fem. កង្គាយុំ Jer. 12, 11. R. ងង្គមុំ .

កាល៉ាប៉ី f. (r. ១១ឃុំ) plur. constr. ការបង្គម. 1. astonishment, Ez. 7, 27.

2. a desolation, waste, desert, Is. 1, 7. 62, 4. Jer. 25, 12. al. So הַחָרָה הַסְּמָּם הָאָרֶץ שָׁמָּטָה הַחָּרָה the land shall become a waste Ez. 12. 20. 14, 16. Ex. 23, 29. Is. 17, 9. al. Jer. 49, 2 and it (the city Rabbah) shall be שלחל for a mound of desolation, a heap ותן שממה, שום שממה Also משמ שום, השמש החו sc. a city, land, to make it a desolation, to lay desolate. Jer. 6, 8. 9, 10. 10, 22. Ez. 15, 8; idols Mic. 1, 7. Emphat. מְרַבֵּר שְׁמְמָח a desolate waste Joel 2, 3. 4, 19. Jer. 12, 10; កាង្គឃុំ១៖ កាង្គឃុំ a desert and desolation, an utter waste, Ez. 6, 14. 33, 28. 29. 35, 3; ਸਬੂਬੂ ਸਬੂਬੂ id. Ez. 23, 35.

קְּמְבְּיִה f. (for בְּשָׁלֵּה, r. בַּשֶּׁלֶּ) plur. constr. בּישָׁלֶּה ; a desolation, waste, Ez. 35, 7. 9.

নিট্রেট m. (r. চতুত্ত্) astonishment, amazement, Ez. 4, 16. 12, 19.

שָׁבָּבִית see in שִׁבָּבִית.

* រុក្ខឃុំ, fut. រុក្ខឃុំ, to be or become fat, Deut. 32, 15. Jer. 5, 28. Arab. سبن id. Aram. រុក្ខឃុំ,

HIPH. 1. to make fat, to cover over with fat, metaph. the heart, as enveloped in fat and thus made dull and callous to the words of the prophet, Is. 3, 10; comp. Ps. 119, 70.

2. to become fat, pr. to make or proluce fat from oneself, Neh. 9, 25.

Deriv. בְּשְׁמֵּוֹרִם , שְׁמֵּלֵן , מְשְׁמֵּוֹרִם , מִשְׁמֵּוֹרִם , מִשְׁמֵּיבְּיוֹרִם , מִשְׁמֵּיבְּיִּים , מִשְׁמְיבִּיִּים , מִשְׁמְיבִּיִּים , מִשְׁמְיבִּיִּים , מִשְׁמְּיבִּיִּים , מִשְׁמְּיבִּיִּים , מִייִּים מִּיִּים , מִייִּבְּיבְּיִים , מִייִּבְּיִּים , מִייִּבְּיִּים , מִייִּבְּיִּיבְּיִים , מִּיִּיבְּיִּים , מִייִּבְּיִּים , מִייִּבְּיִים , מִייִּבְּים , מִּייִים מְּיִים , מִייִּבְּיִים , מִייִּבְּיִים , מִּייִים , מִּייִים מְּיִים , מִּייִים מִּיבְּיים , מִּייִים מִּיִּים , מִּייִים מִּייִים , מִּייִים מִּיבְּיים , מִייִּים מִּיים , מִּיים מִּיבְּיים מִּיים מִּיים מִּיים מִּיים מִּיים מִּיִּים מִּיִּים מִּיים מִּיִּים מִּיִּים מִּיִּים מִּיִּים מִּיִּים מִּיִּים מִּיְים מִּיִּים מִּיִּים מִּיִּים מִּיִּים מִּיִּים מִּיים מִּיים מִּיים מִּייִּים מִּיים מִּיים מִּיים מִּייִּים מִּייִּים מִּיים מִּייִים מִּיים מִּיים מִּייִּים מִּייִּים מִּייִים מִּייִים מִּייִּים מִּייִים מִּייִּים מִּייִּים מִּיְיִּים מְיִּים מִּייִים מְּיִּים מְיִּיבְּיים מִּייִּים מִּיים מִּייִּים מְיִייִּים מִּייִּים מִּיִּים מִּיִּים מִּיִּייִּים

72 m. adj. (r. រុច្ចបុំ) f. ករុច្ចបុំ, fat, Is 30, 23. Ez. 34, 16; of a strong, lusty robust man, Judg. 3, 29, see រុច្ចបុំចុះ; of a land, fertile, Num. 13, 20. Neh. 9, 25. 35; of pasture Ez. 34, 14; of bread as nourishing, Gen. 49, 20; of spoil, Hab. 1, 16.

m. (ד. שְׁמַנְי c. suff. מְמְנִים, plur. שְׁמָנִים. Some take it as fem. in Cant. 1, 3; but see in r. בּוּק אור רּבּק.

2. oil, spec. olive-oil, שַּבֶּן זַיָּרָת Ex. 27, 20. 30, 24. Lev. 24, 2; comp. זֶרֶת מָשֶׁבֶּן Deut. 8, 8. 28, 40; simpl. id. Deut. 32, 13. 2 K. 4, 2. 6. 7. Jer. 40, 10. Job 29, 6. al. So as exported to Tyre and Egypt, Ez. 27, 17. Hos. 12, 2 [1]; as applied to wounds, Is. 1, 6, comp. Luke 10, 34; used in the sacred candelabra, Ex. 27, 20. 35, 8. 14. 28. Num. 4, 16; for preparing food, 1 K. 17, 12. Ez. 16, 13. 19, and also sacrifices, Mic. 6, 7. Lev. 8, 26. Num. 6, 15, espec. the sacrifice without blood (מִנְחָה) Ez. 29, 40. Lev. 2, 1 sq. and as a libation, Gen. 28, 18. 35, 14.—Also אָשָׁ עָדָ oil-tree, the olive, or rather the wild olive, oleaster, the olive being זָיָה; so Neh. 8, 15. Is. 41, 19. See Celsii Hierob. II. p. 331 sq.

3. spiced oil, ointment, unguent, for anointing, 2 K. 9, 6. Is. 61, 3. Ps. 23, 5. 45, 8. 141, 5. Ecc. 9, 8. Cant. 1, 3 see So שַׁמֶּן מוֹב precious in Pan Hoph. ointment, 2 K. 20, 13. Ps. 133, 2. Ecc. 7, 1; שָׁפֶּן רוֹקַחַ unguent of the perfumer Ecc. 10, 1, kept in a flask (河) 1 Sam. 10, 1. 2 K. 9, 1. 3, or horn (קרָן) 1 Sam. 16, 1. 13. 1 K. 1, 39. Also ספה שַׁמַן נס נס anoint oneself with oil 2 Sam. 14, 2. Mic. 6, 15. Spec. of the holy oil or ointment, for anointing the sacred vessels and furniture, the priests and espec. the high priest, and composed of olive-oil, myrrh, cinnamon, sweet cane, and cassia, see Ex. 30, 23-25; called កក្រប់អ្នក ្រុង Ex. 25, 6. 29, 7. 40, 9. Lev. 8, 2. 10

Num. 4, 16. al. rarely שְׁדְשׁׁהְ שׁׁ Num. 35, 25. Ps. 89, 21; or שְּדְּהִי שׁׁ Ex. 30, 25; or רְּהִיְהִ רְּהִי בְּיִׁ Lev. 10, 7, comp. 21, 12.—Plur. שְׁבֶּיִר סיוֹתוֹשׁה unguents, Hos. 6. 6. Cant. 1, 3. 4, 10.—Also שְׁבֶּי ointment of myrrh, fragrant with myrrh.

m. plur. (r. שְׁמֵלֵי fatness of the earth, i. e. fat fields, fertile regions. Gen. 27, 28 God gave thee אָשְׁנֵי הָאָרֶי הַיּאָרָי fertile fields, pr. of fertile fields, as the other hemistich has הַשְּׁמִי הַלְּיִי הַשְּׁי of the dew of heaven. But v. 39 הַשְּׁי יִרְיִהְיִי עִּיְלִי יִרְיִהְיִי without the fatness of the earth shall be thy dwelling, parall. הַשְּׁמִי הַ וֹשְׁמִינִים is for הַשְּׁמִינִים there is a play of words arising from the twofold use of בְּי, which in v. 28 is taken in the partitive sense, see בְּי no. 1; and in v. 39 in its privative sense, see בּי וֹיִי no. 3. f.

יְּשׁמְנָה also שְׁמִינָה, joined with feminines; שְׁמֹנֶה, rarely שְׁמֹנָה, constr. קיים, joined with masculines; card. num.

Arab. تَمَانِيَةٌ ,ثَمَانِ Aram. , מְמְנָרָא with fem. במבנר, מְמְנֵרָא, שִּוֹלוּ, عدياً, with masc. Eth. أوكاريًا, etc. So שׁנִים eight years Judg. 3, 8. 2 Chr. 34, 1; חשל חשל id. 2 K. 22, 1. 8, 17 Keth. פינה בנים eight sons 1 Sam. 17, 12; שׁנְשׁׁים 'eight men Jer. 41, 15. eight bullocks Num. 29, 29; פרים שמנה בּןר פוght oxen Num. 7, 8. בָּןר a son of eight days, eight days old, Gen. 17, 12. 21, 4.—Put instead of the ordinal, for the eighth, as in the eighth year of בשנח שמנה למלכו his reign 2 K. 24, 12; ברום שמנח לחודש on the eighth day of the month 2 Chr. 29, 17.

Also שְׁלֵנֶה עָשֶׁר with fem. שְׁלֵנֶה עָשְׁרָ with masc. (once לְשׁלֵנָה שְׁלֵנָה עָשְׁרָ eighteen; so שְׁלֵנָה עָשְׁרַה שָׁנָה sighteen years Judg. 3, 14; בְשִׁרָה שְׁלֶנָה עָשְׁרָה eighteen wives 2 Chr. 11, 21.—For the ordinal, eighteenth, 2 K. 3, 1. 2 Chr. 35, 19.

PLUR. מְּמִלְנִים and שְׁמִלְנִים Gen. 5, 26. al. eighty; Chald. אָסָהָ סִי מְיָהָהָ, Syr. בּיּבּוֹל, Eth. הַסְאָדָ, id. So בּיּבּוֹל eighty men Jer. 41, 5;

רְיִם שְׁלֵּיְת eighty years Judg. 3, 20; and so Cant. 6, 8. Gen. 16, 6. Ex. 7, 7. 2 Sam 19. 33.

Deriv. ordin. שמרנר.

* វាក្នុឃុំ, in pause រុក្ខដុំ Ps. 34, 7. al. fut. រក្ខដុះ; imper. រក្ខដុំ, ករុក្ខដុំ Ps. 30, 19; very frequent.

1. to hear; Syr. Chald. id. Arab.

سَيِعَ, Eth. أيسيع, Eth. أيسيع Gen. 18, 10. Is. 6, 9. Job 13, 1. Ps. 48, 9; c. acc. of thing Gen. 3, 10. 24, 52. Hr. 2, 15. Jer. 42, 14. Job 3, 18; c. acc. of pers. speaking Gen. 37, 17. 1 Sam. 17, 28; with בי before a clause or sentence Gen. 42, 2. 2 Sam. 11, 26. 1 K. 5, 15. Neh. 3, 33; c. 57 Gen. 41, 15.—Spec. a) to hearken, to listen to any one, to give attention, c. acc. Gen. 23, 8. 11. 15. Ecc. 7, 5; 5 Gen. 49, 2. 1 K. 12, 15. Is. 46, 3. 12; 5 Ps. 81, 12. Job 31, 35; c. 3 Job 37, 2. Is. 42, 24. 2 Sam. 12, 18. But a raw is likewise often to hear to any thing, to be an ear-witness, testis auritus fuit Plaut. Gen. 27, 5. Job 15, 8. 26, 14; also to hear with pleasure 2 Sam. 19, 36. Ps. 92, 12. b) Of God, to hear and accept prayer, to hear and answer, c. acc. Gen. 17, 20. Ps. 10, 17. 54, 4; c. אל Gen. 16, 11. 30, 22; 'ב לוף Deut. 33, 7. Ps. 5, 4. 18, 7. 27, 7. 28, 2. 64, 2. Lam. 3, 56; 'p bipa Gen. 30, 6. Deut. 1, 45; לוף Gen. 21, 17. Sometimes also with \(\frac{17}{20}\) of the object, Gen. 17, 20. c) to hearken to, to hear and obey, Is. 1, 19. 65, 12. Judg. 11, 17. 28; c. acc. of thing, Ex. 24, 7. Deut. 12, 18; c. 34 Gen. 28, 7. 39, 10. Deut. 18 19. Josh. 1, 17; پوځ K. 20, 13; ځ Neh. 9, 29. Lev. 26, 21; 'בקול ש Gen. 27, 13. Ex. 18, 19. Deut. 26, 14. 2 Sam. 12, 18; 'בְּלְכֹּל מֹ Gen. 3, 17. Judg. 2, 20. Ps. 58, 6.

2. to hear distinctly. to understand, Gen. 11, 7. 42, 23. אַבשׁ בּשׁ an understanding heart 1 K. 3, 9. But אַבשׁ שׁ Prov. 21, 28, the man that hath heard sc. the thing to be established by testimony, i.e. a true witness, in opp. to a false witness.

Niph. 1. to be heard, Gen. 45, 16. Ex. 23, 13. 1 Sam. 1, 13; c. > by any one Neh. 6, 1. 7. Also i. q. to be regarded, Ecc. 9, 16; to be heard and accepted Dan. 10, 12, comp. 2 Chr. 30, 27.

2. to show oneself obedient, to obey, c. > f pers. Ps. 18, 45.

3. to be understood, Ps. 19, 4.

PIEL pr. 'to make hear,' i. e. to call, to summon, i. q. Hiph. no. 3; c. acc. of pers. and b of the thing to which one is called, 1 Sam. 15, 4. 23, 8 and Saul called all the people to war.

HIPH. 1. to cause to hear, to let hear, e. g. one's voice, with hip, Judg. 18, 25. Cant. 2, 14. Is. 30, 30. Ps. 66, 8; a cry Jer. 48, 4; c. dupl. acc. of pers. and thing, to cause one to hear any thing 2 K. 7, 6. Ps. 143, 8; c. him of pers. Ez. 36, 15. Without hip absol. to let oneself be heard, to utter aloud, and so with hip Ps. 26, 7. Ez. 27, 30, comp. hip pa in hip bb. Spec. to sing with the voice Neh. 12, 42; also to sound with instruments 1 Chr. 15, 28. 16, 5; espec. of loud music 1 Chr. 15, 19, comp. Pi. him. Comp. Arab.

2. to announce, to declare, c. acc. of thing Is. 45, 21. 52, 7. Nah. 2, 1; acc. of pers. Is. 44, 8. 48, 5; c. dupl. acc. of pers. and thing Is. 43, 9. 48, 6.

3. to call, to summon, i. q. Pi. 1 K. 15, 22. Jer. 50, 29. 51, 27.

Dan. 3, 5; c. אַזְּ of or concerning any one, Dan. 5, 14. 16.

ITHPE. to show oneself obedient, to obey, Dan. 7, 27.

שָׁשָׁ (hearing, obedient) Shama, pr. n. m. 1 Chr. 11, 44.

שַׁבַע m. (r. מַבַעָּ) c. saff. אַבְּער .

2. Something heard, report, rumour, fame; Is. 23, 5 שַּבְּעְ בְּעָבְּיִם שִּבְּעַ בְּעָבְיִם when the report (sc. of Tyre destroyed) cometh to Egypt. Hos. 7, 12 מַבְּעַבְּעָ בְּעָבְיִם as the report (hath come) to their congregation. אַבָּעָ שִׁנְאַ מַבְּעָּבָּעָ בַּעָּעָם false report Ex. 23, 1. With gen. of pers. of whom the report

is spread, as רְשִׁלְּשׁׁלְ צְשְׁעֵ the fame of & l>mon, 1 K. 10, 1; אַבְּעֵּ the report concerning Tyre, as destroyed, Is. 23, 5; אַבָּעִ צְּשָׁעַ the report of the coming of Jacob Gen. 29, 13. Is. 66, 19. Hab. 3, 2 Nah. 3, 19. al.

יַשְׁמַע m. (r. אַמָשָׁי in pause אַמָּשָׂי.

1. sound, music, see the root in Hiph. Ps. 150, 5.

2. Shema, pr. n. m. a) 1 Chr. 2, 43. 44. b) 5, 8. c) Neh. 8, 4. d) 1 Chr. 8, 13.

ፓርሶ (id.) Shema, pr. n. of a city in the south of Judah, Josh. 15, 26.

רְיַשׁׁלְּשׁ m. (r. דְּיַשֶּׁלְ) c. suff. יוֹאַדְשָׁ, fame, rumour, Josh. 6, 27. 9, 9. Jer. 6, 24. Esth. 9, 4.

หวักที่ (rumour, r. วากุษ) Shimea, pr. n. m. a) A son of Jesse, brother of David, 1 Chr. 2, 13; for which is read กรุกุษ 2 Sam. 13, 3. 52; and also กรุกุษ Shammah 1 Sam. 16, 9. 17, 13. b) A son of David, 1 Chr. 3, 5; for which is read รามษ์ Shammua 2 Sam. 5, 14. 1 Chr. 14, 4. c) A Levite, 1 Chr. 6, 15. d) ib. v. 24.

אַרְעָּדְיּ (id.) Shimeah, 2 Sam. 13, 3. 22; see אַמְינְרוּר no. 3. b. Patronym. is שִׁמְנָרוּר a Shimeathite 1 Chr. 2, 55.

לוְטְטְּיוֹ Shemaah, pr. n. m. c. art. 1 Chr. 12, 3.

שִׁמִינָה, see הַשְׁמִעָּה.

אַרְעְוֹי, (a hearkening, r. אַרָּעָי,) pr. n. m. Simeon, Gr. ציעוּבּשֹי. a) The second son of Jacob, born of Leah Gen. 29, 33, the progenitor of the tribe of the same name. The cities of this tribe were within the territory of Judah, and are enumerated Josh. 19, 1-9. b) Ezra 2, 31.—Patronym. of lett. a, is אַרְעִילִי בּ Simeonite, Num. 25, 14. Josh. 21, 4.

אַטְעָל (renowned, r. אַטְעָל (Shimi, pr. n. m. a) Ex. 6, 17. Num. 3, 18. b) 2 Sam. 16, 5. 1 K. 2, 8. 36 sq. c) 1 K. 1, 8. 4, 18. d) Esth. 2, 5. Also of several other persons of less note.—Patronym. of lett. a, אַטְעָל מּעָל מּעָל Num. 3, 21.

and אַבְילָיה (Jehovah heareth him) Shemaiah, pr. n. m. a) A prophet in the time of Rehoboam, 1 K

12, 22. 2 Chr. 11, 2. 12, 5. 7. 15. b) Another in the time of Jeremiah, Jer. 29, 31. 32. c) Of several other persons of ess note; see Simonis Onom. p. 546.

אַרְעָּרָא (i. q. מַּמְשָׁרָא) Shimeath, pr. n. f. 2 K. 12, 22. 2 Chr. 24, 26.

້າ ໄດ້ obsol. root, i. q. Arab. ຜູ້ເລັ້າ, to thrust, to cast, to throw; comp. ນາໝໍ. Then intrans. 'to thrust oneself,' to

hasten, comp. Arab. هُمَاصٌ a hastening; espec. in speaking, to speak hurriedly, to mutter, to whisper, like Arab.

شبص, which also seems to be transferred to derision and pleasure in the misfortunes of others.—Hence the two following.

TOW m. a transient sound, a whisper, rapidly uttered and swiftly dying away, Job 4, 12. 26, 14. Symm. ψιθυρισμός, Vulg. susurrus.—In the Talmud γυψ is a little, which the Targum and Syr. have expressed in the above passages.

* בְּשְׁ מְנֵירָ , c. suff. יְשְׁמְרָ, once before pause accent מְשָׁמִּירָם, Prov. 14, 3.

1. Pr. i. q. מַמַר, to be stiff, rigid, to stand erect, to bristle; whence לשמרה, as bristling; also adamant, a diamond, as rigid, hard, comp. 'silex rigidus' Ovid. Met. 10. 242. Then transferred to fixedness of look, to stare, to look at earnestly. Hence

2. to watch, to guard, to keep; comp. synon. נָבֶּר,

 b) In a wider sense, to keep safe, o protect, to preserve, c. acc. of pers. or thing, 1 Sam. 25, 21. 30, 23. Prov. 13, 3. 21, 23. Deut. 23, 24; with 52 of pers. Prov. 6, 22. Often of God, as keeping, protecting, preserving men, c. acc. Gen. 28, 15. 20. Ex. 23, 20. Jer. 31, 10. Ps. 12, 8. 16, 1. 121, 7. 145, 20. Job 2, 6; with acc. and 72, to keep or protect from, Prov. 3, 26. 21, 23. Ps. 121, 7. Is. 56, 2.

c) Spec. ເປັນ ງາງປ, one keeping his spirit, 1. e. circumspect, prudent, Prov. 16, 17. 22, 5; also ຖືເປັນ, ເປັນ, seq. ງສຸ, beware lest, Deut. 4, 9. Hence ellipt. ງສຸປ, to beware, to abstain from, c. ງສຸ, like Engl. to keep from doing any thing, Josh. 6, 18; comp. Niph. no. 2, 3.

3. to keep, to reserve, to lay up; as grain, Gen. 41, 35; food, 1 Sam. 9, 24; goods, property, Ecc. 5, 12. Ex. 22, 6. Ezra 8, 29. Also to keep, to observe, to practise, e. g. good faith, Is. 26, 2; discretion, Prov. 19, 8; mercy, 1 K. 3, 6. Neh. 10, 30; anger, Am. 1, 11 צַבְּרָחוֹ his anger, he keepeth it forever, where מַבְּרָה before pause is for אָפָרָה בָּא as קְפַרָה בָּא הוֹ הָפָרָה בָּא, for בָּא, Ez. 7, 25); ellipt. Jer. 3, 5 קיצח *will* he keep his anger forever? Ps. 39, 2. Spec. to keep in mind and memory, Gr. φυλάττεσθαί τι, c. acc. of thing Gen. 37, 11; espec. words, counsels, Prov. 4, 21. 7, 1. 22, 18; sins, Ps. 130, 3.

ls. 42, 20. Also משר משמרת to keep the charge, to observe one's duties, to attend upon one's office, comp. in מָשַׁמֶּרֶת no. 3. Num. 3, 10 מַמרוּ אַחיכּהְנָחַם and they shall attend upon their priest's office, perform it. 18, 7; and so with \$5 of thing, Job 14, 16 לא חשמר על־חשאתר dost thou not mark as to my sin? but others differently. Further, to attend to any one. to care for, almost in the sense of protecting; c. > of pers. Ps. 59, 10. 1 Sam. 26, 15; c. לָּצ v. 16; c. בָּל 2 Sam. 18, 12.—Sometimes in a bad sense, to watch narrowly, to spy out, c. acc. Job 13, 27. 33, 11. Ps. 56, 7. 71, 10. לשמר ערה to watch a city, i. e. to besiege it, 2 Sam. 11, 16; comp. נצר I. 1. b.

5. to keep, to observe, i. e. not to break; e. g. a covenant, as man, Gen. 17, 9. 10. Ex. 19, 5. Ps. 78, 10; or God, Deut. 7, 9. 12. 1 K. 8, 23. Neh. 1, 5. Dan. 9, 4; also a promise, 1 K. 3, 6. 8, 24. 25; the sabbath, Ex. 12, 1. 23, 15. Lev. 19, 30. Deut. 5, 12. Is. 56, 2. 4. 6; espec. God's law, precepts, commandments, etc. Gen. 18, 19. Ex. 15, 26. 20, 6. Lev. 18, 4. Am. 2, 4. Jer. 16, 11. Mal. 2, 9. al. seep. Ecc. 8, 2 מר הַשְּלַהְ שׁמר keep the king's commandment; but Mic. 7, 5 see in no. 4. Sometimes joined with another finite verb, as שמר וְבְשַׁח Deut. 4, 6. 7, 12. 2 Chr. 9, 7; often לְעָשׁר לְעָשׁר to observe to do, take care to do. Deut. 6, 25. 12, 1. לה להבר . 13, 1. 15, 5. 17, 10. 2 K. 17, 37. al. Num. 23, 12; לֹא שָׁמֶר לָלֶבֶח 2 K. 10, 31.

6. to observe, i. e. to regard, to honour, e. g. God, to worship, Hos. 4, 10; idols, Ps. 31, 7; one's master, Prov. 27, 18. Comp. Virg. Georg. 4. 212 'observant regem non sic Ægyptus,' etc.

Niph. לְשְׁמֵּר, imperat. always Milel השָּׁבֶּי, except once Is. 7, 4; see end of no. 3.

1. Pass. of Kal no. 2, to be kept, preserved, Ps. 37, 28. 2 K. 6, 10. Hos. 12, 14.

2. Reflex. to keep oneself from any thing, to refrain from, c. 72 Deut. 23, 10. Judg. 13, 13. 1 Sam. 21, 5. Comp. Kal no. 2. c.

3. to take heed to oneself, to beware of any thing, to refrain from; c. בין Jer. 9, 3. Gen. 31, 29; בין Ex. 23, 21; בין Sam. 20, 10; c. inf. Ex. 19, 12 take heed to yourselves not to go up into the mount; also with שון lest, before a clause,

Gen. 24, 6, 31, 24. Deut. 4, 15, 16; the pleonastic pron. 75 being sometimes added after an imperative, as Gen. Ex. ll. cc. Occasionally in a strong prohibition, there is added to the verb of cantion the formula לְנִפְשָׁה, בְּנַפְשָׁה, by thy life, as thou lovest thy life; which however is not dependent op the verb -pb). ונשטרהם מאר לנפשתיכם Deut. 4, 15, 16 נורחשה־ום take good heed therefore. as ye value your lives...lest ye act wickedly, etc. Jer. 17, 21 הַבְּנַפְשׁוֹחֵיכָם נאַל־חִטְאַנּ מְשֵׂאַ take heed to yourselves. for your lives, and bear no burden, etc. Josh. 23, 11. Once with inf. c. 3, to take heed to do any thing, not to omit it, comp. in Kal no. 5; Deut. 24, 8 קשמר לשמר מאד ולעשוח take heed . . . to observe diligently and do, etc. Once joined with another imperative, Is. 7, 4 מַשְׁמֶר וְחַשֶּׁמֶם take heed and be quiet; here only משמר is Milra; see above, init.

PIEL, i. q. Kal no. 6, to regard, to worship, e. g. idols, Jon. 2, 9.

Нітнра. השְׁתְּיִה 1. i. q. Kai no. 5, to keep, to observe, pr. for oneself, Mic. 6, 16.

2. to take heed to oneself, c. 79 Ps. 18, 24.

2. Shemer, pr. n. m. a) 1 K. 16, 24. b) 1 Chr. 6, 31. c) 8, 12. d) 7, 34, for which v. 32 שׁמֶר, see

and שׁוֹמֵר m. 1. Pr. parf. Kal of r. שׁוֹמָר, and subst. *a keeper*; see in Kal no. 2.

2. Shomer, pr. n. a) Masc. 1 Chr. 7, 32; comp. מְשָׁלָּי no. 2. d. b) Fem. 2 K. 12, 22, for which 2 Chr. 24, 26 שַּׁבְּרַתּ Shimrith.

שְׁלְּהִים m. (r. שָׁמָר) only plur. שָׁאָרָים, beervance, celebration, Ex. 12, 42.

וֹשְׁמְרוֹת f. (r. קשׁמְרוֹת) plur. שְּׁמְרוֹת , eye-lids, once Ps. 77, 5.

שְּׁמְרָרָה f. (r. שְׁמֶּר watch, guard, Ps. 141, 3.

שְׁמְרוֹן (watch, guard, r. שְׁמָרוֹן) Shimron, pr. n.

1. A son of Issacher, Gen. 46, 13. Patronym. שְׁמְרֹנִי a Shimronite, Num. 26, 24.

2. מְבְרוֹן מְרוֹן בְּרוֹן בְּרוֹן בְּרוֹן (בְּרוֹן (בְּרוֹן (בְּרוֹן (בְּרוֹן (בְּרוֹן (בְּרוֹן (בְּרוֹן (בֹּרוֹן (בֹּרוֹן (בֹּרוֹן (בֹּרוֹן (בֹּרוֹן (בֹּרוֹן (בֹּרוֹן (בֹרוֹן (בְּרוֹן (בֹרוֹן (בְּרוֹן (בְּרוֹן (בֹרוֹן (בְּרוֹן (בּרוֹן (בְּרוֹן (בּרוֹן (בּבוֹיוֹן (בּבוֹן (בּרוֹן (בּרוֹן (בּרוֹן (בּבוֹן (בּבוֹיוֹן (בּבוֹן (בּבוֹיוֹן (בּבוֹן (בּבוֹי

קלברון f. (watch-post, r. שְׁלֵּבְרוֹן f. (watch-post, r. ח. לשׁבְּרוֹן) pr. n. Shomeron, Samuria. With הייף loc. מערונה

b) In a wider sense, the kingdom of Samaria, i. e. of the ten tribes, of which Samaria was the metropolis. לַרֵר שׁמְרוֹן the cities of Samaria, i. e. of the kingdom. 2 K. 17, 26. 23, 19, and by prolepsis even under Jeroboam, 1 K. 13, 32. דְרֵר שׁמְרוֹן Jer. 31, 5; שׁ בְּלֵּר שׁ וֹן K. 21, 1; also שׁבְּל שׁ the calf of Samaria, i. e. the calf at Bethel Hos. 8, 5. 6.—Gentile n. is שׁמְרֹנִים a Shomeronite, Samaritan, 2 K. 17, 29.

שׁמְרֹד' (watchful, r. שָׁמֶּר) Shimri, pr. n. m. a) 1 Chr. 4, 37. b) 26, 10. c) 2 Chr. 29, 13. d) 1 Chr. 11, 45.

(whom Jehovah keeps) She mariah, pr. n. m. a) A son of Reho boam 2 Chr. 11, 19. b) Ezra 10, 32 c) ib. v. 41.

קְּיְרָהְוּ (id.) Shemariah, pr. n. m 1 Chr. 12, 5.

לְּיִרְיִּךְ Chald. Samaria. the city Ezra 4, 10. 17, i. q. Hebr. שׁמְרוֹן.

קריה (watchful, r. טְּמָרֶר pr. n. נ Shimrith, 2 Chr. 24, 26; see in שׁמָּר h

שְׁמְרָהוּ (watch, guard, r. שָׁמָר (watch, pr. n. m. 1 Chr. 8, 21.

* ພັງລື ບົ obsol. root of doubtful signification; perh. from a reduplicated form ເພັນຕຸ (comp. in r. ພາກຸ) from the simple root ເພ (see ເນນຸ), and expressing the idea of astonishment, stupor. Hence ພາກຸ the sun, as causing stupor of the eyes, and so dread, terror, in the minds of rude nations, leading them to pay to the sun divine honours. Hence perh. Aram. ພາກຸ to minister, from the idea of wonder and reverence.

ប៉ាក្តី Chald. only Pa. ប៉ាក្តៀ, to minister unto, to wait upon, c. acc. Dan. 7, 10. Syr. id. For the primary idea, see in r. ប៉ាក្តៀ.

. ឃុំប៉ុស្ត៊ី, in pause ឃុំប្តុស, c. suff. ក្រុយក្នុង, comm. gend. as m. Ps. 104, 19. f. Gen. 15, 17. R. ឃុំប្តុស

1. the sun, so called from the stupor, amazement, with which men look at him, see the root. Others as pr. high, celestial, comp. ראשה היים, ביים, emph. אשה היים, Syr. ביים, emph.

fem. مقدماً fem. id.-Ex. 16, 21. Jer. 31, 35. Cant. 1, 6. al. sæp. ம்றுந்த நாந under the sun, i. e. on earth, an expression frequent in the book of Ecclesiastes, as 1, 3. 9. 14. 2, 11. 18 19. 22. 4, 1. 3. 7. 15. al. שמבר שמבר be fore the sun, i. e. in the sunshine, Job & 16; but for Ps. 72, 17 see לַּמַנֵּי no 1. p. אם in the sight of the sun, i. e. the sun being as it were present and looking on, 2 Sam. 12, 11. לַנָּד דַוֹשָׁדֶּי id. v. 12. Num. 25, 4. The rising of the sun is expressed by the verbs exp., וֹרַת; its setting by the verb אים; see these verbs. For the worship of the sun, see Deut. 4, 19 17, 3. Jer. 8, 2

Ez. 8, 16. 2 K. 23, 5. 11; comp. Job 31, 26.—Metaph. Mal. 3, 20 [4, 2] מְּבָיִי שְׁשָׁ שְׁ the sun of righteousness shall rise. So God is called בְּבָינִ שׁ בְּעָבָן a sun and shield, Ps. 84. 12.

2. Plur. ກ່ານກຸ່ນ, battlements, sc. serrated, notched, q. d. suns, rays of the sun, Is. 54, 12. Sept. ἐπάλξεις.

Deriv. the two following.

Shimshon, Samson, pr. n. of a judge of Israel, of the tribe of Dan, celebrated for his strength, Judg. c. 13–16. Sept. Σαμψών, which Josephus (Ant. 5. 8. 4) explains by ἰσχυρός, but against the etymology. See Winer Bibl. Realw. art. Simson. Ewald Gesch. des Volkes Israel II. p. 401 sq.

לְּלְשֵׁׁל (sunny, from שַּׁכְשֶׁ) Shimshai, pr. n. m. Ezra 4, 8. 17.

שׁרֶשׁרֵי Shamsherai, pr. n. 1 Chr. 8, 26. It seems to have sprung from a double orthography, בְּשִׁרֶי and שִּׁבְיּר.

מְבְּתְּלְ a Shumathite, patronym. or gentile n. from a pr. n. הַשְּׁלָ (garlic) 1 Chr. 2, 53; elsewhere unknown. R. בּיּשׁלָּ

על, constr. של, c. Makk. של, and של, c. suff. של, fem. Prov. 25, 19, as in Aram. and Arab. but masc. in signif. no. 2.—
Dual שָׁנָרָ , constr. שָׁנָרָ . R. שָׁנָרָ .

1. a tooth, of men or animals; Aram. بِسِّ , Arab. سِنِّ, Eth. n3, id.—Ex. 21, 24. 27. Lev. 24, 20. Deut. 19, 21. 32, 24. Spec. elephant's tooth, ivory, (comp. שָׁנְהַבִּים,) Cant. 5, 14. 7, 5. Ez. 27, 6. פרנות שון horns of ivory, elephant's tusks, Ez. 27, 15, see in פַּרָן lett. b. פַּפָא שָׁן a throne of ivory, i. e. inlaid, ornamented, with ivory, 1 K. 10, 18. | ਹੋਈ ਸਾਂਬਰ couches of ivory, inlaid, etc. Am. 6, 4. הֵרכְלֵר שֶׁן, בָּחֵר שֵׁן, ivory palaces, i. e. with walls inlaid or covered with ivory, 1 K. 22, 38. Ps. 45, 9. Am. 3, 15.—Dual שׁנֵים teeth, pr. two ows of teeth, Gen. 49, 12. Num. 11, 33. Mic. 3, 5. Cant. 4, 2. al. חַרַק שׁנֵרו to gnash one's teeth, Ps. 37, 12, 112, 10, comp. Lam. 2, 16; also בְּשִׁנְיר id. Job 16, 9. Proverbial are: Job 19, 20 מַמְמָלֶם מַלְּ בעור שני I am escaped with the skin of my teeth, i. e. scarcely do my gums remain from disease and wasting; comp. Engl. 'to escape with a whole skin. 13, 14 אָשָא דְּשֶׁרִי בְּשִׁרֵּ I take my flesh in my teeth, i. e. expose my life to danger; since what is thus carried in the teeth is apt to be dropped; comp. in art. אַבַּי no. 1. c.

2. Any thing like a tooth, e. g. a) a tine or prong of a fork or flesh-hook; 1 Sam. 2, 13 הַשַּׁוֹלֵב שָׁלֹשׁ הַשְּׁבִּים a flesh-

hook of three teeth. So Arab. tooth of a comb. b) a shurp rock, peak, point of a hill or mountain, Job 39, 28. 1 Sam. 14, 4. 5. Syr. id. Arab.

id. Comp. Fr. dent applied to mountains, as Dent de Midi, etc.

3. Shen, pr. n. of a place, prob. a rock, c. art. ן ਛੁੱਗੂ 1 Sam. 7, 12.

Comp. pr. names with שָׁלַ are שִׁלְאַשָּׁר.

* אֶלֶאָ , see r. שֶׁנָה I.

ករុឃ Chald. fut. 🛪 ឃុំ ក្ 1. i. q. Heb. ការុឃ I. no. 2, to be different, diverse. c. ជ Dan. 7, 3. 19. 23. 24.

2. i. q. Heb. תְּשֶׁלֵ I. no. 3, to be changed, to change, Dan. 6, 18. 3, 27. Espec. for the worse, as the countenance, to change to be altered, Dan. 5, 6. 9.

Pa. 기번 1. Trans. to change, to alter; Dan. 4, 13 let them change his heart, impers. for let it be changed.—Part. pass. different, diverse, Dan. 7, 7.

2. to transgress a law, mandate, decree, q. d. to change it, Dan. 3, 28. Syr. id.

ITHPA. শুলুম, to be changed Dan. 2, 9; espec. for the worse, to be altered, disfigured, Dan. 3, 19. 7, 28.

APH. בְּשִׁלֵּי, fut. בְּחַשְׁלֵּא 1. to change, to alter, Dan. 2, 21; a royal mandate, Dan. 6, 9. 16.

2. to transgress a statute, ordinance, Ezra 3, 11, 12.

שָׁלָא, see in שָׁלָא.

שׁלָא, see in שׁלָא.

לְּבֶּיְבֶּׁ (father's tooth) Shinab, pr. n of a Canaanitish king, Gen. 14, 2.

אָלְפּי m. (r. שְׁנָאוֹ repetition; Ps. 68, 18 אַלְפֵּר שׁנְאוֹן thousands of repetition, i. e. thousands upon thousands.

ገሄደጋቹ (perh. fiery tooth) Shenase ear, pr. n. m. 1 Chr. 3, 18. obsol. root, Arab. منف to be cool, spoken of the day; see Schult. ad Prov. 7, 6. Hence المنابع و. v.

ישנא, and אָשָׁלָּיּ, and ישנאָן fut. רְשָׁנָא once Lam. 4, 1; comp. Pi. Pu. and deriv. שִׁנְאוֹ Pr. to bend, to fold, to double up or over; like Arab. בּשֹׁנִי the folding of a garment, folds of a serpent, a coil of rope, etc. To this notion of folding, doubling, may aptly be referred the other meanings of the verb; as also the numeral שֵׁנִי שִׁנִים second.—Hence

2. Intrans. to be different, diverse from any thing, c. 72 Esth. 1, 7. 3, 8.

3. to be changed, altered, espec. for the worse, Lam. 4. 1; of the mind, Mal. 3, 6 I Jehovah change not. Part. plur. Dischanging sc. the mind, changeable, fickle, spoken of discontented persons, turncoats, who change from party to party, Prov. 24, 21; comp. Jer. 2, 36.

NIPH. to be repeated, e. g. a dream Gen. 41, 32.

PIEL 730, once \$30 2 K. 25, 29.

1. to change, to alter, e. g. garments 2 K. 25, 29. Jer. 52, 33; a promise Ps. 89, 35; right, justice, i. e. to pervert, Prov. 31, 5. Also to change often, to vary, e. g. a way Jer. 2, 36; to change the countenance of any one, i. e. to cause it to change to sadness, Job 14, 20.

2. to transfer to another place, acc. of pers. and > of place, Esth. 2, 9.

3. אבּיִר רְאָּ רְאָשׁי, to change i. e. to disfigure one's understanding, to feign oneself mad, play the madman, 1 Sam. 21, 14. Ps. 34, 1. Syr. בבּיל, and ellipt. בבּיל, to be mad.

Pual to be changed for the better, Ecc 8, 1, where אַשְּׁלָּיִ for הַשְּׁלֵּיִם.

HITHP. to change oneself, i. e one's garments, to disguise oneself, 1 K 14, 2 Deriv. מְשָׁנָה מָשָׁנָה מָשָׁנָה מָשָׁנָה מָשְׁנָה מָשְׁנָה מִשְׁנָה מָשְׁנָה מִשְׁנָה מִשְּׁנְה מִשְׁנָה מִשְּׁנְה מִשְׁנָה מִשְּׁנְה מִשְׁנָה מִשְׁנָה מִשְּׁנְה מִשְׁנָה מִשְׁנְּיִים מְּעְּיִים מְשְׁנָה מִשְׁנָה מִשְׁנָה מִשְׁנָה מִשְׁנָה מִשְׁנָה מִשְׁנָה מִשְׁנָה מִיּים מִּשְׁנָה מִשְׁנָה מִיִּים מְּעָּבְּה מִיּים מִּעְּיִים מִיּים מִּיִּים מִיּים מִּיִּים מִּיִּים מִּיִּים מִּיִּים מִּיִּים מִּיִּים מִּיִּים מִּיִּים מִיּים מִּיִּים מִּיִּים מִּיִּים מִּיִּים מִּיִּים מִּיִּים מִּיִים מִּיְּים מִיּים מִיּים מִּיִּים מִיּים מִיּים מִישְׁנִים מִישְׁנִים מִּיְים מִּיְּים מִּיְּים מִּיְּים מִּיִּים מִּיְּים מִּיִים מִּיְּים מִּיְּים מִּיִּים מִּיְּים מִּיְּים מִּיְּים מִּיְּים מִּיִים מִּיְּים מִּיְּים מִּיִּים מִּיְּים מִּיִּים מִּיְּים מִּיִּים מִּיְּים מִּיִּים מִּינִים מִּיִּים מִּיִּים מִּיִּים מִּיִּים מִּיִּים מִּיִּים מִּים מִּיּים מִּיִּים מִּיְיִים מִּיּים מִּיְים מִּיְים מִּיִּים מִּים מִּיְים מִּיִים מִּיְים מִּיִּים מִּיְים מִּיִּים מִּיּים מִּיּים מִּיּים מִּיּים מִּיּים מִּיּים מִּיִּים מִּיְּים מִּיְים מִּיּים מִּיּים מִּיְים מִּיּים מִּיּים מִּיים מִּיּים מִּיּים מִּיים מִּייִּים מִּיים מִּיים מִּיים מִּיים מִּיים מִּיים מִּיים מִּים מִּיים מִ

* II. אָשְׁ i. q. Arab. سَنَى, to shine to be bright; hence שָׁרָּב.

קְּינִרִים (r. שְׁנָרִים (r. שְׁנָרִים (r. שְׁנָרִים ; poet. plur. שְׁנִרִים , constr. שְׁנִרִים ; poet. plur. שְׁנִרִים ; a year, pr. repetition sc. of the course of the sun, or of the seasons, as spring. harvest, winter, etc. comp. Gr. evauvos, Arab

orbit, year. Chald. בָּלֶּט, emph. هِبُعْ, Syr. مُندُّمُ, emph. مُندُّمُ .—Gen. 5. 3.4.5.6, and very often. אינה שנה שנה Deut. מבר שנח בשנח ,20, 15, 20 שנח בשנח ,14, 22 1 Sam. 7. 16, i. e. every year, from year to year. The in every year Ex. 23, 14. 17. al. אַחר בַשְׁיֵר once in a year 30, 10. לשלש שנים שנה 1 ,1 Sam. 21, 1 אחרר שנה three years year after year. three years in succession. Repeated ות בְּשׁנָת in one year ... in another year Jer. 51, 46. Years are numbered thus: מַשְׁרָם לְאָסָא in the year Two of Asa, i. e. in his second year, 1 K. 15 25; יבְּשְׁנֵח שׁמנֵח לְמָלְכוֹ in the year EIGHT of his reign ? K. 24, 2; and so on He brew coins. metimes שׁנָה is pleon. רפנת שש מאות שנה לחיר נח repeated, as in the six hundredth year of Noah's life Gen. 7, 16. Often of the years of life; hence רֹב שָׁנִים multitude of years. old age, concr. aged men, Job 32, 7. ישניתר my years, my life, Ps. 31, 11. Is. 38, 10. 15. ימר שנותרנו the days of our years, of our life, Ps. 90, 10. Ecc. 6, 3. Also ים בְּרְאִשׁ הַשְּׁנְה in the beginning of the year Ez. 40, 1; בוא מַבּאָם at the end of the year Ex. 23, 16. For סנת דשובל and ה שָׁמָשׁה , רּוֹבֵל see arts. בּיבֵל ... Plur. שנים indef. some years, 2 Chr. 18. 2; comp. יְמִים some days.—Trop. year for the produce of the year Joel 2, 25.

DUAL שְׁנְחֵים two years, biennium, Gen. 11, 10. 45, 6. 1 K. 15, 25. Am. 1, 1; also הָמִים יְמִים מְּנְחִים יְמִים יְמִים יְמִים יְמִים יְמִים יְמִים יְמִים no. 1. b, under art. ביר Plur.

לְּעָלֶהְי f. (for יְשֵׁהְי, r. יְשֵׁהָ) once אָּשֶׁלֶּה by Chaldaism Ps. 127, 2, constr. אָשָׁרָה c. suff. יְשָׁהָהִי, plur. שְׁנָהִי ; sleep, Arab תנים, Gen. 31, 40. Prov. 3, 24. 6, 4. 9. 20, 13. al. Plur. Prov. 6, 10 מַצָּם מַּצְּם מַנְּחָ מַנְּחָ מַנְּחָ מַנְּחָ מַנְּחְ בְּחָרִּא הַ 13.—Spoken of any thing transient, Ps. 90, 5 מָבִּי נְּחָרִי they are (as) a sleep; others here a dream, but without good reason.

קְּיָלְא or אֶּלֶאְ Chald. f. I. i. q. Heb. שְׁנָה a year, Ezra 4, 25. 5, 13. Dan. 7, 1; plur. שְׁנִין Dan. 6, 1. Ezra 5, 11.

II. i. q. Heb. אַנָּט sleep, c. suff. הַּאָיָט Dan. 6, 19.

שניתים m. plur. ivory, only 1 K. 10, 22. 2 Chr. 9, 21. Sept. odortes elegáritivo., Targ. שני פופל elephant's tooth. It is prob. compounded from שני tooth, and some foreign word for elephant; but as to what the latter word should he there is great variety of opinion.

(like Gr. ελέφας) for Sanscr.

or kalabha elephant. Or perh.

wory and ebony, see art. יִבְּיִב For various other opinions, see Thesaur. p. 1453 sq.

שׁנֵש , see השָשָׂ.

שני m. (r. איש II,) crimson, rose colour, the colour obtained from a certain insect, Arab. قرمز Kerr , Coccus Ilicis Linn. which adheres with its eggs to the twigs of a species of oak, and is related to the cochineal or coccus cacti; comp. art. בֶּרְמִיל, and see Comm. on Is. Rosenm. Alterthumsk. IV. ii. p. 1, 18. Winer Realw. art. Carmesin. 447. From Arab. Kermez comes Ital. creme-מ חום חשור a sino. Engl. crimson. crimson thread Cant. 4, 3, and simpl. ישׁנִי id. Gen. 38, 28. 30. שׁנִי מַקוֹת חוּם הַשָּׁנִי a cord of crimson thread Josh. 2, 18, and ים מוֹלַצָּח שָׁנִי fully מּוֹלַצָּח שָׁנִי pr. ניר הולעת crimson-worm Ex. 25, 4, and שנר הולעת worm-crimson Lev. 14, 4. 6. 49. 51. 52. Num. 19, 6. From thread of crimson, purple, and byssus, were woven the hangings and cloths of the tabernacle, Ex. 26, 1. 31. 36. 27, 16. 36, 35. Num. 4,8; and also certain vestments of the priests, Ex. 28, 5. 8. 33. 39, 1. 3. 8. 24. Meton. שני crimson for crimson garments 2 Sam. 1, 24. Jer. 4, 30. ברם crimson cloths, garments, Is. 1, 18. Prov. 31. 21.—It signifies, pr. 'a bright colour,' from r. יְּחָשְׁלֵּוֹן, comp. Aram מְּצְרָּיִן, coccus, also from יְּחָבְּיֹבְּעֹן, יְחִירִיךּ to be bright; comp. יְּבְיִי חָּיִם, no. 2.—Others suppose שְׁנִי to be pr. i. q. δίβαφον, twice dyed, from r. שְׁנָיִי I; or only purple cloths or garments were dyed twice, never those dyed with coccus. See Braun de vestitu Sacerd. p. 237 sq. Boch. Hieroz. III. p. 527 sq. ed. Lips.

ל מירים (r. רְשִׁלְּרוֹ, (r. רְשִׁלְּרִוֹ f. adj. ordinal.

1. the second, Gen. 1, 8. 2, 13. Ex. 2,
13. Num. 1, 1. al. sæp. So יְהַשְׁלֵּרִים and the second, i. e. again, once more, 2 Sam.
16, 19. Arab. בُוֹבִיבُ f. הُשׁנִים, Chald. קתֹּרָן, Syr. בُוֹבוֹלֵים, Fem. מִירָן, also as adv. a second time, again, Gen. 22, 15.
41, 5. Lev. 13, 5. 6. Jer. 1, 13. Mal. 2, 13. al.

2. second, secondary, of a second rank or order; comp. Arab. ثِنْيٌ and ثِنْقُ id. also second or next to the prince; Chald. מְנְרֶן, Syr. מְנְרֶן, id. So plur. שׁנִּיִּרם, the second, those marching second in order, in the second place, Num. 2, 16, comp. vv. 24. 31. In Gen. 6, 16 שׁנְבֶּרֶם are cells or chambers of the second story. Sing, in the difficult passage Judg. 6, 25 וּמַר הַשֵּׁנִי, prob. to be rendered : take thy father's young bullock, even the second bullock of seven years old; here דוֹשׁנִי marks a bullock of the second birth, inasmuch as such were regarded as more valuable than all others; so R. Tanchum ad 1 Sam. 15, 9, see in Thesaur. p. 1451. פר שני 8, 8 But in Num. 8, is simpl. another bullock.

קשני m. dual, (r. שְׁנָה I,) constr. שְׁלָה (fem. see below,) card. num. two, Gen. 44, 27. 1 Sam. 11, 11. Ecc. 4, 11. Am. 3, 3. al. sæp. c. art. הַשְּׁבִיה the two Ecc. 4, 9. 12. Sometimes the twofold, double, Ex. 22, 3. 6. 8; and this seems to be the primary idea, see the root. Arab.

latter vary from the primary form by changing n for r.—It is put either before or after a noun plural; the former being more usual in the earlier books, and the other in the later books; as שַּנִים בְּרָבִים Deut. 17,6; and

so Judg. 11, 37. 1 Sam. 25, 18. 1 K. 5, 28. Ez. 21. 24. al. but פרובים שנים 2 Chr. 3, 10. 15. 4, 12. Lev. 23. 18; also שנרם אַנשׁרם Josh. 2, 1. and אַנשׁרם Ex. 29, Sometimes put with a collective noun, Gen. 46. 29. Num. 7. 17 sq.—Very often constr. ישני is put before a genit. plur. as שני בנים two sons Gen. 10, 25: שנר כרברם two cherubs, Ex. 37, 7; שנר כרברם נדים two witnesses Deut. 19, 15; and so Josh. 2, 4. 1 Sam. 1, 3; or before a genit. dual, as שׁרֵר שׁרַיִּה thy two breasts Cant. 4, 5. 7, 4; or a genit. collect. as לשנה הבב two chariots 2 K. 7, 14; or a suff. pron. plur. as שנינגי both of us 1 Sam. 20, 42. Job 9, 33; שניחם both of them Gen. 2, 25. 21, 27. al. מנרם שנרם שנרם two and two, by pairs, Gen. 7, 9. 15. 1 Chr. 26, 17. בָּזַר לְשָׁנֵים and בָּרַת לְשָׁנֵים, to cut in two, Jer. 34, 18. 1 K. 3, 25.—Also two 1 K. 17, 12, and two or three 2 K. 9, 32. Is. 17, 6, for a few; comp. Am. 4, 8.

FEM. ביתים by sync. for מַנְתָּיָם, (Arab.

. اِثْنَتَانِ.) Dag. lene being put irregularly after a movable Sheva, as if Aleph were prefixed (אַטַּקּרָם); constr. מתר ; c. pref. בְּשׁתֵּר Gen. 31. 41, לְשָׁתֵּר Ex. 26, 19; but משתר Judg 16, 28, contra בשתר שתים Jon. 4, 11.—So Lev. 23. 17 שמרם נשרם two women 1 K. 3, 16; שנות לש two oubits Ez. 40, 9; שׁנִים two years 2 Sam. 2, 10; constr. ניה two daughters Gen. 19, 8; שנים 1 Sam. 13, 1; and so Ex. 28, 11. Deut. 9, 15. With suff. פתרהן they two, both. Ez. 23, 13. 1 Sam. 25, 43; also שַּׁחָרָם אָנָקונוּ עּ two 1 K. 3. 18.—Simpl. שמים two things Job 13, 20. Prov. 30, 7. Is. 51, 19.—Often in dates, as לְאָסָא in the year Two of Asa 1 K. 15, 25. 2 K. 1, 17. 14, 1. 15, 32. Hagg. 1, 1. Dan. 2, 1; and so on Heb. coins, see Thesaur. p. 1450.—Also מחרם as adv. a second time, again, Ps. 62. 12. Neh. 13, 20; also בְּשָׁתַּיִם id. Job 33, 14. 1 Sam. 18, 21.

Hence masc. לְּעָרֶם עָּשֶׁר, five times שֵּרֵי עָּשֶׁר Ex. 28, 21. Num. 7, 3. Josh. 3, 12. 1 K. 7, 42. Ez. 47, 13; twelve, 2 Sam. 2, 15. 1 Chr. 25, 9–31. שְׁנָים עָשֶׁר אֵנֶשׁרם twelve men Deut. 1, 23. Gen. 17, 20, 42, 13, בים שׁרַ עֹי שׁרֹ לֹי וֹלֹי וֹלִי שׁרִים שׁרַ עֹי שׁרִים עִּשְׁרָ בִּעְּשׁרָם K. 19, 19. Josh. With art. בים מָעָשֶׁר I K. 19, 19. Josh.

4, 4.—Also for the ordinal, the twelfth בְּשִׁרָם לְּשָׁרְ בּשְׁרָם לְשִׁרְ I Chr. 25, 19. 27, 15. 'דּשׁׁרָם לְשׁׁרְ שׁנְיֹם לִשְׁרָ on the twelfth of the month Ez. 29, 1; but שִׁנְיִם לְשִׁר הִיִּשׁׁ in the twelfth month Ez. 32, 1.

מינינה f. (r. שְׁשָׁ) a sharp or pointed saying, and hence mockery, derision. to be for mockery, an object of scorn, Deut. 28, 37. 1 K. 9, 7.

שְׁנִיר see שְׁנִיר.

* בְּשְׁלֵ to sharpen, e. g. a sword, Deut. 32, 41; metaph. the tongue, i. e. to utter sharp or pointed sayings against any one, Ps. 64, 4. 140, 4; comp. 120, 3. 57, 7, and rr. בָּבֶּם . Part. pass. שָׁנֵּרְ sharpened, sharp, of a weapon, Ps. 45, 6.

Is. 5, 28. Chald. Pa. مُعَوِّر, Arab. مَعْقِ, id.

PIEL, to sharpen in, Germ. einscharfen, i. e. to inculcate, c. acc. of thing and dat. of pers. Deut. 6, 7.

HITHPO. to be pricked, pierced, e. g. with pain, Ps. 73, 21.

Deriv. שָׁרָת ; perh. מָירָנָת for שָּׁנָת , שָׁרָ

* בּשְׁלֵי in Kal not used, perh. to force or bind together, to compress, kindr. with בּאָל; comp. Chald. רְצַּטְּל, sandalthong, shoe-latchet; also Arab شنص implexus est, adhæsit.

PIEL DID to gird up, sc. the loins, 1 K. 18, 46. So all the ancient versions, and the context demands it.

around Babylon, Gen. 11, 2. 14, 1. Is. 11, 11. Zech. 5, 11. Dan. 1, 2; comprising the cities Babylon, Erech, Accad, and Calneh, Gen. 10, 10. See Bochart Phaleg 1. 5. J. D. Michaelis Spicileg. Geogr. I. p. 231. Tuch de Nino urbe p. 9 sq Syr. Logical of the country around Bag dad; see Barhebr. p. 256. The derivation is unknown. See more Thesau p. 1454.

רָשָׁלְ f. (r. מְשֵׁרָ) i. q. הְשָׁלָ, sleep, Pu 132, 4.

Po. now, for now which is read in some Mss. to plunder, to spoil, c. acc. of thing. Is. 10, 13.

* ບົບ ກີ fut. ບໍ່ກຸ, to plunder, to spoil, i. q. ກາວປຸ, c. acc. of pers. Judg. 2, 14. Ps. 89, 42; acc. of thing, 1 Sam. 17, 53. Part. plur. c. suff ຖ້ວຍປ່ by Aramæism for ຖ້ວງວຸບັ, Jer. 30, 16 Keth. comp. part. ຂອງ. ພໍໃຊ້, from r. pp.ຈຸ.

Niph. চুট্টু, fut. চুট্টু, to be plundered, spoiled, Is. 13, 16. Zech. 14, 2.

Deriv. מְשִׁׁפֶּח.

Piel সতুষ্ট 1. to cleave, to split, but not so as to separate the parts; Lev. 1, 17 and he shall cleave it (গান স্তুষ্ট্ৰ) with the wings thereof, but shall not divide it asunder.

2. to rend, to tear in pieces, e. g. a lion, Judg. 14, 16.

3. Metaph. verbis dilacerare, i. e. to chide, to upbraid, 1 Sam. 24, 8.—Hence

স্তুট্ cleft, fissure, see r. ਤਰ੍ਹਾਂ in Kal.

PIEL fut. ηρώς, to cut or hew in pieces I Sam. 15, 33. Sept. ἔσφαξε, Vulg. in frustra ancidit.

* I. אַשַּׁלָּה, apoc. אַנְשָּׁעָר, apoc. יְשָׁעָה, אַ look, kindr. with מבל, השבל, where sec the primary idea being that of dividing, discerning, comp. שַׁנֵּג note, אַשָּׁל I. Hence absol. to look around for help, a) With by to 2 Sam. 22, 42. Spec. look upon with favour, to have respect to the sacrifice of any one, Gen. 4, 4. 5. b) to have respect to a law, to observe, c. ב Ps. 119, 117, where fut. 1 sing. אַשָּׁלַבּוּ has the paragog. -, which is very rare in verbs וֹל ; comp. רְשָׁתְּעָל Is. 41, 23. c) to look to any one, expecting help, c. אַל Is. 17, 8; לַל 17, 7. 31, 1; בּ Ex. 5, 9 d) With מבל and מבל to look away from, to turn away the eyes from any person or thing, to let alone, Job 7, 19. 14, 6. Is. 22, 4.

HIPH. i. q. Kal lett. d, with אין Ps. 39, 14 אַרָּד look away from me, spare me. The form שַּׁרְדְּי is here imper. apoc. for אַרָּדְר, whence אַרָּדְי (like רַיְבֶּל, הַרֶּב and then the tone being changed and the first syllable made long, צַּשְׁיִ,. There is then no need of deriving this form from a root אַד, nor of changing the vowels. Another אַשָּׁיִן see in אַדְּשָׁלָּד Hiph.

HITHP. ਸਤਲਵਾਸ, fut. apoc. ਤਲਵਾਸ. 1. to look around for help, Is. 41, 10.

2. to look upon each other, sc. with astonishment, to be amazed, Is. 41, 23; for the form המקום see in Kal lett. b.

Deriv. Chald. מִצָּרו, perh. מִישִׁרָּה.

* II. הַשְׁעָ i. q. Syr. בּבְּׁ Heb. שִּשְׁלָ, to be smeared together with viscous mat ter, spoken of the eyes, to be blinde i, Is. 32, 3.

TYP Chald. f. (r. רְאַשָּׁ I,) emphat. אַרְאָשׁ, אַרְאָשׁ, a moment of time, pr. a look, glance of the eye, Germ. Augenblick, Syr. (בּבֹב and Arab. בּבֹב moment, also hour; Eth. רְאָטׁ and הַּעָּלוֹי moment, also hour; Eth. רְאָטׁ and הַעָּלוֹי in the same moment, i. c. instantly, immediately, Dan. 3, 6. 15. 4, 30. 5, 5; but 4, 16 אַרָּהְן רִאָשָּׁיִּ for a moment, i. e. for a short time.

* DJW obsol. root, prob. i. q. mar I. 3, to run up and down; pr. to lash, to row. Syr. Los to swim, to fly, sc. by the motion of the limbs and wings; also Nasor. of a stag running up and down in the desort.—Hence

rushing, sc. of horses rushing onward, Jer. 47. 3. So Targ. Peshito, Aquila, D. Kimchi, and others. J. D. Michaelis and Gesenius prefer the sense of stamping, comparing Arab. Les II; which however is not to stamp on the ground, but to pound in pieces.

a kind of cloth or garment made of two sorts of threads, linen and woollen, woven together, Lev. 19, 19, where it is coupled with בָּלָאֵרָם. Deut. 22, 11 thou shalt not wear Shaatnez, woollen and linen together, Sept. xiβδηlor, i. e. adulterated, not genuine.—The etymology is very obscure. That proposed by Bochart, Hieroz. I. p. 406, and that of Buxtorf, Lex. Chald. col. 2483, both of whom seek its origin in the Semitic languages, have little probability. Nor is that entirely satisfactory which is suggested by Jablonsky, Opusc. ed. te Water I. p. 294, and by Forster, de Bysso Antiquorum p. 92, who refer it back to the Coptic word CONTREC Shontnes, i. e. byssus fimbriatus. More prob. the LXX have to a certain extent expressed the true sense by the word xibonlor. The first part of שֵׁבְטָנֵי may therefore well be the Coptic word **2007** τ, i. e. " κίβδηλος, spurius, impurus, reprobus," as explained by Peyron in Lex. while the other

* בְּשַׁלְּ obsol. root, prob. to cleave, to wreak through, to make hollow, as would appear from the derivatives אַשָּׁל hollow of the hand, אַשְּׁל hollow way, אַשָּׁל the fox, pr. the burrower; as also from the kindred roots בְּשָׁל, אַשָּׁל II, whence אַשׁל Sheol, Hades.

part perh. is shortened from Copt.

i. e. twisted from

many threads; the particle II being in-

terposed.

Deriv. מַצְלָרִם; pr. n. מָצֵלְבִים; מָישׁבֶל pr. n. מַצַלְבִּרם,

שׁצֵּלֵר m. c. suff. שְׁצֵּלֵר, plur. שִׁצָּלַר, מְּשֶׁרָ, מְשׁבָּלִר הַ מְּשְׁרָלָּא, מְשׁבָּלַר. Aram. מְשִׁבְּלֵר, מִשׁבָּלָּא, מִשׁבָּלִּא, מִשְׁבָּלָּא, מִשְׁבָּלָּא, מִשְׁבָּלָּא, מִשְׁבָּלָּא, מִשְׁבָּלָּא, מִשְׁבָּלָּא, מִשְׁבָּלָא, מִשְׁבָּלִא, מִשְׁבָּלָא, מִשְׁבָּלָא, מִשְׁבָּלִא, מִשְׁבָּלָא, מִשְׁבָּלִא, מִשְׁבָּלָא, מִשְׁבָּלִא, מִשְׁבָּלִא, מִשְׁבָּלִא, מִשְׁבָּלִא, מִשְׁבָּלִא, מִשְׁבָּלִא, מִשְׁבָּלִא, מִשְׁבָּלִא, מִשְׁבְּלִא, מִשְׁבָּלִא, מִשְׁבָּלִא, מִשְׁבָּלִא, מִשְׁבָּלִא, מִשְׁבְּלִא, מִשְׁבָּלִא, מִיבְּלִים, מוּבְּלָּא, מִשְׁבָּלִא, מִשְׁבְּלִיא, מִשְׁבְּלִיא, מִשְׁבְּלִיא, מִשְׁבְּלִיא, מִשְׁבְּלִיא, מִשְׁבְּלִיא, מִשְׁבְּלִּיף, מִשְׁבְּלָּא, מִישְׁבְּלָּא, מִשְׁבְּלָּא, מִישְׁבְּלָּא, מִשְׁבְּלָּא, מִשְׁבְּלָּא, מִישְׁבְּלָּא, מִשְׁבְּלָּא, מִישְׁבְּלָּא, מִישְׁבְּלָּא, מִישְׁבְּלָּא, מִשְׁבְּלָּא, מִישְׁבְּלָּיף, מִיבְּלְיִים, מִינְייִים, מִּבְּלְיִים, מִינְייִים, מִּבְּיִּבְּיִּים, מִּבְּיִּבְּיִּבְּיִּים, מִּבְּיִּים, מִּבְּיִים, מִּבְּיִּבְּיִים, מִינִים, מִּבְּיִּים, מִינִים, מִּיִּבְּיִּים, מִינִים, מִּיִּים, מִּיבְּיִים, מִּיבְּיִים, מִּיבְּיִים, מִּיבְּיה, מִּיבְּיִים, מִּיבְּיה, מִיבְּיִים, מִינִים, מִּיבְּיים, מִּיִים, מִּיבְּיים, מִּיבְּיים, מִינִּים, מִּיבְּיים, מִינִים, מִּיים, מִּיבְּייִים, מִּיים, מִּיבְּיים, מִיבְּיים, מִּיבְּיים, מִּיבְּיים, מִּיבְּיים, מִּיבְּיים, מִּיבְּיים, מִּיבְּיים, מִּיבְּיים, מִּיבְּיים, מִיבְּיים, מִּיבְּיים, מִיבְּיים, מִּיבְּיים, מִּים, מִּיבְּיים, מִּיבְּיים, מִּיבְּיים, מִּיבְּיים, מִּיבְּיים, מִּיבְּיים, מִּיבְּיים, מִיבְּיים, מִּיבְּיים, מִּיבְּיים, מִיבְּיים, מִּיבְּיים, מִּיבְּיבְּיים, מִיבְּיבְיים, מִּיבְּיבּים, מִיבְּיבְּיים, מִיבְּיבְיים, מִיבְּיבְּיבְיים, מִיבְּיבְּיבְּיבְיים, מִּבְּיבְּיבּים, מִיבְּיבִּיבְּיבְיים, מִּבְּיבְיבִּים, מִיב

- 1. the hollow of the hand, the palm, Is. 10, 12.
 - 2. a handful, 1 K. 20, 10. Ez. 13, 19.

שׁבְּבֵל see שָׁבָּל.

Judg. 1, 35. 1 K. 4, 9, and Judg. 1, 35. 1 K. 4, 9, and Judg. 19, 42, (city of foxes, for the fuller שׁבְּילֵב, comp. Arab. בּבּילָב, i. q. בּבְּילֵב, fox,) Shaalbim, Shaalabbin, pr. n. of a city in the tribe of Dan, see Relandi Paleest. p. 988.—Gentile noun שֵבְּלְבִילָּבְי (as if from שֵבֵּלְבוֹנְיִ) a Shaalbonile, 2 Sam. 23, 32. 1 Chr. 11, 33.

קילים (foxes' region) Shaalim, pr. n. of a district 1 Sam. 9, 4; prob. i. q. צֶּרֶץ g. v. in שׁצָּלִים no. 2.

* المعم obsol. root, Arab. سعم to go swiftly, sc. a camel, وُسُعًامٌ a swift torrent. Hence perh. ميثورة

* 기기번 to lie down, to rest; see kindr. 기호현, 기호현. In Kal not used.

Niph. רְשָׁעֵן , fut. רְשָׁעֵן 1. to lean upon, to rest upon, e. g. a spear, c. בל 2 Sam. 1, 6. בל ביר מ' to lean upon the hand of any one, said of kings who lean upon their high officers and attendants in public, 2 K. 5, 18. 7, 2. 17. Metaph. to rely upon, to trust in any person or thing, c. אַ Is. 10, 20. 31, 1. Job 8, 15. 2 Chr. 13, 18. 14, 10. 16, 7. Mic. 3, 11; אַ Prov. 3, 5; בן Is. 50, 10; absol. Job 24, 23.

2. to lean against, e. g. a column, c. by Judg. 16, 26; of a country, to be adjacent, to adjoin, c. by Num 21, 15.

3. to recline, pr. to be leaning upon the elbow, Gen. 18, 4.

Deriv. ງສຸໝຸ່ສຸ, ກຸງສຸໝຸ່ສຸ, ງສຸໝຸ່ສຸ, ກຸງສຸໝຸ້ສຸ, and pr. n. ງສຸໝຸ່ສຸ.

also to overspread, to smear; comp. r ryw II. Chald and Syr. yw and yw, and id.—In Kal once intrans. to be smeared together, e. g. the eyes, to be blinded, Is. 29, 9; see in Hithp.

Нірн. imp. ਤਾਹੁੰਜ਼ to smear, i. e. to blind the eyes, Is. 6, 10.

Pilp. স্ট্রেট্ 1. Trans. to delight, to rejoice, pr. to stroke, to soothe, Ps. 94, 19.

2. Intrans. to delight oneself, to be delighted, Is. 11, 8; c. acc. in or with any thing, Ps. 119, 70.

Polp. Topy to be soothed, to be caressed, dandled on the knees, Is. 66, 12

HITHPALP. NONDET to delight oneself, o take one's pleasure; Is. 29,9 ANDED TO delight yourselves and be ye blinded, i. e. indulge, if ye will. in your delights and pleasures; but soon ye shall be blinded with astonishment at the things which shall happen. For this use of two imperatives of which the first is permissive while the second asserts and threatens, see Heb. Gram. 127. 2. With a in or with any thing Ps. 119, 16. 47.

Deriv. שַׁצְשָׁנִים.

* אַלַ טְּׁ obsol. root, prob. i. q. אָזַסָ, to divide. Hence

ងប្រ (division) Shaaph, pr. n. m. a) 1 Chr. 2, 47. b) ib. v. 49.

*I. אַלָּכְי 1. to cleave, to split, to divide; Arab. intrans. בּבּׁי to be cleft, to open in fissures, cleft, aperture; Eth. חובל to break, then to loosen, to destroy. Hence אַלָּער gate; for part. אַשִּׁישׁ see in its order.

2. to estimate, to fix the value of any thing, Prov. 23, 7. Verbs of cleaving, dividing, readily pass over to the idea of deciding, judging. Arab. שَבْ II, to fix a price, שَعْدِ price of grain, Chald. אַ ישׁנָרִינָּ id.—Hence שַׁלֵּב no. 2, and pr. n. שַׁנְּרָיָר.

* II. שְׁשָׁלֵּה i. q. שָּׁשֶּׁ q. v. to shudder, not in use in the verb; but hence the deriv. שַּׁבְרוּרִי, שִּׁשֵּרוּר, שִׁשָּר.

לשְׁלֵּר comm. gend. but f. Is. 14, 31, comp. Neh. 13, 16; in pause אַשָּׁלָר, loc. שַׁצָּרֶים; plur. שַׁצָּרֶים.

1. a gate, Syr. and Chald. by transpos. אַרַאָּ, אָבָל. E. g. of a camp, Ex. 32, 26. 27; of a city Gen. 23, 18. Josh. 2, 7; of the temple Ez. 8, 5. 10, 19; of a palace Esth. 2, 19. 6, 10, whence אַשָּׁ for the palace itself (comp. the Porte) Esth. 3, 2. 3. 4, 2. 6. 6, 12; see in אַרַאָּה. Once of the gate of a larger public building, where the city magistrate dwelt, 2 K. 23, 8; but never does it denote the door of a house or tent, except perh. once Prov. 14, 19. Hence אַשׁ gate differs from אַרָּהָיָּ a valve, door, and from אַרָּהָיָּ a valve, door, and from

door-way, opening; so that we find the doors of the gate of the city Judg. 16, 3. 1 Sam. 21, 14. Nen. 6, 1; also פַּתָח שָׁנֶר חַנְיר the entrance (opening) of the gate of the city Josh. 8, 29. Judg. 9, 35. 2 Sam. 10, 8. 1 K. 22, 10; comp. Prov. 1, 21.—Further, שַּׁבֶּר הַשַּׁבֶּרָם the gate of heaven Gen. 28, 17; שׁבַרַר לש מות or מי שנת the gates of Sheol or of death Is. 38, 10. Ps. 9, 14. 107, 18 Job 38, 17, i. q. 'Αίδαο πύλαι Hom. πύλαι מוברד Matt. 16, 18. Also Nah. 2, 7 לוברד הוְחָרוֹת the river-gates, perh. sluices from the Tigris with which they had fortified Nineveh; comp. Arab. هُدُعُ gate, sluice. So אָרֵר הָאָרָץ the gates of the land are the passes into a country, where the enemy can have entrance, Jer. 15, 7. Nah. 3, 13; comp. the Cilician gates, etc. שנברף within thy gates, i. e. in thy cities, Ex. 20, 10. Deut. 5, 14. 12, 12. 17. 18; and so בָּאַרֵד שָׁנֶרֶיך in one of thy cities 17, 2, comp. 1 K. 8 37. 2 Chr. 6, 28. Hence בַרָשׁ אַת שָׁצַר to possess the country or cities of one's enemies, Gen. 22, 17. At the gates of cities was the market-place, forum, רחב, (comp. espec. Neh. 8, 16. 2 Chr. 32, 6,) where trials were beld, and where the inhabitants came together either for business, or to sit and converse with each other, Gen. 19, 1. Ruth 4, 11. Prov. 31, 23. Lam. 1, 4. Hence אַשַּׁעַ in the gate, often for in court, before the tribunal, Deut. 25, 7. Job 5, 4. 31, 21. Prov. 22, 22. Is. 29, 21. Amos 5, 10 12. 15; רשבר שׁבר שׁבר those sitting in the gate, i. e. idlers, Ps. 69, 13; Ps. 127, 5 see in בַּבַר note, p. 212. Ruth 3, 11 מַל־טָשַר צָשָּר all the gate (i. e. concourse, assembly) of my people.

The gates in the walls of Jerusalem. seem to be mostly enumerated in Neh. c. 3; and some are mentioned elsewhere in the same book and in other books. But it is very difficult to fix the place of the several gates. Yet in this we are aided by the language of Nehemiah; who in c. 3 narrates by whom and in what order the walls and gates of the city were rebuilt; beginning it would seem on the eastern side, and proceed ing along the northern and western sides and then along the southern to the

place of departure. The additional notices in c. 2 and c. 12, 31 sq. assist in filling out the sketch. The order is as follows: a) אָלֶבֶּה אָנֶיּ, the sheep-gate, the first named in Neh. 3, 1; and to which the order returns v. 32. comp. 12, 39; i. q. ή προβατική John 5, 2. It is to be sought in the eastern part of the city and near the temple; since the rebuilding of it was undertaken by the high priest and other priests, Neh. 3, 1. [It was also near the pool of Bethesda, John 5, 2; perh. the intermitting fountain in the valley of the Kidron just south of the temple; see Bibl. Res. in Palest. I. p. 508.—R.] It prob. took its name from the sheep sold in the market around it, as victims for the sacrifices b) שַׁצֵר חַהָּגִים , the fishin the temple. gate, so called from the fish there sold, Neh. 3, 3. 12, 39. Zeph. 1, 10; also 2 Chr. 33, 14, where Manasseh is said to have rebuilt the wall of the city, beginning on the west and proceeding around the southern side to the fishgate; perh. that now called St. Stephen's gate. c) הישׁנָה אַנָּל the old gate. Neh. 3, 6. 12, 39; perh. the טַּבֶּר הראשון the first gate Zech. 14, 10. לובר בנימרן, the gate of Benjamin, as leading to the territory of that tribe, Jer. 37, 13 comp. 12, 38, 7. Zech. 14, 10; oftener called שַׁבֶּר אָמָרָים, the gate of Ephraim, as leading also to the country of Ephraim, Neh. 8, 16. 12, 39. 2 K. 14, 13. 2 Chr. 25, 23; the same now called the Damascus gate. But the upper (high) gate of Benjamin, שלפר שנימין הזבליון Jer. 20, 2, belonged to the temple. i. q. שער ברת יחוח חצליון the upper (high) gate of the house of the Lord 2 K. 15, 35. 2 Chr. 27, 3. Ez. 9, 2. e) מַער חְשָּׁמָר 2 K. 14, 13. 2 Chr. 26, 9. Jer. 31, 38, also שׁל שׁנרם Zech. 14, 10, the pinnacle-gate or corner-gate, 400 cubits distant from the gate of Ephraim, 2 K. l. c. The אין שליים 2 Chr. 25, 23 seems to be corrupted from שַּׁנָה שׁ , as appears from the parall. passage 2 K. 14, 13.—Towards the west we find: אָלי חובר אוניא, the valley-gate, leading out into 'he upper part of the valley of Hinnom, where now is the Yafa gate, Neh. 2, 13. 15. 3, 13. 2 Chr. 26, 9. From this point he wall was carried southward along

the steep brow of Zion, where gates g) מצר תַאַשׁמּת (the were not needed. dung-gate, Neh. 2, 13. 3, 14. 12, 31. and contr. mbon 'd 3, 13; it was 1000 cubits, i. e. a long interval, distant from the valley-gate. Josephus calls it the gate of the Essenes, B. J. 5, 4.2. Some suppose it to have been the present portal in the valley of the Tyropeon, now called the dung-gate by travellers; but this is in the modern wall, which is there far within the ancient line. Others place it on the west or southwest.-The remaining gates all seem to have been on the southeastern part of the city, ir that part of the walls which surrounded the hill Ophel after the time of Manasseh, 2 Chr. 33, 14. Neh. 3, 27. They h) שבר חברן, the fountare as follows: ain-gate, near the king's pool and gardens, Neh. 2, 14. 3, 15. 12, 37. doubtless took its name from Siloam; and is described as the gate between the two walls 2 K. 25, 4. Jer. 39, 4. 52, 7. i) שַׁבֶּר חַשְּּרָם, the water-gate, northeast of the fountain-gate, Neh. 3, 26. 8, 1. 3. 16. 12, 37; perh. the same with that which in the time of Jeremiah was callk) שַׁצֵר חֲחַרְסוּת the pottery-gate, Jer. 19, 2, by which one went out to go to the valley of Hinnom. Others hold it to be the same with the valley-gate. -Several other gates are quite uncertain; as דְּמַוֹרָה 'שׁ, the east-gate, Neh. 3, 29; which may perh. be either the water-gate or the horse-gate. This latter, המוסרם 'ש', the horse-gate, Neh. 3, 28. Jer. 31, 40. 2 Chr. 23, 15 comp. 2 K. 11, 16, is commonly reckoned as in the walls of the city; but belonged more prob. to the wall enclosing the temple; and so also the following: שמקר 'ש', Vulg. porta judicialis, Neh. 3, 31; לחור החורש , the new gate of the Lord, Jer. 26, 10. 36, 10; תַּבְּלָרוֹן שׁ, see above in lett. d; הַּמְּטֵרָה 'שׁ, the prisongate, Neh. 12, 39; 740 '5 2 K. 11, 6, for which דרסיד 'ש 2 Chr. 23, 5, see in art. אס no. 3; אַלְבֶּח 'שׁ, the gate of overthrow, 1 Chr. 26, 16; שׁ הַפְּנִרְפְּרַת , the inner gate, Ez. 8, 3. With the king's palace was prob. connected שַּבֶּר חֲרָבִּים the gate of the runners or body-guard, 2 K. 11, 19. And finally, the middle of interior gate, קַחַהָּן Jer. 39, 3, seems

to have led from the upper to the lower city.—The difficult question as to the gates of Jerusalem, has been variously treated; see espec. Lightfoot Opp. II. p. 184 sq. Rosenm. Bibl. Alterth. II. ii. p. 216 sq. E. Robinson in Bibl. Res. in Palest. I. p. 471 sq.

2. a measure, see r. אָשֶׁ no. I. 2. Gen. 26, 12 מַאָּרו שְׁצֶרִים a hundred measures, i. e. צֹאמוס πλασίως, a hundred fold.

adj. horrid, i. e. bad, foul, loathsome, of figs, Jer. 29, 17; comp. 24, 8. R. אָשָׁנָין II.

שׁיעֵר, see שׁיעֵר.

adj. (r. שָׁלֶּבוֹרוֹ II) horrible; fem. something horrible, Jer. 5, 30. 34, 14.

ילְּיִרְיּרְיּ id. Jer. 18, 13 ; fem. אַצְרוּרְיָּרְיּ Hos. 6, 10 Keri. R. אַפָּעָר II.

שְׁלֵרְיָת (whom Jehovah estimates, r. נְשְׁלֵּרְיָת I) Sheariah, pr. n. m. 1 Chr. 8, 38. 9, 44.

מַלְרֵים (two gates) Shaaraim, pr. n. of a city in the tribe of Judah, Josh. 15, 36. 1 Sam. 17, 52. 1 Chr. 4, 31.

מַּעְרִירִי adj. i. q. שָּׁצְרוּרִיר ; fem. Hos. 6, 10 Keth.

השנים Shaashgaz, pr. n. of a Persian eunuch, the keeper of the women in the court of Xerxes, Esth. 2, 14.—Bohlen compares Pers. של של beauty's servant; but this is doubtful.

ម្លាប់ប្រើ plur. delight, pleasure, Prov. 8, 30. Ps. 119, 24. Jer. 31, 20. R. ១១ឃុំ Pilp.

* រាម្ហី in Kal not used, pr. to rub, to scratch, to scrape, then to scrape or pure off. Chald នស្លា to rub, file, polish; Syr. ខែង to file, pr. to make smooth, bald; ប្រទេស file, ស្រាស់ a filing, parmg. Kindr. are កុំឃុំ, កុស្លប់; also Arab.

to be bright.

NIPH. Part. רְשָׁבִיּטִּי, bare, bald, pr. abraded, of a mountain, Is. 13, 2. Sept. פֿסָסָ תּפּלּטִייָּי.

Pual, to be worn away, wasted, of one wasted with disease and ready to die; lob 33, 21 Keri אַרָאָד אָּבּאָל his bones are wasted, אָאָל אָל they are no more seen, i. e. he pines away and disappears. Bo Ibn Ezra, comp. Chald. אָּשָלָה. Others,

his bones are made bare, are naked on flesh; so Jerome, 'ossa quæ tecta fuerunt nudabuntur;' and so several modern interpreters. Keth. "Dt" q. v.

Deriv. מְּפֶּר, מְּפֶּר, and pr. n. שֶׁפֶּר רְשֵׁקְר

ר הַשְּׁשֵׁ or הַשְּׁשֵׁ, (r. הַשְּׁשֶׂ) only in plur. 2 Sam. 17, 29 רְבָּ הְיֹבְשׁׁ, according to Targ. Syr. and the Heb. intpp. cheeses of kine, so called as being rubbed, grated, ground fine, in order to be eaten; so the Arabs of the desert to this day, see Burckhardt Notes on the Bedouins I. p. 60.

ה (smoothness, r. יוֹשְׁמָּי) Shepho, pr. n. m. Gen. 36, 23; for which ישָׁל Shephi 1 Chr. 1, 40.

שונים יה. (r. יבישט judgment, punishment, 2 Chr. 20, 9. Plur. אונים בייט Ez. 23, 10; i being shortened to i, Heb. Gr. § 27. n. 1.

בּיְּלְּבְּיִלְּיִּ (perh. i. q. יְשְׁמְּיִּלְיִּ serpent) Shephupham, (Engl. Vers. Shupham,) pr. n. of a son of Benjamin, Num. 26, 39. In Gen. 46, 21 written יָּשִּׁרִים, perh. for יַּשְּׁיִּבְּיִים.

קְּלֶּיםְ (id.) Shepuphan, pr. n. m. 1 Chr. 8, 5.

תוֹם Neh. 3, 13, see in אַשׁמּא.

* កាគ្នាឃុំ obsol. root, to spread out, to expand, i. q. កាគ្គបុ, កាគ្នឃុំ; also to adjoin, to associate, comp. r. កាគ្នបុ no. 4. Hence កាកុគ្គឃុំជុំ family, and

הַשְּׁמָּחָה f. constr. הַשְּׁמָשׁ, plur. הּוֹחַשָּׁטֹּ, famula, 'one of the family,' a family servant, i. e. a maid servant, handmaid, espec. as waiting upon the mistress; so called from associating with the family; Gen. 16, 1. 8. 30, 7. 10. Ps. 123, 2, comp. Is. 24, 2. Prov. 23, 23; so the יָבֶר servant waited upon the master, with whom the ישמחה is often joined, Gen. 20, 14. 32, 6. Esth. 7, 4. Jer. 34, 9 sq. Sometimes the hope was given by the mistress to her husband as a concubine, Gen. 16, 2. 30, 18. Ex. 11, 5 שַּׁמָּחָת אָחַר the maid servant behind the mill, the mill-wench, see in r. מַחָּן.—In addressing a superior, a Hebrew woman from modesty or humility spoke of herself as ក្រុក្ខាស់ thy handmaid, for I; just as a man spoke of himself as קבהף thy servant, see in פָּבֶּר no. 1; so 1 Sam. 1, 18. 25, 27. 28. 21. 22. 2 Sam. 14, 6 sq. Ruth 2, 13. al.—1 Sam. 25, 41 אָרָהָאָר lo thy handmaid is for a servant etc. is ready to render service.

* ਹੁਣੂ fut. ਹਵਾੜੇ, 3 plur. in pause once

1. to judge; not found in the other Semitic dialects, except Phæn, part. DDW a judge, see in no. 2. The primary idea seems to be to set upright, to erect, like Germ. richten, and Eth. 10-33 to judge, i. q. Heb. בוֹם from r. כוּק; comp. the kindr. שָׁבַם, שָׁבַם, קשׁבַם, q. v.—Absol. Gen. 19, 9. Is. 11, 3. Job 22, 13. Ez. 44, 24; c. acc. of pers. whose cause is judged, Ex. 18, 22. 26. Deut. 16 18. is. 11, 4. Joel 4, 12; rarely c. acc. of thing, Ex. 18, 22. 26. Also בַּיַם צַּרָם Prov. 31, 9, and מ׳ מִישָׁרִים Ps. 75, 3, to judge justly, uprightly, to do justice, equity, comp. Ps. 58, 2; contra שַׁמַט עֵוַל to judge unjustly Ps. 82. 2. Further, vito project in give judgment, to pronounce sentence, 1 K. 3, 28; ಬಕ್ಕಾರ್ 'ಶ to judge (execute) true judgment, in accordance with truth, Zech. 7, 9; also 8, 16. Ez. 16, 38 מַשְׁמָּטֶר קּיִשְׁפָּטֶר

ו will judge thee (according to)

the judgments of adulteresses. Also 'v

to judge between, i. e. to be arbi-

ter, umpire, Gen. 16, 5. Ex. 18, 16. Deut.

1, 16. al. ברן ...ל id. Ez. 34, 20.

Gen. 31, 53 let God judge ברנינו between

นร. Comp. Judith 7, 2.- PART. บอชิ

Dhir, subst. a judge, Ex. 2, 14. Deut.

16, 18. Josh. 8, 33. Is. 1, 26. Job 9, 24.

men or of the whole world, Gen. 18, 25.

Is. 33, 22. Ps. 7, 12. 50, 6. al. See also

al. seep.

Often of God as the judge of

in no. 2.

Spec. to judge any one, like r. ייח no. 2, is: a) i. q. to condemn, to punish the guilty, κατακρίνω, 1 Sam. 3, 13. Ez. 7, 3. 8. 22, 2. Obad. 21. Ps. 109, 31. al. Comp. שושיל. b) to do justice to any one, to defend or vindicate his cause, espec. the poor and oppressed; Is. 1, 17 שושיל יידי שושיל שושי

2. to govern, to rule, as connected with judging; since to dispense justice was the part of kings and chief magistrates comp. 1 Sam. 8, 20. 1 K. 3, 9. 2 K. 15. 5. Prov. 29, 14. 2 Chr. 1, 10, and see no. 1, 2. So Judg. 16, 31. 1 Sam. 8, 5. 6. Hence Part. unti, uniti, a judge, for a ruler, prince, chief, Ps. 2, 10. 148, 11. Am. 2, 3. Is. 16, 5. 40, 23. Prov. 8, Spec. of the leaders and chief magistrates of the Israelites from Joshua to Samuel, who led out the people to war against their enemies, and, after having delivered them from the oppression of the neighbouring nations, exercised during peace the office of shing ruler and judge, (comp. Jud 4 sq. 10, 2. 3. 1 Sam. 7, 6. 1. 16. 18. Ruth 1, 1. 2 K. 23, 2 same name, sufet or sufes, p was borne by the chief mag the Carthaginians, Liv. 28. 7. Movers, das Phæn. Altert. 534.

Niph. 1. to be judged, Ps. 9, 20. 37, 33. 109, 7.

2. Recipr. to go to law, to plead, to contend before a judge, with any one, Prov. 29, 9. Is. 43, 26; with Dy of pers. Joel 4, 2 [3, 7]; DM (DM) Ez. 17, 20. 20, 35. 36; \$ Jer. 25, 31; also c. acc. of thing about which, 1 Sam. 12, 7. Ez. 17, 20; DM of pers. and by of thing, Jer. 2, 35. Where Jehovah is thus said to plead or contend with men, it has sometimes the sense to punish, see Ez. 38, 22. Is. 66, 16; comp. 2 Chr. 22, 8.

Poel, to go to law with, to prosecute, to assail, comp. Niph. no. 2; part. c. suff. בּישׁיה my assailant, Job 9, 15. Comp. לוֹשׁי to assail with the tongue, to slander, r. שְׁבָּישׁי, Others in Job l. c. i. q. בּישׁה my judge.

Deriv. ២៦ឃុំ, ២វត្តឃុំ, ២៦ឃុំ១, and pr. n. ចំតុយុំ, ការ៉ុប៉ុន្ទឃុំ, គេស្វី២, ២០ឆ្នាំ១,

7, 25. This is a Hebraism, since the verb itself is wanting in Chaldee.

TD (judge, r. 四型) Shaphat, pr. n. m. a) Num. 13, 5. b) 1 Chr. 3, 22. c) 1 K. 19, 16. d) 1 Chr. 5, 12. e) 27, 29.

בּשְׁלֵּשׁי m. only plur. שְּׁשִּׁשׁילּ , fudgments punishments, Ex. 6, 6. 7, 4. Prov. 19, 20

Ez. 14, 21. בְּ בְּיִבְיּבְיּלְ וֹשְׁלֶּיֵלְ to do judgment upon, to inflict punishment spoken of God, c. בְּ of pers. Ex. 12, 12. Num. 33, 4. Ez. 5, 10. 15. 28, 22. 26. 2 Chr. 24, 4. al. R. בַּבָּלַ.

ารักษาที่ (whom Jehovah defends i. e. การ cause, r. บอบ) Shephatiah, pr. n. m. a) A son of David, 2 Sam. 3, 4. 1 Chr. 3, 3. b) Jer. 38, 1. c) Neh. 11, 4. d) Ezra 2, 4. 57. e) Ezra 8, 8. Neh. 7, 9. 59.

מְעְיָדְהָּ (id.) Shephatiah, pr. n. m. a) A son of Jehoshaphat, 2 Chr. 21, 2. b) 1 Chr. 12, 5. c) 27, 16.

ក្រុម៉ាប៉ (judicial, r. ២២ឃុំ) Shiphtan, pr. n. m. Num. 34, 24.

אל hill, i. e. bare, destitute of braded, (comp. רְּבָּשֶׁם בַּמּרְבֶּר Is. 12, 12 מְּבֶּר בַּמְּרְבֶּר hills in the desert. 3, 2. 21. 4, 11. 7, 29. 14, 6. Is. 41, 18. 49, 9. Num. 23, 3 מַבְּרְבָּר he went upon a hill.

3. Shephi, pr. n. m. see ibt.

לְּשְׁמֵּרְם (perh. serpents, r. קְשָׁהָּים) Shuppim, pr. n. m. a) A family of Benjamites, 1 Chr. 7, 12 יְשָׁמִים יִוְשִׁמִים v. 15. b) 1 Chr. 26, 16.

אַמינן m. (perh. a dimin. form, like אָמִינוֹ, comp. אָמִינוֹ, Heb. Gr. § 85. 4; r. אָמִינוֹ) a species of serpent, Jerome cerastes, with which the tribe of Dan is compared, Gen. 49, 17; comp. Judg. 18, 27. Prob. coluber cerastes Linn. coluber cornutus Flasselquist, p. 354; a small serpent with two antenne like horns, venomous and dangerous, lying in wait in the sand and near paths; see Plin. H. N. 8. 23 s. 35. Bochart Hieroz. II.

3. 12. Arab. a kind of speckled serpent with black and white spots.

קליל (fair, r. חשׁלֵי) Shaphir, pr. n. of a place in Judea, Mic. 1, 11. According to Eusebius, it lay between Eleutheropolis and Askelon; prob. the modern Sawafir, שوافير; see Bibl. Res. in Palest. II. p. 370.

Chall. adj. fair, beautiful, Dan. 19. 18. R. אַסְּלָּיִר

* TOU fut. The 7 1. W pour out Arab. سفك , Chald. קية Syr. سفك Sam. 45 ... id. also was and Eth **Wan** to pour out metals; kindr. are سفم.—E. g. water, Ex. 4, 9 Am. 5, 8. 9,6; broth, Judg. 6, 20; ਜੂਰੀ to pour out a libation Is. 57, 6, and so שׁמַּךְ דָּם id. 1 Sam. 7, 6. Also שׁ לִּפְּנֵר יִרָּר to pour out blood, not only of a slaughtered animal Deut. 12, 16. 24. 15, 23, or of a sacrificial victim Ex. 29, 12. Lev. 4, 7. 18. sq. but especially that of men, to shed blood, to kill, to slay, Gen. 9, 6. Lev. 7, 4. 13. 1 Sam. 25. 31. Is. 59, 7. Joel 4, 9. Ps. 79, 3. al. sæp.-Metaph. שׁמַדְּ נָמְשׁוֹ Ps. 42, 5, and לבו Lam. 2, 19, to pour out one's soul sc. in tears and complaints; with לְּמֵנֵר רָי Sam. 1, 15. Ps. 62, 9; comp. Lam. l. c. Ps. 102, 1. 142, 3. 'שַׁמָּהְ בַּרּוֹ עֵל פוֹ to pour contempt upon any one Job 21, 21. Ps. 107, 40. לש' רוחו על ם' to pour out his (God's) spirit upon any one, Joel 3, 1. 2. Ez. 39, 29. Zech. 12, 10. 'בּל מ' to pour out his (God's) anger upon, Is. 42, 25. Jer. 6, 11. Lam. 2, 4. 11. Ez. 7, 8. al. sæp. אל for בל Ps. 79, 6; אל id. Ps. 69, 25. Zeph. 3, 8. Ez. 21, 36. 22, 31.—Part. pass. The poured out, e. g.

2. Of things dry, to pour out, to cast out, e. g. dust, Lev. 14, 41, comp. Niph. and art. กรุซ . Spec. a mound. กรุร ซ ซ to throw or cast up, 2 Sam. 20, 15. 2 K. 19, 32. Jer. 6, 6. Ex. 4, 2. al.

human blood, shed, Ps. 79, 10; divine

wrath, Ez. 20, 33. 34.

Niph. 기호박의 1. to be poured out, e. g. human blood, to be shed, Gen. 9, 6. Deut. 19, 10, comp. Lam. 2, 11; ashes 1 K. 13, 3. 5.—Metaph. Ps. 22, 15 I am poured out like water, as describing a person unable to rise from weakness.

2. to be poured out, i. e. profusely expended, sc. money, Ez. 16, 36. Comp. śzyśw Tob. 4, 18.

PUAL to be poured out, e. g. human blood, to be shed, Num. 35, 33. Zeph. 1, 17. Trop. of one's steps, i. e. to slip, to fall, Ps. 73, 2 Keri; comp. Lat. fundifor prosterni.

HITHPA. lit. to be poured out, e. g. stones thrown down and scattered, Lam. 4, 1.—The phrase his soul (life) is poured out signifies: a) he pours himself

out in complaints, Job 30, 16. b) his blool is shed, he dies, Lam. 2, 12.

Deriv. the two following.

ন্ট্ট m. plac: of pouring out, Lev. 4,

רָבְּישׁלְּהָ f. (r. ነውሷ) the privy member, pr. urethra, through which the urine is poured off, once Deut. 23, 2. Vulg. veretrum. Others wrongly testicle, see ፲ሮጵ.

HIPH. המחרל, to bring low, to cast down, to make hamble, e.g. any thing high Job 40, 11; a tree Ez. 17, 24; a strong city, Is. 26, 5. 25, 12. Also to lay low, to humble, to abase, sc. pride, arrogance, the proud, Is. 13, 11. 25, 11. 1 Sam. 2, 6. Ez. 21, 31. Ps. 18, 28. 75, בר השפרלו 25, 7. Job 22, 29 בר השפרלו when they cast thee down, i. e. when the proud humble thee, and thou sayest, O insolence! then (God) shall help thee walking humbly, pr. with downcast eyes. A different explanation see in art. I. 1.—Intrans. Is. 57, 9 נַהַשָּׁפִּילָר עַר שָׁאוֹל and wentest down even to Sheol. Joined with another verb it forms a periphrase for an adv. Jer. 13, 18 הַשְׁפִּרלוּ שֵׁבוּ make low sit down, i. e. sit ye down in a low place.

. שַּׁפְלוּת , שְׁפֵּלָת , שִׁפָּלָת , שֵׁפָל , שֵׁפָל , שִׁפָּל , שִׁפָּל .

לְשְׁמֵלְ Chald. i. q. Heb. לְשְׁמֵלְ but rarely found in Peal; Syr. ני to be humble, inferior.

APH. to make low, to humble, to abase, e. g. kings, powerful persons, Dan. 5, 19. 7, 24. Also with אַבְּבָּא to humble one's teart, to become humble, Dan. 5, 22.

רָשָׁלְּי m. adj. (ר. בְּשָׁלֶי constr. בְּשָׁלֶי fem. הַּבְּשָׁלְי constr. בְּשְׁלֵי fem. הַבְּשָׁלִי constr. בּבְּשָׁלִי fow, depressed, of a tree Ez. 17. 24; a vine v. 6; a spot n the skin Lev. 13, 20. 21 26, comp.

14. 37.—Metaph. a) low humble, base, 2 Sam. 6, 22. Job 5, 11. Mal. 2, 9. b) אַשְּלֵּל רְּצְּחָ humble in spirit lowly, Prov 29, 23. is. 57, 15; also Prov. 16, 19; so without אַדְּיִים id. Is. l. c.—Masc. c. He parag. accus. אַבְּיִּשְׁיִּתְ the humble man, Ez. 21, 31 [26]; see Heb. Gr. ed. 16, § 86, 2.

់ Chald. m. adj. low, humble, Dan. 4, 14.

ה (r. בְּשְׁלֵּט m. (r. בְּשְׁלֵּט c. suff. בּשְׁלֵּט ness, i. e. low condition, low place, Ecc. 10, 6. Ps. 136, 23.

לְּבְּׁלְּהְ f. (r. שְׁמַלִּים) lowness, a low place Is. 32, 19.

τιξοῦν f. (r. ἐρτὸ) low country, as opp. to mountains, Josh. 11, 16 fin. With art. τιξοῦν the low country or plain, along the Mediterranean from Joppa to Gaza, Josh. 9, 1. 12, 8. 1 K. 10, 27. Jer. 32, 44. 33, 13. Gr. ἡ Σύρηλα 1 Macc. 12, 38. See Onomast. art. Sephela.

רְּהַשְׁלֵּרְת (r. בְּשְׁלֵּרְת) a letting down, e. g. ליְרָיִם a letting down of the hands, i. e. remissness, slothfulness, Ecc. 10, 18.

* בּשַׁ a spurious root, or at least very doubtful; similar to r. בּשִׁים, Arab. שִׁבָּט, to be cold. Hence perh. the three following pr. names, of which the etymology is obscure.

ជាម្ចាប់ (r. ជាម្ចាប់, or perh. bald, shaven, r. កាត្តឃុំ) Shapham pr. n. m. 1 Chr. 5, 12.

בּשְׁלֶּי (r. בּשְׁשֶׁ, or bareness, place naked of trees, r. רְשָּׁשֶׁ) Shepham, pr. n. of a place on the northeastern border of Palestine, north of Riblah, Num. 34 10. 11.

קמרות (r. בַּשְׁלֵּי, or bare places, plur. of בַּשְׁלֵי, Shiphmoth, pr. n. of a place in the south of Judah, mentioned with Aroer and Eshtemoa, 1 Sam. 30, 28. Others read רְּבְּשְׁלֵילִי, Siphmoth.—Gentile n. שַּׁמְּטִי a Shiphmite 1 Chr. 27, 27.

* בְּשַׁלֶּ obsol. root, prob. i. q. שְּׁשַלּ, זְשַׁלֶּ קָּשָׁלָּ, to cover, to hide, espec. under ground, whence שְּׁשָּׁל. Arah. מُفِرُّ cunning.

m. plur. יְשׁמֵּנִים 1. A quadruped supposed to chew the cud in the man

Ler of the hare, Lev. 11, 5. Deut. 14, 7; living in flocks among the rocks, and distinguished for its cunning, Ps. 104, 18. Prov. 30, 26. The Rabbins render it the coney or rabbit. The LXX in these places have χοιρογούλλιος, hedgehog, which is indefinite. Some refer it to the mus v. dipus jaculus of Linn. Arah. يربوع jerboa. The animal is doubtless correctly specified by Saadias, who renders وبر by وبر wabr, i. e. the hyrax Syriacus, a small animal like a marmot, found in Lebanon, Palestine, Arabia Petræa, Upper Egypt, and Abyssinia; and still called in the Himyaritic

dialect of Hadramaut ثفن thofun, kindr. with זְשַׁשָּׁ. It is scarcely larger than a rabbit; has almost no tail; and in its ears, feet, and snout, resembles the hedgehog. It lives in families among the rocks, making its bed in the clefts; but does not burrow. It is lively and quick to retreat on the approach of danger; and is difficult to capture. The name might come either from its hiding itself, or from its cunning. See more in Thesaur. p. 1467; also Seetzen in Ritter's Erdkunde XV. p. 596. Wilson Lands of the Bible II. p. 28 sq. Fresnel in Journ. Asiat. Ser. III. T. V. p. 514. Bochart Hieroz. I. p. 1001 sq.

3. Shaphan, pr. n. m. a) The scribe or secretary of king Josiah, 2 K. 22, 3. 12. Jer. 36, 10; comp. Ez. 8, 11. b) 2 K. 22, 12. 25, 22. Jer. 26, 24. 39, 14.

* Jet obsol. root, to overflow, to be superabundant, as in Chald. and Syr.

——Hence the three following.

שׁבְּעֹי m. abundance; once Deut. 33, 13 the abundance of the sea, i. e. wealth obtained from the sea.

רְּעָשְׁ הָּ (r. אַפְּעָי) constr. רְאָשְׁהָּעוֹ, abun-Lance, i. e. multitude, as of waters Job 22, 11. 38, 34; of men 2 K. 9, 17 bis; of samels Is. 60, 6; of horses Ez. 26, 10.

לְּשְׁלֵּיִל (abundant, r. שָׁמַּעָ) Shiphi, pr. n. m. 1 Chr. 4, 37.

* מְשְׁלְּשׁ, obsol. root, prob. i. q. Aram. מְשׁ, to scrape, to rub; then, to rub along, to creep to glide. Hence מְשִׁרִּשׁוֹ, and pr ח. מְשִׁרִּשׁן, מְשׁרָשׁן,

* "שַּׁשְׁ 1. Pr. to scratch, to scrape, to rub, kindr. with שָּׁבֶּר, שָׁבָּר II; hence to polish.

2. Intrans. to be polished, i. e. בי be bright, shining, comp. Arab. וועם I, IV illuxit aurora, and Chald. אים ביים דיים וועד וועד אין וו

Deriv. שָּׁשֶּׁר, מִשְּׁפְרִרר, מִּשְּׁמָר, שִּׁשָּׁשֶּ, שִּיִשׁ, שֶּׁשָּׁב,.

רְשָׁשֵּׁר Chald. fut. יְשָׁשֵּׁר, to be fair, beautiful; c. לֵבָי Dan. 4, 24. and קרָם 3, 32. 6, 2, to please, to be acceptable to any one. Syr. id.—Hence מַלְּבָּיִבְּיַרָּ

"நூர் m. (r. "நார்) 1. brightness, ் c. beauty, pleasantness, of words Gen. 49, 21.

2. Shepher, pr. n. m. of a mountain in the Arabian desert, Num. 33, 23. 24.

שׁׁלָּבֶּר, see שׁׁלָּבָּר.

2. Shiphrah, pr. n. f. Ex. 1, 15.

m. (r. שֶׁמֶּבְרִדּר) splendour, ornament, tapestry, with which a throne is spread and adorned, Jer. 43, 10 Keri; for which Keth. מַשְּׁמְרַרִּרּ

מַלְיִּלְשְׁלֵּי Chald. m. (r. יְשַׁמֶּי) the dawn, aurora, Dan. 6, 20. Syr. בּבּבּ id.

י השני fut. השני 1. to set, to fix, to put, to place, i. q. kindr. האל, see fully in rr. שבש and השלי .—2 K. 4, 38. Ez. 24, 3. Ps. 22, 16 בְּלֵבֶּה הָשְׁהָה הָשׁ בְּשׁׁ thou dost set me in the dust of death, i. e. dost

bring me down to the grave. Comp. Ps. 88, 7.

2. to place to or for any one, i. q. to give, with acc. of thing and 2 of pers. Is. 26, 12.

Deriv. מִשְׁמָּחָרָם, אֵשְׁשׁׁמּ, and

רְיָּהְשְׁלְיִת m. dual from a lost sing. perh. רְּשָּׁשִׁ, pr. a stake, pale, pin, see r. רְשָּׁשָׁ, then a series of pales set in the ground and forming an enclosure; hence dual בּיִחֲשָּשׁ.

1. a forked pin or peg, a hook, affixed to the wall in order to hang up any thing; Ez. 40, 43 and forked pins (i. e. hooks projecting) a hand-breadth were fixed in the inner part round about, i. e. in that part of the court where the victims were killed. These hooks were prob. for suspending the victims in order to take off the skin. The dual is here put for the plur. as בּבְּבֶּבָּבָּ Ezra 3, 10, בַּבְּבַבָּבָּ, etc. Heb. Gr. § 86 b. 2.

2. a double enclosure, surrounded with pales; spec. folds, enclosures, made with pales or hurdles, often in two parts, into which the flocks are gathered at night. (Enclosures with walls are בְּרֵהֹח, the common word is מְבַלְאוֹת.) Hence Ps. לשבב ברן שתחים to lie among the folds, spoken proverbially of shepherds and husbandmen living in leisure and quiet, remote from the turmoil of war; and so שַּבֶּב בֵּין מְשִׁפְּחָים id. Judg. 5, 16. Gen. 49, 14; comp. also Judg. 5, 11, and Mic. 4, 4.—Many intpp. pots; J. D. Michaelis and others, drinking-troughs. The true view was long since given by Ludolf in his Lex. Æthiop. p. 76. See Thesaur. p. 1471.

* দুই ত obsol. root, prob. i. q. মুহুত্ to pour out, to overflow.—Hence

নিষ্ট্ m. once Is. 54, 8 নষ্ট্ নাষ্ট্ outpouring of anger, effusion of wrath; i. q. নুষ্ নুষ্ট Prov. 27, 4. The form নৃষ্ট্ was perh. chosen instead of নৃষ্ট্ for the sake of paronomasia.

Pt Chald. i. q. piw, the leg, from the knee to the ankle, plur. c. suff. τιρο Dan. 2, 33. Theod. well **πμαι.

*לְבְיל fut. יְשִׁשְׁלִי, prob. pr. 'to lie down,' comp. שָׁמָשׁ and סָבָר. Hence

1. to lie in wait, as a leopard, c. לצל Jer. 5, 6. 2. to watch, to keep watch; so of watchmen in a city Ps. 127, 1; at doors, אינריי אינר Prov. 8, 34. Ezra 8, 29 אינריי watch and keep sc. the gold and silver. Also to be watchful, wakeful, Ps. 102, 8. Hence אינריי דיי אינר היי דיי אינר על אינריי אינר אינריי אינר על אינריי איי אינריי איי אינריי איי

Niph. נְשׁׁקֵר in some Mss. Lam. 1, 14; see in r. שֵׁקֵר Niph.

Pual part. ਸ਼੍ਰਾੰਧ੍ਰਾ, denom. from ਸ਼੍ਰਾਂਦ੍ਰਾ, made like almonds, i. e. having the form of almond-flowers, Ex. 25, 33. 34.

וֹשְׁלֵיה m. plur. בּיִּבְיּים 1. an almond-tree, pr. 'the waker,' so called as being the earliest of all trees to awake from the sleep of winter, Jer. 1, 11. There is also here an allusion to the haste and ardour thus implied, comp. v. 12. See Plin. H. N. 16. 25 or 42. Celsius Hierobot. I. p. 297.

2. an almond, almond-nut, Gen. 43, 11. Num. 17, 23. Ecc. 12. 5 אוני מוד and the almond is spurned, rejected, sc. by the old and toothless man, although in itself a delicate and delicious fruit; or, he spurneth the almond. Others less well, the almond-tree shall flourish, which they refer to white hairs; though the flower of the almond-tree is not white, but rose-coloured.

* וֹף שֵׁ in Kal not used, to be water ed, to drink, i. q. אַיָּטָּ and אַיָּזָי. Arab. בּעָּה, Eth. הַשְּׁP, to let drink, to water, and so Aram. Aph. אָשָּׁבּן.

HIPB. הַשְּׁהַ, fut. הַשְּׁהַ, apoc. הְשָּׁהַ 1. to water the ground, to irrigate e. g. a field, garden, grove. Gen. 2, 6, 10. Joel 4, 18. Is. 27, 3. Ps. 104, 13. al. ברגלו to water with one s foot, i. e. to raise water by a wheel turned with the foot, Deut. 11, 10; see in בַּלַב no. 1.

2. to give to drink, to let drink. a acc of pers. Gen. 21, 19. 24, 18. 45. Jer. 25 17. Ps. 104, 11. Also c. dupl. acc. of pers. and thing, Gen. 19, 32. 24, 43. Judg. 4, 19. Num. 5, 24. Ps. 60, 5. Job 22, 7. Jer. 9, 14. 35, 2; c. 77. of any

ining Cant. 8, 2; c. n of thing with which one is made to drink or is overwhelmed, poet. Ps. 80, 6; but also n of the cup or vessel, Esth. 1, 7. Gen. 24, 43. Part. Thin causing to drink, Hab. 2, 15. As subst. a cupbearer, etc. see in its order.

3. tc water cattle, Gen. 24, 14. 46. 29, 2. 3. 7. 8. 10. Ex. 2, 16. 17. 19.

Niph. according to some in Am. 8, 8 Kethib; but see in r. সমুখু Niph.

PUAL to be moistened, irrigated. Job 1, 24 the marrow of his bones is moist, i. e. fresh, vigorous; comp. Prov. 3, 8. 15, 30. 17, 22.

Deriv. ກວຸໜັ, ກວຸໜຸ່ນ, and the two following.

שׁקּוּר m. (r. אָשָׁקּיר) plur. c. suff. שִׁקּרּרָר Hos. 2, 7.

1. a watering, moistening of the bones, i. e. refreshment, Prov. 3, 8. See r. កាក្កឃុំ in Pual.

drink, Hos. 2, 7, where some delicate drink, as wine, is to be understood;
 Sept. ed. Ald. ὁ οἶτός μου.

קרבים אינים איני

* ບົກ ຫຼື fut. ຫຼືຫຼື, to rest, to have or keep quiet, to be still; pr. 'to be cast down, to lie down, to recline,' Arab. ba to fall, Chald. ຫຼືໜູ້ to rest, Syr. ໄດ້ id. Kindr. is ກລຸບຸ to be silent, Arab. ພັ້ນ id. perh. ກາພຸ q. v. also ຖລຸບຸ, ລຸລຸບຸ, ກຸລຸບຸ, -Spoken: a) Of one who is troubled by no one, Jer. 30, 10. 46, 27. Job 3, 13; of a land not harassed by enemies, Judg. 3, 11. 5, 31. 8, 28; whence ກາວກຸລຸບຸກ ກຸລຸບຸ ກຸລຸບຸ ກຸລຸບຸກ ກຸລຸນ ກຸລຸນ ກຸລຸບຸກ ກຸລຸນ ກຸລຸບຸກ ກຸລຸບຸກ ກຸລຸບຸກ ກຸລຸບຸກ ກຸລຸບຸກ ກຸລຸບຸກ ກຸລຸບຸກ ກຸລຸບຸກ ກຸລຸບຸກ ກຸລ

76, 9. b) Of one who does nothing remains inactive, idle, Is. 62, 1. Jer. 47, 6; hence of God, as not affording aid, Ps. 83, 2.

HIPH. 1. to cause to rest, to quiet, i. e. to appease strife Prov. 15, 18. Also to give quiet, to render tranquil and secure, Job 34, 29; c. > of pers. and > of thing, i. e. from danger, Ps. 94, 13.

2. Intrans. to find rest, to be quiet, pr. to quiet oneself, Is. 7, 4. 57, 20. Jer. 49, 23. Inf. Dpdn subst. rest, quiet, Is. 30 15. 32, 17. Trop. the earth is said tibe quiet, tranquil, when the air is still and sultry, Job 37, 17.—Hence

שׁבְּשׁ m. rest, quiet, 1 Chr. 22, 9.

* בַּשְׁקָלָה יָר. Vav conv. בְּשִׁקְלָה יָּלְנְאַ שְׁקָלָה Ezra 8, 25 Keri (Keth. יאַסְקוּלָה), once ישקלה as if from ישקל Jer. 32, 9; to poise, to weigh, 2 Sam. 14, 26. Is. 40, 12. Spec. to weigh out to any one, e. g. metals, money, c. acc. of thing and bof pers. Gen. 23, 16. Ex. 22, 16. 1 K. 20, 39. Is. 46, 6. Jer. 32, 9. Ezra 8, 25; with 'צַל־יַרֶד מ into the hands of any one, Ezra 8, 26. Esth 3, 9; with by over to or into the king's treasury, Esth. 4, 7; with \$\frac{1}{2}\ for a thing, Is. 55, 2. 2 Sam. 18, 12 though I might weigh a thousand shekels into my hands, i. e. though they should be weighed out to me. Part. 5po a weigher, i. e. a collector or receiver of tribute, Is. 33, 18. Trop. to examine, to try a person Job 31, 6; a thing 6, 2.—The primary idea is 'to poise, to hold suspended'; Eth. ΠΦΛ to suspend. spec. on the cross, na suspended, also weighed; Arab. ثقل to weigh; also شقل to weigh coins. Chald. אָם, Syr. אבי Sam. 271, i. q. Heb. But also Chald. to carry by poising, to bear; Syr. id. but also to migrate, whence perh. pr. n. אַשָּׁקַלוּן.

NIPH. to be weighed, trop. Job 6, 2; to be weighed out Job 28, 15. Ezra 8, 33.

Deriv. אַשְּׁקלּה, מִשְׁקלּה, מָשְׁקלּה, מָשְׁקלּה, מָשְׁקלּה, pr. n. אָשָׁקלּה, and

רַשְׁי m. in pause אַשְלָּי plur. יְשְׁי plur. פּאָפָל constr. יְשְׁי ; a shekel, siclus, a certain weight, according to which the weight and price of things was determined: e. g. bread Ez. 4, 10; hair 2 Sam. 14

£, espec. metals, as brass, iron, silver, gold, and things made of metal, as arms, vessels etc. Ex. 38, 24. 25. 29. Num. 7, 13 sq. 31, 52. 1 Sam. 17, 5 (Goliah's corslet). v. 7. Josh. 7, 21. 2 Chr. 3, 9; ellipt. with לְּשָׁלֵל impl. Gen. 24, 22 two bracelets for her hands, מַּטְרָא וחב פשקלם ten shekels of gold their weight. Num. 7, 13. 19, 25. 31 sq.-Especially did the Hebrews use silver weighed by the shekel as money; and often it was actually weighed out, although they may have had pieces or bars of silver marked with the weight, עבר לפותר current silver, see in עבר לפותר no 2; Gen. 23, 16. Jer. 32, 9. 10. Ex. 21, 32. Lev. 5, 15. 27, 3-7. 2 Sam. 24, 24. al. Hence >pti, even where ppi is not added, is a silver shekel, 2 K. 7, 1. 16. 18. Am. 8, 5; and vice versa, the numeral only is often given with ADD, implying a certain number of shekels, ละ คุอุต ลุ thousand shekels of silver Gen. 20, 16, and so 37, 28. Deut. 22, 19; comp. Acts 19, 19. קבע שַקל נַסָר the fourth of a shekel of silver, 1 Sam. 9, 8; ל the third of a shekel Neh. 10, 33. Half a shekel is מַחַצִּית חַשָּׁמֶלֶ Ex. 30, 13. 15, or 5pg Ex. 28, 26.—From the common shekel is distinguished the sacred shekel, שַקל חַקֹּדֶשׁ, somewhat heavier, it would seem, or at least of just and full weight, according to which all contributions and tribute for sacred uses were to be reckoned, Ex. 30, 13. 24. 38, 24. Lev. 5, 15. 27, 3. 25. Num. 3, 47. 50. 7, 13. 19. 25 sq. 18, 16; whether in 2 Sam. 14, 26 שַׁבֶּל בַּאָבֶן דַשְּבֶל the shekel by the king's weight, is still different, cannot be determined. Nor can the exact weight of the shekel be fully ascertained. The sacred shekel contained twenty gerahs, beans, carob-beans, as some suppose (see art. בַּרָה) Ex. 30, 13. Lev. 27, 25. Num. 3, 47. 18, 16. Ez. 45, More to the purpose is the specification of the Rabbins, that the shekel was equal to 320 barley-corns; since this accords tolerably with the actual weight of the Maccabæan shekels still preserved. In the time of the Maccabees (1 Macc. 15, 6) silver coins were struck, each weighing one shekel, and stamped with the words שקל ישראל; see Bayer de Nummis Hebræo Samaritanis,

Valent. 1781. 4to. p. 171 sq. Doctr. Numor. vet. I. III. p. 465 an Some of the specimens still extant though worn by age, weigh 266 or 270 Paris grains; so that the full Maccabæan shekel must have been at least about 274 grains, and thus equivalent to the didouxuor of Ægina. Hence the LXX render it sometimes olulos, and sometimes δίδραγμον or δίδραγμα. B. 1 Josephus and later writers give the v. lue of the shekel at four Attic drachma Antt. 3. 8. 2 ὁ δὲ σίκλος, νόμισμα Ἑβραίω ων, 'Αττικάς δέχεται δραχμάς τέσσαρας. Hesych. σίκλος τετράδραχμον 'Αιτικόν. Hieron, ad Ez. p. 43 ed. Vallars. In their time, however, the Attic drachma had depreciated, and was reckoned as equal to the Roman denarius, i. e. 7 d. sterling, or 15 cents; Plin. H. N. 21. 109 "drachma Attica denarii argentei habet pondus." The Maccabæan shekel, therefore, may be estimated at 2s. 6d. sterling, or 60 cents. See Boeckh Metrol. Untersuch. p. 55-57, 62, 63, 299. Smith's Dict. of Antt. art. Denarius. Robinson's Lex. N. T. art. ἀργύριον no. Hence the half-shekel, which was to be paid yearly to the temple (Ex. 38, 26), is called δίδραχμον in Matt. 17, 24. -Some suppose that the earlier common shekel was less than the Maccabæan by one half; Boeckh I. c. p. 63. Bertheau Abhandli. p. 26. weight and value was also the vixlos, olylog, used by the Persians, and containing 71 oboli (six oboli make one drachma) Xen. Anab. 1. 5. 6.—At Ephesus a shekel of gold was in use, according to Alexander Ætolus ap. Macrob Sat. 5. 22. Some understand such coin in 1 Chr. 21, 25; but the word imply rather weight.

Is. 9, 9. Am. 7, 14. 1 Chr. 27, 28. 2 Chr 1, 15, once τισρά Ps. 78, 47, (the sing occurs in the Mishna,) a sycamore-tree, Gr. συκόμορος, συκάμινος, very frequent in the level parts of Palestine, resem

bling the mulberry-tree in its leaves and general appearance, with fruit similar to the fig growing directly from the stem and larger boughs, and very difficult of digestion; Dioscorid. I. 182. The fruit is used only by the poorest classes; and its ripening could be hastened by artificial nipping, Am. 7, 14; see in r. 053. See Theophr. Hist. Plant. 1. 24. ib. 4. 2. Celsii Hierob. I. p. 310. Winer Realw. II. p. 62, ed. 2.

* לְּבָּשְׁרָ, kindr. with בְּשֶׁלָּ, also אֲבָּעָּ, perh. pr. 'to sink in a cleft;' hence to sink down, to subside, as water, see Hiph. no. 1; fire Num. 11, 2; of a land, to be submerged, overflowed, drowned, Jer. 51, 64. Am. 9, 5 הַצְבְּיִבְּיִ נִּי בִּיצְרַיִּי it is overflowed as with the river of Egypt, where it is coupled with an acc. of abundance. Chald. בַּשְׁלַ Ithpe. id.

NIPH. to be submerged, overflowed, as a land, Am. 8, 8 Keri. In Keth. for numbers stands numbers, the y being elided; see in y, p. 737, col. 2.

HIPH. 1. to cause to subside, as water Ez. 32, 14.

2. to sink, i. e. to press down; Job 40, 25 בְּחֶבֶׁל מְּשִׁקִיעֵּ לְשׁׁלִיעִּ בּעְ לְשׁׁלִיעִּ בּעְ לְשׁׁלִיעִּ לִּשְּׁלִיעִּ לִּשְּׁלִיעִּ לִּשְּׁלִיעִּ לִּשְּׁלִיעִּ לִּשְּׁלִיעִּ לִּשְּׁלִי canst thou tame him (the crocodile) by a thong or rein thrust into his mouth? or, better, the line to which the hook is fastened.

Deriv. זְּטָשָׁקָת.

f. plur. sunken places, hollows, in a wall Lev. 14, 37. Sept. xouládes, Vulg. valliculæ. This quadrilit. comes from אָרָעָ to sink, and אַרָעָ to be deep.

* ΓΡΨ in Kal not used, pr. to bend, to incline, comp. Δω, Δω, and Arab.

io incline, comp. Δω, Δω, and Arab.

io be long and curved, e. g. the neck of the ostrich; then to lay upon or over, to lay or cover with beams, joists, etc. Arab.

ic Arab

Niph. to lie out over any thing, to project; hence to bend forward, Gr. προκύπτειν, espec. in order to see, and thus i. q. to look forth or abroad, comp. in της, Cant. 6, 10; spec. from a window,

לבלין Judg. 5, 28. 2 Sam. 6, 16 from heaven Ps. 85, 12. Also of a moun tain, to overhang, to look towards, Num. 21. 20. 23, 28. Metaph. Jer. 6, 1 evil impendeth (approacheth) from the north.

Hiph. קְּשְׁקְרָּיִ, pr. 'to make inclination;' hence to look forth, to look out, to look, 2 Sam. 24, 20 יַּבְּיָר חַוּלְּיִן and he looked...and saw. So through a window, קְּבֶּיר חַוּתְלּיִן, Gen. 26, 8. 2 K. 9, 30. 32; with עָּלִיקּנָי to look towards Gen. 18, 16. 19, 28. Of God as looking down from heaven, Ps. 14, 2. 102, 20. Ex. 14, 24. al.

Deriv. see under Kal.

קרַשְּׁלְּשׁ m. (r. קּבְשֶׁלְ) in pause הְבָּשֶׁרְ, a layer of beams or joists, etc. once 1 K. 7, 5 all the doors and the posts were קבְּעֶּר made square with layers of beams, i. e. were not arched but covered above with beams, and therefore square.

שְּׁלְמִים m. plur. (r. קּחֲשֶׁ) beams or bars laid over, frame-work, i K. 7, 4. 6, 4 הַּלְּנֵי שְׁטְפִים אֲטִבִּים windows with closed (fixed) bars, lattice-work. See under r. בּשִׁשׁה

* ソロヴ in Kal not used, pr. to be cast or thrown down, i. q. ບກູໜູ; hence to be cast away, rejected, to be unclean, abominable. Arab. ພະພຸ to fall off, IV to cast away, to reject; pass. to be contemned. Chald. ソກຸໜຸ້ Pa. i. q. Heb. Pi.

PIEL 1. to reject, to despise, Ps. 22, 25.
2. to loathe. to abhor, to detest, any thing unclean, defiled, Lev. 11, 11. 13. Deut. 7, 26. So iday the product of make oneself unclean, to defile oneself, c. p of thing, Lev. 11, 43. 20, 25.

Deriv. שִׁקּוּץ, and

Tድ፱ m. an abomination, abominable thing, spoken of things (and persons) unclean, polluted; espec. of things relating to idolatry, Lev. 11, 10. 12. 13. 20. 23. 41. 42. Is. 66, 17; once አኳር ሃይታ Lev. 7, 21; in apposit. Ez. 8, 10.

ישקיץ, see איששי.

r. ٩٣٥, Arab. مُمْمَة , Syr. 'to cleave,' like r. ٩٣٥, Arab. مُمْمَة , Syr. مُمْمَة , comp. مُمْمَة , fissure; hence, as derived from this idea of cleaving (see in بالله note), or perh from throwing apart the legs

(comp. pri and r. prin), it comes to signify:

1. to run up and down, to and fro, to run about, spoken of those who eagerly seek any thing, e. g. of locusts Joel 2, 9; c. 4 of the prey, Is. 33, 4.—Hence

2. Pr. to roam about, to range, as in search of prey; then, to be greedy, ravenous, of a bear Prov. 28, 15; to be eager, to long, of a person thirsty Is. 29, 8. Ps. 107, 9.

HITHPALP. ਸੁਧਾਸ਼ਾਹਾਂਸ਼ i. q. Kal no. 1, of chariots, Nah. 2, 5.

Deriv. prop, pr. n. prop.

רָשִׁלְי, fut. מְשִׁלְי, to lie, to tell lies; c. dat. to lie to any one, to deceive him, Gen. 21, 23. Chald. Pa. מַשְׁלֵּי i. q. Heb. Pi. Syr. מֹשׁ id. The primary idea is perh. that of colouring, painting; comp. هُوْ شُهُ red colour, paint, falsehood; Chald. אַרְסְיִּ to paint red; see Tsepregi in Diss. Lugdd. I. p. 154.

Piel, to lie, 1 Sam. 15, 29; c. בְּ of pers. to lie to any one, to deceive, Lev. 19, 11. Also c. בְּ of thing, as שַׁבֶּרְ בְּרָרִית to be false to a covenant, i. e. treacherously to break it, Ps. 44, 18. בַּ אַבְּעִרּנְהָּי 'b to be fulse to one's faith, fidelity, Ps. 89, 34; absol. id. Is. 63, 8.—Hence

רָם m. in pause שְׁקֶרָים, plur. שְׁקָרָים, c. suff. שְׁקְרַיִּים Jer. 23, 32.

1. a lie, falsehood, false words, Ps. 52, 5. Job 36, 4. דְּבַר־שֶׁקֵר *a false word* Ex. 23, 7. Prov. 13, 5. Jer. 9, 4; דברי מָּקָר false words Ex. 5, 9. Jer. 7, 8; דַבֶּר טָקַר to speak falsehood Mic. 6, 12. Is. 59, 3, and ד' שקרים id. Ps. 101, 7. Poet. לשון קבי a false tongue Prov. 6, 17. 12, 19. 22. Ps. 109, 2; and שׁמַר טׁמָר lying lips Ps. 31, 19. 120, 2. Prov. 10, 18. 'שׁ שׁמֵל שׁ see in r. פָּמַל Also צַד שָׁקָר a false witness Deut. 19, 18. Ps. 27, 12. Prov. 6, 19. 14, 5, and צד טָקרים id. Prov. 12, 17. 19, 5.9; עָנָה שָׁקָר to testify falsehood, falsely, Deut. 19, 18. שְׁבָעַת שֶׁקָם a false oath Zech. 8, 17; לשבל לשקר to swear falsely Lev. 5, 24. 19, 12. Jer. 5, 2. Zech. 5, 4. Mal. 3, 5; once ג' עַל שָׁקָר id. Lev. 5, 22. ארם מון a lying spirit, in false prophets, 1 K. 22, 22. 23. 2 Chr. 18, 21. 22, comp. וח art. רגף fin. So וְבָּא טֶׁקַר to prophesy falsehood, falsely, Jer. 29, 21; and 2. deceit, fraud; Jer. 6, 13 אָבֶּיה הַבָּיה doing deceit, practising fraud. 8, 10. Hos. 7, 1. Prov. 11, 18. אָבָיה food got by fraud Prov. 20, 17; so 2 Sam. 18, 13 Keth.

3. deception, a vain thing, any thing which deceives or disappoints one's hopes; Ps. 33, 17 יְּשָׁבֶּעְר חַפּוּט לְחָשׁוּעָה i.e. they are deceived, disappointed, who trust in cavalry for victory. 119, 118. Prov. 31, 30. Hence און בייני בי

npw f. (r. npw), plur. const (as if from npw) a watering-trough, made of wood or stone for watering cattle, Gen. 24, 20. 30, 38.

שרר, see שׁרִּי,

ת (r. יביל) c. suff. בָּל Ez. 16, 4, and with the double letter resolved קרְבַך (בְּרָב , בִּלְלוֹי Cant. 7, 3. This last some refer to a form שָׁרָב, but comp. בִּלְלוֹי from בַּלָּר.

1. a sinew, muscle, like שְׁרָיר; comp. Syr. בֹּוֹעֶׁרָ, Eth. WCD, id. Collect. Prov. 3, 8 הְּוֹי לְשָׁרֶה it shall be healing to thy sinews, and moistening (refreshment) to thy bones.—Others less well, the navel.

ਲਹੋਲਾਂ Chald. also ਲਹੋਲਾਂ Dan. 2, 22.

1. to loose, to unbind, to solve, e. g knots, trop. knotty questions, Dan. 5, 16. Part. plur. שבינו loosed, unbound, i. e. from bonds, Dan. 3, 25. Targ. for Heb. דתה: Syr. اخم. Sam. אבן, id.—Spec. of travellers who stop and put up for the night, and so unbind the loads

of their beasts of burden, Arab. Δ, Gr. καταλύω, whence κατάλυμα. Hence

2. to put up for the night, and in general to lodge, to lwell, Dan. 2, 22. Syr. to put up, to dwell. Comp. בּיִּם to put up, to dwell.

PA. 1. i. q. Kal no 1, to solve Dan. 5, 12.

2. to begin, pr. to open, comp. בַּעַוֹל from בַּעָּל Ezra 5, 2.

ITHPA. to be loosened, to become weak, Dan. 5, 6.

אַבְּאָרְאָ Sharezer, Persian pr. n. a) A son of Sennacherib, a parricide, Is. 37, 38. 2 K. 19, 37. b) Zech. 7, 2.—

Pers. שת آذر prince of fire, from Zend gara and athar. See בָרְבֵּל שֵׁרְאָצָר.

obsol. root, Syr. and Chald. יוֹלָי יּלְינָת t, dry; kindr. בּוֹלָג, אַרָב, and בּינָת. Hence the two following.

שׁרֶב m. 1. heat of the atmosphere, ls. 49, 10.—Then

2. Spec. Sharab, Is. 35, 7, of a phenomenon frequent in the deserts of Arabia and Egypt, of Persia and India, and also occasionally seen in the southern parts of Russia and France, Arab. - Serab Kor. 24. 39, Fr. le mirage, by which name it is also commonly known in English. It consists in this, that the desert, either wholly or in parts, presents the appearance of the sea or of a lake, so that the most experienced travellers are sometimes deceived. See Erdmann and Frahn in Gilbert's Annales Phys. T. XXVIII. p. 1. Gesen. Comment. on Is. 35, 7. Bibl. Res. in Palest. I. p. 61. W. Thomson in Biblioth. Sac. 1848, p. 470.—Hence we are enabled to understand Is. l. c. לאנם the mirage shall become a pool, i. e. the desert, which presents the appearance of a lake, shall be changed into real water. Arabian poets often refer to this phenomenon.

קרָרָת (perh. heat of Jehovah, r. בַּבֶּל Sherebiah, pr. n. m. Ezra 8, 18. 24. Neh. 8, 7. 9, 4. 10, 13. 12, 8. 24.

* I. דְּלְּהְׁ in Kal not used, i. q. Chall אֶשְׁ to loose, to solve. The form אַדְלָּהְ Job 37, 3, belongs to r. שָׁרָ Pi. no. 2.

PIEL שֵׁרְתּהְ לְּמֵּה to loose, to let go free. Jer 15, 11 Keri שֵׁרְתִּהְךְּ לְּמֵה I will loose thee for good, i. e. will set thee free. The Hebrews would seem to have used this word also in a bad sense (בְּלֵיב) for deserting any one; whence here the adjunct שִׁרָּה is added. For Kethib see in ר. שִׁרָּה no. 3; which perh is to be preferred.

Deriv. מַרוּת, perh. pr. n. שֶׁרָּה, perh. pr. n.

* II. שָׁרָה, do connect, to interweave; kindr. are שָּרָה. comp. שָּרָה, שִּׁרָהוּ, שִּׁרָה, שִּׁרָה, שִּׁרָהוּ, שִּׁרָהוּ, שִּׁרָהוּ, שִּׁרָהוּ, שִּׁרָהוּ, coat of mail, armour.

אָלֶּהָרָת f. (r. שׁוּר II,) pr. part. Kal, and then subst.

1. a band of travellers, spec. of merchants, a caravan, like אַרְיִּחְיִּאׁ; see the root no. 1. Ez. 27, 25 אַרְיִּחְיִּאׁ the ships of Tarshish are thy caravans, i. e. fleets by sea instead of caravans by land. Arab. ביי and ביי a band of comers and goers.—

Others wrongly princes comp. שׁרִי or gifts; or even female singers.

2. Plur. מוֹדשׁל, walls, from the root no. 2, i. q. מוֹדיֹם, Jer. 5, 10. So Sept. Aquil. Chald. Syr. Vulg. and so the context demands.

קרת f. (ר. בְּשַׁרָה plur. בְּשׁרָה chains, bracelets, Is. 3, 19; so called as being twisted together, intertwhed.—Chald. בְּשְׁרָה id. comp. also בְּשְׁרָשׁ q. v. in its place.

קשׁרהּתוֹ (perh. for שֶׁרהּתוֹ, pleasant lodging) Sharuhen, pr. n. of a place in the tribe of Simeon, Josh. 19, 6.

אייין (for יְשָׁרוֹן, sharon, pr. n. of the level tract along the Mediterranean between Mount Carmel and Joppa, celebrated for its rich fields and pastures, Josh. 12, 18. Cant. 2, 1. Is. 33, 9. 35, 2. 65, 10. 1 Chr. 5, 16. 27, 29. Some suppose another plain of the same name to be meant in 1 Chr. 5, 16; but this is not necessary. See Reland Palæst. p. 188, 370.—Hence gentile n. \$\frac{1}{2}\$ Sharonite 1 Chr. 27, 29.

ישריקות Jer. 18, 16 Keth. i. q. שְׁרִיקוֹת ק. v.

רדר f. perh. beginning, Jer. 15, 11 Keth. Chald. ישׁר id. R. ישׁר I, comp. Chald. אָשְל Pa. no. 2. See more in r. רַשָּׁי no. 3.

י מְּמְרֵר eee , מִּלְיַטֵּר.

לְּרֵי (perh. Jehovah frees him, r. אָרָי I, so Simonis) Sharai, pr. n. m. Ezra 10, 40.

קירָה (. a coat of mail, corslet, Job 41, 18; so called as woven with threads of iron, see r. מַבָּשׁ II.

קרידן m. (r. שָּׁרְרוֹן II.) 1. a coat of mail, corslet, 1 Sam. 17. 5. 38. Plur. אַרְרִים Neh. 4, 10; שִׁרְרִּנִם 2 Chr. 26, 14. Syr. בּּבֹּים id. The same is also פַּרִיוֹן q. v.

2. Shirion, pr. n. by which Mount Hermon was known among the Sidonians, Deut. 3, 9. Ps. 29, 6. Comp. This name would seem to be derived from some fancied resemblance to a breastplate; as also Gr. Θωράξ is the name of a mountain near Magnesia.—Some editions in Deut. l. c. read

קרְרָן m. (r. שָׁרְרָן II,) a coat of mail, corslet, 1 K. 22, 34. 2 Chr. 18. 33. Is. 59, 17. Chald. אָבָיָב, Syr. בּבָּב, id.

f. plur. (r. בְּישָׁי 1. whist-lings, or rather pipings; Judg. 5, 16 קָּירִים עָּיָרִים עָּיָרִים עָירִים עָירִים עָירִים עָירִים עָירִים the shepherds who play on the pipe while guarding their flocks.

2. hissings, i. q. scorn, derision, Jer. 18, 16 Keri. In Keth. לְּבוּרִּוֹלְתוֹי.

תְּלֵירָר adj. (r. ישָׁן) firm, hard, tough; Chald. ישׁרָרָר אָּלָה, id. Only in plur. constr. אָלָיל the firm parts of the belly, the sinews, brawn, e. g. of the hippopotamus, Job 40, 16. Comp. ישׁר no. 1.

שׁׁרָרה, see in שׁׁרָרה.

error of the copyists for ring fields which is read in the parallel passage 2 K. 23, 4, and also in Jer. l. c. in Keri, in six Mss. and in several printed editions.—That the common reading (which the LXX also give by ἀσαρημώθ), may be justified in the sense of fields cut up or overflowed, has been attempted to be shown by Kuypers in Dissert. Lugdd. I. p. 537, comparing Arab. , , to cleave, to cut; but with little success.

2. to breed abundantly, to swarm, to multiply, of animals Gen. 8, 17. 9, 7; of mankind Ex. 1, 7. Eth. WZA pullulavit.—Hence

לְּיֶלֶ m. collect. 1. reptiles, creeping things, Gen. 7, 21. Lev. 5, 2. 11, 29. v. 20 ישָּרֶעְ נְילִּהְעֵּל winged reptiles going upon all fours, i. e. bats. not crickets, which latter have six legs, though they are said to use only four in going. v. 21. 23. Deut. 14. 19.

2. the smaller aquatic animals Gen. 1, 20; fully מָלֶץ הַשַּיִם Lev. 11, 10.

* P T fut. P m 1. to hiss, to whistle, an onomatopæetic verb, like Gr. συρίζω, συρίσσω, συρίστω, whence σύργε, σύργμα, συρίγγιον, Sansc. suri to sound, svara sound. Chald. P m, P m, id. Syr. Aph. id. a) With h, to hiss or whistle for any one, to call by a hiss or whistle, e. g. bees, flies, in the manner of bee-keepers, Is. 5, 26. 7, 18 trop. nations Is. Il. cc. Zech. 10, 8. b) to hiss in scorn and derision, 1 K. 9, 8 Lam. 2, 15. 16; c. 2 of pers. or thing

Zeph. 2, 15. Ez. 27, 36. Jer. 19, 8. 49, 17; prægn. Job 27, 23 שְּלְינו מִשְּׁלְינו מִשְּׁלְינו מִשְּׁלְינו מִשְּׁלְינו מִשְּׁלְינו מִשְּׁלְינו מִשְּׁלְינו הַינוּ לְּינוּ מִשְׁלִינוּ him out with hisses. Hence בַּיִּלְינוּ

2. to pipe, i. e. to whistle, not with the mouth, but with an instrument; hence מָּדִיקוֹת, Chald. מַּדִּיקוֹת.

תְּבְּילֵי f. (r. בְּיבִילֶּי a hissing, derision; לְּיבִיקּי לִּינְיתְי לְּיִבְּילִי to become a hissing, i. e. an object of scorn, Jer. 19, 8. 25, 9. 29, 18. Mic. 6, 16. 2 Chr. 29, 8.

2. to be firm, hard, tough, espec. in a bad sense; whence מְּרֵרְּרִּהְיִי hardness of heart. Chald. Pa. שַׁרֵּרְ to make firm, to strengthen; Syr. בֹּיֵי firm, true; Eth. בֿעַל to found, pr. to make firm.

3. to press together, and hence to oppress, to afflict, to treat as an enemy, i. q. קרי, no. 2. a. Here we may refer Jer. 15, 11 Keth. שְׁרִיחִדְּ לְּשׁוֹנ fuill afflict thee for thy good; others read קרי, שׁרִיחִד I, Pi.—Part. שׁרָר an adversary, enemy, Ps. 5, 9. 27, 11. 54, 7. 56, 3. 59, 11.

Deriv. see in Kal no. 1, 2. Also

לְּרֶר Sharar, pr. n. m. 2 Sam. 23, 33; for שֶׁכֶּר 1 Chr. 11, 35,

שׁרֶר m. i. q. שׁרָר no. 2, where see. שְׁרִרוּהוּת, see אָרִרוּהוּת.

* שֹרֵשְׁ onomatop. root. i. q. יְשָׁלֶּי, pr.

'to rub or scrape the ground;' then to creep; comp. r. יְרַשְׁ. Hence perh. שֹרֶשׁ
a root, as creeping; comp. Eth. WLA to germinate, to put forth, WLA germ, shoot, trunk.—Others regard שֹרַשׁ as contracted for the quadrilit. של from רַשָּׁ; and hence שֹרֶשׁ with the idea of firmness.

Piel שֹׁיַשׁ denom. from שֹׁיָשׁ, comp. kindr. בַּיַס, to root out, to extirpate see

Heb. Gr. § 51. 2. c; Job 31, 12. Metaph Ps. 52, 7.

Pual with pass. to be rooted out, Job 31, 8.

Poel তাট denom. to root, to take root, as a tree. Is. 40, 24.

Poal অনুষ্ঠ, to be rooted, to have taken root, Jer. 12, 2.

Hiph. שַּרְישׁרִ denom. i. q. Poel, to strike roots, to take root, with acc. שֶׁרָשִׁרִם, of a vine, Ps. 80, 10; absol. aid trop. of a person or people in prosperity, Is. 27. 6. Job 5, 3.

Deriv שֹׁיְשׁׁ, pr. n. שֹׁיְשׁׁ, Chald. שֹׁישׁי

ឃុំក្លុំ (root, i. q. ឃុំឃុំ, Syr. 🛋) Sheresh, pr. n. m. 1 Chr. 7, 16.

m. (r. שׁבְשׁי c. suff. שֹׁרָשׁי ; plur. שְׁרָשׁים (pron. shōráshim) c. suff. שֵׁרָשִׁים , constr. שׁבָשׁים .

1. a root, from its creeping; Chald. id. see below; Syr. مُزِعُلُ id. Eth. WCO

root, nerve. Arab. شُرُسْ id.—Job 30, 4. 8, 17. 14, 8. Ez. 17, 6. 7. 9. Spoken both of plants and trees, as שַּׁרָשֶׁרוּ to send out its roots Jer. 17, 8; שׁׁ הַבָּי to strike its roots Hos. 14, 6; שׁ מְסַרְ to increase (enlarge) its roots 2 K, 19, 30. Is. 37, 31. In poetry persons and nations are often compared to a plant or tree, and then the root is a chief part mentioned; e. g. the wicked Is. 5, 24, Ephraim Hos. 9, 16; and so Am. 2, 9. Is. 14, 30. Ez. 31, 7. Mal. 3, 19. Job 18, 16. Deut. 29, 17. al.—Trop. a) The root for the lowest part, bottom, as of a mountain Job 28, 9, comp. φίζα τοῦ ὄφους Judith 6, 13; for the sole of the foot, Job 13, 17; the bottom of the sea, 36, 30 b) For a stock, race, genus, like Gr. olla, of animals, Is. 14, 29. c) For the seat, abode, dwelling, of a people, Judg. 5, 14; so nations are said to be planted and take root in a land; see in TE: d) קבר the root of controversy, ground of dispute, Job 19, 28.

Chald. m. i. q. Hebr. a root, Dan. 12, 29, 23.

י אַרְשְׁרָה f. (for quadril. מְּרְשׁרָשׁ) plur. constr. בּשׁרְשׁ, chains, small chains, Ex. 28, 22. R. בְּשַׁרָּת

לְשׁרְשֵׁׁר (pron. shɨroshu), Keri שְׁרְשֵׁר Chald. f. a rooting out, i. e. expulsion, banishment. Ezra 7,26; comp. 10,8. R. שֹׁרְשׁ, see Pi. and שֹׁרְשׁ no. 1. c.

בּירְשָּׁרוֹת. מּירְשִׁרְהָּר. (r. ישִׁרְשִּׁרְהָּר. only plur. מַּרְשִּׁרְהָּר. chains, small chains, Ex. 28, 14. 39, 15; see on these passages in art. בּבְלּבּה.

Arab. with the letter r softened בּבְּלָבְּהָר, שֵׁלְשֵׁלָה, צָּיִי בְּעָּרָשָׁר, צָּיִרְשָׁלָה, צָּיִרְשָׁרָה.

—Hence by contraction בּבָּרָה.

* \nabla \overline{\psi} in Kal not used; pr. prob. 'to go about, to travel'; then to minister; kindr. with r. \nabla II.

Piel חַשֶּׁלֵת inf. מַשְׁלֵח and with the tone drawn back מַל Deut. 17, 12, fut. convers. רְישִׁין, to wait upon, to serve, to minister unto, c. acc. of pers. Gen. 39, 4. 40. 4. Num. 3, 6. 1 K. 1, 4. 19, 21; c. 3 Num. 4, 9. 8, 26. Here now differs from עַבֶּר, in that it implies the more honourable duty or function of a free attendant; while פַבֶּר pertains rather to the condition of a servant. So in the court of Solomon, the משרחים attendants, ministers, are distinguished from the בַבְרִים servants. 1 K. 10, 5; so the nephews of king Ahaziah ministered to him, 2 Chr. 22, 8; and so Joseph. having found favour with Potiphar, and being made overseer of his house, ministered to his master. Gen. 39, 4; while, being in prison, and being set over the prisoners, he is yet said to minister to them, Gen. 40. 4, comp. 39, 22.—Often of the priests and Levites as performing the sacred rites. to minister unto Jehovah, שרת אַת־יַר Num. 18, 2. Deut. 17, 12. 1 Sam. 2, 11. 3, 1; once לַּרהֹנָה id. 2 Chr. 13, 10; ים יר קיר לי id. 1 Sam. 2, 18; absol. to minister, to perform the sacred rites, Ex. 28, 43. 29, 30. 39, 1. Num. 3, 31. 2 K. 25, 14. al. Once of the worship of idols, Ez. 20, 32 לְשָׁרֵת צֵץ נָאֶבֶן to serve wood and stone. Inf. ಗಾಥ as subst. see art. שַׁרֶת בְּשֵׁם יָר Different is שַׁרֶת to minister in the name of Jehovah, Deut. '8, 5, 7, i. e. to worship Jehovah with

invocation, after the analogy of the אַרָא בָטָם יִי ,בַּרָדְ בְּטָּם יָי phrases . כַּרָא בָטָם יִי a bold figure it is said Is. 60. 7 the rans of Nebaioth יָשַׁרְחוּנָה shall minister unto thee, i. e. shall serve as victims for the sacrifices.—Part. בשבה subst. a minister, attendant, Prov. 29, 12, 2 Sam. 13 17. 18. Esth. 2, 3; so Joshua was the minister, assistant of Moses, Ex. 24, 13. 33, 11. Num. 11, 28. Josh. 1, 1; of the attendant of Elisha the prophet, 2 K. 4 43. 6, 15. Spec. of the priests and Levites as the ministers in sacred things, Is. 61, 6. Ez. 44, 11. 45, 4. 5. Ezra 8, 17. Neh. 10, 37. 40. Joel 1, 9 מַשַּרְחֵר בָיר the ministers of Jehovah. v. 13 מִי מִוֹבַת ministers of the altar. Fem. מַשְׁרָה contr. for המשרח, Lehrgeb. p. 133, a female attendant 1 K. 1, 15.

תְּשֶׁלְ m. (pr. inf. Pi. r. רְשָׁלָי service, ministry, c. art. מַשֶּׁרֶת Num. 4, 12. 2 Chr. 24, 14.

πψψ, see r. ποψ.

I. שְׁשֵׁ (contr. for שֹּדְשַׁ, r. שֹׁדָשַׁ) once c. Makk. שְׁשֶׁ Prov. 6, 16, joined with feminines; and השְּׁשָׁ (contr. for השָּׁדִשׁ) constr. השְּשׁ (like השָּׁא constr. השָּׁאַ) joined with masculines; cardin. num.

Eth. 內界的 contr. 內面 and 內界內本, id. For the syntax see Heb. Gr. § 95, 118. Lehrg. 1 144, 181.—So nian to six cubits 1 Sam. 17, 4; משׁ צרות six troubles Job 5, 19; ਹਾੜ ਰਾਂ ਡ six years Gen. 31, 4. Judg. 12, 7. al. sæp. שנמים six times 2 K. 13, 19. Du nin six daughters 1 Chr. 4, 27. nixp bb six hundred 2 Chr. 29, 33. Ellipt. שֹל שִׁ פּוֹב פּים אַנַרִים six measures (סארם) of barley Ruth 3. 15. 17. For the ordinal, 2 K. 18. 10 בְּבֶּבֶּי www in the year six (sixth year) of H-zekiah.-With masc. אַנְשָׁרִם six men Ez. 9, 2; בנים six sons Gen. 30. 20. 1 Chr. 8, 38; חַלְשׁׁים הַשְׁשׁׁל six months 2 K. 15,8; חַנּיחָרִים the other six Ex. 28, 10. בים השל six days Ex. 20. 9. 11. 23. 12. Josh. 6, 3. 14. al. sæp. ான்ற six thousand 1 Sam. 13, 5. Job 42, 12.

Also שָׁשׁׁ עִשְׁרָה with fem. שָׁשׁׁ עָשְׂרָה with masc. sixteen ; as שִׁנִּירָה טָּנָירָה יגונים years 2 K. 13, 10; הְלְּנִים 'y שׁ sixteen daughters 2 Chr. 13, 21. 'y שׁ בְּיִבְּים עִּי שׁ בִּיבִּים עִי שׁנִים אַ בְּיבִים עִי שׁנִים אַנְים עִי שׁנִים אַנְים עִי שׁנִים וּ בּיבִים עִּים עִּבְים עִי שִּׁנִים אַנִים עִּבְים עִּבְּים עִּבְים עִּבְים עִּבְים עִּבְים עִבְּים עִּבְים עִבְּים עַבְּים עִבְּים עִבְּים עִבְּים עִבְּים עִבְּים עִבְּים עִבְּים עַבְּים עִבְּים עִבְּים עִבְּים עִבְּים עַבְּים עִבְּים עִבְּים עַבְּים עִבְּים עִבְּים עִבְּים עִבְּים עִבְּים עִבְּים עִבְּים עַבְּים עִבּים עִבְּים עִבְּים עִבּים עִבּים עִּבְּים עִּבְּים עִבְּים עִּבְּים עִבְּים עִבְּים עִבּים עִבְּים עִבְּים עִּבְּים עִבּים עִּבּים עִבּים עִבְּים עִּבְּים עִּבּים עִּבּים עִּבּים עִבּים עִּבְּים עִבְּים עִבְּים עִבְּים עִבְּים עִבְּים עִבּים עִבְּים עִבְים עִבְּים עִבְּים עִבְּים עִבּים עִּים עִּבְּים עִבּים עִּבְּים עִבּים עִּים עִּבּים עִבּים עִבּים עִּבְּים עִּבְּים עִבְּים עִבּים עִּבְּים עִּבּים עִּבְּים עִּבּים עִבּים עִּיבּים עִּים עִּבּים עִּיבּים עִּיבּים עִּבּים עִּיבּים עִּיבּים עִּים עִּבּים עִּיבּים עִּיבּים עִּיבּים עִּים עִּבּים עִּיבּים עִּיבּים עִּים עִּיבּים עּיבּים עִּבּים עִּבּים עִּיבּים עִּיבּים עִּים עִּיבּים עִּיבּים עִּיבּים עִּיבּים עִּיבּים עִּיבּים עִבּיים עִּיבּים עִּיבּים עִּיבּים עִּיבְּים עִּיבְּיבְּים עִּיבְּים עִּיבְּים עִּ

PLUR. בּישׁשׁים sixty; as שׁיִּח אִרשׁ sixty men 2 K. 25, 19; פּיר 'שׁ sixty cities Deut. 3, 4. 1 Chr. 2, 23; שׁיִּ שׁׁי id. 1 K. ל. 13. בְּיִרת שׁׁי sixty daughters 2 Chr. 11, 21. בּיִר אַ sixty cubits 1 K. 6, 2, and 'שׁ בּיִר id. 2 Chr. 3, 3. בּיִר שָׁיִּים שָּׁיִּים שָׁיִּים שָׁיִּים שָׁיִּים שָׁיִּים שָׁיִּים שָׁיִּים שָׁיִּים שָּׁיִים שָּׁיִים שָׁיִּים שָּׁיִים שָׁיִּים שָּׁיִים שָּׁיִים שָּׁיִים שָּׁיִים שָּׁיִים שָּׁיִים שָּיִים שָּׁיִים שָּׁיִים שָּׁיִים שָּׁיִים שָּׁיִים שָּׁיִים שָּׁיִים שָּׁיִּים שָּׁיִים שָּׁיִים שָּׁיִים שָּׁיִּים שָּׁיִּים שָּיִים שָּׁיִים שָּׁיִים שָּׁיִים שָּׁיִים שָּׁיִים שָּׁיִים שָּׁיִּים שָּׁיִים שָּׁיִים שָּׁיִים שָּׁיִים שָּׁיִים שָּׁיִים שָּׁיִים שָּׁיִּים שָּׁיִים שָּׁים שָּׁיִים שָּׁיִים שָּׁיִים שָּׁיִים שָּׁיִים שָּׁיים שִּׁיִּים שָּׁיִים שָּׁיִים שָּׁיִים שָּׁיִים שָּׁיִים שִּׁיִים שָּׁיִים שָּׁיִים שִּׁיִים שָּׁיִים שִּׁיִים שָּׁיִים שִּׁיִים שִּׁיִים שִּׁיִים שִּׁיִים שִּיִּים שִּׁיִים שִּׁיִים שִּיִּים שִּיִּים שִּיים שִּיִּים שִּיִּים שִּיִּים שִּייִים שִּׁיִּים שִּׁיִּים שִּיִים שִּׁיִים שִּׁיִּים שִּיִּים שִּיִּים שִּׁיִים שִּׁיִים שִּׁיִים שִּיִים שִּייִים שִּייִים שִּייִים שִּייִּים שִּייִים שִּיים שִּׁיִּים שִּייִים שִּיים שִּיים שִּייִים שִּיים שִּׁיים שִּׁיִים שִּׁיִים שִּׁיִּים שִּׁיִּים שִּייִים שִּׁים שִּׁייִים שִּׁיים שִּייִים שִּׁייִים שִּייִים שִּייִים שִּייִים

Deriv. השַּׁשִׁי, Chald. השָׁ.

II. "" m. (r. "") white marble, Esth. 1, 6. Cant. 5, 15. Syr.

III. ซีซี an Egyptian word, prob. CHESIC shens, so altered by the Hebrews as to seem derived from r. ወነው, and to take the signification of whiteness; (as Y'D byssus is derived from נדץ to be white; comp. similar changes in the Egyptian words הַבְּקבּוֹת, הַשָּׁמ, מַנָּים;) byssus, cloth of byssus, i. e. cotton, white, fine, and costly; comp. Syr. Las a cheap-Sept. every where er kind, of cotton. βύσσος. As an Egyptian word, τυς refers chiefly to the Egyptian byssus, which was brought to Tyre Ez. 27, 7; the Syrian byssus is there called 712 v. 16; though in the later books only יים is in general use; see in art. און is in general use; see in art. In Exodus by occurs more than thirty times; it was brought voluntarily by the people, Ex. 25, 4. 35, 6. 23; was spun and woven by skilful artisans. Ex. 35, 25. 35. 38, 23, comp. ງາໝູ່ ໜໍ່ໝູ່ in r. ງາໝູ່ ; and was then used for the hangings and veils of the sacred tabernacle, Ex. 26, 1. 31. 36. 27, 9. 16. 18. 36, 8. 35. 37. 38, 9. 16. 18; as also for the sacred vestments, espec. the ephod of the high priest, Ex. 28. 5. 6. 8. 15. 39. 39, 2. 5. 8. 27. 28. 29. Vestments of byssus were worn, not only by the priests, but also by nobles; as by Joseph when prefect of Egypt, Gen. 41, 42; and by women of rank, Prov. 31, 32 -But ww is used also of linen cloths, as appears from Ex. 39. 28, * N U in Kal not used, to go, to walk There is in it a reduplication of a simpler verb; as appears from the Ethiopic cited below.

PIEL ΚΦΦ, to lead, to bring, c. acc. of pers. once Ez. 39, 2 קרורה, c. acc. of pers. once Ez. 39, 2 קרורה, c. acc. of pers. once Ez. 39, 2 קרורה, c. acc. of pers. once Ez. 39, 2 קרורה, and will turn thee again, and will lead thee, and will bring thee up, etc. Sept. καθεδηγήσω σε, but Complut. κατάξω σε. Targ. 'errantem te faciam.' Vulg. seducam te. The signification of leading is quite clear from the context; as to the etymology, comp. Eth. ΠΟΓΛΟ contr. ΓΠΟ, whence ΚΥΓΠΟ to walk or go about, to traverse countries, and ΠΟΓΛΟ a ladder, as aiding to go up.

Sheshbazzar, Pers. pr. n borne apparently in Persia by Zerubbabel, Ezra 1, 8. 5, 14.—Perh. contr. from

fire-worshipper. چسبان آدر

רוש Piel denom. from שש I, pr. to make six, to divide into six parts; Ez. 45, 13 רְּאֵרְהָם רְאָאָרָהָם רְאָאָרָהָם הָאָאָר however should prob. be written אָשִּׁר הְאָרָה the sixth part of an ephah, as in the preceding clause.

שׁׁשִׁ (perh. whitish, r. שׁשׁׁשׁ (*Shashai*, pr. n. m. Ezra 10, 40.

שְׁשֵׁל (id.) Sheshai, pr. n. of an Anak ite, Num. 13, 22. Josh. 15, 14. Judg. 1, 10.

שׁשׁ Ez. 16, 13 Keth. for שׁשׂ, byssus. The writer seems to have chosen this unusual form for the sake of a paronomasia with the word שׁבָּי .

m. (fr. שְּׁשֵׁי, ordin. מְּשִׁיּשִּׁי, ordin. מּשִׁישִּׁי, הַּשְּׁשִּׁי, ordin. adj. the sixth; Arab. מּשׁבָּיּה, תּשׁוּבֶּיה, id. Aram. מּשׁבּיה, id. Aram. מּשׁבּיה, id. בּהַּבּה מִּשְּׁרִבְּיי

Gen. 1, 31. 30, 19. Ex. 16, 5. 26, 9. Lev. 25, 21. Josh. 19, 32. 1 Chr. 3, 3. Ez. 8, 1.—Fem. subst. the sixth part, a sixth, Ez. 4, 11. 45, 13. 46, 14.

ਸ਼ਹਿੰਦੇ Sheshach, a name of Babylon, Jer. 25, 26. 51, 41. Its etymology and proper signification are doubtful. The Hebrew intpp. as also Jerome, suppose קַבֶּל, according to the secret or cabbalistic mode of writing called בּתֹבשׁ, i. e. in which the alphabet is inverted, so that n is put for x, w for a, etc. and this Jerome thinks was done by the prophet through fear of the Chaldeans. Such a method of writing may indeed be admitted in these passages, if not by Jeremiah himself, yet by some later writer. This is assumed by Ewald, Maurer, Hitzig; and is perh. the more probable, because the LXX have not expressed the name קששׁ in either passage; implying that it was not in their manuscripts.—Other explanations see in Thesaur. p. 1486.

្រុំឃុំ (perh. i. q. ប្រាំឃ lily) Sheshan, pr. n. m. 1 Chr. 2, 31. 34. 35.

שׁשָׁלָּ see שִׁשָּׁלָּ.

Pប៉ូប៉ី (perh. for pឃ្មុំpថ្ម eagerness, onging; so Simonis,) Shashak, pr. n. m. 1 Chr. 8, 14. 25. R. ppឃុំ.

* "" obsol. root, i. q. "", Arab. ", to twist, to turn, e. g. a cord, the hand in hurling a spear, brandishing a sword, etc. hence 'to look askance'; and then transferred to changeable colours, to be versicoloured, to play from one colour into another. Comp. αἰολος agile, also versicoloured, changing hues; Hes. ὅμφακες αἰολλονται 'the grapes begin to colour, they change colour.' Arab. 'μός ruddy, rubicund.—Hence

າພຸ້ນ m. in pause າພຸ້ນ, red colour, spec. red ochre, rubrica, Jer. 22, 14. Ez. 23, 14. Vulg. sinopis, i. e. rubrica Sinopensis, which was the most celebrated, see Plin. H. N. 35. 5 or 13. Sept. µllros, which in Hom. is i. q. rubrica. The Heb. intpp. understand by it cinnabar, vermilion.

m. (r. שׁרַת) only plur. חֹשׁלָּט co-lumns, pillars, and metaph. princes, no-

bles, i. e. pillars of a state. Ps. 1: 3 when the pillars are overthrown, i. e. when the noblest, the firm supporters of what is right and good, have perished. Is. 19, 10 and her (Egypt's) pillars are broken down, i. e. the nobles of her state; opp hired labourers, i. e. the vulgar. So Arab.

I. אוֹשֵׁ m. (r. אוֹשְׁלְ III.) the buttock, ls. 28, 4; plur. c. suff. בּיְחִים their buttocks 2 Sam. 10, 4. Arab. מַּיבּים, Syr. plur. בּיּבּים id.

II. רְשָׁהְי f. (r. רְשָּאָי, contr. for רְאַשָּׂ Lam. 3, 47) noise, tumult; Num. 24, 17 רְשְׁי the sons of (warlike) tumult, i. e. the tumultuous enemies of Israel. In Jer. 48, 45, which is imitated from Num. l. c. it stands בְּיֵר שָׁאוֹן.

III. אשׁ (ר. רייש) Seth, pr. n. of the third son of Adam, Gen. 4, 25. 26. 5, 3 sq. In the first of these passages, it is derived from שׁרוֹ to set, to place, to replace, q. d. 'compensation.'

רוש and רוש Chald. i. q. Heb. שש six, Dan. 3, 1. Ezra 6, 15. Plur. Plur. sixty Dan. 3, 1. 6, 1. Ezra 6, 3.

หกุซ์ Chald. see กกุซ์.

* I. កាក្លាឃ្លុំ, fut. កក្កឃ្លុំ, apoc. គុឃ្លាំ; inf. minឃុំ, once inឃុំ Prov. 31, 4; with pref. ការកម្លះ; inf. absol. ការឃុំ, inឃុំ, and ការកម្លំ Is. 22, 13.

1. to drink; Chald. הַיָּשָׁ, אָהָשׁ, q. v. Syr. مُمَّ , part. آهُمُّ , Eth. ATP , id. Synon. is npw not used in Kal and Niph but Hiph. המשקה is used as the causative of ਜਨ੍ਹਾਂ. Often absol. espec. as joined with bak to eat, Ecc. 2, 24. 3, 13. Is. 29, 8. 1 Sam. 30, 16. Job 1,4; mostly of persons, but also of animals, Gen. 24, 22. 30, 38. Num. 20, 11. 19. 2 K. 3, 17. Ez. 39, With acc. of drink, as water 17. 18. wine, Ex. 7, 21. 34, 28. Lev. 10, 9. Judg. 13, 4, 7, 14, 1 Sam. 1, 15. Ecc. 9, 7; metaph. to drink the cup, Is. 51, 17. Jer. 49, 12; with פָּן, to drink of, Gen. 9, 21. Ruth 2, 9. Jer. 51, 7. Job 21, 20; comp. in Did no. 1. With a of wine, with the notion of enjoyment, Prov. 9. 5; also c. n of the vessel in which one drinks, see ת art. א A. 1. b, Am. 6, 6. חַרְיּרָן wine-drinkers Joel 1, 5. Ps. 69, 13.—Metaph. Job 15, 16 מְחֵח כַּמֵּיִם עֵּוֹלֶּח drinking in iniquity like water, i. e. wholly filled and overflowing with iniquity; comp. 34, 7. But in Prov. 26, 6 the same phrase is to be taken in a passive sense, the lame nuan drinketh in injury, i. e. must suffer it, cannot avenge it.

2. to drink together, to banquet, Esth.

7, 1. Comp. קשָּׁשָׁהַ.

NIPH. pass. of Kal no. 1, Lev. 11, 34. Hiph. see npo.

Deriv. אָשָׁתְּי, הַּחָשֶּׁ, הַשְּׁתִי, הַשְּׁתִי.

* II. אָשְׁ obsol. root, Arab. עיד IV, أَسْنَى, to fix the warp to the loom; or i. q. Chald. אָהָשׁ and Syr. Aph. الْمَاءُ to weave. Hence אָד II.

* III. ກຸ້ນ obsol. root, i. q. ກາຫຼ່ and ກກຸໝຸ່, to set, to place. To this root belong: Talm. ກາກຸໝູ or ກາກຸກຸໝຸ foundation; Syr. ໃລ້ພົ bottom.—Hence ກາໝູ I, the buttock.

Deriv. מְשֶׁחֵר Chald.

រារាឃុំ, see រាឃុំ.

I. שְׁחָלּ m. (r. הַשְּׁלָּ I,) a drinking, carousing, Ecc. 10, 17.

II. שְׁחִר m. (r. הְשָׁתוּ II,) the warp in veaving, Lev. 13, 48 sq.

קּיְתְּיָּה f. (r. הַּהָשֶּׁ I,) a drinking i. q. רְיָּה I, Esth. 1, 8.

שְׁתִּילֵי m. (r. שְׁתִילֵי) plur. constr. שְׁתִּילֵי, a plant, shoot, Ps. 128, 3.

שׁנֵים two, see in שׁמִּים.

* בוּלְתְּלְּנִי fut. c. suff. שְּלְהָשְׁלְּנִי Ez. 17, 23; o plant, a poetic word, synon. with שִּבְּיָּ פָּרָבָּ 17, 22. Part. pass. אָרָה planted Ps. 1, 3. 92, 14. Hos. 9, 13. Jer. 17, 8. Ez. 17 8. 19, 10. 13.—Chald. בּבֹּל , id. Arab. בֹּבֹל id.

* 🗖 🗓 prob. i. g. อกูซู, อกูซู, to shul, to close, twice, in the phrase with part. pass. שׁהָם חַעֵּרָן closed of eye, or with closed eye, Num. 24, 3. 15. This may here be taken in a literal sense of the prophet's eyes as closed in sleep for receiving and reporting visions; and this is best, see Hupfeld in Zeitschr. f. d. Kunde des Morgenl. IV. p. 145; comp. in v. 4. Or it may be referred to the mind of Balaam as before obscured, so that future things were shut up and unknown to him, until God opened his mind and he became בלדר ערנים open of eyes, with open eyes, Num. 24, 4. 16; comp. 22, 8. 38. 23, 3. 12. 24, 13. So Vulg. cujus obturatus est oculus.--Many intpp. espec. Jewish, assume a directly contrary signification, with open eye, so that then שָׁחָם הַעָּרָן is nearly i. q. אָלֹּוּר which follows it. They appeal to Talm. ರಗ್ಗಳ, which certainly in one passage is to perforate or to open; and in a gloss שמום is defined by בקב to perforate. See more in Thesaur. p. 1488.

* לְשְׁ a doubtful root, to which some refer Hiph. הְשְׁמִּרוּ minxit. But see under r. שָׁרָן.

*Phy fut. phy; i. q. upu, to subside, to settle down; hence to be still, to be hushed; of waves Ps. 107, 30. Jon. 1 11. 12; of strife Prov. 26, 20. Chald phy or phy, Syr. A., id. Sam.

יידי (i. q. ستار Pers. a star) Shethar, pr. n. of a Persian prince, Esth. 1, 14.

שחר בּוֹזְנֵר (i. q. Pers. שחל, אוֹן יוֹנוֹם) shining star) Shethar-bozenai, pr. n. of a Persian governor, Ezra 5, 3. 6, 6.

* רֹחַשְׁיֹוֹ i. q. רְּשׁרָה, to set, to place; hence twice præt. plur. אַשְּׁיִי Ps. 49, 15 impers אַשְּׁיִי בּיִּשְׁיִי בּיִּשְׁיִי בּיִּשְׁיִי בּיִּשְׁיִי בּיִּשְׁיִי בּיִּשְׁיִ בּיִּשְׁ בִּיִּשְׁי בִּיִּשְׁי בּיִּשְׁי בּיִּשְׁי בּיִּשְׁי בּיִּשְׁי בּיִּשְׁי בִּיִּשְׁ בִּיִּבְּים בּיִּבְים בּיִּבְים בּיִּבְים בּיִּבְים בּיִּבְים בּיִּבְּים בּיִּבְים בּיִּבְים בּיִּבְים בּיִּבְּים בּיִּבְים בּיִּבְים בּיִּבְים בּיִּבְים בּיִּבְים בּיִּבְים בּיִּבְּים בּיִבְּים בּיִּבְּים בּיִּבְּים בּיִּבְּים בּיִּבְּים בּיִּבְּים בּיִּבְּים בּיִּבְּים בּיִּבְּים בּיבִּים בּייִּבְּים בּיִּבְּים בּיִּבְּים בּייִּבְּים בּייִּבְּים בּייִּבְּים בּייִּבְּים בּייִּבְּים בּייִּבְּים בּייִּבּים בּייִּבְּים בּייִּבְּים בּייִּבְּים בּייִּבְּים בּייִּבּים בּייִּבּים בּייִּבְּים בּייִּבּים בּייִּבּים בּייִּבּים בּייִּבּים בּייִּבּים בּייִּבּים בּייִבּים בּייִבּים בּייִּבּים בּייִבּים בּייִבּי בּייִּבּיים בּייִּבּיים בּייִּבּיים בּייִּיבּיים בּייִּיבּיים בּייבּיים בּייִיבּיים בּייִיבּיים בּייִּיבּיים בּייִּים בּייִּיבּיים בּייִּיבּיים בּייִּיּים בּייבּיים בּייבּייבּיים בּייבּיים בּייבִּייים בּייבּיים בּייבּיים בּייבּיים בּייבּייבְּייבְייבּייבְּייבּייבְּיי

Note. Some refer to this root the forms: ਮਾਲਾਂ Is. 19, 5; ਸਜ਼ਲਾਂ Is. 41, 17 ਸਜ਼ਲਾਂ Jer. 51, 30. But see in r. ਜਲਾਂ and r. ਸਲਾਂ I.

n

Tax or Tau, the twenty-third and ast letter of the Hebrew alphabet, as a numeral denoting 400. For the signification of the name, see under art. 19.

As to the pronunciation, n without Dag. lene is an aspirate and seems to nave had a lisping sound, like Gr. 3, Engl. th. With Dag. lene (n) it is a slender t, differing from v; for which difference see under D. In Arabic the corresponding letter is ש, as in קבן تبن, הקף, rarely نجن, as in אף It is sometimes interchanged. ثقف with v p. 1021; v p. 358; and 7 p. 208. In Aramean n often stands where the Heb. has " and the Arab. ; see in lett. v p. 1021. The n has also some affinity with the breathing &; comp. בוֹב, אוב, to return; הוָא and הוָה and מוּב, אוֹב to dwell, also to mark, etc. So also in Arabic often.—At the end of a word n is sometimes dropped; as in רָבוֹי, יְבוֹי, p. 959 ; מַלְכוּת, Aram. מָלְכוּת, etc.

אָהָ m. (for הַּ, r. הַּיָּהָ III,) pr. an abode; then a chamber, room; spoken of the guard-room in the king's palace, 1 K. 14, 28. 2 Chr. 12, 11; of side chambers in the gates of the temple as described Ez. 40, 7. 12. 13; plur. בּיִּאָהָ id. v. 7. 16; constr. בּיִּאָהָ v. 10; c. suff. בְּיִאָּהָ v. 12. 29. 33. 36; once plur. בּיִּאָהָ v. 12. Chald. בּיִּאָהָ, וְיִהָּ, id. Syr. בָּיֹב, בְּיַב, id.

*I. אַאָּהָ or אַאָּהָ to desire, to long fler, only 1 pers. pret. אָאָהָתָּ כ. אָ of thing, Ps. יְ 40. 174. Chald. אַאָה id. It seems to b. ג secondary root, formed from Hithp. of r. ראָאָד; as in Arabic. See Thesaur. p. 1489.

*II. אָק softened from r. אָק, see in lett. א, p. 1. Hence

PIEL to abominate, to abhor; part.

יויר Ps. 119, 20. Chald. מָאָבָּה id.

*I. TAP i. q. mm I; kindr. is r. mak see in lett. n above. In Kal not used.

Piel (תְּאָהַ) fut. 2 plur. אַרְּיִהְ Num. 34, 7. 8, to mark out, to describe, e. g. the borders of a land, Num. l. c. In v. 10 in the same context is Hithp. בּיִיאָלִיתְי of r. רְיִאָּלִין III, where see.—Hence perh. רְיָאָהָ Gen. 49, 26; see in רְיָאָהָ no. 3.

*II. האָרָּף obsol. root, i. q. Arab

Deut. 14, 5, and cont 20, a species of antelope o goat, so called from its swift Engl. doe.—In Deut. l. c. and in Is. l. c. Aqu. Symm. Theod. Vulg. render it ōovs, oryx; Targg. bos sylvestris, wild ox, which is a kindred signif. comp. Day. See Bochart Hieroz. T. I. p. 973.

הַאָנְתָה f. (r. אָנָה I,) constr. הַאָּנָת, c. suff. פֿאָנָה \bar{c} , בּאַנָה הַאָּנָת.

1. desire, longing, wish, whether right and good Ps. 10, 17. 21, 3. Is. 26, 8; or wicked Ps. 10, 3. 112, 10.

2. desire, appetite, longing for flesh; Num. 11, 4 אַרְאָאָדְּ הַּאָרָּוּ they longed a longing, i. e. fell a longing. Ps 78, 29, 30.—Hence pr. n. קברות הַוּאָנָה 'the sepulchres of longing,' see on p. 910.

3. a desire, delight, something desirable, Gen. 3, 6; also מַשְּבֶּל הַמְּבֶּל food of desire, i. e. delicate, dainty, Job 33, 20. Hence, desirableness, charm, Gen. 49, 26. Prov. 19, 22.—Others in Gen. 49, 26, a bound, limit, from r. הַאָּהָן 1; and so Ewald and Delitzsch.

ביים (r. מַאָּבָּן) a twin, only plur. מיִּאַהְי twins Gen. 38, 27; contr. ביים Gen. 25, 24; constr. מיִּאַהָּ Cant. 4, 5. Arab. and Aram. id. Hence pr. n. Θωμᾶς, Thomas, i. q. Δίδυμος.

רָאָהַ f. (r. הַּגָּאָ) c. suff. קּהְאָבָּה, a curse Lam. 3, 65.

pr. to be joined, conjoined spec. of two things, and hence to be dowble, twain; Part. plur. אַמָּהָם doubled

twain, coupled, of boards Ex. 26, 24. 36, 29. Chald. and Syr. id. Arab. נישׁם to be twin. Kindr. perh. with מַשָּׁ,

Arab. معف to double, Eth. R10 to repeat.

HIPH. to bear twins, Cant. 4, 2. 6, 6.

Arab. عَلَّمَ IV, id.
Deriv. אוֹפָּ , and the two following.

שָּׁבֶּים m. a twin; hence plur. הַּבִּּים, which see in its order.

סוגאה, whence plur. constr. האָבָּה twins Cant. 7, 4. It is pr. a monosyllabic abstract noun, of the form אָדֹל, here put as concrete.

* אָבְּרְ הbsol. root, prob. i. q. אָבָּרְ, to spice ' יייי' to extend; hence אָבָּרָה fig-

בּישִּיאָ II,) c. suff. אַהָּאָבָּה, pr. a coming together, and then of the copulation of animals. Once of the wild ass in her heat, Jer. 2, 24.—Not less aptly N. G. Schræder, in his Observatt. ad Origg. Hebr. p. 10, derives the signification of heat, lust, from the root יוֹבּאַ to be hot, to boil, comp. אַדָּיִים.

קאָנְהּי, f. (רִאּרָ, כּמּאנְהִי c. suff. מְאָנִהּי, plur. מְאָנִּרִם, constr. מְאָנִים; a fig-tree, also its fruit; so called from its spreading; Ficus carica Linn. So Chald. מָאָהָ and אָזָיִה; Syr. בוֹבֹל, emph. [אַבַוֹל, contr. [كِيلَةً, Arab. تَعِينً

a) Of the tree, a fig-tree, Num. 13, 23. 20, 5. Judg. 9, 10. 11. Joel 1, 7. 12. Am. 4, 9. Hab. 3, 17. al. Proverbial is the phrase, to sit under one's own vine and fig-tree, i. e. to lead a quiet and happy life, 1 K. 5, 5. Mic. 4, 4; comp. Zech. 3, 10. 2 K. 18, 31. Is. 36, 10.—In Gen. 3, 7, some understand the Musa paradisiaca, Engl. plantain-tree, Germ. Adamsfeige, with leaves several feet long and a foot broad; so O. Celsius, Gesenius, Tuch, and others. But leaves of that size would not need sewing together; and the tree does not belong to the fig genus, and could hardly be called האנח.

b) Of he fruit, a fig, (comp. מַנּרָהָּת and ישָּג,) Num. 13, 23. Nah. 3, 12. 2 K. 20, 7 see in בְּבֶלָּה. Jer. 8, 13. 9, 17. 24 1 sq. Neh. 13, 15.—See genr. Celsii Hierob. II. p. 368-399. Rosenm. Alterthk. IV. i. p. 285 sq. Winer Realw. art. Feigenbaum.

ការ៉ុស្តិក f. (for ការុង្គក្គ, r. ការុង II,) occasion, Judg. 14, 4.

רְּאָנְהָ f. sorrow, mourning, Is. 29, 2. Lam. 2, 5. R. אַנָה I.

האברם m. plur. (r. און no. 3) hard labours, travail j. Ez. 24, 12 אונים הַלְּאָח it (the pot) doth weary itself with toils.
•Vulg. multo labore sudatum est.

קבר שׁלה (approach to Shiloh, r. אָנָה (II) Taanath-Shiloh, pr. n. of a place in the confines of Ephraim, Josh. 16, 6.

* To pr. i. q. r. To, to go about; then, to run, to extend, to stretch, spoken of the bound or border of a land or re-

gion; like kundr. Arab. j. With pa of place from which, and be of place to which, Josh. 15, 9; or acc. of place whither, ib. v. 9; oftener c. r. loc. to which, v. 11. 18, 14. 17.

Piel to mark out, to delineate; fur c. suff. יְתַאָּרֵהוּ Is. 44, 13; some Mss. read זְרָאָרָה, see Thesaur. p. 1491.—Hence

Pual, either pass. of Piel, to be marked off; or better i. q. Kal, to stretch, to extend; part. Josh. 19, 13 רְנַצָּא רַמּוֹן הַשְּהֹאָר and it (the border) passed on to Rimmon and stretched to Neah.—Sept. Syr. Vulg. Engl. all take הַּמָּהוֹאָר wrong ly as a pr. name.

Deriv. is

מאָר, הָאָרָי, הַאָּרִי, outline, form, figure of the body, 1 Sam. 28, 14. Judg. 8, 18. Is. 52, 14. Lam. 4, 8. אָרָי וֹשְׁרִי וֹשְׁרִי וֹשְׁרִי וֹשְׁרִי וֹשְׁרִי וֹשְׁרִי וֹשְׁרִי וְשְׁרִי וֹשְׁרִי וְשְׁרִי וֹשְׁרִי וְשְׁרִי וְשִׁרְי וְשִׁרִי וְשִׁרְי וְשִׁרְי וְשִׁרְי וֹשִׁרְי וֹשִׁרְי וֹשִׁרְי וֹשִׁרְי וֹשִׁרְי וֹשִׁרְי וֹשִׁרְי וֹשִׁרְי וֹשִׁר וֹשִׁר וֹשִׁר וֹשִׁר וֹשִׁר וֹשִׁר וֹשִׁר וֹשִׁר וֹשִּׁר וֹשִׁר וְשִׁר וֹשִׁר וֹשִׁר וֹשִׁר וֹשִׁר וֹשִׁר וֹשִׁר וֹשִּׁר וֹשִׁר וֹשִּׁר וֹשִׁר וֹשְׁרְי וֹשִׁר וֹשִׁר וֹשִׁר וֹשִׁר וֹשְׁר וֹשִׁר וֹשְׁר וֹשִׁר וֹשְׁר וֹשִׁר וֹשְׁר וֹשִׁר וֹשְׁב וֹשִׁר וֹשְׁר וֹשִׁר וֹשְׁר וֹשִׁר וֹשְׁר וֹשִׁר וֹשְׁר וֹשְׁב וֹשְׁר וֹשִׁר וֹשְׁר וֹשְּׁר וֹשְּׁר וֹשְׁר וְשִׁר וֹשְׁר וֹשְׁר וֹשְׁר וּשְׁר וֹשְׁר וּשְׁר וּשְׁר וּשְׁר וּשְׁר וְשִׁי וּשְׁר וּשְׁר וּשְׁר וּשְׁר וּשְׁר וּשְׁר וּשְׁר וְשִׁי וּשְׁר וּשְׁר וּשְׁר וּשְׁר וּשְׁר וּשְׁר וּשְׁר וּשְׁר וְשִׁי וְשִׁי וְשְׁיִּי וְשִׁי וּשְׁי וְשִׁי וְשְׁי וְשִׁי וְשִׁי וְשִׁי וְשִׁי וְשִׁי וְשִׁי וְשִׁי וְשִּי וְשִי וְשִּי וְשִׁי וְשִּי וְשִׁי וְשִׁי וְשִׁי וְשִׁי וְשְׁי וְשְׁי וְשִׁי וְשִׁי וְשְׁי וְשְׁי וְשְׁי וְשְׁי וְשִׁי וְשְׁי וּי וְשְׁי וְשְׁי וְשְׁי וְשְׁי וְשְׁי וְשְׁי וְשְׁי וְשְׁי וְשִׁי וְשְׁי וְשְׁי וְשִׁי וְשִׁי וְשִׁי וְשְׁי וְשִׁי וְשְׁי וְשְׁי וְשְׁי וְשִׁי וְשְׁי וְשִׁי וְשְׁיִּי וְשְׁיִי וְשְׁיִי וְשְׁי וְשְׁי וְשְׁיי וְשְׁי וְשְׁי וְשְׁישְׁי וְשְׁיִי וּשְׁי וְשְׁי וְ

בּאָרֵהַ Tarea, pr. n. m. 1 Chr. 8, 35, for בַּחָרָהַ 1 Chr. 9, 41, where see.

m. (r. שְׁשִּׁלְּהְ no. 1) Is. 41, 19. 60, 13, pr. 'erectness, tallness;' hence

a tall tree, and as pr. n. for a species of redar growing on Lebanon. Vulg. and Chald. render it buxus, the box-tree; Byr. and the Hebrew intpp. Sherbin, مُرَيِّنَ مُا اللهُ أَمْ اللهُ اللهُ

רביה, ark; spoken of Noah's ark, Gen. 6. 14-9, 18, where Sept. πιβωτός. Also, of the ark of papyrus in which Moses was exposed, Ex. 2, 3. 5, where Sept. θιβη. Vulg. in both places arca.—In ancient Egyptian tha is 'a chest' and sarcophagus'; and tpt is 'a boat, hull'; Bunsen's Egypt I. p. 482, no. 517. p. 483, no. 549. Copt. ΘΕΒΙ. ΘΗΒΙ, ark, mummy-chest. Chald. אָרָשִׁבּיּבּוּ, Arab.

קבּרְאָּה f. (r. אָזֹב) constr. קבּרּאָה, plur. קבּרּאָה, הַבּרּאִה.

1. produce, increase, e. g. of the earth Josh. 5, 12. Is. 30, 23; of the threshing-floor and wine-press Num. 18, 30; of the vineyard Deut. 22, 9. Trop. Jer. 2, 3.

2. gain, profit, Is. 23, 3. Ecc. 5, 9. שְׁלֵּאָת הְּרֶשְׁת the gain of the unjust Prov. 10, 16. 15, 6. הְּבָּאָת הְנָבּאָת the profit of wisdom, resulting from it, 3, 14. 8, 19.

3. Trop. result, consequence; מְּבֵרְאָּת the result of his words, Prov. 18, 20 Comp. קורי, no. 1.

וֹבוּק m. (ר. בוּה) insight, understanding. Hos. 13, 2 they have made idols according to their own understandings, i. e. as they pleased.

id. insight, understanding, spoken of God and men, Prov. 2, 6, 3, 19, 21, 30. Deut. 32, 28. Plur. id. Prov. 11, 12, 28, 16. Is. 40, 14; also intelligent words, reasons, Job 32, 11. Spec. of skill in arts, Ex. 36, 1; comp. מרכות no. 2.

নত্যান f. (r. চাম) a treading down, destruction, 2 Chr. 22, 7.

רבוֹם Tabor, pr. n. Pr. a mound, ir punt, height, perh. umbilicus, λόφος

μαστοειδής Pol. 5. 70. 6, from r. בְּבֶר Ι Others, a quarry, from Chald. r אָבֶר IL

2. A city of the Levites, situated on the above mountain, Pol. l. c. 1 Chr. 6, 62 [77]; and prob. Josh. 19, 22. Judg. 8, 18, which came refer to po. 1

18, which some refer to no. 1.

3. אַלוֹן מְבוֹר 1 Sam. 10, 3, the oak of Tabor or the oak-grove of Tabor, in the country of Benjamin. Ewald conjectures it to have been the same with the oak of weeping Gen. 35, 8.

f. (for תְּבֶל, each Tsere impure) a poetic word. R. יְבֵיל, Hiph. see in יָבֵל.

1. the earth, as fertile and inhabited, the habitable globe, world, סוֹצסיעוֹרָה. Syr. בוֹבֹל אַרְבּי , וֹבֹּל עִרְבּיל , וּמֹבּל אַרְבּי . Job 18, 18. Twice בּיבֹי , the world (the habitable parts) of his earth, i. e. God's, Prov. 8, 31. Job 37, 12. Comp. בְּיבִיל Ps. 90, 2. Also often

2. the whole earth, the world in general, Is. 14, 21. 27, 6. Ps. 77, 19. Prov. 8, 26; espec. where the founding of it is mentioned, 1 Sam. 2, 8. Ps. 18, 16. 93. 1. Meton. for the inhabitants of the earth, Ps. 9, 9. 96, 13. 98, 9. Hyperb. spoken of the kingdom of Babylon Is. 13, 11; and of Israel 24, 4; comp. orbis Romanus.

אביל m. foul pollution, profanation. Lev. 18, 23 after the law against bestiality, אָבֶל הוּא his is foul pollution. 20, 12. —R. בַּלָב no. 3, as בַּלָב from r. בַּלָב; comp. Chald. בַּלְב to profane sc. by in

cest Gen. 49, 4 Targ. Jon. - Arab. بل to be profane, to commit adultery.

אבל, see אַבָּל.

הַלְיוֹת f. (r. בְּלִית consumption. le struction, c. suff. הַבְּלִיתָם Is. 10, 25

Some Mss. and editions read here בְּבְלִּיהָם, which would also have the sense of consumption, from r. בּבְלִּיהָם Pi. But this reading seems owing rather to the copyists, to whom the word was more familiar; comp. the similar variety of orthography in Job 21, 13. 36, 11.

הַבְּלֵל הַ m. adj. (r. בַּלַב חס. 3) stained, i. e. having stains, spots; only Lev. 21, 20 בְּלֵל בְּבֵינוֹ having a (white) spot on his eye. Vers. anon. in Hexapl. λεύκωμα, comp. Tob. 2, 9. 3, 17. 6, 8, where the Heb. translator renders the Gr. λεύκωμα by this word, בַּלֵּב חַ. — Targg. דְּיִלְהַיִּ, here for blear-eyed, lippus; comp. r. בַּלַב חס. 1, and Talm. בַּלַבְּבָּ.

* רְבַּלְּ a doubtful root; perh. kindr. with r. קבּן q. v. pr. to divide, to separate the parts of any thing.—Hence הָבָּנְ, pr. n. הָבָנָּ,

תְּבָּיָה m. straw, as broken up and cut in pieces by threshing, short straw, chaff · Arab. בָּבָּיִ, Chald. אַבָּהְ. Syr. בָּבָּי, id. Jer. 23, 28. Job 21, 18. 41, 19; of broken straw gathered and mixed with clay for bricks, as still seen in the bricks of ancient Egypt, Ex. 5, 7. 10. 11 sq. Also as fodder for cattle, Jer. 11, 7. 65, 25; for camels, Gen. 24, 25. 32; of asses, Judg. 19, 19; of horses, 1 K. 5, 8; in all which passages straw mixed with barley or other provender seems to be implied.

לְבְּלֵי (r. בְּבָהְ) Tibni, pr. n. m. 1 K. 16, 21.22.—Perh. pr. gentile n. Tibnite, from בְּשָׁהְ as the name of a man or of some place; comp. mod. Tibneh for מְבְיָה According to Gesenius, for מְבָּיִה building of Jehovah, from r. בַּבָּה.

הַנְיח f. (ר. בְּנָח f. (בּנָת 1. structure, mode of building, Ps. 144, 12.

2 a model, pattern, after which any thing is built, Ex. 25, 9. 40. 2 K. 16, 10. al.

3. image, form, likeness of any thing, Deut. 4, 16. 17. 18. Ez. 8, 10. Hence Ez. 8, 3 בְּיִשְׁתַּ חֲבְּנִית יָדְר and he put forth the form of a hand, something like a band. 10, 8. Comp הַבְּרָּח no. 3.

קבֶּר. (a burning, r. קֿבָר.) Taberah, pr. n. of a place in the desert, Num. 11, 3. Deut. 9, 22.

תְּבֶּץ (brightness, r. יְבֵּץ) Thebez, pr. n. of a place near Shechem, Judg. 9, 50. 2 Sam. 11, 21. Prob. mod. Tubia . Bibl. Res. in Palest. III. p. 158.

* I. בְּרַ obsol. root, prob. i. q. בְּרַ q. v. and אֲבֶר, to heap up; comp. Sam. בּלוֹ mount; Chald. פוּר, Syr. בְּבֹּל, Eth. RAC, id. Hence pr. n. בְּבוֹר.

* II. בַּרְ Chald. i. q. Heb. בַּשֶּׁי, to break; Syr. בַּבֹי, Sam. בַּבֹּ, id. Part. pass. אבֹין broken, also fragile frail, Dan. 2, 42.

ים אָלַת פְּלְאֵסֶר pr. n. m. Tiglath-pileser, king of Assyria, who about B. C. 741 conquered Damascus and part of the kingdom of Israel; 2 K. 15, 29. 16, 10. Written also קּנְלָה פָּלֶסֶר 2 K. 16, 7; תלנה פלנאסר 1 Chr. 5, 6. 2 Chr. 28. 20; and חלנה פלנסר 1 Chr. 5. 26.—The first part of the name seems to be equivalent to Diglath, the river Tigris, see הַבֶּקל; pr. acer, swift. The latter part, which appears also in the name Nabo-polassur, is prob. i. q. Pers. پالاسر magnus rex, comp. Sanscr. pala lord, king, from r. pal to guard, to rule; unless perh. Pileser and Polasar may be i. q. Sanscr. pura sara, preceding, a leader; see Bopp's Glossar. p. 220. ed. 2. whole name may be translated: lord of the Tigris. So Gesenius. See more in Thesaur. p. 1493.

תְּמְדּל m. (r. בְּמָל a benefit, i. q. בְּמָל Ps. 116, 12.

קּבְרָח f. (r. תְּבָּדְה strife, contention, Ps. 39, 11 מִּבְּרָח רָדְךְּ אֲנִי כָּלִיחִי from the contention of thy hand (thy strokes judgments) I am consumed. Chald. id.

1 Chr. 1, 6. Ez. 27, 14. 38, 6, Togarmah, pr. n. of a northern region and people sprung from Gomer, i. e. the Cimmerians, and abounding in horses and mules. Most prob. Armenia, which was noted for its horses, iππόβοιος σφόδρα Strab. 11. 13. 9; or at least a part of it. Such too is the tradition or opinion of the Armenians themselves, who claim to be de-

scended from Torgom great grandson of Gomer, and call themselves the house of Torgom; comp. Sept. II. cc. where by transpos. of the letters we find also Θοργαμά, Θεργαμά, Θυργαμά, α likewise some Heb. Mss. have ΠΠΩΠ. See J. D. Michaelis Spicileg. Geogr. T. I. p. 67-78. Winer Realw. art. Armenien.

m. name of a tree growing in Mount Lebanon, Is. 41, 19. 60, 13. Vulg. dmus, elm; Chald. קרָנָיָן i. e. a species f plane-tree, called by the Arabe Better, hard oak, holm, ilex, pr. lasting, firm, from r. קרִנָי, no. 2. Comp. קרִנָי, See Celsii Hierob. T. II. p. 271. Gesen. Comment. on Is. 41, 19.

תְּדְירָא Chald. f. (ד. הור לינית Chald. f. (ד. הור לינית בינית לינית ל

ו תַּרְמַר 1 K. 9, 18 Keri, and 2 Chr. 8, 4, Tadmor, pr. n. of a city in a fertile spot of the Syrian desert between Damascus and the Euphrates, founded by Solo-تدرمر mon, and still called by the Arabs Tudmur. Prob. for מְּחָשׁר 'city of palms;' hence Gr. Παλμυρά and Παλμιρά, Palmyra; see Schultens Ind. ad Vit. Salad. So vice versa the Arabs called Palma a city of Spain تلامير Tadmir. same city is called מָּמֶר (palm) 1 K. l. c. Keth. which seems to have been less usual. In the numerous Aramean and Greek inscriptions which are still found on the ruins of Palmyra, the name is written both תדמר and חדמר. Wood The Ruins of Palmyra, Lond. 1753. fol. Swinton in Philos. Transacions, Vol. XLVIII. Rosenmüller Bibl. Geogr. I. ii. p. 274 sq. Irby and Mangles p. 267 sq. [82 sq.] Thesaur. p. 345.

תְּדְעֶׁל (fear, veneration, r. הָּדֶּלֶּל (fear, veneration, r. הָבֶּל) Tidal, pr. n. of a king, Gen. 14, 1.

י סbsol. root, Chald. אּתָהְ to be waste. desert, desolate, kindr. with שָּאָני, whence Chald. אָתָהָ, waste, desert,

empty.—Hence

subst. for אָדָה a Segolate form, ike שָּׁדָּיָה. R. הַּוְּהָה.

1. wasteness, desolateness; concr. waste desolate, Gen. 1, 2. Jer. 4, 27. Job 26, 7 Hence a) a waste. a desert, Deut. 32, 10. Job 6, 18. 12, 24. Ps. 107, 40. b) desolation; Is. 24, 10 קרוח מינון of desolation, i. e. laid waste. 34, 11 see in 12 no. 1.

2. Trop. nothingness, emptiness, vanity, and concr. a vain, worthless thing, (synon. בְּקָב,) Is. 41 29. 44. 9. 59, 4. 1 Sam. 12, 21; nothing, parall. with אָדָּא, Is. 40, 17. 23.

3. Adv. in vain; so with Is. 49, 4 and acc. with Is. 45, 18. 19.

plur comm. gend. (r. מוֹה) plur הומות; masc. Job 28, 14, oftener fem. Gen. 7, 11. Ez. 31, 4; a poetic word, pr. 'a mass of raging waters,' so called from their noise and roaring; spec. the sea, ocean, the deep, Gen. 8, 2. Job 28, 14. 38, 6, 30. Ez. 26, 19. 21, 15. Jon. 2. 6. Hab. 3, 4; more fully הַבָּר the great deep, Gen. 7, 11. Ps. 36, 7. Am. 7, 4. Is. 51, 10. More rarely of any other mass of waters, as those covering the earth at the creation, Gen. 1, 2. Ps. 104, 6; or the subterranean waters, the deep. the abyss, whence spring fountains and streams, Gen. 49, 25. Deut. 33. 13; also in the description of roaring waters or floods, Ps. 42, 8 flood calleth unto flood. Ez. 31, 4. Job 41, 24 [32].

PLUE. Prints 1. waves of the sea. billows, Ex. 15, 5, 8. Ps. 33, 7, 77, 17, 78, 25, 106, 9. Prov. 3, 2. Is. 63, 13.

2. abysses. depths of the sea. Ps. 167, 26. 135, 6. 148, 7. But אָרָץ הוֹסוֹת Ps. 71, 20 are the depths of the earth full of water; also Deut. 8, 7 אַרץ נַחַלֵּי מִים a land of brooks of water, of fournains and water-depths, etc.—Sept. ή δρυσσος, plur. of äβυσσοι.

קּהְלָּה f. (r. הְלֵל Pi.) cohetr. הְּהְלָּה c. suff. הְהַלֹּיִת plur. הַהַּלוֹיִת .

 tis praise. Ps. 34, 2. 66, 2. 8. Plur. praises Ps. 78, 4. Is. 60, 6. 63, 7. Meton. a praise, i. e. object of praise, he who is lauded, Deut. 26, 19; comp. Jer. 13, 11. 33. 9. Zeph. 3, 19. 20. Jer. 51, 41 בלרואָרי, the praise of the whole earth, i. e. Babylon; and so Jerusalem Is. 62, 7. Jer. 49, 25.

2. praise in which one stands in respect to others, glory, renown, Ps. 48, 11. 51, 17. Is. 42, 8. 48, 9. 61, 3. Jer. 48, 2. al. Hence of a person or thing as the object of one's glory, that in which one glories; Jer. 17, 14 אַרָּאָרָה ווּ thou (Jehovah) art my glory. Deut. 10, 21.—For the form אָרִילָּהְרָה Ps. 9, 15, see Lehrg. p. 215, 527. The Yod is superfluous.

קרָה הָ מֹת גֹּנְיִסְׁתְ. folly, and then sin, Job 4, 18; Sept. סיסאליסי דו, Vulg. pravum quid. Targ. iniquitas. The opinions of interpreters as to the etymology have been various; but the Hebrews, and among them Kimchi, have long ago suggested the true one, to wit, that מַּבְּים, וֹחָשׁה or בְּיִבָּה, from the root בְּיבָה, Nor is it an objection that the בְּיבָה, fem. מַבְּיבָה, fem. מַבְּיבָה, fem. מַבְּיבָה, fem. מַבְּיבָה, fem. מַבְּיבָה, see Lehrgb. p. 503.—Others, as Schnurrer, refer it to the root

to wander, to err, whence פרס; and from this they derive the noun הְּבְּיִהְה, הְאָהָה, and thence הַּבְּיִה, as vice versa בּיִּה for הַבְּיֵלָה Judg. 6, 28, הַבְּיֵלָה for הַבְּיֵלָה Num. 23, 7.

תְּבְלְּהְיָה f. (r. תְּלַהְ, *a procession*, plur. Neh. 12, 31.

הַּקְּכּוֹת f. plur. (r. הָפָּהְ) 1. perverseness, folly, Deut. 32, 20.

2. deceit, falsehood, fraud, Prov. 2, 12. 14. 6, 14. 8, 13. 23, 33. al. לְשׁוֹן מַּחְשָּׁכוֹת a deceitful tongue 10, 31.

קּמִר (r. תְּמָר, I.) c. suff. מְּמֶר, sign. espec. in the form of a cross.
a) On the forehead of any one, Ez. 9.
14. b) As subscribed to a complaint or charge; hence mark, signature, Job 31, 35, parall. סַפּר. It is related of the synod of Chalcedon and other oriental synods, that the bishops who could not write their names affixed the mark of the cross instead of them; and this is

common at the present day in the case of persons who cannot write. Much more must we suppose it to have been so in the infancy of writing; and thus to have passed into the common usage of language.—Chald. אָן, אָשָׁה, a sign.

terminus; Arab. يَوَالا , يَوَالا , a mark, i. e

a cross burnt in upon the neck or thighs of horses and camels; whence the name of the letter n, which has the form of a cross in the Phènician alphabet and or the coins of the Maccabees. See Gesen Monumm. Phæn. p. 47.

אוֹם, see אוֹם.

*27F Chald. fut. 2777, i. q. Hebrard q. v. io turn back, to return, Dan. 4 31, 33.

בְּתִרב (with Heb. form) fut. הְתִּרב 5, 5, and יְתִּרב 6, 5, i. q. Heb. ביד ה, to return, to restore. Ezra 6, 5. בְּתַּרֵב הַ, to return answer, to answer, c. acc. of pers. Ezra 5, 11. Dan. 3, 16. בַּתַּאַר בַּתָּאַר נִי בָּרָב דֹּתָר בַּתָּאָר to return counsel and wisdom, i. e. to answer considerately and wisely, c. כְּ of pers. Dan. 2, 14, comp. בַּתַּב בַּתָּא בַּתָּב בַּתָּר בַּתָּב בַּתָּה בַּתָּב בַּתָּב בַּתָּה בַּתָּב בַּתָּה בַּתָּב בַּתָּה בַּתָּה בַּתָּב בַּתָּה בַּתָּה בַּתָּב בַּתָּה בַּתָּה בַּתָּה בַּתָּב בַּתָּה בַּתָּה בַּתָּה בַּתָּה בַּתָּה בַּתָּה בַתָּה בַּתָּה בַּתָּה בַתָּה בַתְּה בַּתְּה בַתְּה בַּתְּה בַתְּה בַּתְּה בַתְּה בַתְּה בַתְּה בַתְּבְּה בַתְּה בַתְּה בַתְּה בַתְּה בּתְּה בּתְה בּתְּה בַתְּה בִּתְּה בִיבְּה בַתְּה בִּתְּה בַתְּה בִּתְּה בִּתְּה בִּתְּה בִּתְּה בִּתְּה בִּתְּה בִּתְּה בִּתְּה בַתְּה בִּתְּה בִּתְּה בִּתְּבְּי בִּתְה בִּתְּה בִּתְה בִּתְּה בַתְּה בָּתְה בָּתְה בָּתְה בּתְה בּת בַּתְה בּת בַּתְה בּת בּתְה בּת בִּתְה בּתְה בּת בַּתְה בּת בִּתְה בּת בִּתְה בּתְה בּת בִּתְה בּתְה בּת בַּתְה בּתְה בּת בּתְה בּת בּתְה בּתְה בּתְה בּתְה בּתְה בּת

בּרבֵל Ez. 27, 13. 38, 2. 3. Is. 66, 19, and בְּרָבָל Gen. 10, 2. Ez. 32, 26. 39, 1, pr. n. Tubal, i. e. the Tibareni, a people of Asia Minor dwelling on the southeastern shore of the Euxine, on the west of the Moschi; see קּשָׁטְ no. 3. Thesaur. p. 1491 sq.

קרבל קרו Tubal-cain, pr. n. of a son of Lamech, the first who wrought in iron and brass, Gen. 4, 22.—Perh. scoriarum faber, compounded from Arab.

metalli scoriæ, the genitive being put first, which savours of an Assyrian or Persian origin.

ארבנה Job 26, 12 Keth. for קבוּנָה insight.

קרָה f. (ד. קרָה) grief, sorrow, vexation, Prov. 14, 13. 17, 21. Ps. 119, 28. Meton. cause of grief, Prov. 10, 1.

הנֵרְמָה see הוֹנֵרְמָה.

הוֹדָה f. (r. רְיָה Hiph.) constr. אוֹדָה plur. הוֹדוֹת.

1. confession Josh. 7, 19. Ezra 10, 11. Syr. id.

2. thanksgiving, praise, Ps. 26, 7. 42, 5. Is. 51, 3. רוְיִם מִינִים מִינִים מִינִים to offer thanks to God as sacrifice Ps. 50, 14. 23. 107, 22. 16, 17; but this formula is not to be understood of actual thank-offerings. רוַיִּם בעינים בענים בע

3. a choir of singers, celebrating God in songs of thanksgiving, Neh. 12, 31. 38. 40.

নান Chald. kindr. with মচ্চ, to be assonished, Dan. 3, 24.

* I. אָרָה in Kal not used, i. q. אָהָה I, to mark, to delineate; comp. אָנָה III.

Piel fut, conv. יְרְתֵּר to mark, to make marks; 1 Sam. 21, 14 of David feigning madness, יְרָתוּ עַל־בַּלְתוֹר וַשְּׁצֵּר he made marks, scrawled, on the doors of the gate, in the manner of mischievous boys.

Hiph. פָל to make a mark, c. פָל to set a mark upon any one, Ez. 9, 4. Deriv. אַן.

* II. The to repent, to be grieved. Syr. id.

HIPH. causat. to grieve, to afflict, e. g. as a people God, Ps. 78, 41.

* III. אָרָה obsol. root, i. q. אָרָה I, and Arab. کُوی to abide, to dwell; whence אָד chamber, for זהָ.

* TIP obsol. root, i. q. TIW, to sink down, to settle, to incline backwards; comp. Arab. Li and Li mid. Waw, to sink, to be immersed. Hence to be depressed, to be low, to be underneath. Comp. r. IP.

Deriv. רְתַּהָ, יְחִרְּהַ, וְוֹחְהָּ, Chald. רְתַה, חוֹרה, and

תְּחָה (perh. inclined, or lowly) Toah, pr. n. m. 1 Chr. 6, 19 [34]; for which in v. 11 [26] מַחַב Nahath; and 1 Sam. 1, ז אוה Tohu.

תּקְלָּחְה f. (r. לְּחֵל, c. suff. הְּחַלָּח, expectation. hope, Prov. 10, 28. 11, 7. 13, 12. Lam. 3, 18. Job 41, 1. With \$, hope in any one Ps. 39, 8.

* ਜ਼ੀਨਾ obsol. root, i. ੍. ਸੁਝਾ, to sink, te be sunk, immersed, in any thing; kindr. are ਸੁਤਾਰ, ਸਸੂਚ੍ਰ, ਜ਼ਰੂਚ੍ਰ. Hence adj. ਮ੍ਰਾਤਸ਼, and

אַרָּכָּח, m. constr. אָרֹה, בּיֹכָּה, בּיֹכָּה, הּיֹכָּה, וּבְּיַבּה, the inner part, interior, midst, the middle of any thing; as אַרָּהְיִבְּיִּה, the midst of the house, perh. the inner court, 2 Sam 4, 6, but comp v. 7; elsewhere בְּיִבְּיִה is the midst of the house itself 1 K. 6, 19. 11, 20; see below. Also אָרָה וֹיִבְּיִי in the midst, in the middle, e. g. between two things or parts, Judg. 15, 4. Josh. 8, 22. Num. 35, 5. Gen. 15 10. Put also in the genit. after a noun Judg. 16, 29 אַרְהְּיִבְּיִרְיִ וּשְׁבִייִ נִּיִּשְׁבָּי the middle pillars.

With Prefixes. בתוך 1. a) in the midst or middle of any thing, as Ting יחברת in the midst of the house 1 K. 11. 20. בְחוֹהְ חַנֵּן in the middle of the garden Gen. 2, 9. 3, 3. בחיה ירובלים Zech. 8, 8. Neh. 4, 16. חברוה השנה in the midst of the field Gen. 37, 7; and so 1 K. 3, 20. 1 Sam. 9, 14. Job 2. 8. Also after verbs of motion, pan ninz in the midst of the sea Ex. 14, 22. 27. Sometimes it does not differ from 3 A. no. 1, in a place, Gen. 9, 21. 18, 24. 26. Am. 3. 9; also as in A. no. 7, into a place Ps. 57, 7. Further, נבר בחוך to pass through the midst of any thing Ez. 9, 4. Ex. 14, 29. Num. 33, 8. b) As referring to several, among, pr. in the midst of; ביוֹכֶכֵם among you, in the midst of you, Gen. 35, 2. Prov. 17, 2. Ez. 2, 5. Also for ברן, between, to express distinction, separation, Gen. 1, 6 בחוֹה חַשֵּיִם between the waters, sc. above and below the firmament.

2. Jine out of the midst of any thing hence simpl. out of, from, Jer. 51, 6. Ex. 33, 11. al.

3. קיב into the midst of any thing Num. 17, 12. 19,6. Comp. synon. קָרָב קֹב i. q. קוֹה oppression, q. v.

רוֹבְיוֹא f. (r. רְבֵי, chastisement, punishment, i. q. רְּבְיוֹא חַה. 3. 2 K. 19, 3 Is. 37, 3. Hos. 5, 9. Plur. רוֹבְיוֹא Ps 149, 7.

תּוֹכְחָתִּה f. (r. רְּבָּה c. suff. הּוֹכְחָתּה plur. הּמִּכְחִוֹּת, constr. הּמִּכְחִוֹּת.

1. Act of proving, proof, demonstration that one is in the right, Job 13, 6

an argument, appeal, Hab. 2, 1. Plur. proofs, arguments, Job 23, 4. Ps. 38, 15.

—Hence Prov. 29, 1 אַרְיָּטְׁ מּוֹכְּיִם מִּיִּם מִּיִּם מִּיִּם מִּיִּם מִּיִּם מִּיִּם מִּיִּם מִּיִּם מִּּבְּים מִּיִּם מִּבְּּים מִּבְּּים מִּבְּּים מִּבְּּים מִּבְּּים מִּבְּּים מִּבְּּים מִּבְּּים מִּבְּּים מִּבְּים מִּבְּים מִּבְּים מִּבְּים מִּבְּים מִבְּים מִּבְּים מִבְּים מִּבְּים מִבְּים מִּבְּים מִּבְּים מִבְּים מִבְּים מִבְּים מִּבְּים מִּבְּים מִבְּים מִּבְּים מִּבְּים מִבְּים מִבְּים מִּבְּים מִּבְּים מִבְּים מִבְּים מִבְּים מִּבְּים מִּבְּים מִּבְים מִבְּים מִבְּים מִבְּים מִבְּים מִבְּים מִבְּים מִּבְּים מִבְּים מִבְּים מִבְּים מִבְּים מִבְּים מִבְּים מְבְּים מְבְּים מִבְים מִבְּים מִבְּים מִבְּים מְבְּים מְבְּים מִבְּים מִבְּים מִבְּים מִבְּים מִבְּים מְבְּים מְבּים מְבּים מְבְּים מְבְּים מְבְּים מְבְּים מְבְּים מְבְּים מְבְּים מְבְּים מְבּים מְבְּים מְבְּיבְּים מְבְיבְּים מְבְּיבְּים מְבְּיבְּים מְבְּיבְּים מְבְּיבְּים מְבְּיבְּבְּים מְבְּיבְּים מְבְּיבְּבְיבְּים מְבְּיבְּבְּים בְּבְּבְּבְיבְ

2. reproof, admonition, correction by words, Prov. 1, 23. 25. 30. 3, 11. 5, 12. 27, 5. 29, 15. ביים היים reproof of life, life-giving, Prov. 15, 31. Plur. ווֹבְּיִים מּנְּיָם reproofs of instruction, instructive, Prov. 6, 23; comp. in מּנְסֶר no. 3.

3. correction, chastisement, punishment, Ps. 73, 14. Plur. Ps. 39, 12. Ez. 5, 15 กตุก กากวาก. 25, 17.

פּרָכּיִים 2 Chr. 9, 21, see הַּלְּיִם.

קוֹלֶד (birth, r. רָלֵד) Tolad, pr. n. of a place in Simeon, 1 Chr. 4, 29; called also אַלְתּוֹלֵד Eltolad Josh. 15, 30. 19, 4.

הילְדֹיה and הּוֹלְדֹיה f. plur. R. יָבָּלִי 1. generations, families, descents, Num. 1, 20 sq. בְּיִבְיִילִי according to their generations, families, descents, Gen. 10, 32. 25, 13. Ex. 6, 16. al. Hence מַבָּר הּוֹלְרִיה a book of genealogy, a genealogical register or tree, Gen. 5, 1.—Hence

2. history, espec. family history, since the earliest history among oriental nations is mostly drawn from the genealogical registers of families. Gen. 6, 9 in this is the family-history of Noah. 25, 19. 37, 2. Then also for the origin of any thing, i. e. the history of its origin; Gen. 2, 4 this is the origin of the heavens and the earth, i. e. the story of their origin. Comp. Dr. and Syr. Like family, genealogical tree, history.

, הרלון see in הרלון.

תּוֹלֶע m. (r. יָלֶּצ) 1. a worm, se called from licking, swallowing, comp. במלא comp. במלא יותר, באלא Plur. באלא בא 16, 20.

2. Spec. the coccus worm or insect coccus ilicis Linn. and hence coccus colour, crimson, and so crimson cloth. Is. 1, 18. Lam. 4, 5. See in אַרְלָּצִים no. 2.—Hence part. Pu. denom. מְּלֶנִים, see under r. מִּלֶנִים.

3. Tola, pr. n. m. a) The eldest son of Issachar, Gen. 46, 13. 1 Chr. 7, 1. b) A judge of Israel Judg. 10, 1.—Patronym of lett. a, הוללים a Tolaite Num. 26, 23.

וא הּגֹעָה, like מַרְדַפָּה Job 25, 6. Is. 14, 11; and הוֹלַשָׁה both absol. and constr.

1. a worm, i. q. xyin; as generated ir putrid substances, Is. 14, 11. 66, 24, 0 gnawing plants, Jon. 4, 7. Deut. 28, 39. Trop. of man as feeble and despised, Ps. 22, 7. ls. 41, 14. Job 25, 6.

2. Spec. מּלְלֵבְּח שָׁנִי 2. Spec. מּלְלֵבְּח שָׁנִי מּוּלְבַּח שְׁנִי מּוּלְבַּח שְׁנִי מּוּלְבַּח שְׁנִי מּוּלְבַּח שׁנִי מּוּלְבַּח worm-crimson; hence crimson colour, and crimson cloth; see in בָּרְמִיל comp.; בַּיְנִיל .

קרם, a spurious root to which some refer several forms belonging to r. בּיִבָּה.

מוֹם, see הוֹם.

תוֹבְרִם twins, see הֹבְרִם.

קימן) לובן (קימן) Gen. 36, 15 Keth. for graph q. v.

רבָבָה f. (r. בַּאָהַ) constr. אַנְבָה ; plur. הועבוח, constr. מועבוח; an abomination, an abominable thing, pr. 'what causes loathing, abhorrence'; so of a slanderer, Prov. 26, 25 for seven abominations are in his heart. Chiefly of things to be abhorred because of religious precepts or customs, Prov. 21, 27. 28, 9. Lev. 18, 22. 26-30. Gen. 43, 32. 46, 34. Deut. 14, 3. al. So עַּטָּח הּוֹעֵבָה or הַעָּטָּח mizzin to do or commit abomination, Lev. 20, 13. Jer. 6, 15. 8, 12. Ez. 16, 50. וועבה לפני יחוה Also הועבה לפני יחוה Deut. 24, 4, and oftener חוֹדֶבת יחוֹח an abomination before or to Jehovah, Prov. 6, 16. 11, 1. 15, 8. 9. 26. 20, 10. 23, comp. Jer. 1, 13. So of a person whom God abhors, Deut. 25, 16. 11, 20. 16, 5. 17, 15. Also of a person as an abomination to men Prov. 29, 27; once plur. emphat. Ps. 88, 9; of wrong deed

and the like, Prov. 8, 7. 16, 12. 24, 9. Spec. of every thing pertaining to the worship of idols (synon. אָשָׁמָץ, יָשֶׁמָּאָ) Deut. 7, 25. 26. 20, 18. 1 K. 14, 24. 2 K. 16, 3. 21, 2. Jer. 2, 7. 7, 10. Ez. 5, 11. Ezra 9, 1. 11. al. seep. שנמי תוֹצֶבוֹת nations of abominations, given to idolatry. Ezra 9, 14; also of the heathen view of the Heb. sacrifices, Ex. 8, 22 [26] שועבת מצרים נובח ליחות we sacrifice to Jehovah what is an abomination to the Egyptians sc. to sacrifice, i. e. animals which the Egyptians worship as gods. Also of idols themselves, ls. 44, 19. Jer. 16, 18. Ez. 11, 21. Deut. 27, 15. 2 K. 23, 13; comp. Ez. 7, 20 and 16, 36.

וֹעָיֹה f. (r. רְּשָהְ) 1. error in respect to things of religion, impiety, wickedness, Is. 32, 6. See the root lett. b.

2. a wandering, i. e. perturbation, disturbance, Neh. 4, 2[8].

הוֹבְפוֹת constr. קּוֹבְפוֹת, f. plur. (r. קּבָּה) constr. הוֹבְפוֹת, pr. 'fatigues, wearinesses;' hence

1. labours, toils. Job 22, 25 שְׁכְּהֶ הּוֹיְצִבּוֹית the silver of labours, i. e. got with toil.

—Then, product of labours, treasures, wealth, i. q. בְּרַבְּ חִי חִינְבִּים חִי חִינְבִי חַי חִינְבִים חִינִים חַי חִינְבִים חַי the labours of the mountains, i. e. treasures of the mountains obtained with toil.

2. swiftness, speed in running, as ກະກະກະການ the swiftness of the buffalo, Num. 23, 22. 24, 8.—Sept. δόξαν, Vulg. Onk. Syr. Arabs Erp. Kimchi strength, which does not accord with the etymology.

Note. Some interpreters compare this word with the Arab. root up, to go up, to grow up; IV, to be tall. Hence in Num. I. c. 'the tallness of the buffalo.' Ps. 95, 4 the heights of the mountains. Job 22, 25 silver of heights, heaps of silver. But the etymology above given is to be preferred, as resting on the certain and demonstrable usage of the Hebrew language; comp. in r. 557.

Talm. ካትክ; kindr. Eth. ፕሩት to spit. Pr. it would seem, 'to pound, to thrust, to thrust out, to eject,' comp. ካይካ and Pp, I, II. Comp. also r. ነይካ, and Arab. ይህ dirt of the nails, etc.—Hence ጉርካ, ጉጥይካ.

אוֹאָבְאוֹה f. plur. (r. אַבָּיָ) conetr. היוֹאבְיוֹת היאשה .

1. a going forth; metaph. from danger, i. e. escape, deliverance Ps. 68, 21 Comp. r. NY Ecc. 7, 18.

2. place of going forth or exit, e. g. a gate Ez. 48, 30; a fountain, Prov. 4, 23 מַּאַנְיה וּחַיִּיה the fountain of life, of happiness. Also of the exit or termination of any thing, i. e. extremity, end, Num. 34, 4. 5. 8. 9. Josh. 15, 4. 7. 17, 9, 18. al.

הַקְתַת, see in חַלְקַתַת.

תְּרֶתְּי, præt. 1 sing. מֵרְתִּי, fut. 2 plur. החירוי, The form יְתוּיר is subst. which see in its order, p. 438.

1. to turn about in a circle, to more in gyrations; see kindr. אם, אם, אם, אם, וועד, אם, וועד, אם, וועד, אם, וועד, וועד, I, q. v. a turtle-dove.

2. to go or travel about, i. q. איז and

- אים II; Arab. בול id. E. g.
 a) For the sake of traffic, as a merchant, to go abroad, to travel about, comp. פְּחֵר, רָבָל ; 1 K. 10, 15 and 2 Chr. פּ, 14 בְּהַלְּרִים men of the merchanta, merchantmen.
- b) For the sake of exploring, e. g. as a scout, spy, to spy out, to reconnoitre a land, c. acc. Num. 13, 16. 17. 21. 14, 6 sq.
- c) For inquiry, to search out, to find out any thing, c. acc. of thing and of pers. Deut. 1, 33. Num. 10, 33. Ez. 20, 6. Trop. to investigate, to examine, c. acc. Ecc. 7, 25; also c. or Ecc. 1, 13; and to turn in one's mind, to think to do something, to think how one shall do it, with inf. c. or Ecc. 2, 3.

d) With אַחַרֵּי, to go about after, i. e. to follow, metaph. Num. 15, 39.

Hips. 1. Causat. of Kal no. 2. b, to cause to spy out, to let reconnectre, Judg. 1, 23. Others i. q. Kal no. 2. b.

2. to lead one about, espec. in order to show him the way in places where he is unacquainted; hence to show the way, to guide; comp. Chald. אַרָּהָ בּ מַרְבָּהַרּ צַּהַרִּ for יַרְיָהַ for יַרְיִּהָ the righteous showeth his friend the way. Also fut. אַרַהַ 2 Sam. 22, 23, put for בַּיְרָהַ as הַיִּרָהַ for r. הַיִּהַ, see

Heb. Gr. ed. 16. § 71. n. 9; hence with two acc. of pers. and way, בּרְכּוֹי and (God) showeth the upright his way, i. e. the way in which he should walk. So at least this passage may be aptly explained; although it is not improb. corrupted for the parall. יַּיִבּעָן Ps. 18, 33.

Deriv. דחור, and

ביים, a turtle-dove, so called from its flying in gyrations; comp. קרור a swallow, from r. קרור ; others refer the name to its cooing. Gen. 15, 9. Lev. 1, 14. 5, 7. 11. Num. 6. 10. al. As a term of endearment, Cant. 2, 12, comp. דונה id. v. 14. 5, 2; and so people of Israel, Ps. 74, 19 אורף dove, i. e. the people dear to 1 now afflicted and affrighted.

a row, order, turn, espec. of times goes round in a circle, Esth. 2, 12. 15.

3. Plur. מוֹרִים a row or string of pearls, or beads of gold or silver, as an ornament for the head, Cant. 1, 10. 11.

II. אוֹר 1 Chr. 17, 17, i. q. רוֹר in the parall. passage 2 Sam. 7, 19, mode, manner. If the reading is genuine, the form would seem to be apoc. from רוֹרָת i. q. רוֹרָת.

הור Chald. m. an ox, i. q. Heb. רול הור Plur. קרן oxen, cattle, Dan. 4, 22. 29. 30. 5, 21. Ezra 6, 9. 17.

תוֹרָה f. (r. יָרָה Hiph.) constr. הוֹרָה, c. suff. הוֹרָהי ; plur. הוֹרוֹת.

1. instruction, precept, Job 22, 22. a) Human, as of parents, Prov. 1, 8. 3, 1. 4, 2. 7, 2. Ps. 18, 1. b) Divine, through the prophets, Is. 1, 10. 42, 4. 21; hence an oracle Is. 8, 16.

3. a custom, manner, comp. מְּבֶּים ir. 2 K. 11, 14; so 2 Sam. 7, 19 אַרָּח מְּאַרָּח this is the manner of man, not of God, i. e. to deal with me thus, so familiarly, as man with man; comp. v. 14.

תוֹשֶׁב, m. (r. הַשָּׁב, c. suff. קשׁבָּה, plur. הוֹשֶׁבָה. constr. השָּבָה, Kamets impure; pr. 'habitation,' concr. an inhabitant. dweller, usually a sojourner, stranger, from another country without the rights of a citizen, Lev. 22, 10. 25, 47. Ps. 39, 13. Plur. constr. 1 K. 17, 1.

and תּשְׁרָּח and תּשְׁרָה, f. (ר. הְשָּׁהָ) a poetical word, pr. 'a setting upright, uprightness;' hence

1. help, succour; see the root. Job 6, 13 מְּנִית מְּמֵנִית and succour, is it driven from me? parall. with איז in the other member; Sept. βοήθεια. Prov. 2, 7, Sept. σωτηρία. Mic. 6, 9 רְרָאֵי שְׁמָרָּן, as in several Mss. and in the versions, comp. in no. 3. Job 30, 22 Keri.

2. purpose, undertaking, enterprise, pr. what one wishes to set up or establish. Job 5, 12 לא חַצְשָׁנְה דְּיַרְהָם הוּשָׁה their hands perform not their enterprise; Vulg. quod cæperant.

חֹחָה m. (r. חַחַיּ) a club, bludgeon, Job 41, 21. Sept. σφύφα, Vulg. malleus.

then to thrust or cast down, like kindr לְּבָּׁיִלְּיִי ; comp. בְּּמִלֵּי , and Arab. בֹּיִלְיִי to im pugn, to silence, to immerse; all which

Egnifications may be referred to the idea of smiting, thrusting.

HIPH. זְחַהָּן, in pause זְחַהַ, i. q. Kal, to cust down; Is. 18, 5 he will cut off the twigs with pruning-hooks, and the branches זְחַכִּיר חַחַלָּ he will remove, he will cast down. Vulg. excutientur, Syr. בּבּע excutiet.—Others explain זְחַהָּ, to cut off; appealing to Talm. יְחַבִּין, from r. בִּבּיר.

היותה f. (r. היות) fornication, whoredom; metaph. for idol-worship. Ez. 16, 26. 29. 23, 8. 17. Plur. c. suff. קוניתיקה etc. Ez. 16, 15. 20. 22. 23, 7 sq.

and הַבְּלְּוֹח f. plur. from r. בְּלִ no. 1; strictly denom. from the nouns בְּלֵין rope, בֹא sailor, pilot.

1. a sleering, guidance, management, Job 37, 12.

2. the art of steering or guiding; hence wise counsel, prudent measures, in a good sense Prov. 1, 5. 11, 14. 20, 18. 24. 6; in a bad sense, cunning devices, Prov. 12, 5.

הודה, see in הוחר

רחותה Chald. preposit. under, i. q. Heb. חתה, Dan. 7, 27. Jer. 10, 11; c. suff. חיותה under u Dan. 4, 9. 18.

קרְבְּינִי Tachmonite, patronym. 2 Sam. 23, 8; in the parall. 1 Chr. 11, 11 קבלני q. v.

הקרקה f. (r. בְּלְתְּהָה Hiph.) constr. הַּבְּיהָה, a beginning Am. 7, 1. Ruth 1, 22. Ecc. 10, 13. Hos. 1, 2. Prov. 9, 10. al. בְּבְיהִה in the beginning, i. e. before, formerly, Gen. 13, 3. 41, 21. Is. 1, 26; the first time Gen. 43, 18. 20; first, as making a beginning, Judg. 1, 1. 20, 18.

מיתים m. (r. סְּמָהָ) an unclean bird, so called from its violence and cruelty; Lev. 11, 16. Deut. 14, 15. According to Bochart, Hieroz. II. p. 232, the male ostrich. which is called also by the Arabs violentus, iniquus, from its cruelty

towards its young; comp. Job 39, 14 sq Lam. 4, 3. The name אַרַ בְּעָנָה which precedes it ll. cc. seems then to be understood in the narrower sense of the female ostrich.—Sept. and Vulg. render it noctua, night-hawk, Jonath. the swallow.

וות (for דְּחָבֶה station, camp, r. תְּבָּה Tahan, pr. n. m. a) Num. 26, 35. b) 1 Chr. 7, 25.—Patronym. from lett. a, תַּבְיָר Tahanite, Num. 26, 35.

ישׁתְנָּה (r. חָמֵן) constr. אָתְתְנָּה, plur

1. favour, mercy, Josh. 11, 20. Ezra

9, 8.
2. prayer, supplication, pr. 'cry for mercy,' from r. אַדָּק Hithp. Ps. 6, 10. 55, 2. 119, 170. 1 K. 8, 30. 45. 52. al. Plur. רְּשִׁרְּשָׁרָ 2 Chr. 6, 39.

3. Tehinnah, pr. n. m. 1 Chr. 4, 12.

קְּחָנְרְיָם m. (ר. מְחָנֵרְ only plur. בּּחְנרּיְרִם Ps. 28, 2. 6. 31, 23. 116, 1. al. and once חַחְנּינִים Ps. 86, 6, i. q. חְחָנָּח no. 2, prayer, supplication.

m. plur. (r. תְּנָח) camps, encampment, i. e. place of encampment, 2 K. 6, 8. Comp. Lat. castra in plur.

לַתְּלְּנְתֵּס Ez. 30, 18, and הַתְּלְּנָתֵס Jer. 43, 7. 8. 9. 44, 1. 46, 14, also 2, 16 Keri (where Keth. outre), Tehaphnehes, Tahpanhes, pr. n. of a city in Egypt, which the LXX render by Tápra, Táprai. the name of a goddess, Tphnet, Champoll. 121, 123. It was doubtless i. q. Daphne, a strong city near Pelusium, Hdot. 2. 30, 107. Jablonski, in his Opusco. I. p. 343, supposes the Egyptian name of this city to have been written thus ΤΑΦΕ-ΕΠΕζ i. e. caput v. principium seculi, or as we would say, 'the beginning of the world, i. e. the Egyptian world, in reference to its position at the northeastern extremity of Egypt.

ing art.) Tahpenes, pr. n. of an Egyptiar queen, 1 K. 11, 19. 20.

breastplate, θώρηξ, made of linen, Ex. 28, 32. 39, 23, a military garment, pr. of linen strong and thickly woven, and furnished around the neck and breast with a breastplate or coat of mail; see

תַּתְרָה, see r. תַּתְרָה Tiph.

תַּתְרֵעָ (cunning, r. הָתְרֵעָ) Tahrea, pr. n. m. 1 Chr. 9, 41; written in 8, 35 הַאָרֵעָ.

* שׁבְּרֵלְ a doubtful root, from which to derive the noun שׁתַה; perh. to thrust in, to break in, to penetrate; so Maurer, comparing Arab. שביט, etc. Hence שׁבָּה perh. a badger, from its burrowing; or, better, a seal, or other sea animal, from its diving, submersion; comp. Arab. בَكُس or سُخُونُ dolphin.

שׁתָּהַ, in pause שֹׁתְהֵּ, an obscure word. 1. As an appellative, found only in the connection: עור הַחָשׁ skin of Tahash Num. 4, 6. 8. 10. 11. 14; Plur. ninis בים Tahash-skins Ex. 25, 5. 26, 14. 35, 7. 23. 36, 19. 39, 34; also, in the same sense, simpl. Num. 4, 25. Ez. 16, 10; in the Pent. spoken of the coverings of the tabernacle, the ark, and the other sacred furniture, as made of this kind of skin; in Ez. l. c. of the shoes of females as made of the same. The ancient intpp. understand by it a colour given to the leather, e. g. Sept. vaxlv 3 wa, Aqu. Symm. iár 9 ira, Chald. and Syr. rubra, Samar. black; and these are followed by Bochart, Hieroz. I. p. 989 sq. But this Gesenius supposes to be mere conjecture, having no support either in the etymology, or in the kindred dialects. On the other hand, the Talmudists and Hebrew interpreters almost unanimously lold the ਇੰਗ੍ਰਜ਼ to be an animal, the skins of which were used for covering the sacred tabernacle and also for shoes or sandals. To this view Gesenius accedes, and following the opinion of R. Solomon ad Ez. l. c. with Luther [and the Engl. Version] understands here either the badger, taxus v. taxo, the meles of Varro and Pliny; or else the seal, Besides the context, which seems to demand an animal, this view is sustained: a) By the authority of the Talmudists, Tract. Sabb. cap. 2, fol.

28, where in treating of this animal they say it resembles the viverra or marten תלא ארלך, which accords well with the badger. b) The agreement of languages, which in the names of animals and plants is of great weight. Arabic نَحْسُ tuhas, and لُخُسُ duhas, are indeed translated dolphin by the Lexicographers; but this name has s wider extent and embraces also seals which in many respects resemble the badger, and were frequent on the shores of the peninsula of Sinai, Strabo XVI. p. 776. See Beckm. ad Antig. Caryst. c. 60. The Lat. name taxus or taxo, whence in modern languages Span. taxon, tasugo, Ital. tasso, Fr. taisson, Germ. Dachs, is indeed not found in Latin writers before Augustine; but it must not on that account be regarded as a word newly coined, but only adopted from the vulgar tongue and of foreign origin. c) The etymology which the Hebrew itself presents, and which is satisfactory, viz. that খনুদ্ন may be regarded as put for home. from the root חשה to be silent, to rest, which would apply well to the badger in respect to his six months' sleep; nor is the seal less somnolent. d) The skins either of badgers or of seals might doubtless have been used both for covering the tabernacle and for shoes; those of seals are made into shoes at the present day. -But not improbably the Hebrews designated under this one name both the seal, the badger, and also other like animals which they did not know nor distinguish accurately. - Thus far Gesenius, whose arguments on this difficult topic it has seemed better to let stand. But though it were admitted. that seals and dolphins might have been called by one name, yet it is scarcely credible that the badger should be included under the same; the Arabic for the badger is عناق الأرض or فنجل. That the ancients covered their tents with seal-skins in order to protect them from lightning, is related by Pliny, H. N. 2. 56, comp. Plut. Symp. 5. 9. Sueton. Octav. c. 90. And as a finer kind of shoes can be also made of skins of this sort (Ez. l. c.) it seems probable that the

eal is the animal intended.—But the hairy skin of the badger has also its arguments; espec. if we regard the conjecture of Maurer, see in r. wnn. Theod. Hase held the wine to be the Trichechus manatus Linn. or vacca marinus or homo marinus of others, Fr. Lamantin, from the thick and hard skin of which the Arabs of the present day make sandals; see Hase Diss. philol. Sylloge, X. § 17. Mus. Bremens, II. p. 312. Ruppell Reise in Nub. p. 187, 196. Burckhardt Trav. in Syr. p. 532. Bibl. Res. in Palest. I. p. 171. See more in Thesaur. p. 1500 sq.

2. Tahash or Thahash, pr. n. m. Gen. 22, 24.

הַיִּם, in pause הַדָּם, pr. subst. from r. הַיִּא, הַדְּשֶׁ from r. הַיִּא, הַדְשׁ from r. הַבְּים.

- 1. Subst. the lower part, what is underneath. Arab. id. comp. denom. Eth. ATAT to let down, to lower, TTAT to be lowered, depress-
- ed, Thrt low; also Arab. التُحُتُ men of low condition.—Hence
- a) Accus. as adv. below, beneath, Gen. 49, 25. Deut. 33, 13; កាក្តាភ id. (see រុក្ខ no. 3. h.) Ex. 20, 4. Josh. 2, 11.
- b) Constr. as Preposition, (for which once בְּחַתְּהְ Cant. 2, 6,) also c. suff. chiefly as attached to the plural, הַחְהָּרִי, הַחְהָּרִי, הַחְהָּרִי, הַחְהָּרִי, הַחְהָּרִי, מִחְהַּרִי, מִחְהַּרִי, rarely as attached to the sing. as מַחְהַּוֹי, 2 Sam. 22, 37. 40. 48, חַחְהַּרִי, Gen. 2, 21, בּהְתְהַּרִ, הַחְהַּהִ, see Heb. Gramm. § 101. n. 3; below, beneath, un-

לבנים, Arab. בבני Eth. Tht, id. E. g. בינים חחה under the heavens Dan. 9, 12. שניים חחה under the sun, see שניים חחה under the mountain, at its foot, Ex. 24, 4. שניים חחה under the tongue Ps. 10, 7. 66, 17, and בינים under the tongue Ps. 10, 7. 66, 17, and בינים under the tips 140, 4, i. e. in the mouth. בינים under the lips 140, 4, i. e. in the mouth. בינים under one's hand, i. e. in his power or keeping, 1 Sam. 21, 9. Of a woman who commits whoredom or adultery under a husband, i. e. while married and owing fidelity to her husband, Num. 5, 19. Ez. 23, 5; comp. in היין and below in aa. בינים under effiction, impending calamity, Hab. 3,

7. In Hab. 3, 16 we may render אָרְוּיִי I tremble under me, i. e. in my knees and limbs.—With verbs of motion a) beneath, under any thing, 2 Sam. 22 37. 40. 48. Gen. 18, 4. Judg. 3, 30. β) under, i. e. down, downwards. צמדמ, i. q. חשבי בין 37. 48. אַבְּרִי מַבִּרַ מְּתִּחְבַּרָבּם pr. I press you downwards. Job 40. 12.—Hence

With Prefixes: aa) nine adv. be low, beneath, see above in a.—As Prep. wn ex. from under, from beneath, spoken of persons or things which come out from under any thing. Ez. 47, 1 waters came out in the later from under the threshold. Prov. 22, 27 why should one take away thy bed in from under thee? i. e. on which thou liest. Ex. 6, 6. Deut. 7, 24. Hence in the liest. Ex. 6, 6. Deut. 7, 24. Hence in thing, Job 26, 5. Ex. 42, 9.—Another nine e loco, see in no. 2. init.

bb) לְ הַחַבְּיל (opp. לְּבַבּל below, under any thing; as הַחָּח בְּרָבִית under the firmament Gen. 1, 7. Ex. 30, 4. הַחָבָּים אֵל under or below Bethel, i. e. below the hill on which Bethel stood, Gen. 35, 8; comp. 1 Sam. 7, 11.

cc) לְ הַחְהַאָּלְ i. q. the preceding, after a verb of motion, 1 K. 7, 32.

dd) הַחָּהָל־שְּׁלּר under, pr. 'to under,' of place whither, Jer. 3, 6. Zech. 3, 10; הְּחַהַּקְיּהָ Ez. 10, 2. Of place where 1 Sam. 21, 4.

2. What is under any one, i. e. place, stead, in or on which one stands or is; Zech. 6, 12 מַמְחָמֵּרוֹ יְצָמֶח from his place he shall spring up, i. e. in his own native land; comp. Ex. 10, 23. Hence Acc. in one's place, in loco. Ex. 16, 29 מבו איש מחחתיו abide ye every one in his place. Judg. 7, 21. 1 Sam. 14, 9. 2 Sam. 2, 23. 7, 10. 1 Chr. 17, 9. Job 36, 16 בַּחָב מלא מוצק הַחָהַרה d broad place, where (in which) there is no straitness. place of, instead of, spoken of a person succeeding in the place of another, Lev. 16, 32. Esth. 2, 17. Ps. 45, 17 מָחָת אָבוֹתֶיךָ יהוד בניף in the place of thy fathers shall be thy children. Hence of things exchanged for others, e. g. of price, instead of, for, Gen. 30, 15. 1 Sam. 2. 20. 1 K. 21, 2; also after verbs of requiting, 1 Sam. 25, 21. កក្ កក្កា for what? why? Jer. 5, 19.

3. Tahath, (place, station,) pr. n. a) A station of the Israelites in the desert, Num. 33, 26. b) A man α) 1 Chr. 6, 9. 22. β , γ) 7, 20.

רחת החותה Chald. prep. under, Dan. 4, 11 יחוחה מותה i. q. Heb. במְּחָתְּם,. The more usual form is היותה.

ות m. adj. (from תְּחָהַן) f. הַּיְהְהּהָ, lower, lowest. i. q. הַחְהַה, Josh. 18, 13. 1 K. 6, 6. Is. 22, 9. Ez. 40, 18. al.

תחקה m. adj. (from מחקה) f. היהוקה and היהוקה; plur. מחקהיות, ibwer, lowest, Ps. 86, 13. Deut. 32, 22. Gen. 6, 16. היקהיות the lower milletone Job 41, 16. מון היירות היי

אות a doubtful root, see in r. זוָהַ.

קרכונה m. adj. (from הְּרכוֹנְהְ הַּ mid, middle, inner; הְּדְּרֵר הַוֹּמְרֵכוֹנְהְ the mid city, the midst of the city, 2 K. 20, 4 Keth. and genr. Ex. 26, 28. Judg. 7, 19. 1 K. 6, 6. 8. Ez. 41, 7. 42, 5. 6.

קילון (for נְחֵילוֹן gift, according to Simonis,) Tilon, pr. n. m. 1 Chr. 4, 20 Keri, where Keth. תולון. R. נָחַל.

Job €, 19, (ר. יְבֶּר, יְבֶּר, 18. 21, 14. Jer. 25, 23, and בְּבָּר, 19b €, 19, (ר. יְבֶּר, יְבֶּר, 19c) Tema, pr. n. a) A son of Ishmael, Gen. 25, 15. b) A tract and people in the Arabian desert, so called from Tema (lett. a); and still called by the Arabs בול Teima, torresponding to the Θαῖμα of Ptol. 6. p. 179. But the Arabian Teima is only about three days' journey northwest of Medina. Prob. therefore Heb. מַבְּרָּה is .q. יְבִיה no. 2. b; and so the LXX always write it Θαιμάν. See Thesaur. p. 600.

תְּבְּיבְ, once בְּיבְּי, Job 9, 9, comm. gend (masc. in signf. 2, Obad. 9; fem. in signf. 1, Is. 43, 6. Cant. 4, 16,) pr. 'what is on the right hand,' denom. from יְבִיר,.
Hence

1. the south, the southern quarter, see יְמִין no. 3; Josh. 12, 3. 13, 4. Job 9, 9
Is. 43, 6. Hab. 3, 8. Zech. 6, 6. al. With n loc. מְינָים southward, to the south, Ex. 26, 18. 35. 27, 9. Num. 3, 29. Ez. 47, 19. מְינָים בּבָּים Ez. 21, 2. מִינְים בּבְים בּבּים southwards of, on the south of, Num. 2, 10. Poet. מֵינִים for יְבִים , the south wind, Ps. 78, 26. Cant. 4, 16. Comp.

2. Teman, pr. n. a) A grandson of Esau, Gen. 36, 11, 15. b) A city, region, and people on the east of Idumea, sprung from Teman (lett. a), Gen. 36, 42. Jer. 49, 7. 20. Ez. 25, 13. Am. 1, 11 12. Ob. 9. Like other Arabs (1 K. 5, 11) the Temanites were celebrated for wisdom, Jer. 49, 7. Baruch 3, 22. 23; comp. Job 2, 11. 22, 1.—Patronym. Temanite, Job 1. c. Gen. 36, 34. 1 Chr. 1, 45.

קרְנְיִי (comp. patronym. הֵּרְעָנִי in Temeni, pr. n. m. 1 Chr. 4, 6.

הִפֶּרָח see in הִּנְמֶרָח.

* VIP a doubtful root, whence the following.

להידי the Tizite, gentile n. 1 Chr. 11, 45; derived from אָדי, the name of some place elsewhere unknown. Simonis regards it as for נָתִּרץ from r. נָתֵּר, Onomast.

מירוש and הירוש m. (r. יַרָשׁ) new wine, so called because it gets possession of the brain, and inebriates; comp. Syr. id. Hos. 4, 11 ביר הו Chald. בּבּוֹנִים אוֹ , id. שונית ונין ותירוש ישח לב whoredom and wine and new wine take away the heart, i. e. the understanding. Judg. 9, 13, Mic. 6, 15. al. Often coupled: בַּנֵן וָתּ corn and new wine Gen. 27, 28; אָרֶץ דָּלָן בררש a land of corn and new wine, i. e. abounding in them, Deut. 33, 28. Is. 36, 17; also more fully, corn, wine, and oil, Deut. 28, 51. 2 Chr. 32, 28. Joel 2, 19. al. Of the juice of the grape, Is. 65, 8. [All the passages go to show, that מירוש is new wine of the first year, the winecrop or vintage of the season; and hence it is mostly coupled with wine and oil as a product of the land. That it was

regarded as intoxicating is shown by Hos. 4, 11; see above.—R.

אַרְרָאָ (fear, r. בְּיֵבְאָ *Tiria*, pr. n. m. 1 Chr. 4, 16.

m. Tiras, Gen. 10, 2, pr. n. of a northern people sprung from Japhet; according to Josephus, Jerome, Jonath. and Targ. of Jerusalem, the Thracians, Thrace. See Bocharti Phaleg. II. 2. Thesaur. p. 1501.

שׁרָּיִם obsol. root, prob. to smite, to beat, to bruise, i. q. ידי or יוָדּק q. v. and ליבי: .—Hence

m. plur. קּרָשֶׁרִם m. plur. קּרָשֶּׁרִם a he-goat, buck, so called from its butting; Prov. 30, 31. Gen. 36, 35. 32, 15. 2 Chr. 17, 11. Arab.

בּּשׁׁ caper, Chald. בֿיָּשׁ, hircus; Syr. בֿבׁל id.

קּבּה m. (r. מְבַהְ) oppression, violence, Ps. 10, 7. 55, 12; fully קיה Ps. 72, 14.

* in Kal not used, according to the Heb. intpp. 'to be fitted, joined;' better to lean upon, to lie down, comp. Arab.

I. קוכיקה f. (r. נפין) place, dwelling, Job 23, 3.

II. מְּכֵּרְנָּהְ f. (רְ. בְּיָהְ) 1. arrangement, fashion, Ez. 43, 11, i. q. מְּכִּרְּתּ in v. 10. 2. costly furniture, splendid equipage, Nah. 2, 10. Comp. מְּכִּרָּת no. 2.

ברת ה. plur. 1 K. 10, 22, and ברת ה. p. 21, peacocks, according to the Targ. Syr. Arabs, Jerome, and the Heb. intpp. Corresponding are Tamil togai or toghai. Sanscr. cikhin. This would seem to have been the domestic name of this bird in India; and hence comes also Gr. ταώς, ταῶς, pr. τα Γῶς, Athen. IX. p. 397, (whence Arab. . . Chald. p., Syr. and also Lat. pano, the letters t and p being interchanged; somp. λαᾶς, lapis, llθος. See Bochart Hieroz. T. II. p. 135 sq. A. Benary in Berliner litt. Jahrbücher 1831. no. 96.

* 125 obsol. root, pr. to trample up on, to crush; then to oppress, to harass.

Arab. לוֹ to crush under foot; comp. Syr. ל to injure, i. q. Heb. נָּזָל, Chald. קַבְּק, קָהָ id. Kindr. are קַבְּיִל, יְרָהָיָל, יִתְיָל, מַנָּאָ, רְתָיָה, —Hence קֹה, and

m, plur. spoilings, oppressions, espec. of the poor; once Prov. 29, 13 מְּבֶּבִּים an oppressor of the poor, Sept. δανειστής, Vulg. creditor. In the similar passage Prov. 22, 2, it is יְּנָשִׁיר the rich man, prob. usurer.

* בְּלֵת obsol. root, prob. to shell, to peel, i. q. אָבֶלָת II, whence הְבָּלֶת a shellfish, muscle. Hence אוויק.

קֹלָה, (r. תַּלֶּה) completion, perfection, Ps. 119, 96.—Others hope, confidence, from r. בַּבָּק, בַּלַר, to hope.

תקלית f. (r. תֶּלֶּה) 1. perfection, completeness, Job 11, 7. Ps. 139, 22 מַּבְלָּהוּת מַבְּלָּהוּת שִּׁרְאָה שִּׁרְאָה perfect hatred.—For Is. 10, 25, see in בּבְלִּים.

2. end, extremity, Neh. 3, 21. Job 26, 10 בְּרַתְּבְלֵּרֵת אוֹר עִּם־חְשָׁרָּ lit. unto the end of the light with the darkness, i. e. where the light terminates in darkness. 28, 3 קבְלְּתַבְלִּרְת הוֹא חֹקָר he searcheth even to all ends, i. e. into the deepest recesses of the earth.

הַבְּלֶח f. (r. קבלה) a shell-fish, muscle, helix ianthina Linn. i. e. a species of muscle found in the Mediterranean, adhering to the rocks, with a cerulean shell, Rabb. חלזון; from which is procured the blue or cerulean purple. Hence for cerulean purple violet, dark blue, Fr. bleu foncé; and also for cloths, garments, yarn or thread, dyed with this purple; espec. of the hangings and other cloths of the tabernacle, in which this colour was combined with reddish purple, scarlet, and gold, Ex. 26, 1. 31. 36. 27, 16; מַבֶּר מְכֵבֶּל a cloth of blue, for covering the sacred table and other furniture, Num. 4, 6. 7. 9. 11. 12; מָלָאָת ה' loops of blue, for connecting the hangings, Ex. 26, 4. 36, 11. The same mixture of colours was employed in the ephod of the high priest, Ex. 28, 6. 8. 15. 28. 39, 2. 5. 8; while his robe was wholly of blue, Ex. 28, 31. 39, 22. See also Ex. 25, 4. 5; 28, 33, 35, 6, 23, 36, 8

39, 24. Also precious cloths and garments of this colour are mentioned, Ez. 23, 6. 27, 7. 24. Jer. 10, 9. Esth. 8, 15. היים a cord of blue Ex. 28, 37. 39, 21. Num. 15. 38, comp. Ex. 35, 25; also ביים הוא an embroiderer in blue Ex. 35, 35. 38, 23, comp. 39, 3. 2 Chr. 2, 6. 13. Sept. and Vulg. well, vaxivdos, vaxivdisos, hyacinthina.—Ibn Ezra, Rashi, and Luther, wrongly, pale or yellowish silk.—See Bochart Hieroz. II. 720-742; or III. 655-686 Lips. Braun de Vestitu sacerdot, p. 187-200. Thesaur. p. 1502 sq.

1. Pr. to make even, to level, see Niph. Kindr. is 125.

2. to poise, to weigh, by the equilibrium of the balance; metaph. to weigh, e. to prove, to try, Prov. 16, 2 בול הוות הוות הוות הוות הוות הוות בן 21, 2. 24, 12.

NIPH. pr. to be made even, to be equal, level, as a way; trop. of a way of conduct, to be equal, right, comp. r. Ti, Ez. 18, 25. 29. 33, 17. 20. 1 Sam. 2, 3. Comp. in Kal.

PIEL 129 1. to weigh, e. g. the waters Job 28, 25; metaph. to prove, to try, Is. 40, 13.

2. to measure; Is. 40, 12 who hath measured the heavens with a span? in the other clause בְּרֵדְ, בְּבֶּדְ.

3. to set up, to fix, to adjust, e. g. by a level or plumb, Ps. 75, 4.

Pual part. מְתְּבֶּן, weighed out, e. g. money 2 K. 12, 12.

Deriv. מַּחְפּנָת, חְבּינִת II, מְּחְכּנָת, מַּחְפּנָת.

קּבָּן m. (r. הְבָּרָ) 1. a task, as weighed or measured out, Ex. 5, 18.

2. a measure Ez. 45, 11.

3. Tochen, pr. n. of a place in the tribe of Simeon, 1 Chr. 4, 32.

קְּלְיִרת f. (r. קְבַּן) 1. arrangement, pattern, Ez. 43, 10.

2. completeness, perfection, sum, Ez. 28, 12.

קרריך m. (ר. בְּרֵיךְ a wide robe, mange, pallium, the long and flowing robe of an oriental monarch, Esth. 8, 15. Chald. id.

ን፫ m. (r. ነጋቲ no. 2) c. suff. ከታተ , a hill, Josh. 11, 13; espec. a mound, a heap of rubbish. Deut. 13, 17. Josh. 8, 28. Jer. 30, 18. 49,2. Arab. تَلَ Te.l, Chald. ہِمْ, Sy، اِللَّا 2 and اللَّا 2, id. also Egypt. حَدِّكُمْ

Θ&λ, Θ€λ, id.—Hence come the fol lowing names of Babylonian cities, called after hills or mounds in their vicinity, see Assemani Bibl. Orient. ind. geogr. T. III. 2. p. 784 sq. Burckhardt's Travels in Syria, etc. p. 69 sq. 142 Bibl. Res. in Palest. III. Ind. p. 232.

a) אַכּרב (אַכּרב Tel-abib, i. e. corn-hill, Ez. 3, 15, in Mesopotamia on the river Chaboras, perh. the Thal-labba on D'Anville's map, 'l'Euphrate et le Tigre.' But this is doubtful.

b) הֵל חַרְשָׁא *Tel-harsha*, i. e. foresthill (see שַּׁקְהֶּ), in Babylonia, Ezra 2, 59. Neh. 7, 61.

c) מֵל מֶלֵח *Tel-melah*, i.e. salt-hill, also in Babylonia, Ezra 2, 59. Neh. 7, 61.

* אֹלְאָרְ i. q. רְּשְׁהָ, to hang up, to suspend, 2 Sam. 21, 12 Keri בְּשְׁלָּאוֹ they had hanged them; Keth. בְּשְׁרָּה from r. רְּשָׁרָה Part. pass. אַלּהְּ twice: a) Deut. 28, 66 thy life will hang (be suspended) before thee, i. e. will ever be in present and pressing danger. b) With \$, hanging after, bent, inclined; Hos. 11, 7 בְּשִּׁרִ בְּשְׁתִּיֹם לְּמְשׁׁבִּרְה my people are bent (inclined) to defection from me.

កង្សុក f. (r. កង្ក), as កង្កក from r. កង្កុះ for កង្កក កង្កក, see Lgb. p. 509) travail, trouble, distress, Ex. 18, 8. Num. 20, 14. Neh. 9, 32. Lam. 3, 5.

תְּלְאוּכְה f. (r. בּלְאוּרָם) thirst; once Hos. 13, 5 אָרֶץ מַלְאָבוֹת a thirsty land, i. e. dry.

בּלְּאָלָהְ 2 K. 19, 12, and בּלְּאָלָהְ Is. 37, 12, Telassar, pr. n. of a region in Assyria or Mesopotamia, which also further occurs in Targ. Hieros. Gen. 14, 1. 9, for Heb. בְּלָהְאָ and likewise in the same Targ. and in Jonath. Gen. 10, 12 for Heb. בְּלֵּהְ Prob. for בּלְּבֶּלְ Assyrian Tel. Ewald regards it as perh. the same with the Theleda of the Peutinger Tables, near Palmyra.

הְלְבַשְׁח ה (ר. לָבַשׁ a garment, Is. 59 מּלְבַשְׁח ה. (ר. לָבַשׁ מּ

אָבֶּלְּ Chald. m. *snow*, i. q. Heb. אָלֶשָּ Dan. 7, 9.

. הִּגְלָת פ' see, הִּלְנֵת פִּלְנֶסֶר

הולדות eee, הלדות.

to suspend, Chald and Syr. κὸμ, μ², id. The primary idea is that of being loose, pendulous; see πὸψ, ὑὑψ, ὑτ, ὑὑμ; comp. Gr. τλάω to suspend in a balance, whence τάλαντον. 2 Sam. 18, 10. Job 26, 7. Ps. 137, 2. Cant. 4, 4. Ez. 15, 3. γνη ὑν ὑ πὸμ to hang upon a stake or cross, to crucify, a species of punishment among the Hebrews Deut. 21, 22. Josh. 8, 29. 10, 26, comp. 2 Sam. 4, 12; the Egyptians Gen. 40, 19. 22. 41, 13; and the Persians Esth. 5, 14. 6, t. 7, 9. 10. 8, 7. 9, 13. 14. 25.

2. Intrans. to hang upon, to advere to,
ר אַ Is. 22, 24. Syr. Ethpe. אַלבוֹ id.
Niph. pass. Lam. 5, 12. Esth. 2, 23.
Piel i. q. Kal, Ez. 27, 10. 11.
Deriv. אָלָר.

קלהנָה f. (r. להן Niph.) a murmuring, complaining, e. g. of a people, only plur. אַלְנִיה (others less well הַלְּנִהְּה (Ex. 16, ~ 9. 12. Num. 14, 27. 17, 25.

* חَكِ obsol. root, Talm. to be broken, ruptured, perh. kindr. with Arab. عنط to break the head; Chald. عبادة to cleave.—Hence

קלה (breach) Telah, pr. n. m. 1 Chr. 7, 25.

קלף m. (r. רָּבָּהְ, like הְּלִּהְ from r. הְּלָּהְ מּת. צּיִּגְיּהְ. Gen. 27, 3, a quiver, according to most of the ancient intpp. so called as being suspended from the shoulder or girdle. So Sept. Gr. Venet. Pseudojon. Vulg. But Onk. and Syr. render it a sword.

תְּלִיתִוּ Chald. ord. num. emphat. אַלִּיתְאָה, the third, Dan. 2, 39. R. הַּלָּהְּה, three.

1. to sway to and fro, to vibrate; kindr. are בְּלֵל, בְּלֵל, בְּלַל, which see; also בְּלָל, Arab. בֹ to loosen and let down the rope in a well, Eth. TT to vibrate; comp. Gr. דמומינים שמון, דמינים אונים אונים

2. to raise up, to lift up, pr. any thing swaying to and fro, loose, unsteady; hen to heap together, e. g. loose earth,

Gr. צֹסׁשׁ, צְשִׁישׁי, whence צַשְׁשׁת.—Hence genr. to heap up, to cast up, e. g. s mound; comp. בְּלֵּכְי id. הַלְּכִּי a mound Part. pass. בְּלִּכְי heaped up, made high lofty, of a mount, Ez. 17, 22. Chald בְּלִּכְי erect. Hence בַּתַּ

3. to be cast, projected, prostrated; or trans. to cast upon the ground, to pros

trate; like Arab. בול and Heb. מחל and Heb מלפל Hence

Hips. אַחַרְ, and with tone drawn back אָחָרְ Gen. 31, 7; 2 sing. præt. אָחָרָ Judg. 16, 10. 13. 15; inf. אַחָרָ Ex. 8, 25. Job 13, 9; fut. 2 plur. אַחָרָהְ (comp. רְּהַדְּיִרָּ) Job 13, 9, also before a pause and neglecting the Dagesh יְרָהְיִלָּהְ Jer. 9, 4, and under the great pause.

ירְדְּשְׁל 1 K. 18, 27; pr. to one, to trip up his heels.

1. to deceive, to dupe, to guile, c. \$\square\$ of pers. Gen. 10. 13. 15. Job 13, 9. Jer. 9, 4.

2. to mock, to deride, 1 K. 18, 27. See the derivatives הַחָלִים and הוֹנְים.

HOPH. STAT, to be deceived, e. g. the heart, Is. 44, 20.

Note. Others refer the above forms of Hiphil and Hophal, as also the derivatives בְּיִלְיִם and הַיֹּבְילִים, to the root לְיִהָר, where see. But this is less well. See espec. Ewald Krit. Gramm. d. Heb. Spr. 1827, p. 487; also his Lehrb. d. Heb. Spr. edit. 5, § 127. d.

Deriv. מַדְתַבּים, הַאְנְתַּלִים, הַדְּלָתַבִּים, מַל

ילבל obsol. root, prob. i. q. Arab. to break, to cut in. Hence the two following.

הַלְּמֵר m. plur. constr. מְלְמֵר , a furrow Hos. 10, 4. 12, 12. Job 31, 38. 39, 10. Ps. 65, 11. Arab. בֿלָב, Chald. בּאָה, R. בּאַה,

תְּלְבֶּׁתְ (furrowed, r. בַּאָבָה) Talmai, pr. n. a) A king of Geshur, the father-in-law of David, 2 Sam. 3, 3. 13, 37 b) An Anakite Num. 13, 22. Josh. 15 14. Judg 1, 10.

תֹלְמִיד m. (r. מַלֶּטְד) a disciple, scholar 1 Chr. 25, 8. Syr. בُحَدُّد Ž, Arab رُتُلِيكٌ, id.

הְלֹנִית eee in הְלְנִית.

* שְלֵבְ in Kal not used, Arab. .. ק. לעם, to be long-necked, to be stretched our long. Hence many derive אָלָהּ a worm; but see in אָלָהּ.

PUAL part. স্ট্র্ন্, denom. from স্ট্রাল q. v. clothed in crimeon, Nah. 2, 4.— For নাম্ট্রাল teeth, see in its order.

* الله obsol. root, Arab. تَلْفُ to perish; IV, to destroy; تَلْفُ destruction. Hence perhaps

رجم. , Arab. أف to roll up, to congregate; hence a tower for bands of soldiers, where to deposit their arms. See more in Thesaur. p. 1506.

הַלָּאשָׁר see הְלַשָּׂר.

לְּלֶּחְה, Chald. with fem. and אַלְחְה, הְלֶּחְה, with masc. three, i. q. Heb. לָּלָחָה, so Ezra 6, 4. Dan. 3, 24. al. יום מְלָחִרן the third day, Ezra 6, 15.—Plur. הְלָחִרן thirty Dan. 6, 8. 13.

Deriv. the two following.

קּבְּקְהָ Chald. emphat. אַקְבָּהְ abstr. the third; Dan. 5, 29 שִּלְּכִים the third ruler or noble, i. e. the third in the kingdom, next to the king and his prime minister. In v. 16 ellipt. אַקָּהָ id.— This form is elsewhere unknown; the asual form is - תַּלְרַתָּרְ מִיּ

תְּלְתִּי Chald. m. (from תְּלְתִּי the third, Dan. 5, 7. Synon. is הַלִּיתִי. This form. like the preceding, is elsewhere anknown.

m. plur. (r. מְלְחַלִּים no. 1) waving branches, i. e. pendulous flexible

boughs, with which flowing locks are compared, Cant. 5, 11. LXX ἐλάται, Vulg. elathæ palmarum. Comp. לַּכָּל and סַּנְטָּל . Arab. בּיָנִינִיים wicker basket, pr. as made of pendulous twigs.

D៊ា Chald. adv. i. q. Heb. ២ឃុំ, there, always with n local, ការុក្ខ, there, i. q Heb. ការុឃ្ខំ no. 4. b, Ezra 5, 17. 6, 12. ការុក្ខាក្ from there, thence, Ezra 6, 6. See art. ២ឃុំ.

Dh m. (r. בּשְׁהַ) once בּיה Prov. 10, 9 c. Makk. בּיה, c. suff. בּיה; wholeness entireness, Lat. integritas.

1. Of number and measure, fulness Is. 47, 9 pand in full measure.

2. Of condition or fortune. soundness, welfare, prosperity, i. q. בּילִים Job 21, 23 אַבָּים in his full prosperity. Ps. 41, 13.

4. Plur. אְשִׁרם Thummim, i. e. truth, Sept. ἀλήθεια; see in אור no. 1. b.

מִימָא, see אַטָּא.

יְּהְמָּהְ fut. הְּמָהְי, to be astonished, to wonder; Syr. משבר. Chald. הְּמָהְ, also הַיְה id. the labial letters being inter-

באחופת. For the origin see in שַשָּק חסנe, and r. שְּבֶּישׁ. Absol. Is. 29, 9; c. בּשְׁ סֵּ מְשׁׁ בְּעַרֵּאַ בְּּעִרָּאַ וּשִׁ בּּעָרָאַ וּשִׁ בּּעַרָּאַ וּשִׁ בּעַרָּאַ וּשִׁ בּעַרָּאַ בּעַרָּאַרָּאַ בּעַרָּאַ וּשִׁ נּעַרָּאַ נִּעְּרָאַ וּשִׁ נּעַרָּאַ נִּעְּרָאַ נּעַרָּאַ נּעַרָּאַ נּעַרָּאַ בארי ביינוי ביינוי ביינוי ביינוי נּעַרָּאַ נּעַרָּאַ נּעַרָּאַ נּעַרָּאַ נּעַרָּאַ נּעַרָּאַ נּעַרָּאַ נּעַרָּאַ בארי ביינוי ביי

Нітне. ਸਬੂਗ੍ਰਾ id. Hab. 1, 5. Deriv. ווֹמְשֵׁחַ, and

Plur. קּמְרָה, emphat. קּמְרָה, Dan. 3, 32. 33. 6, 28.

ਜ਼ਿਲ੍ਹੇ f. (r. ਬਬਲ੍ਹ) i. q. masc. ਬੀਜ, integrity, innocence, Job 2, 3. 9. 27, 5. 31, 6.

าการุก m. (r. กรุก) constr. กำกุลก, astonishment, consternation, terror, Zech. 12, 4; בְּבֶל ה astonishment and terror of mind, Deut. 28, 28.

קובר Tammuz, c. art. וויבר קובר Tammuz, c. art. דובר pr. n. of a Phenician deity, the Adonis (אֱדוֹן) of the Greeks; for whom the Hebrew women also were accustomed to hold an annual lamentation in the fourth month, called ram, beginning with the new moon of July, Ez. 8, 14. Sept. Θαμμούς, Vulg. Adonis; and so Cyrill. Alex. in Jes. 18. Hieron. ad Ez. l. c. For this Syrian solemnity, celebrated chiefly at Byblus, see Lucian de Dea Syra § 6 sq. Comp. Selden de Diis Syris 2. 31. Creuzer Symbolik des Alterthums, T. II. p. 91 sq. ed. 2. Movers Phænic. I. p. 191 sq. Winer Realw. II. p. 601 sq. ed. 3. The etymology is obscure; see Thesaur. p. 1507.

 Eth. ት ዓልፍ, id. As to the etymology, the word, as R. Jonah suggests is prob. composed from אַ (אָאָי) with, at, and מול, מוֹל prob., pr. i. q. מול with, at, and is then transferred from a loca relation to that of time. This mode of formation is required by the form אַמְּשִׁר whence by aphæresis אַמְשִׁר in any of the kindred dialects.

קמרנה f. (r. מון) constr. ממונה, once ממונה, Num. 12, 8.

1. appearance, form, shape, Num. 12, 8. Ps. 17, 15. Job 4, 16 מְבֶּר עִרנֵר a shape was before my eyes. Deut. 4, 12. 15.

2. an image, likeness, Ex. 20, 4. Deut. 4, 16. 23. 25. 5, 8.

1. exchange, barter, espec. in buying and selling, Ruth 4, 7. Hence exchange, i. q. that for which any thing is exchanged; Job 28, 17 הְּלֵבְּיִלְּהִי בְּלֵּרְ בָּוֹן and the exchange of it is [not] vessels of gold, i. e. wisdom is not to be acquired for gold. Lev. 27, 10. 33.

2. compensation, retribution, Job 15, 31. 20, 18 בְּחֵיל וְלֹא יִבְּלֹס as a possession to be restored, in which one rejoices not.

תְּמִרּתְה הּ (ר. מְּהַמּרְתָה death, only in the phrase בְּנִ־חְמּדְּתָה sons of death, condemned to death, i. q. בְּנַ־טָּנְת Ps. 79, 11. 102, 21.

កាប្តភ្ (in Samar. laughter) Temah, in pause កាប្តភ្ Tamah, pr. n. m. Ezra 2, 53. Neh. 7, 55.

תמרה. (מור. בור. 1. Subst. continuance, perpetuity, i. e. perpetual time, as moving on continually without interruption. Only in the genit after other nouns, in place of an adjective; e. g. מוֹרָ מִשְׁרִי מְשִׁרִי מְשִׁרִי מְשִׁרִי מְשִׁרִי מְשִׁרִי מְשִׁרִי מְשִׁרִי מְשִׁרִי מִשְׁרִי מְשִׁרִי מְשִׁרִי מִשְׁרִי מְשִׁרִי מִשְׁרִי מְשִׁרִי מִשְׁרִי מִשְׁרִי מְשִׁרִי זְּשִׁרִי מְשִׁרִי מִשְׁרִי מְשִׁרִי מְשִּׁרִי מְשִׁרִי מְשִּׁרִי מְשִׁרִי מְשִׁרִי מְשִׁרִי מְשִׁרִי מְשִׁרִּי מְשִּׁרִי מְשִׁרִי מְשִׁרִי מְשִׁרִּי מְשִׁרִּי מְשִׁרִּי מְשִׁרִּי מְשִׁר מְשִׁרִי מְשִׁרִּי מְשִׁרִּי מְשִׁרִי מְשִׁרְי מְשִׁרְי מְשִׁר מְשִׁרְי מְשִׁר מְשִׁר מְשִׁר מִּיבְּי מְשִּרְי מְשִּר מִּבְּי מְשִׁר מִּבְּי מְשִׁר מִּבְּי מְשִּרְי מְשִּר מִּבְּי מְשִּרְי מְשִּר מִּבְּי מְשִּר מְשִּׁר מְעִּים מְּבִּים מְּיִּרִים מְּבִּים מְּבְּים מְבִּים מְּבִּים מְּבְּים מְּבְים מְּבְּים מְּבְּיּבְּיּים מְּבְּים מְּבְּים מְּבְּים מְּבְּים מְּבְּים מְּבְּים מְּבְּים מְּבְּים מְּבְי

2. Ellipt. for דולה החמיר the daily sacrifice Dan. 8, 11. 12. 13. 11. 31.

3. Adv. continually, ever, always Pa 16, 8. 25, 15. 34, 2. Is. 21, 8. 49, 16. al

ישׁמִיטָּח. adj. (r. מְמִימָּה, fem. מְמִימָּח, מְמִימָּח, וְמְמִימָּח, הְמִימָּח, וְמִמִימָּח, פְמִימָּח, plur. מְמִימָּח

complete, perfect, Ps. 19, 8. Job 36,
 37, 16.

2. whole, entire, Lev. 3, 9. 25, 30. Josh. 10, 13.

3. whole, sound, i. e. a) without blemish, as victims Ex. 12, 5. Lev. 1. 3. 3, 1. 6. 9, 2. 3. Num. 6, 14. Ez. 43, 22. 23. al. step. b) sound, in health, of men, Prov. 1, 12.—Hence

4. Trop. in a moral sense, Lat. integer, whole-minded, i. e.

הַאָּמִים m. for הַאָּמִה, pr. plur. of a form הַּאָה, q. v. twins; hence twain, coupled, Ex. 26, 24. 36, 29. See r. אָאָה.

2. to obtain, to acquire, e. g. honour, c. acc. Prov. 11, 16. 29, 23.

3. to hold, to hold fast, c. acc. Prov. 3. 18. 31, 19; שְׁבֶּה one holding the sceptre, a prince, Am. 1, 5. 8; comp. Hom. σκηπιούχος βασιλεύς. Metaph. Prov. 4, 4; also Ps. 17, 5 אַלָּהְרָּה my steps hold fast in thy

paths, i. e. I continually follow thee here the inf. It implies a finite verb, or fills the place of one; Heb. Gr. § 128.
4. b. Others, as Targ. take It imperat. hold up my goings in thy paths.

4. to hold up, to support; c. \mathbb{R} Ex. 17, 12 they supported his hands. Often of God who is said to uphold a person or thing, c. \mathbb{R} Ps. 41, 13. 63, 9. Is. 42, 1 c. acc. of pers. Is. 41, 10.

. Niph. pass. of no. 3, Prov. 5, 22.

* מַשְׁרָּבּ, 3 sing. præt. מַשְׁרָּבּ, 1 pl. מִשְׁרָבּ Num 17, 28 (but also מִשְׁתָּ for מִשְּׁהָ Lam. 3, 22); inf. מַשְּׁה, c. suff. מִשְּׁה. Fut. מַשְּׁה, once מַשְּׁהְּ Ez. 24, 11; 1 sing. once מַשְּׁהְּי Ps. 19, 14; plur. מְשָּׁהְי Deut. 34, 8, oftener מְשָׁהְי (which others refer to Niph.) Num. 14, 35. Jer. 14, 15. 44, 12. Ps. 104, 35, in pause מַשְּׁהְי or as in some Mss. מַשְּׁהְי Ps. 102, 28.

1. to make whole, i. e. to complete, to perfect, to finish; Ps. 64, 7. Jer. 27, 8 יבר־הְמָּר אֹרָם בְּרָדוֹ until I shall have finished them (wholly delivered them) into his hand. With ? c. inf. to finish doing any thing, to have done; Josh. 3, 17 עד אַשר הַשּיּ לְצַבֹר אַת־הַיַּרְהַן until they had finished passing over Jordan. 4.1. 11. 2 Sam. 15, 24. Josh. 5, 8 מַאָשֶׁר מִּמַדּ when the people had done כל־חוור לחמול being circumcised, were all circumcised. Deut 2, 16 הַמוּה den they all had done dying, i. e. were all dead.-Often intrans. to be complete, to be finished; 1 K. 7, 22 and the work of the columns was finished, בַּהְקְּמָם . Is. 18, 5. בַּקְּהָם until they were finished, i. e. wholly, Deut. 31, 24. 30. 1 K. 6, 22. Josh. 3, 16 the waters נְכְרָחוֹּ were wholly cut off.

—Arab. בּשׁׁ id. trans. and intrans. The primary idea is doubtless that of shutting up, closing; comp. the kindr. roots בְּשָׁהַם, בְּחָם, and also the same primary force in synon. אַבָּהַ.

 לא רְמְּכּדּי and thy years have no end. Ez. 47, 12 ילא יחום פורו שלים whose fruit shall never fail. Job 31, 40 איי איינדר איינד the words of Job are ended. Ps. 72, 20.

3. to be consumed, exhausted, spent, i. q. מַלָּח no. 3; e. g. bread Jer. 37, 21; money Gen. 47, 15. 18; a roll as burned Jer. 36, 23; the rust of a boiling pot, Ez. 24, 11. So Lev. 26, 20 יחם לרים מקבם and your strength shall be spent in vain. Num. 14, 35. 32, 13 סר־תֹם until all that generation was consumed. Deut. 2, 14. Jer. 14, 15. Ps. 104, 35. Hence to perish, to be destroyed, (like מַלָּה no. 3,) 2 K. 7, 13. Josh. 5. 6. Ps. 73, 19. Jer. 44, 12. 18, 27; so שנר tan until it be destroyed 1 K. 14, 10, and until they were destroyed Deut. 2, 15. Josh. 8, 24. 10, 20. Jer. 24. 10, i. q. וער־בַּלָּח, see בָּלָח no. 3 and Pi. no. 3.

4. to be complete, whole, e. g. a) In number. 1 Sam. 16, 11 מְּחַבְּּרִים מִּבְּרִים מִּבְּרִים מִּבְּרִים מִבְּרִים מִבְּרִים these cell thy sons? Num. 17, 18. b) In mind, to be whole-minded, upright, blameless, Ps. 19, 14. Num. 17, 28 מְּבִּים בְּיִבְּים בִּיבִּים בִּיבְּים בּיבִּים בִּיבְּים בּיבִים בּיבְּים בּיבִּים בּיבְים בּיבּים בּיבְים בּיבְים בּיבְים בּיבְים בּיבְים בּיבְים בּיבְים בּיבּים בּיבְים בּיבְים בּיבּים בּי

Night here many refer the form אַפְּיָּהְיּי which belongs rather to Kal; see init. High. בתחן; inf. בתחן, once אָבְּיִהְיִּהְ for קתחת Is. 33, 1; fut. בתחן

1. i. q. Kal no. 1, but only trans. to complete, to perfect; e. g. flesh in cooking, to make ready, to prepare, Ez. 24, 10; counsel, to execute 2 Sam. 20, 18.

2. to finish, to cease; Is. 33, 1 פֿרְתִיקּהְּ when thou shalt cease to spoil. Causat to cause to cease, and c. שונה to remove from any one, Ez. 22, 15.

3. Causat. of Kal no. 4, to make whole, to complete, e. g. a) Of a number; Dan. 8, 23 אַכּים שׁשְּׁבִים when the transgressors shall have completed sc. the number of their sins. Dan. 9, 24 Keri, see in r. בּיִחָם חָהָם no. 3. Hence to pay out in full, as money, i. q. בּיִבּיף 2 K. 22, 4. b) Of a way of life, to make upright; Job 22, 3 בְּיִבֶּיף if thou livest uprightly.

HITHP. DEST! to show oneself upright, to deal uprightly with any one, c. By Ps. 18, 26. 2 Sam. 22, 26.

Deriv. בַּקְּ, בֹּה, הַשָּהָ, בּיִּים, בּהָיָם, בּהָיָם.

שִׁיפָּן, see מַּיּטָן.

(מְנָה (portion assigned, r. מְנָה Gen 39, 12. Josh. 15, 10. 57. 2 Chr. 28, 18 with r local nhipp Judg. 14, 1. 5, and with | parag. Josh. 19, 43. Judg. 14, 5 ult Timnah, Timnath, (Θαμναθά 1 Macc. 9, 50,) pr. n. of an ancient Canaanitish city Gen. 38, 12; first assigned to the tribe of Judah, Josh. 15, 10. 57, and afterwards to Dan Josh. 19, 43. It remained long in possession of the Philistines. Judg. 14, 1. 2 Chr. 28, 18. Comp. Jos. Ant. 5. 8. 5. Now Zibneh, see Bibl. Res. in Palest. II. p. 343.—Gentile n. אָמְנִי Timnite Judg. 15, 6.--[Josephus speaks of a Timnah or Θαμνά in connection with Gophna and Lydda, as giving name to a toparchy, Ant. 14, 11. 2. B. J. 3. 3. 5. Now called Tibnek, lying northwest of Gophna on the Ro man road to Antipatris; see Biblioth Sacr. 1843, p. 484.—R.

י ממונה aee in הְּכְּנָה.

. פּרפֵן see, תַּטָּנִר

הִקנִר gentile noun, see תִּקנִר.

TYPE (one withheld, inaccessible, r. 722) Timna, pr. n. of a concubine of Eliphaz the son of Esau, Gen. 36, 12. 22. 1 Chr. 1, 39. From her the name passed over to an Edomitish tribe, Gen. 36, 40. 1 Chr. 1, 51.

ישֹׁמָנָת see in שֹׁמְנָנְתָּח.

see the next article.

(portion of abundance, i. e. remaining portion, see תְּמְנָה) Timnathserah, pr. n. of a town in the mountains of Ephraim, assigned to Joshua, and the place of his burial, Josh. 19, 50. 24, 30. The same is called in Judg. 2, 9 חמנהד חַרֶּס (portion of the sun) Timnath-heres. The former is prob. the correct reading; since a possession thus given to Joshua after the rest of the land was distributed (Josh. 19, 49) would strictly be a portion remaining; see Studer in Prob. i. q. Oauvá Timnah of Josephus, the head of a toparchy lying between those of Gophna and Lydda; see above in הִּמִינָה.—R.

סְּטָהָ m. (r. סְּהָהָ) a melting away, Pa 58, 9. See in אַבְּלָּאַ.

* 🏲 🏚 obsol. root, pr. prob. to creak, to give forth a creaking sound, kindr. with זְמֵר II, אָמֶר; then to stand forth tall, high, to be lofty, since things tall and slender, like trees, masts, easily vibrate and creak; comp. אלרו a pole, mast, from r. יון to creak; ממרה top of a tree, from r. אמר. Hence ממר palm tree, מְבֶרָת or מִיבֶּרָת column of smoke, columns as waymarks. — So tower of a تَامُورُةٌ and تَامُورُ church, اتْحَارُ riguit hasta, membrum virile. For the Talmudic usage, see in הַדָּמַר. Comp. הַּדָּמַר.

תמר

Deriv. see above, also חַמָּה, הִמְּנֵה,; hence

m. תַּמַר 1. a palm-tree, phænix dactylifera, date-palm, a tree always green, tall, and slender, from r. קפר q v. Chald. אָהָ id. Arab. تُنْمُ date, Eth. 10(1 palm. Joel 1, 12. Ps. 92, 13. Cant. 7, 8. 9. Plur. מְּכֶרִים palmtrees Ex. 15, 27. Lev. 23, 40. Num. 33, 9. Neh. 8, 15.-This beautiful and most useful tree, now found throughout Egypt and Arabia, was anciently likewise frequent in Palestine, at least in the depressed tract along the Jordan and the shores of the Dead sea; "Judea inclyta palmis," Plin. At the present time it is not found in that region; and is elsewhere very rare in that country. See Theophr. Hist. Plant. 2. 6. Plin. H. N. 13. 4. Celsii Hierob. II. p. 566 Rosenm. Bibl. Alterth. IV. i. p. 297 sq. Winer Realw. art. Dattelpalme. 2. Tamar, pr. n. of place: a) A town on the southeastern border of Paiestine, Ez. 47, 19. 48, 28; prob. the Θαμαρώ of Ptol. 5. 16, the Thamaro of the Tab. Peut. and Thamara of Eusebius, see Onomast. art. Hazazon Thamar. Perh. the site of ruins now called Kurmub, about a day's journey south of el-Milh (Malatha), on the ancient way between Hebron and Ælana; see Bibl. Res. in Palest. II. p. 616. 622 sq. i. q. קּרְמֹר q. v. Tadmor. Palmyra, 1 K. 9, 18 Keth. c) בַּעל מַטָר, see in בַּעל d) חֵצֵצון הָּמֶר, see on p. 338. a) פיר הַהְּמָרִים the City of palm-trees, e. Je icho, see in art. ערר dd.

3. Tamar, pr. n. f. a) The daugh ter-in-law of Judah, Gen. 38, 6; Θάμας Matt. 1, 3. b) A daughter of David 2 Sam. 13, 1. 1 Chr. 3, 9. c) A daughter of Absalom, 2 Sam. 14, 27.-Comp. ארחמר Ithamar pr. n. m. p. 46.

m. (r. הְּמָר a palm-tree, e. g that of Deborah between Ramah and Bethel, Judg. 4, 5. Also of the trunk of a palm-tree, Jer. 10, 5. Comp. Epist. Jerem. v. 70.

הַּמְרָה f. (r. הַשָּה, related to מַשָּה as ונקם to נקם a pillar, column, twice in the phrase מְמָרוֹת נָשָׁוֹן columns of smoke, poetic, Cant. 3, 6. Joel 3, 3 for 2, 30], like עמיר עשר Judg. 20, 40.—For in both places many Mss. and מְּמְרוֹת editions have הַּרְבָּרוֹת or הַּרַבְּרוֹת, inserting Yod; or at least שְּׁמְרוֹח with Metheg. These latter forms would strictly come from r. דָרָשׁ, as מִירשׁ from r. דָרָשׁ. In the Talmud is read הַוֹּמַל הַעַּמוּ the column of the rising sun, and קימור the column of the moon; where may be alike referred to r. מְּמַרּ and r. בַּרַ, since according to the later mode of writing it may be for המברה. We find also הַצָּלָה הַפֶּרָת its column (of incense) ascends; and there is a verb in Piel, הַּמֵּר, to ascend like a column sc. of incense. All these may indeed have come from the biblical word; but, on the other hand, the biblical may have been changed into to conform to the later orthography; see Lehrgeb. p. 145. It is therefore doubtful, whether the word belongs to r. מְמֵר or r. נָמֵר; though the former is more probable. The signification is certain.

הַבֶּרָה, see in הַבָּרָה.

קפֹרָה f. (r. מָמֶר plur. הַּמַּלְרִים Ez. 40, 16; and מַּבֹרוֹת 1 K. 6, 29. 32. 35. Ez. 41, 18.19, palm-trees, i. e. artificial, as an architectural ornament.

, הַמְרוּקֵר שׁ m. (r. בְּיַרָק) plur. constr. הַמְרוּק c. suff. הַּמְרַקּרָחָן, הַמְּרוּקַריִה; purifications, e. g. of the virgins admitted into the harem of the Persian king, Esth. 2, 12. Meton. precious ointments, perfumes, for these purifications, Esth. 2, 3. 9.—Metaph. a cleansing, remedy, by which one is corrected and amended, sing. Prov 20, 30 Keri.

L הַּמְרוּרִים m. plur. (r. קבר bitter-nesses; e. g. מְמְרוּרִים bitter weeping Jer. 31, 15. 6, 26. Adv. bitterly Hos. 12, 15.

II. יְּמֶכֶּר m. plur. (r. קְמֶר up-right columns, pillars, or perh. heaps of stones, as way-marks, Jer. 31, 21.

וֹ תַּמְרָיִּל i. q. מְמְרָיִּל q. v. Prov. 20, 30 Keth.

וְשַּׁנִים . I,) only plur מְּנַרָ הַ יּבּוּן, הַּנְּיִם , (a sing. קּנִים see below,) once with Aram. form מַנִּין Lam. 4, 3 Keth. (perh. רוזה, see in הוָה fin.) jackals, an animal dwelling in deserts Is. 13, 22, 34, 13, 35, 7. 43, 20 (whence מְּנִים Ps. 44, 20, and מעון פורם Jer. 9, 10. 10, 22. 49, 33, for the desert,) suckling its young Lam. 4, 3, and uttering a wailing cry like that of a child, Job 30, 29. Mic. 1, 8.—Bochart, Hieroz. II. p. 429, understands huge serpents, as if i. q. אַדְּרוּ; but R. Tanchum Hieros. correctly interprets the word by the Arab. إبن أوى juckal, wild dog, so called in Arabic from its howl (also in Heb. אר, plur. אירם); comp. Arab. تِنَانُ wolf.—The name prob. comes from the outstretched neck and body in running; see r. মুদ্ৰ I.

APP a doubtful root, see in man.

* I. דְּבָּוֹה to reach out, to give, to distribute gifts, espec. in order to get the service of any one, to hire; kindr. are בַּבָּוֹן, בַּבְּוֹיִן Once Hos. 8, 10 מַבֵּיִר בַּבְּוֹיִים although they give presents (hire) among the nations; where others read יְבִּוֹיִן from r. יְבִוֹיִן Vulg. well, et cum mercede conducerint nationes.

HIPH. i. q. Kal, once Hos. 8, 9 אָמְרָיִם הְרֵנֵּנְ אָתְבֵּרִם Ephraim hireth lovers.

Deriv. יְהְנִיאַל, אָחְנִר, and pr. names צְּהְנִיף, אֶּחְנִר.

*II. אָזָהְ to repeat, i. q. רְּיָבֶּי, Aram. אֵזָהְ, תְּיִהְהְּ בְּבֹר. Not found in Kal; since the form יְּבְּהְ Prov. 31, 31, which some refer here, belongs rather to בְּבֹוּן. For the form רְיִבָּהְ Ps. 8, 2, see r. יְרָהָיָ init. and no. 2. aa.

PIEL pr. to repeat often, to rehearse; hence to commemorate, to praise, to celebrate, c. acc. Judg. 5, 11; c. 5 Judg. 11, 40. Aram. מַּבֶּר, i. q. מְבָּי to recount. Arab. ثنى IV, to celebrate with praise, pr. to utter.

הְנָיָנ Chald. i. q. Heb. הְנָשֶׁ, to repeat; whence הְנְיָנָה , הִוֹנְיָנה , מִנְיָנה .

កម្មក្ f. (r. អ្នក្ក I.) only plur. ការគ្នា , abodes dwellings; once Mal. 1, 3 and I made his (Esau's) mountains a waste, and his heritage לְחַנוֹח מְדְבָּר for dwellings of the desert. Sept. δώματα έρήμου, aid so Syr. This signif. is readily derived from r. אָשָׁה, either from the extent of the tracts inhabited, or from the duration, comp. r. בַּתַן. Kindr. is Arab. נים to abide, to dwell; whence قَنَاءة a dweller. Hence Gesenius supposes הווח to be for הואה with Dag. forte euphonic, i. q. מְּנְאָנוֹק ; comp. , מַכְלָאָח for מָכְלָאָח, and מָכָלָה for מָכָלָה, referring it to a root איָה i. q. Arab. abode.—But Vulg. the Heb. intpp. Rosenm. Ewald, and others, take him as a plur. of הָּוֹים, i. q. מִּיִּם jackals, or as i. q. מַנְּרָנִים dragons; and render the words לְחַנוֹת מִדְבֶּר for jackals of the desert, or for dragons of the desert. | The signif. jackals seems to give the easiest and best interpretation.-R.

קנראָה f. (r. נוּא c. suff. אְנרּאָהי, plur. הְנוּאוֹת.

1. a holding back of oneself, with drawal, alienation, of God from men, Num. 14, 34. Hence

2. enmity, Job 33, 10 רְּבָּאוֹת דֶּלֶּבְּׁר lo! he seeketh enmity against me. Comp. Arab. בֹּלְ mid. Waw, Conj. III to rise up against any one in a hostile manner.

הקייבה f. (r. איב) constr. השנה, plur. הייבה, produce, increase, Deut. 32, 13 Judg. 9, 11. Is. 27, 6. Ez. 36, 30 ; plur Lam. 4, 9.

河 m. (r. 河南) end, extremity, and with 识 added, tip of the ear Ex. 29, 20. Lev. 8, 23. 24. 14, 14. 17. 25. 28.

קליק f. (r. בים) slumber, plur. Joh 33, 15; espec. from indolence, slath, Prov. 6, 10. 24, 33. Ps. 132, 4. al.

নট্টান f. (r. ন্য) constr. ন্যান, এ চকল ing, a moving to and fro, e. g. i a o תאנור compounded from הַ i. q. Nasor. אָבּאּדּר (see in r. בְּבָּרְ ווֹ) or Chald. אָבּאּדְן, and Chald. י. עיר י. pr. 'furnace of fire;' plur. הַצְּוּרְרַם, m. but fem. perh. Hos. 7, 4.

1. a furnace, oven, Gr. *λίβανος, Gen. 15, 17. Is. 31, 9. Ps. 21, 10. Lam. 5, 10. Mal. 3, 19. Spec. for baking bread or cakes, Ex. 7, 28 [8, 3]. Lev. 2. 4. 7, 9. 11, 35; not only that of the baker Hos. 7, 4. 6. 7; but also that used by the housewife for baking bread, Lev. 26, 26.

Chald. هِبَادِي , Syr. كُنُورُ , Arab. مِتَدُورٌ , The Tannar is a large round pot of earthen or other materials, two or three feet high, narrowing towards the top; this being first heated by a fire made within, the dough or paste is spread upon the sides to bake, thus forming thin cakes; see Golii Lex. Arab. p. 398. D'Arvieux Mém. III. p. 270 sq. Niebuhr Beschr. von Arabien p. 51, and Of the Gr. *\landbaros Jerome says on Lam. 5, 10 "Clibanus est coquendis panibus ænei vasculi diducta rotunditas, quæ sub urentibus flammis ardet intrinsecus." Comp. the Greek Lexicons s. v.

2. Pr. n. מְּלֶרֶל חֲמָשֹּרֶרִם, Tower of the furnaces, upon or near the walls of Jeusalem, Neh. 3, 11. 12, 38.

m. plur. (r. נָחַם) 1. pity, compassion, Ps. 94, 19.

2. consolations, comfort, Is. 66, 11. Jer. 16. 7.

הַלְחַלְּמֵר f. plur. (r. בְּחַב consolations, Job 15, 11. 21, 2.

רְּבֶּחְכֶּח (comfort, r. בְּחָבּי) *Tanhumeth*, pr. n. m. 2 K. 25, 23. Jer. 40, 8.

sing. Ez. 29 3. 32, 2, a great erpent, dragon, i. e. here the crocodile

as the emblem of Pharaoh and Egypt, i. q. מְּבְּין, which latter is read in several Mss. and from which this form has been corrupted by the writer, or by copyists, who had in mind the plur. מַּנִּים from sing. זְהַ.

תְּנִינִים m. (r. מְשָׁהָ I,) plur. חְּנִּינִים, Arab. פְּנִינִם, Chald. בִּיַנִּעם, Syr. בַיַּנַענ', a great serpent, dragon, so called from its extension, length. Spec.

1. a water-serpent, sea-monster, dragon, comp. Am. 9, 3; so Gen. 1, 21 where Sept. **\tilde{\pi}\tilde{\chi}\colon\$. Job 7, 12. Ps. 148, 7.

2. a land-serpent, dragon, Ex. 7, 9. 10. 12. Deut. 32, 33. Ps. 91, 13. Jer. 51, 34.—For פֵּדְרָ וַתְּתַּרָרָ Dragon-fountain Neh. 2, 13, see in פַּתַּדְ no. 2. cc, and Bibl. Res. in Pal. I. p. 514.

3. Put for the crocodile, for which the Heb. and Aram. have no vernacular name; every where as the emblem of Egypt or her king, is. 27, 1. 51, 9. Ps. 74, 13; also Ez. 29, 3. 32, 2, in Mss. where the comm. reading is and q. v.

קרָרָן Chald. the second, Dan. 7, 5. R. אָרָרָ to repeat. Comp. שְּׁיֵשִּׁי .—Hence

אַנְיָנוּת adv. a second time, again, Dan. 2, 7.

* אָבְלֵּבְ obsol. verb, Syr. Ethpe. אַבְלַבְּ, to come to an end, to cease. Hence

* I. 725 obsol. root, the native force of which may be gathered from its derivatives and from the kindred roots; to stretch out, to extend; comp. in the Semitic tongues Eth. בקן and חָהָ to give, pr. to extend the hand (comp. יַתֵּן, וְיָדָח, to extend itself, e. g. time, to endure, to be perpetual; and in the Indo-Europ. tongues, Sanscr. tan, Gr. τείνω, τανύω, τιταίνω, Lat. tendo (comp. Diss. Lugdd. II. 852), whence tenuis (Sanscr. tanu), tener, Goth. thanjan, Germ. dehnen, with many others, as old High Germ. Tanna fir-tree .-Hence מְּלֵּדֶן a great serpent, sea-monster so called from its length; comp. rairlo (from relyw) a long fish, Lat. tania. Also চু a jackal, from its running with outstretched neck and body.

Deriv. חַנין, חַנִּים, חַנָּים.

* II. ງປັກ Chald. i. q. ບໍ2, to emoke; whence Eth. T7, ἀτμές, vapour; Chald. ສາງກຸ Syr. ມີບໍ2, ມີບໍ2, Sam. ຈັງໄດ້, emoke; Nasor. ສາສກ furnace.

Deriv. Chald. אַתּוּר, comp. מֵנוּר.

11, 30, an unclean animal, classed with other species of lizards; according to Bochart (Hieroz. T. I. p. 1083) the chamelion, so called as living upon air according to the opinion of the ancients, Plin. H. N. 8. 33. Hasselquist Reise p. 350. Sept. and Vulg. talpa. mole. Saad. lizard.

2. Lev. 11, 18. Deut. 14, 16, an unclean aquatic bird, prob. the pelican, pelecanus onocrotalus, so called from its pouch, which it can extend by inflation, see Oedm. Verm. Samml. III. 50.—Sept. noqquqlwr, i. e. the crested purple heron, ardea purpurea Linn. Vulg. cygnus, swan.

* If in Kal not used; comp. In the other Semitic dialects in its usual Hebrew signification. The primary idea seems to be to thrust forth or away, to drive away; and hence to reject, to abhor, to abominate.

PIEL TYPE, fut. TYPE 1. to abominate, to abhor. Deut. 7, 26. 23, 8. Am. 5, 10. Mic. 3, 9. Job 19, 19. Ps. 5, 7. al.

2. Causat. to cause to abhor, to fill one with abhorrence. Is. 49, 7 שחשב שאר who causeth abhorrence to the people, who is an abomination to the people.

3. Causat. to make abominable, to cause to be abhorred, Job 9, 31. Ez. 16, 25. See Hiph.

Hiph. to make abominable, shameful. Ps. 14, 11 הְּתְּבִּרבּוּ צֵּלִּרְלָּח they make abominable their doings, i. e. they do abominable deeds, act abominably; comp. Ps. 53, 2. So with צָלִּרְלָּח implied id. 1 K. 21, 26. Ez. 16, 52. Comp.

NIPH. pass. to be an abomination, abtorred, detestable, 1 Chr. 21, 6. Part. בְּיִבְּים abominable Job 15, 16; despised, worthless, Is. 14, 19.

Deriv. חועבח.

ירָקּדָּר, fut. רְּבְּדָר, apoc. בְּתַּד, pr. 'to be thrust hither and thither,' comp. בְּבָּי, kindr. is בְּדָה q. v. Then, like r.

nyo, to wander, to err, to go astraw Chald. אַזָּה id. but oftener אָדָה; Syr. id. Spoken طغى Arab. طغا , Arab of persons Is. 35, 8. 47, 15; of beasts Ex. 23, 4. Is. 53, 6. Ps. 119, 176 מַלַרְחָר בר אבר I have gone astray like a lost sheep, also of birds Job 38, 41; with 2 of place Gen. 21, 14. 37, 15. Ps. 107, 4. With acc. of place, to wander through or over, trop. of the branches of a vine shooting luxuriantly over the desert, Is. 16, 9 [8]. Spec. a) Of drunken persons, who go reeling about; Is. 28, 7 הוער פון-חשבר they go astray (reel) from strong drink; and hence trop. of the mind. Is. 21, 4 מַבְרָה my heart reeleth, is seized with giddiness. b) Trop. of the mind as erring from the paths of virtue and piety, Ps. 58, 4. Ez. 48, 1 comp. אֹנֶר לַבָּב Ps. 95, 10, הֹצֶר רְּגְּחַ Is. 2 24. With 79, e.g. from God's precept Ps. 119, 110, comp. Prov. 21, 16; wit. מַצֵּל יְחוֹח Ez. 44, 10.15; with מַצֵּל יְחוֹח קיחים from following God, from his worship, Ez. 14, 11. Comp. Chald. 855 spec. 'to be given to idolatry,' Syı. to c) Of those who u iss be a heretic. their aim and fail in their efforts; Prev 14, 22 חלוא יחער חרשר בע do they not err (from their mark) who devise evil? Others, do they not perish.

NIPH. to wander, pr. to be made wander, to stagger about, Is. 19, 14 Metaph. to be deceived, to err, in a moral sense, Job 15, 31.

HIPH. fut. apoc. a

2. Intrans. to err, pr. to let oneself wander, Jer. 42, 20 Keri. Prov. 10, 17. Deriv. ngia, and

(error) Tou, pr. n. of a king of Hamath or Epiphania, 1 Chr. 18, 9. 10; written אוֹד Toi 2 Sam. 8, 9. 10.

f. (r. איל Hiph.) a divine precept; hence an oracle Is. 8, 16; las

v. 20; in both cases parall, with min. Also custom, as having the force of law, Ruth 4, 7.

ਜਿਹਾਸ਼ f. (r. ਸ਼ਾਂਡ) darkness, Job 11, 17 in 3 Mss. See in r. קאף no. 3.

תער see in הלער.

תְּבֶּלָח f. (r. נְבְּלַח) constr. הַּבְּבֶּח, plur. e. suaf. מְלָאָה; comp. מְלָאָה from r. ָלָאַח.

1. a channel, trench, in which water is raised from a stream to water or inundate the fields, 1 K. 18, 32. 35, 38. 2 K. 18, 17. 20, 20; a conduit, aqueduct Is. 7, 3. 36, 2. Ez. 31, 4. Poet. Job 38, ער־פּבַל לַשְּׁטֶח הִיּלָח 25 ימי־מָבֹל לַשְּׁטֶח הִיּלָח who hath divided channels for the rain? i. e. distributed the rain-water to all parts of the heavens.

2. a plaster, bandage, something put upon a wound, Jer. 30, 13. 46, 11. Comp. חַצֵלָה אָרְבָּה.

תַּעֵלוּלִים m. plur. (r. צֶּלַר לִים I,) 1. vexation, adverse destiny, Is. 66, 4. See the root Po. no. 3.

2. boyishness, for concr. צוֹלָלִים, boys, bubes, Is. 3, 4.

הַאָלְמָח f. (r. נְצִלָם) a hidden thing, secret, Job 28, 11. Plur. n- Job 11, 6. Ps. 44, 22.

m. (r. קעלהג Prov. 19, 10; plur. מענגים Cant. 7, 7, and הי- Ecc. 2, 8, delicate living, delights, Mic. 2, 9. Prov. l. c. Mic. 1, 16 בני חבנגיה children in whom thou delightest. Espec. pleasure, enjoyment, i. e. sexual Cant. 7, 7. Ecc. 2, 8.

וֹ מַנְרָרת f. (r. בֶּנָה II,) pr. 'self-affliction,' i. e. fasting, Ezra 9, 5. See the root Pi. lett. b.

(gandy soil, r. עַנָהְ (sandy soil, r. עַנָהְ Taanach, Tanach, pr. n. of a royal Canaanitish city Josh. 12, 21, in the territory of Issachar, but assigned to Manasseh. Judg. 1, 27. 5, 19. 1 K. 4, 12. Josh. 17, 11.

21, 25. Now تعنك Ta'annuk, see Bibl. Res. in Palest. III. p. 156. Biblioth. Sacr. 1843, p. 76. Comp. in לנבר lett. b.

* フラワ in Kal not used; pr. to thrust, to push, to strike upon, like הָּבָּה; comp. vomit, pr. a تَّع and كَتْ vomit, pr. a أَنَّهُ breaking forth, ejection,

Pilp. সূনুসূন, part. সূনুসূন্দ, to mock, te scoff, Gen. 27, 12; pr. 'to burst into laughter,' like Arab. تغي; or, what accords better with the duplicated form. 'to trip with the tongue, to stammer, comp. پاید no. 2, like Arab. چند,

HITHPALP. pr. 'to shew oneself a mocker'; hence to mock, to deride, part. plur. בְּחַבְּרִם, c. בַ 2 Chr. 36, 16. Arab. to stammer.

בּיְבְּקִנִים Deriv. בְּיָבְהָּצִים.

האבעה f. plur. (r. בּצָיּים) strength powers, Ps. 68, 36.

*שְׁעַר q. v. and Arab. ثغر, to cleave, to split.—Hence וו מער II.

L פַּער m. (r. תַּעָר) a razor, sharp knife, so called as making naked or bald; Num. 6, 5. 8, 7. Ps. 52, 4. Is. 7, 20. Ez. 5, 1. מַצר חַסֹפַר a writer's knife, with which he sharpens the calamus, q. d. pen-knife, Jer. 36, 23.

II. אַתַּער m. (r. אַבָּר) c. suff. הּזֶצְהַ the sheath of a sword, (pr. cleft,) 1 Sam. 17, 51. 20, 8. Jer. 47, 6. Ez. 21, 8. 10. 35 [21, 3. 5. 30].—Others refer this also to r. עָרָח.

קּבְרוּבָה f. (r. בָּרַב I. 3) suretyship ; plur. 2 K. 14, 14 הַנֵּר חַעָּרָבוֹת hostages given as surety.

m. plur. (r. הַּצָּע) mockery, delusions, Jer. 10, 15. 51, 18 בַּעֲשׁח הַבְּהָבָה הַ i. e. idols; Jerome, opus risu dignum, better, works of delusion.

קּפִּרם m. (r. קּבָּהָ) plur. הַפָּדּק, c. suff. תַּבָּרָהָ.

1. a drum, tabret, timbrel, Arab. ذق whence Spanish aduffa; in the East it consists of a thin wooden rim covered with a membrane, and hung around with brass bells or rattles; it is used chiefly by dancing females. Ex. 15, 20. Judg. 11. 34. 1 Sam. 10, 5. 2 Sam. 6, 5. Is. 5, 12. 30, 32. Jer. 31, 4. Job 21, 12. al. comp. Ps. 68, 26. See Niebuhr's Reise beschr. I. p. 181.

2. Ez. 28, 13 the drum or hollow in which a gem is set, bezel; comp. כַּקַב. So Jerome, whom Gesenius follows; others, tabret, as above.

where אַנְאָנְאָהָ f. absol. and constr. in pause תְּמָאֶרֶתּ, c. suff. תְּמָאֶרָתִּי. R. מַאָר I. 1. ornament, beauty, Ex. 28, 2. 40. Is. 3, 18. מַנְרֵי חָמָאָרָת beautiful garments Is. 52, 1 beautiful trap- פַלֵּר תפאַרַת pings, jewels, Ez. 16, 17. 39. 23, 26. 'n השבה a crown of beauty, an ornamented crown, Prov. 4, 9. Is. 28. 5. 62, 3. Ez. 16, 12. 23, 42. "beautiful ornament Is. 28, 1.4. The proud beauty of the Chaldees, i. e. Babylon, Is. 13, 19; the beauty of Israel, i. e. Jerusalem, Lam. 2, 1; the ornament of children are their parents Prov. 17, 6; comp. Ez. 24, 25. So Is. 4, 2. Jer. 13, 11. 33, 9; comp. Deut. 26, 19. 1 Chr. 22, 5. Also מְּמָאֶרֶת אָרֶם the beauty of a man, i. e. the

2. splendour, magnificence, glory, Esth. 1, 4. Is. 60, 19. יְרִיבְּר מְּלְּבְּרָת מְּלְבְּרָת מְּלְבְּרָת מְלְבְּרָת מְלְבְּרָת מִינִים מִּלְבְּרָת מִינִים מִּלְבְּרָת מִינִים מִּלְבְּרָת מִינִים מִּלְבְּרָת מִינִים מִּלְבְּרָת מִינִים מִּלְבְּרָת מִינִים מִינִים מִּלְבְּרָת מִינִים מִּינִים מִּינִים מִּינִים מִּינִים מִינִים מִינִים מִינִים מִּינִים מִּינִים מִּינִים מִּינִים מִינִים מִינִים מִּינִים מִּינִים מִּינִים מִינִים מִּינִים מִינִים מִּינִים מִּינִים מִּינִים מִינִים מִּינִים מִּינִים מִּינִים מִּינִים מִּינִים מִּינִים מִּינִים מִּינִים מִינִים מִּינִים מִּינִים מִּינִים מִּינִים מִינִים מִּינִים מִּינְים מִּינִים מִּינִים מִּינִים מִּינִים מִּינִים מִּינְים מִּיבְּים מִּינִים מִּינִים מִּינִים מִּינִים מִּינִים מִּינִים מִּיבְּים מִּינִים מִּינִים מִּינִים מִּינִים מִּינִים מִּינִים מִּיבְּים מִּינִים מִּיים מִּינְים מִּינִים מִּינְים מִּינִים מִּינְים מְּינְים מְּינְים מִּינְים מְינִיים מִּינְים מְינִיים מְינְיים מְינִים מְינְים מְּינְים מְּינְים מְּינְים מְּינְים מְּיבְּים מְינִּים מְינִּים מְינִּים מְינִים מְּיבְּים מְּינְים מְּיבְּים מְינִּים מְינְּים מְינְּים מְּיבְּים מְינְים מְּינְים מְּים מְינְים מְּינְים מְּינְים מְינִּים מְינְים מְּים מְּים מְּים מְ

human form in its beauty, Is. 44, 13.

3. honour, glory in a moral sense, Judg. 4, 9. Prov. 19, 11. Also a glorying, boasting, Is. 10, 12. Zech. 12, 7; concr. the object of it, Is. 20, 5. Ps. 39, 18.

תְּפּוּחִים , plur. מָפּוּחִים, constr. הפוּחי

1. an apple, so called from the fragrance which it exhales; Cant. 2, 5. 7, 9. Prov. 25, 11. Also an apple-tree Joel

1, 12. Cant. 2, 3. 8, 5.—Arab. يَقَاعُ pr. upple, but also of the lemon, peach, apricot, etc.

Tappuah (apple-region), pr. n.
 a) A city in Judah, Josh. 12, 17. 15, 34.

Now Teffah, northwest of Hebron; see Bibl. Res. in Palest. II. p. 428. b) A city on the confines of Ephraim and Manasseh, Josh. 16, 8. c) Of a man, 1 Chr. 2, 43.

קמוציתיכֶם (פוּץ r. pab) pl. c. suff. קמוציתיכָם your dispersions, Jer. 25, 34. But other copies read Tiph. קמוציתיכָם, which is better; see in r. אור חספר, p. 839. cooked pieces; after the form אָשָּרְיּרָשָּה, with Nun formative, as רְּצַבָּּקְּיִה, with Nun formative, as רְצַבְּּקְּיִה, once in the difficult passage Lev. 6, 14 [21] of a cake for sacrifice, fried (in oil) shalt thou offer it represents the meat-offering of the meat-offering in pieces, i. e. cooked or prepared like the meat-offering, and broken up into pieces, comp. Lev. 2, 4 sq. 7, 9. The construction is a common one in Hebrew; see Lehrg. p. 810.

* בּבְּרָ obsol. root. 1. i. q. בְּאַח q.v. and Arab. בֹּבֹּר, to eject spittle, to spit out; Arab. בֹבֹּר, to emit a smell, to be fetid. Hence, to have a bad smell, to be ill-seasoned, unsavoury, insipid; compression of the compression of

2. i. q. Þpp, to fit on, to stick on to make adhere; Talm. Þpp and oftener Þpp to adhere. Kindr. is ¬pp. Hence

no. 2, lime, cement.

Deriv. אַפָּל, הְפָלָה, pr n. אֹפָל.

בּמַלְּכְּלְ m. (r. בְּשָׁרְהְ 1. any thing we seasoned, unsavoury, Job 6, 6; metaph insipid, foolish, vain, Lam. 2, 14. See רושבה.

2. lime, hence mortar, plaster, or rather whitewash, as spread upon walls. Ez. 13, 10 sq. 22, 28; in both passages contemptuously. See r. كُوبُرُ no. 2. Arab. مُلْفُالُ and مُلْفُالُ Chald.

المُوّلَة (lime, r. كَاتِبُ) Tophel, pr. n. of a place in Edom, on the east of the 'Arabah, Deut. 1, 1. Now عفيلة Tijleh, see Bibl. Res. in Palest. II. p. 570, 600.

קּלְלָה f. (r. מְּמֵלְ pp. insipidness; hence folly, i. q. impiety, Job 1, 22. א 12. Jer. 23, 13. Comp. in

קּמְלָה f. (r. מְּלֵל Hithp.) constr. אָמְּלָה Plur. קּמְלּהת.

1. intercession, supplication for any one, 2 K. 19, 4. Is. 37, 4. Jer. 7, 16. 11,

2. Genr. supplication. prayer, to God Ps. 65, 3. 80, 5. Is. 1, 15. Job 16, 17. al With א of pers. Ps. 42, 9. 69, 14; א 2 Chr. 33, 18. Ps. 109, 4 האיר האלה with prayer, poet. for 'I give myel to prayer.' האיר האלה house of prayer.

אף temple, Is. 56, 7. To offer prayer is n אָטָּא Is. 37, 4; הֹפַּלֵּל הֹי Neh. 1, 6. Of God as hearing and answering prayer is said: הַחָּצָלְ Ps. 6, 10; הַבְּלָל הִי Ps. 102, 18; הוֹי Ps. 4, 2; הוֹי בְּיִלְר הַי Ps. 17, 1. Prayer is also said to come (אוֹם) before God, Ps. 88, 3. Jon. 2, 8. So בּיִבְּיִח has the sense of prayer in the titles of Psalms 17. 86. 90. 102. 142.—In a wider sense

3. a hymn, sacred song, Hab. 3, 1. So Ps. 72, 20, where the whole preceding book of Psalms, 1-72, is called הְּתַּבְּלוּת בְּיִרָּ A similar usage is found in the verb הְתַּבְּלֵל 1 Sam. 2, 1.

רְּבֶּלֶבְּהָ f. (r. רְּבָּשָׁ) terror, c. suff. מַּלְצְהַהְ thy terribleness, Jer. 49, 16.

רְּבְּשְׁהַ (passage, ford, r. הַּשָּׁהַ) Tipheah, Thapsacus, pr. n.

- a) A large and opulent city on the western bank of the Euphrates, situated at the usual point of passing that river, 1 K. 5, 4 [4, 24]. See Xen. Anab. 1. 4. 11. Arrian. Exp. Alex. 2. 13. ib. 3. 7. Strabo XVI. p. 1082. Q. Curt. 10. 1. 9.
 - b) A place in Palestine, 2 K. 15, 16.

e. g. the tabret, Ps. 68, 26. Kindr. are ΠΕΞ, ΓΕΞ, ΠΞΠ, ΠΞΞ, Arab. Δεδ., etc. From the same stock are Sanscr. tup, to smite. to kill; Gr. τύπτω, root τυπ, whence τύμπανον i. q. ημ.

Po. to beat, to smite, pr. to drum, to tabor, e. g. upon the breast, c. אַ Nah. 2, 8.

Deriv. an.

* "២ឆ្នាំ to sew together Gen. 3, 7. Ecc. 3, 7. Job 16, 15; i. q. មិត្តយ៉ុ and មិត្តភុ no. 2. Piel id. Ez. 13, 18.

1. to lay hold of, to seize, to catch, to take; c. acc. of pers. Gen. 39, 12 (with by his garment). Deut. 22, 28. 1 K. 13, 4. 18, 40. Ps. 71, 11. Is. 26, 8. 37, 13. 1 K. 20, 18 יייים take them alive. 2 K. 7, 12. 10, 14; less freq. with a of pers. Is. 3, 6. Jer. 37, 14; with a of thing, Deut. 9, 17. Ez. 29, 7. 30, 21. 1 K. 11, 30. Hence to take in war, to take captive, e. g. men Josh. 8, 23. 1 Sam. 23, 26. 2 K. 7, 12. 14, 13; sities, Josh. 8, 8. Deut. 20, 19. 2 K. 14,

7. 16, 9. 18, 13. Trop. דְּבָּשׁ מְּשׁ Prov 30, 9 to lay hold upon the name of Jehovah sc. unlawfully and wrongfully, to do violence to the name of God by falsehood and perjury; comp. בּיוֹשׁ in the preceding member.

2. to hold, to have in possession, as a city Jer. 40, 10; a fortress 49, 16; then, to handle, to wield, e. g. the sickle Jer. 50, 16; a shield 46, 9; a sword Ez. 38, 4; the bow Am. 2, 15. Jer. 46, 9; an oar Ez. 27, 29; also a musical instrument, as a pipe, harp. to play, Gen. 4, 21. So המקר לא בי המיר לא ב

3. to make fast in gold and silver, for to overlay; Part. pass. אַדָּוֹ overlaid with gold Hab. 2, 19. Comp. אַדָּוֹי no. 5, 6.

NIPH. pass. of Kal no. 1, to be taken, seized, Num. 5, 13. Ez. 21, 23; to be captured, e. g. men Ps. 10, 2. Jer. 34, 3. Ez. 12, 13. 19, 4. 8; cities Jer. 48, 41. 50, 24. 46. 51, 32. 41.

PIEL, i. q. Kal no. 1, to take hold, to lay hold, sc. repeatedly, Prov. 30, 28.

הקות לפנים אָדוֹן f. (r. אָדוֹן) 1. spittle; meton. one spit upon. Job 17, 6 היים אָדוֹן I am become as one in whose face men spit, i. e. the vilest and most contemned of mortal men; comp. ؤמצמ Matt. 5, 22, i. e. perh. אַדַן from r. בּיַרָּן to spit out.

2. With the art. nping, (thrice without art. Jer. 7, 32. 19, 11. 12,) Tophet, pr. n. of a place in the valley of the sons of Hinnom (see in * lett. a), near Jerusalem, noted for the human sacrifices there offered to Moloch and finally abolished by Josiah, 2 K. 23, 10. Jer. 7, 32. 19, 6. 13. 14. במוח החמת Jer. 7, 31 the high places of Tophet, i. e. the artificial mounds, tumuli, on which those sacrifices were offered. See in art. בלבה. — Hieron. in Jer. 7, 31 " Topheth, que est in valle filiorum Ennom, illum locum significat, qui Siloe fontibus irrigatur, et est amœnus atque nemorosus, hodieque hortorum præbet delicias." Bibl. Res. in Palest. I. p. 202-204.—As to the etymology of the name nin, it is commonly and best referred to r. AM to spit, and rendered 'place to be spit

spon.' to be abhorred; as in no 1, Job 17, 6. Others with Noldius in Vind. p. 948, and with Lorsbach, regard רְּבָּיִה as i. q. רְּבָּיִהְם, q. v. denoting the place of burning dead bodies in the funeral rites. See more in Thesaur. p. 1497.

Chald. m. pl. emphat. persons learned in the law, lawyers, Dan. 3, 2. 3. Arab. Conj. IV ליד, to give a response concerning the law; whence לוניים the Musti, pr. a wise man, one whose response is equivalent to law. Sept. of th' לביסים, Vulg. præfecti.

הוֹצְאוֹת, see in הוֹצָאוֹת.

* אֹבֶּקְ obsol. root, Arab. قعى, to fear, to beware; hence pr. n. אָלְהְּקא.

רת (ר. התקף) Tokhath, pr. n. m. 2 Chr. 34, 22 Keri; where Keth. התקיה Tokahath, from r. התיך.—The parall. passage in 2 K. 22, 14 has הוְחָהִ q. v.

הְקְנָתִי f. (r. קּנְתָּר) constr. הְּקְנָתִי, c. suff.

1. i. q. אָדָ, a cord, line. Josh. 2, 18. 21. 2. expectation, hope, Job 11, 20. 19, 10. Prov. 23, 18. al. ילי הקוף לי there is hope to me, I have hope, Ruth 1, 12. Job 5, 16. Zech. 9, 12 אַפּרָרָר הַּתְּקָוֹת the prisoners of hope, i. e. cherishing hope of deliverance. For Job 4, 6, see under no. 1. bb. β. p. 267.—Meton. for what one hopes, Job 6, 8; for the person (God) from whom one hopes any thing, Ps. 71, 5.

3. Tikvah, pr. n. m. 2 K. 22, 14, for which in the parall. 2 Chr. 34, 22 การุตุ q. v. Keth. การุตุกา.

i. e. of resisting, Lev. 26, 37.

שְׁלְּיִהֶם m. (r. בּיִּדְס) i. q. בּיִבְיֹהָה, one who rises up against, an adversary plur. c. suff. Ps. 139, 21.

אַרְאָהְ m. (r. אַרְאָהְ pr. inf. to blow the trumpet; hence subst. c. art. Ez. 7, 14. Comp. art. רְאָלֵילְ c. art.

קרע (r. אַבְּקר, a pitching of tents, perh. trumpet-clang, comp. Jer. 6, 1) Tekoa, pr. n. of a fortified city, the birthplace of the prophet Amos, Am. 1, 1, in the tribe of Judah 2 Chr. 11, 6, six Roman miles south of Bethlehem on the margin of the desert (פַּרָבֶּר הָקוֹעַ 2 Chr. 20, 20, comp. 1 Macc. 9, 33), 2 Sam. 6, 1. Jer. 6, 1 in paronomasia, אַקָּקיּגָ הָקָקיּגָ שוֹשׁר Am. 1, 1. Gr. Θεκωέ 1 Macc. 9, 33; in Josephus Θεκωέ, Θεκώς, Θεκόα. In the genealogy of the tribe of Judah, it is said that Ashur, the posthumous son of Hezron, was אָבֶּר חָקוֹע the father of Tekoa, implying that he was the founder or at least the possessor of the city, 1 Chr. 2, 24. 4, 5; so Machir is called אַבִּר נִלְעָד 1 Chr. 2, 21, comp. v. 22. In Josh. 15, 60 Tekoa is not named among the cities of Judah; but Sept. has Θεκώ. Its ruins are still called تقوع Tekû'a; see Relandi Palæst. p. 1028 sq. Bibl. Res. in Palest. II. p. 182 sq.—The gentile n. is קלבי the Tekoite 2 Sam. 23, 26; fem. מקנית 2 Sam. 14, 4. 9; plur. מְּקוֹצֶרם Neh. 3, 5.

רתיידית f. (r. היף) constr. השיף, plur. הישף, a circuit, as of the sun Ps. 19, 7. Hence the coming about or return of the seasons, lapse of time, 1 Sam. 1, 20. הישיר השיף at the return of the year i. e. after a year, 2 Chr. 24, 23; comp. Ex. 34, 22 where \$\frac{1}{2}\$ is omitted.

קיף m. adj. strong, mighty, Ecc. 6, 10. R. אָפָהָי

קרף Chald. m. (r. ካይካ) i. q. Heb. strong, mighty, Dan. 2, 40. 42. 3, 33.

* בְּקְרָ Chald. to poise, to weigh. i. q. Hebr. בְּשְׁרָ PART. pass. בְּשָׁרָ for בְּיבְּיִּ weighed Dan. 5, 25. Hence Pett. pass 2 sing. m. præt. אַבְּיִבְּהָן, or as in some Mss. אַבְּיְבָהְ, thou art weighed Dan. 5 27.

* 725 inf. 757, to be or be made straight, kindr. with 725; a word of the later Hebrew, and usual in Chaldee and the Talmud. Ecc. 1, 15.

PIEL JED, to make straight, c. acc. Rec. 7, 13. Hence to set in right order, to compose, e. g. proverbs, parables. Ecc. 12, 9.

וְּחָחֶלְ, witn Heb. flexion, to be set upright, established, Dan. 4, 33 [36].—In Targg. also Pael and Aph.

***JPF fut. ¬PFT 1. to strike, to smite, spec. with acc. ¬P; i. e. a) to slap the hands as a token of rejoicing, Ps. 47, 2; also at the calamities of others, c. ¬P Nah. 3, 19. b) to strike hands as a pledge of suretyship, Prov. 17, 18. 22, 26; c. ¬Prov. 6, 1. Without ¬P id. Prov. 11, 15.

2. to strike or drive a thing into another, i. e. to fix or fasten by driving, e. g. a nail Judg. 4, 21. Is. 22, 23. 25; to fasten with nails, 1 Sam. 31, 10. 1 Chr. 10, 10. Judg. 16, 14; hence אַרָּבָּי to pitch a tent, by fastening it with pins driven into the earth, Gen. 31, 25. Jer. 6, 3; to thrust, e. g. a spear, sword, dart, Judg. 3, 21. 2 Sam. 18, 14; also to cast into the sea, Ex. 10, 19.

Nips. 1. Reflex of Kal no. 1. b. Job 17, 3 מִירוֹא לְיִדִי הַשְׁקֵב who is he that will strike with my hand? i. e. that will strike hands or pledge himself for me.

2. Pass. of Kal no. 3. Is. 27, 13. Am. 3, 6.

Deriv. אַלְּדְאָ, pr. ה. אַלְּדְאָ, and

기가 m. Ps. 150 3, a blast, clang of the trumpet

** FPF fut. c. suff. *** pprp., pr. to thrust down, to smite, to crush, comp. 755; then to overpower, to oppress wholly, 2. acc. Job 14, 20. 15, 24; to prevail

against, to assail, Ecc. 4, 12. Comp Chald. اثقف id.

Deriv. חַקָּה, חָקָה.

FPP and FPP Chald to be or become great, strong, powerful, Dan. 4, 8. 19. In a bad sense, of the mind, to become firm, hardened, obstinate, Dan. 5, 20. Syr. 22, Sam. JPA, id.

Pa. inf. to make strong, to confirm Dan. 6, 8.

Deriv. Chald. קיפה, קוֹסָה.

ካርክ m. (r. ካርካ) c. suff. ነውርካ, might, power, authority, Esth. 9, 29. 10, 2. Dan. 11, 17.

দিন Chald. m. emphat. মচুদ্ন id. might, power, Dan. 2, 37. 4, 27. R. মচুন.

ישלופת see הַּלְּפָּה.

תור see תור.

קרָאָלְה (perh. i. q. קּרָשְׁלָה a reeling) Taralah, pr. n. of a place in Benjamin, Josh. 18, 27.

הַרְבּרּת f. (r. בְּרָהְ a brood, progeny, in contempt, Num. 32, 14.

קְבְּרֹח f. (ר. רְבָּה) increase, interest, i. q. מְרָבִּרת q. v. Lev. 25, 36. Prov. 28, 8. Ez. 18, 8. 13. 17. 22, 12.

קֹנֵל, r. דָנָל, Tiph. denom. from הָּרְנֵּל where see, p. 961.

הּרְבָּּבּ Chald. quadrilit. to translate from one language into another, to interpret. Arab. and Ethiop. id. For the origin of this word, see בַּבְּי no. 4. Pual part. pass. בַּבְּיִר translated Ezra 4, 7.

הַרְּבָּטְה f. (ר. בְּדַט, Tsere impure) constr. מְּרָבָּטְה , deep sleep, Gen. 2, 21. 15, 12. 1 Sam. 26, 12. Put for deep lethargy, sluggishness, Is. 29, 10. Prov. 19, 15.

Tirhakah, pr. n. of a king of Ethiopia and Thebais, Is. 37, 9. 2 K. 19 9; the Τεάφκων of Strabo 15. 1. 6, Τάφ κος οι Ταφακός of Manetho ap. Syncel lum ed. Paris p. 74, 75. ed. Dind. p. 139, 140. This name, written in the hieroglyphic-phonetic characters, is found in Ethiopia and in a temple at Thebes; see Lepsius Briefe aus Egypten p. 238 sq. Wilkinson's Mann. and Cust. of the anc. Egyptians, I. p. 140 sq. Rosellini Mon. Stor. II. p. 109 sq. See more in Thesaur. p. 1518 sq.

רוּם הּרוּכְּה f. (r. רוּם Hiph. no. 3) constr. השָרה, plur. השָראם,

1. an offering, a present; e. g. Prov. 29. 4 אים קרומות a man of presents, i. e. a judge loving presents. Hence

2. an oblation, an offering to God or to idols Is. 40, 20; spoken: a) Of the offerings of the Israelites for erecting and ornamenting the sacred tabernacle. Ex. 25, 2. 3. 35, 5. 21. 24. 36, 3. 6; also of other offerings to the temple 2 Chr. 31, 10, 12, 14, Ezra 8, 25, b) Of the annual offering of a half-shekel, Ex. 30, 13-15. c) Of an offering made to Jehovah after a victory, Num. 31, 52; comp. vv. 29. 41. d) Of the offering of the first-fruits, Num. 15, 19. 20. 21. e) Of the tenth of the tithes, which was to be paid over by the Levites to the priests. Num. 18, 26. 28. 29. f) Of the portions of the sacrifices which belonged to the priests, and which it was unlawful for others to eat (Lev. 22, 12), Lev. 7, 14; espec. דְּמְרוֹפֶת più the oblation-shoulder, which together with the wave-breast (חַבָּה הָהְנִים in sacrifices of thank-offering was the portion (מַנָה) of the priests, Ex. 29, 27. Lev. 7. 32-34. 10, 14. 15. Num. 6, 20; see also Num. 5, 9. Neh. 10, 38. 12, 44. 13, 5. g) Of the territory reserved for the priests, Ez. 45, 1. 48, 8-10. 12. 20. 21.—Coupled with a genit. of him to whom the oblation is made, קרופת רי Ex. 30, 14. 15. 35, 5. 21; חלחנים 'n Neh. 13, 5; with genit. of thing offered Neh. 10, 40. Ex. 35, 24. Ez. 48, 12. So too מְּדֶשׁ a holy offering Ex. 36, 6; an offering of the hand, as that with which the offering is brought and presented, Deut. 12, 11. 17; comp. מְּחָנֵת רָּד Deut. 16, 17. -Also שֹבֵי תרומות fields of offerings, 1. e. fertile fields, yielding rich fruits, suitable for oblations to God as firstfruits or tithes, 2 Sam. 1, 21.

3. a present exacted by a prince, i. e. tribute, i. q. מַנְּחָח no. 2. Ez. 45, 3. 16. Note. The origin of this word, as stated above, is from the idea of offering in חַרִּים no. 3, just as אַשַּׁים and תַּיִּרִים no. 3; int from the idea of taking away in חַרִּים no. 4, although there is once an allusion to this power in Pual, Ex. 29, 27; comp. Num. 18, 26.—Many of the Rabbins, though not all, assign

to הדיקה the signif. elevation, and refe. it to a certain rite in sacrifice, the heaveoffering so called, consisting in presenting the offering with a motion up and
down; comp. און שמים offering, and
see in און Hiph. no. 2. p. 659. But this
signification is supported by no certain
example. See Thesaur. p. 1276 sq.

הרְּכִיּיָה f. i. q. מְרּנְּכִיּה po. 1. g, Ez. 48, 12.

הרועה f. (r. רוע constr. הרועה.

1. loud noise, tumult. Spec. a) shouts of joy, rejoicing, Job 8, 21. 33, 26. מַרַרַתְּ 1 Sam. 4, 5. Ezra 3, 11. 13. רְּצָּיִתְ 1 Sam. 4, 5. Ezra 3, 11. 13. רְצָּיִתְ 1 the shouting for a king, i. e. joyful acclamations with which a king is welcomed, Num. 23, 21. b) a shout for battle, war-cry, Am. 1, 14. Job 39, 25. Jer. 4, 19. 49, 2. רְצָּיִתְ מְרַרְצָּיִ מְרַרְצָּיִ מְרַרְצִּי מְרַרְצִי מְרַרְצִּי מְרָרְצִּי מְרָרְצִּי מְרַרְצִּי מְרַרְצִּי מְרַרְצִּי מְרַרְצִּי מְרַרְצִּי מְרַרְצִּי מְרַרְצִּי מְרַרְצִּי מְרָרְצִי מְרַרְצִּי מְרַרְצִּי מְרַרְצִּי מְרַרְצִּי מְרַרְצִּי מְרְרַבְּי מְרַרְצִּי מְרָרְצִּי מְרַרְצִּי מְרַרְצִּי מְרָרְצִּי מְרָרְצִּי מְרָרְצִּי מְרָרְצִּי מְרָרְצִּי מְרָרְצִּי מְרְרִי מְּרְרְבְּי מְרְרִיּבְּי מְרְרִיבְּי מְרְרִיבְּי מְרְרִיבְּי מְרְרִיבְי מְרְרַבְּיִי מְרְיִי מְרִי מְּרְיִי מְּרְיִי מְּרְיִי מְרִייִּי מְרְיִי מְּרְיִי מְּרְיִי מְּרְיִי מְּרְיִי מְּרְיִי מְּרְיִי מְּרְיִיּיִי מְיִי מְיִּי מְיִי מְיִי מְיִי מְיִי מְיִי מְיִּי מְיִי מְיּי מְיִי מְיִּי מְיִּי מְיִי מְיִיי מְיִּיי מְיּיִי מְיִי מְיִי מְיּיִי מְיִי מְיִּיְי

תרובה f. medicine, Ez. 47, 12. Vulg. medicina, Sept. vylua, comp. Rev. 22, 2 שנים השונים. — Prob. pr. medical powder, from r. רובה to crush. Others assign to this root the signif. 'to heal,' i. q. אשָר.

to be hard, قرر obsol. root, Arab. تروز to be hard, dry ; تروز

called from its hardness and strength, perh. an oak, like Lat robur. Aqu. Theod. ἀγριοβάλανος, Vulg. ilex. See Celsii Hierobot. T. II. p. 269 sq.

* The obsol. root, Chald. The, to delay. Hence

station of the Israelites in the desert Num. 33, 27. 28. b) The father of Abraham, Gen. 11, 24 eq. Josh. 24, 2. קְּרְדֵּעְלָּה Tirhanah, pr. n. m. 1 Chr. 2, 48. R. בַּיִּדְיָ

קְרֵהְ Chald. constr. קְּהַה, fem. הְּהַהְ, fem. הְהַהְהָ, fem. הָבִיה, fem. 4, 26. 6, 1. For the accordance of other languages, see Heb. בְּשָׁרֵה.

קּרְטָּח f. fraud, deceit, Judg. 9, 31. R. מְיַבְי Pi.

הַרְמִית see in הַּרְמִית.

קרְּמִית f. (r. הְּבָּיר, Pi.) fraud, deceit, Zeph. 3, 13. Ps. 119, 118. Jer. 8, 5. 23, 26; also 14, 14, where Keth. מַּרְמֵּיה id.

קרָה, m. c. suff. מַּלְּהָה, prob. i. q. אַרָּ, a pine, Chald מּלְרָהָה. Hence: a) the mast of a ship, Is. 33, 23. Ez. 27, 5. b) a signal-pole, set up on mountains, Is. 30, 17.—The root is אָרָ, whence אָרָה after the analogy of אָרָה from r. אָרָ, סֹבּיּה from r. אָרָה, See in אָרָה.

לבְּלֵיף Chald. to cleave, to break through, i. q. Heb. אַשֶּל I, q. v. comp. אָדְאָ rupture; Syr. בּלְל id. Hence אַבְאָר, קּמָר, קּתָר, קּתָר, קּתָר, קּתָר, קּתָר,

קרע Chald. m. i. q. Heb. מְּנֵר, a gate, door, e. g. of a furnace or oven Dan. 3,

קֿרָע Chald. (for קֿרָד, after the form הַּטְּהָ, plur. emphat. מָּרָבּיָה, the door-keepers, porters, Ezra 7, 24.

קרְעָּלְה f. (r. לְּכָּל, reeling, drunkenness; whence רְבָּל שׁׁׁיִנְ שִּׁיִבְּל wine of reeling, pr. wine even reeling, i. e. which causes it, Ps. 60, 5. מוֹם הַמְּרַבְּלָּח the cup of reeling Is. 51, 17. 22. See for the metaphor under סוֹם.

קינול **Tirathite**, gentile n. from a place קרנה (gate) otherwise unknown, 1 Chr. 2, 55.

rosperous and comfort; whence το to live in comfort; whence prosperous and comfortable life. With this accords Sanscr. trip to delight, Gr. τέρπομαι. Other explanations see in Thesaur. p. 1519 sq.—Hence

הרסים m. plur. Teraphim. i. e. household gods, domestic idols, the Penates o. the Hebrews, brought from Syria Gen. 31, 19, comp. Ez. 21, 26 [21]; perh. so called as the supposed guardians and givers of prosperous life; see the root. Although not sanctioned by law, they seem especially in the earlier times to have been greatly venerated and worshipped, Judg. c. 17. 18. They were prophetic images, which were supposed to give response in respect to things doubtful and hidden, Ez. 21, 26. Zech. 10, 2; and had at least the head and face of the human form, 1 Sam. 19, 13 From this passage, however, it does not appear, whether they had the whole form and stature of the human body; or only had the human head upon a square trunk or column in the manner of the Hermæ. Nor is it certain, whether they had the full dimensions of a man, or were of various sizes; for while in 1 Sam. l. c. a larger image is spoken of as representing a man, yet in Gen 31, 34 smaller images seem to be indicated, since Rachel hid them in or under a camel's saddle and sat upon them -Constr. c. plur. Gen. 31, 34; but in 1 Sam. 19, 13. 16 under the plur. הַהְּרֶבִּים only one image is implied.—The passages in full are, Gen. 31, 19. 34, 35. Judg. 17, 5. 18, 14. 17. 18. 20. 1 Sam. 15, 23. 19, 13. 16. 2 K. 23, 24. Ez. 21, 26. Hos. 3, 4. Zech. 10, 2. For a review of all these, and of the literature, see Thesaur. p. 1520 sq.

תְּבְּבוּ (delight, r. תְּבָּבוּ, Tirzah, pr. n. a) A city of Israel situated in a pleasant region, Cant. 6, 4; and from Jeroboam to Omri the capital of the kingdom of Israel, Josh. 12, 24. 1 K. 14, 17. 15, 21. 2 K. 15, 14. al. Prob. mod. Tulla-

zah, 5, dbout six miles north of Nablus. b) One of the daughters of Zelophehad, Num. 26, 33. 27, 1. 36, 11 Josh. 17, 3.

severe, austere,) pr. n. of a cunuch at the court of Xerxes, Esth. 2, 21. 6, 2.

שׁרְשִׁילשׁ (perh. a breaking, subjection, i. e. subdued country, r. שׁבֶּי,) pr. n. Tar-shish.

1. Tartessus. Gr. Ταρτησσός, more rarely Tagonion Polyb. and Steph. Byz. a city of Spain with the adjacent country, situated between the two mouths of the river Bætis or Guadalquivir, a flourishing colony and mart of the Phenicians, Gen. 10, 4. Is. 23, 1. 6. 10. 66, 19. Jon. 1, 3. 4, 2. Ez. 38, 13. Kings of Tarshish are spoken of, Ps. 72, 10. From hence silver (comp. Diod. Sic. 5. 35-38. Strab. III. p. 148 Casaub.) iron, tin, and lead, were brought to Tyre, Jer. 10, 9. Ez. 27, 12. 25. See Bochart Geogr. Sacra lib. III. cap. VII. p. 165 sq. J. D. Michaelis Spicileg. geogr. Hebr. exteræ P. I. p. 82-103. Gesen. Comm. on Is. 23, 1.—Hence שורים חרשים ships of Tarshish, Tarshish-ships, spoken pr. of ships employed by the Tyrians in voyages to and from Tarshish, Is. 23, 1. 14. 60, 9; but also genr. for all large merchant vessels, although sailing to other and different countries, Is. 2, 16. Ps. 48, 8; comp. the Engl. East-Indiamen. So in 1 K. 10, 22. 22, 49, of ships sailing from Ezion-geber on the Red Sea to Ophir; although the writer of the Chronicles seems either not to have known or not to have approved this usage, see 2 Chr. 9, 21. 20, 36. 37.-See more in Thesaur. p. 1315.

2. A precious stone, so called as brought from Tarshish, just as Ophir also is put (Job 22, 24) for the gold brought from thence, Ex. 28, 20. 39, 13. Ez. 1, 16. 10, 9. 28, 13. Cant. 5, 14. Dan. 10, 6. According to the Sept. and Josephus, the chrysolite, i. e. the topaz of the moderns, which is still found in Spain; so Braun de Vestitu Sacerd. II. 17. Others understand amber, but contrary to Ex. 28, 20. 39, 13.

3. Tarshish, pr. n. of persons: a) A Persian prince, Esth. 1, 14. b) 1 Chr. 7, 10.

נְתְּלֶּהֶא, always with art. בְּתִּלְּהָא, (comp. Pers. נְתִּלְהָא, severe, austere,) the Tirshatha, the title of the Persian

governor of Judea, q. d. your Severity, comp. Germ. gestrenger Herr, a title formerly given to the magistrates of the free and imperial German cities; so of Zerubbabel, Ezra 2, 63. Neh. 7, 65. 70 Also of Nehemiah, and put after his name, Neh. 8, 9. 10, 2; comp. 12, 26 where for it is and the governor. See Thesaur. p. 1521.

FIR Tartan, pr. n. of a general under Sargon and Sennacherib kings of Assyria, Is. 20, 1, 2 K. 18, 17. For the possible etymology see Thesaur. p. 152.

אָרְיּה Tartak, pr. n. of an idol of the Avvites (צַּיִּרִים) 2 K. 17, 31.—In Pehlvi, tar-thakh might be 'deep darkness,' or 'hero of darkness.'

יק השורקה f. (r. לאלם) with gen. יק מילם 'something put into one's hand,' deposit, trust, Lev. 5, 21.

rikup f. plur. (r. kiv) noise, e. g. a crashing of thunder Job 36, 29; uproar, tunult of a multitude, Is. 22, 2; clamour, bawling of an ass-driver, Job 39, 7; shouting, shouts of rejoicing, Zech. 4, 7.

ម្លាក់ m. a Tishbite, 1 K. 17, 1. 21, 17, gentile n. of the prophet Elijah, from a city of Naphtali called ក្នុយុភ or ការូយុភ, Gr. Θισβή Tob. 1, 2. See Reland Palæst. p. 1035. Thesaur. p. 1352. R. ការ្យុវ.

ሃ፰፱፫ m. (r. γ፯፱) tesselated stuff, i.e. cloth (byssus) woven in checker-work, see the root; hence γ፮፱፰ ል tunic of checker-work, Ex. 28, 4.

ការ៉ាប់ក្ only plur. ការសម៉ុក្ , where see.

ਸਤ੍ਰੀਲੀਸ਼ f. (r. ਤੀਲੀ) 1. a return to a place, 1 Sam. 7, 17.

2. a return of time, recurrence, as of the season or year, 2 Sam. 11, 1. 1 Chr. 20, 1. 2 Chr. 36, 10. 1 K. 20, 22. 26.

3. a response, answer, Job 21, 34. 34, 36. Comp. בְּשִׁיב no. 4. b.

ការ៉ាយ៉ាក f. (r. សាយ) the raging, roaring, of a tempest, i. q. ការុខាយក ; so prob. Keth. ការេក Job 30, 22. See more in r. ការូឃុំ Pi. note.

TYPER f. (r. 240 II.) deliverance, help salvation, Is. 45, 17. 1 Sam. 1, 9. 13. Ps. 60, 13. 146, 3. Prov. 11, 14. 24, 6. Often of help and deliverance, salvation, from God, Ps. 37, 39. 38 23. 40

11. 17 51, 16. 71, 15. Is. 46, 13. Jer. 3, 23. al.—Spec. deliverance in war, victory, 2 Sam. 19, 3. Prov. 21, 31, comp. Ps. 33, 17. 2 K. 13, 17. So קימון יד ח' ג' , or 'ג יין יד ח' ג' , Jehovah hath wrought or given great victory, Judg. 15, 18. 1 Sam. 19, 5. 2 Sam. 23, 10–12. 2 K. 5, 1; and so Ps. 144, 10.

ר השלים f. (r. איש no. 3) desire, longing, c. אָּגָ Gen. 3, 16. 4, 7; c. אַט Cant. 7, 11.

הירה f. (r. איש II.) a gift, present, 1 Sam. 9, 7. Soo too in the Heb. version of Daniel, Dan. 2, 6. 5, 17, for Chald. הַנְּיִבְיִי .—See r. איש II. 1, with בּיִּר comp. espec. Is. 57, 9.

 day Num. 7, 60. Jer. 39, 1 הַּשְּׁמֶּתְ הַ חַהְשֵּׁיבֶּית in the third year sc. of Zedekiah. 2 K. 17, 6.

* שְׁשַׁהַ constr. שְּשָׁהְ with fem. and אַשְׁהָ constr. רְשָׁהַ with masc. cardin. num. nine, Gen. 11, 19. Deut. 3, 11. Josh. 15, 44. 2 Sam. 24, 8. al. Arab. وَهُوْمَ , Aram. שִּׁהְ, רִשְּׁמָהְ, רִבְּשָׁהַ, Aram. שִׁהְ, רִשְּׁהָהְ, רַבְּשָׁהַ, Aram. שִׁהְ, רִשְּׁהָהְ, רַבְּשָׁהָ, בֹּשׁבָּ, Eth. Thu, Thu, Thu, id.—Hence רוֹמִנֵי שִׁהָּ nine hundred, Gen. 5, 5. Judg. 4, 3. שֵׁיָהְ nine hundred, Gen. 5, 5. Judg. 4, 3. שֵׁיָהְ nine hundred, ninth of the month Lev. 23, 32. 2 K. 25, 3. Jer. 39, 2.

Also אַשְּׁרֶה with fem. and אַשְּׁרָה with masc. nineteen, Gen. 11, 25. Josh. 19, 38. 2 K. 25, 8. 2 Sam. 2, 30. Plur. קשִׁעָרם comm. ninety, Gen. 17, 1. 17. Ez. 4, 5. 41, 12.

קּתְּלֵי Tatnai, pr. n. of a Persian governor, Ezra 5, 3. 6, 8. Perh. i. q. פונט gift.

INDEX

GRAMMATICAL AND ANALYTICAL.

The references to Sections (§) in this Index are to the Hebrew Grammar of Gesenius, and revised by Roediger, seventeenth edition, Halle 1854; English by T. J. Conant, New York, 1854. They were formerly made to the fourteenth edition of that work, with the same divisions, Halle 1845; English, by M. Stuart, Andover, 1847; also by T. J. Conant, New-York, 1847.—In all the examples of verbs and nouns, Prefixes with Sheva only, Vav conversive (.?), and the Article, are omitted.

×

קּבָּד Ez. 28, 16 for אָבָּד 1 fut. Piel from r. אָבָר, the first radical × being dropped by Syriasm, Lgb. p. 378. אָבָד Chald. fathers, plur. of בּאַב

יָּבְּאָ Chaid. Jamers, put. 61 בּגַּג. אָבוּאָ Is. 28, 12 for אָבוּא they will, by Arabism, § 44. note 4. Lgb. 265. R. אָבּאָב,

יבוש see אבוש.

לברא for אברא 1 fut. Hiph. from r. אבר 1 K. 21, 29. Mic. 1, 15. \$75. 2. f. Lgb. 436. דון, 29. Mic. 1, 15. \$75. 2. f. Lgb. 436. דון, אברידו 1 fut. Hiph. from r. אברידו אברידו אברידו אברידו אברידו 1 præt. \$67. note 1. Lgb. 377. דון אבלידו 1 from אברידו 1 אבאלידו 552. note 6. Lgb. 319.

אַבְּהָם 1 fut. Hithp. from אָבְּהָם. Also with suff. אָבְהַם See p. 215.

אַדיקם 2 Sam. 22, 43 for אַדיקם 1 fut. Hiph. c. suff. ם—, from r. אָדָק, the Dag. of a short syllable being resolved into a long vowel, Lgb. 145, 369.

דְּבֶּשׁ 1 fut. Hithp. from דְּבָּשׁ I.

a form not contracted, from יאריקנוּ 1 fut. Hiph. c. suff. אַ הָּי הָּי הָּי אָ for אַיָּר הַּי הַּי הַּי הַי אָ Hiph. to praise Ps. 28, 7. Comp. רְיוֹינְה \$ 52. note 7.

יתִּק 1 fut. apoc. from יְתְּה to be, for יְתְּהְאָּ 1 fut. c. ה parag. for הַּמָּהְאָ from הָּהָה to sigh, to complain, Ps. 77, 4. § 74. note 4.

אָרָה Jer. 4, 19 Keth. see in r. יְחַל Hiph. no. 2. p. 395.

אֹבִיל Hos. 11, 4, 1 fut. Hiph. for אַבִּיל, from r. אָבִּיל. § 67. note 1.

אוֹצְרֶת 1 fut. Hiph. c. דו parag. by Chaldaism for אַצִּירָה, אוֹצִירָה, from r. אַצִּירָה, § 67. note 1.

אָדִין 1 fut. Hiph. for אָאַדין from r. אָזָן no. I. § 67, note 1. Lgb. 378.

אָזָל Chald. Ezra 5, 15, imp. Pe. from r. אַזַל, by Syriasm אָאָל, c. Makk. אַזַל.

יחא, see in r. דוָד init. p. 303.

ការ៉ូយ៉្កាស្តី 1 fut. Piel, c. suff. for ការ៉ូស៊ុកាស្តី from r. សបុក្ , Gen. 31, 39.

קּיִדְיּהְ f. plur. sisters, see sing. רְּחָהָא הַ p. 33. זְּהָרָיּה fut. Hiph. from r. אַרָּה, I will profane Ez. 39, 7, (pr. with Dag. forte impl. § 22. 1,) differing from אָרָה I will begin Deut. 2, 25. Josh. 3, 7; just as אַרַרְיִּה Num. 30, 3 he breaks (his word) differs from הַּיִּה he begins Judg. 10, 18. 13, 5. § 66. 5. Lgb. 370, 371.

קריף 3 plur. præt. Piel for אָחָריּ from r. אָחָריּ, Judg. 5, 28; comp. אָחָרי, and Lgb. 170.

חְחֵאָ Chald. imp. Aph. from r. רְּחָה to descend.

הְחָתָּת 1 fut. Kal from r. הְחָתָה, c. ה parag. Jer. 17, 18.

באָ 1 fut. Hiph. apoc. for השָּאַ from r. השָּבָּ Hos. 11, 4. Job 23, 11. Comp. בּיַר, טַהַ, imp. בּירַ

אָיָּכֶּה where art thou? from אַיְּבֶּה and suff.

יַחַלְּבָּח , see in r. הַלַּדְ init. p. 253.

בתה Ps. 19. 14, i. q. בתה, which is read in several Mss. 1 fut. (A) Kal from r. במה I shall be upright. Lgb. 52, 366. במה 1 fut. apoc. Piel from r. האה Ez. 43, 8.

קְּבְּעָּ Ex. 33, 3 for קְּבְאַנְ 1 fut. Piel c. suff. the Dag. being dropped and Pattahh passing over into Segol, comp. § 27. note 2. b. Sept. ອີເກລາມຄົວພ ວະ, Vulg. disperdam te. Lgb. 164, 433.

קּפָּק, for אָבַלּ, 1 fut. Niph. from אָבַּק, Mic. 6. 6.

אָרֶרֶתְ for הְּרֶבְעָ 1 fut. Kal c. suff. from r. בְּרָתְ c. Dag. forte euphon. Hos. 3, 2. Lgb. 87.

אָבּה Deut. 9, 21, 1 fut. Kal from מְּחָה, 66. note 5. Lgb. 370, 371.

קּמְשְּׁכְאָבּ Hos. 4, 6, 1 fut. Kal (r. מַּשְּׁ) c. He parag. and suff. ק. perh. correctly pronounced אָמָאָסָאּן. The m parag. before the suffix seems to have passed over into א, as elsewhere into m, see קּבְּוֹאָקָא. The Arabs also retain the sound a in the fut. antithet. before a

. يَقْتُلُكُ ,suffix

הוֹחְיאָ f. plur. from הַּבְּאָ maid, q. v. הַבְּאָ Chald. for הַּבְּא its fruit, the Dag. being resolved, from the noun אָרָ pan. 4. 9. 11. 18. Lgb. p. 133.

אַ אַפּרֵכּוּם by Syriasm for אַפָּרָם 1 fut. Pi. from r. זְּטָּכְּ, \$23. note 2. Lgb. 152. אַבּיס 1 Sam. 15, 6, 1 fut. Kal from r. אָבָּי but 2 K. 22, 20 the same form is Part. Kal.

בּיבֶּשְׁלְּנוֹג Kal from r. בְּיבֶר. § 70. Lgb. 390. נְבֶּירָכּוּ אָפְּאָרִנְים fut. Hiph. from r. פָּאָדּ c. suff. בּיק.

ትውዚ imp. Kal for ትውዚ cook ye Ex. 16, 23, from r. ካውዚ, by Syriasm. § 23. note 2. በውዚ, and with conv. ካውዚን, 1 fut. Niph. apoc. for ካርሙዚ, from r. ካርሙ.

זאַרְבֶּח 1 fut. Hiph. from אָבּרְבֶּח. § 70.

pax 1 fut. Kal from px. § 70.

ז אַר 1 fut. Kal from זְצֵר 70.

ראָפָן 1 fut. Kal from חַבָּאָ 1.

កក្កកុង្គ Is. 56, 12 in some Mss. i. q. កក្កកុង្គ 1 fut. Kal from r. កក្កក្តុ ; see the following form.

קּרָאָת 1 Sam. 28, 15, for אָקרָאָ with הּיָּ (for הְּ-) parag. Lgb. 286.

אָרָת Num. 22, 6, imp. Kal from r. אָרָר 1 fut. Hithpal. for אָרְרוֹטֵם, from r. רוֹם.

ילינה transpos. for אָרַיָּנְהְ 1 fut. Pi. from בְּיָת Others suppose a Piel בְּיָת instead of יִרָּיִה.

inf. absol. Hiph. from שַּׁשְׁבֵּרם.

משר Ez. 3, 15 Keth. ואשר, read נאשר and I beheld, from r. שור II. no. 3.

אְשֶׁתְּרִינ Chald. 3 plur. præt. Kal, for שְׁתְּרִינ ; see חַתְּשֵׁ

אָרְוַבְּע 1 fut. Hiph. from r. רָדֵע.

imp. Kal from r. אַרִּיה to come, for אַרָּיּג, by Syriasm. § 23. note 2. Lgb. 152.

ז אָרינ 1 plur. præt. for the usual מְּרִינּנּ are come, from r. אַרָּהָּי. It imitates the forms of verbs אַבּּי.

קּוְבְּקְיּנְהַ 1 fut. Kal from אַמְיּנְהַ to tear off with Nun epenthet. and suff.

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אָנָא Ruth 1, 19. Jer. 8, 7, inf. from r אִב, c. suff. of 3 pers. plur. fem. with He parag. Lgb. 213.

הַכִּרן בּתַרַכִּרן Chr. 1, 4 for בַּתַּבְּרן, from הַכִּרן (Hiph. of מּבּוּ הַחַרָּר), ה art. for relat. and בְּּרָנְּרִנְּרָּרָן, comp. הַתְּבְּרֵן 2 Chr. 29, 36.

Ez. 26, 15 for בְּחָרֵג inf. Niph. from r. הָנְיִרָג (Dag. fort impl.) for בְּחָרֵג Lgb. 331.

កង្គប់ក្នុង Lev. 26, 43, for កង្គប់ក្នុង inf. Hoph. from page to lay waste.

בּבְּישׁישׁ inf. Po. from סַּנְשֶׁ, q. v. Others take it for inf. Kal for בּשְׁישׁ (comp. בְּשִׁישִׁים), but in forms of this kind Hholem is always defectively written. בַּעַ Zech. 4, 10 i. q. וַבְּ, from נִיבָּר.

ביקריתיק Ps. 45, 10, see in ביקריתיק no. 3. p. 420.

plur. constr. from בְּּמָת or rather בְּמָת, see בְּמָת p. 139 note.

עב for אָאָם we are come, from אָזב, 1 Sam. 25, 8.

בּנוֹתֵהְ inf. constr. c. suff. Ez. 16, 31; an irregular form, which seems to have come from taking the termination היו as a plural fem. which it is not. Lgb. p. 463.

אָתִירו, see בּאָתיר, see בּאָתיר,

בְּרֵר Ecc. 3, 18, inf. Kal from לְבָּרָם, c. suff. בָּיָר

בְּשֶׁלִּד, see under בְּשֶׁלִּד

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לְּבְּ imp. for אֹב from r. לְּבָּי to roll Ps. 119, 12, comp. Josh. 5, 9; but in v. 18 the same form is for רְּבָּי imp. Pi. from רְּבָּי inf. constr. Kal, from יְבָּי to touch. שֹבְּי, רְשֹּבְּי, רְשִּׁי, וְשִּׁיְּ, imp. from יִבְּיִ to touch. 3. 9 in plur. we have שִבּּי goshu, and Ruth 12, 14 fem. ישׁבּוֹ goshi. רְבִּי inf. Kal, from יִבְּיִ to approach.

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הַלְל for בְּלֹרה, where see. בְּלְרה, where see. בַּלְרה imp. from r. בָרֵר

קיד or רובים Prov. 24, 14, i. q. דיד c. ח parag. Hence קנקים לנקים so learn (get) wisdom for thy soul. Sept. של שליקה. Lgb. 286. R. דיר. ī

נְיִת Is. 19, 6 for קְּנְיִתּה; see זָנֵת Hiph.

בת, הבת, imp. from בתי.

a corrupted form Is. 30, 5, where the context demands הוברש from r. שובר which also 12 Mss. read.

אָהָברּ הַבּרּ קְלּוֹן מָנְנֶּיהָ (Hos. 4, 18 יְהָבּרּ הָבּרּ קְלּוֹן מָנְנֶּיהָ (ר. בְּהַבּרּ הַבּרּ הַלּוֹן בָּנְנִיהָ (ר. בְּהַבּר, comp. רְהַבּר יִּהְרַכּוּ (רָהַבּהַ, comp. רְהַבּר יִּהְרַכּיּ, and render: her princes love to give reproach; Jerome: dilexerunt afferre etc. But this is languid; and the context requires; they love reproach. Hence the letters בו are prob. spurious, and arose from an error of a copyist, who let them remain rather than mar the beauty of his manuscript.

ותבוק Inf. Niph. from r. בְּקַבָּ.

יהבר Inf. Hiph. from r. אָבֶר .

וֹה Inf. Po. from r. הָנָח I.

הְּגְלָתְה for הְגְלְתָה 3 f. præt. Hoph. from r. by Aramaism.

רים אות Hothp. from שלים to be fat.

הובְּרַה Chald. inf. Aph. from r. אַבר to perish.

הובר Chald. Hoph. from r. אבר.

חינְה Hiph. c. suff. from r. יָנָה, Lam. 1, 5. היָה Hiph. r. רָיָה.

יְלֵלֶד, for הְּלֶּדֶת inf. Hoph. from r. הְּלֶּדְ, for הּבֶּלֶדּת Ps. 78, 63, see הְּלֵלִדּ Pu.

תּהְצָא Gen. 8, 17, imper. Hiph. of r. אַבָּי.
The pointing belongs to the Keri בְּיִבְּי;
the Keth. would be read אַנִיים;

קישב Zech. 10, 6, Hiph. from r. יְּהַשֶּׁבְּחִים, which also some Mss. exhibit. This form imitates the analogy of verbs יי, and the poet or copyist would seem to have had in mind the similar form ביִּהְיִבִּים from r. ביּבּוּתִבּים. Lgb. 464.

קהל from r. החל q. v.

חודה Chald. inf. Aph. from ידר Dan. 5. 20.

הְוְהַמּנְתוּנְן Chald. præt. Ithpa. from זְמֵן, q. v.

יחילה præt. Hiph. from r. זָלֵל, with Chald flexion. § 71. note 9.

קירותיכם Ez. 6, 8, inf. Niph. from r. היָרוֹתִיכְּם for היְרוֹתְיכִּם; with suff. as attached to the plur. contrary to grammatical rule; see in הַבְּנוֹתְירָם.

הְהַבְּאָה for הְהְבְּאָה 3 f. præt. Hiph. she hid, from r. אֶבֶה, e. ה parag. Josh. 6, 17. Lgb. 266.

thrice, Judg. 9, 9. 11. 13, with n interrog. should I cease from? etc. corrupted; as it would seem, for הַתַּדֶלָהָּר in Kal; or else for Hiph. מתרלתי omitting He interrog. which some Mss. exhibit, see J. H. Michaelis; although there are no other vestiges extant of a conj. Hiphil in this verb. A similar example seems to be הַהַרֶבוֹת (wastes, deserts) Ez. 36, 35. 38, where we should expect החרבות; also Segol before _ in לְחַרָשׁים, הַחַרָשׁים, (the new moons, in the new moons,) on which form see Ewald's smaller Grammar \$ 127, 2. But the sound o in חַרַלֹּמִי , חַרַבוֹת, remains unaccounted for.

קְּחָמָי and הְחָמָי, for מְחָחָם, and הָחָמָי, Jer. præt. and inf. Hiph. from פָּחָ, Jer. 32, 35. י

יחל inf. Niph. r. אָדָל, Ez. 20, 9.

ים imp. Hiph. apoc. from r. קָּטָר, for מְשָׁר, Ps. 17, 6. 119, 36.

អង់តំណ់ Hothbaal from r. អភិជំ.

אוניים 3 fem. præt. Hiph. from יְּטָּים, כּ. suff. 3 pers. Prov. 7, 21.

מֵרְמָן Chald. præt. Aph. from אָבֶּן.

הַיְתִר Chald. præt. Aph. from הַּיְתִר 5, 3. Pass. is תֵיתִר.

קה imp. apoc. Hiph. r. נָבָה.

ברל Ez. 21, 33 inf. Hiph. for הַבְּרל The same form is also Hiph. from בּבּל Jer. 6, 11.

קבְּי præt. Hiph. from הַּבָּט, c. suff. ק. בְּיִם præt. Hiph. from הַּבָּט, c. suff. בּי, וּ præt. Hiph. from הַבָּני præt. Hiph. from הַבָּני præt. Hiph. from הַבָּני ...

קָּבֶּר præt. Hiph. from הַּבְּנִיּר, c. suff. בְּיִּר, קְּבֶּר græt. Hiph. from r. הָלָאָת לָאָה Aramæan for הַהַּלְאָרות.

יולי Job 29, 3, see אָדְלַלל Kal no. 2.

p. 257. הְּמָהֶם, see art. הָם p. 257.

יַבֶּען, see r. הֵיבִירן.

קמבה for אַבּמָבּה Job 24, 24, Hoph. from r. בְּבָבָה 966.5. Lgb. 371.

יחבל inf. Niph. r. ססס, for ספח.

אַ חְמְסִּרּ by Chaldaism for הַּמְסִּרּ, Hiph. from r. הַסָּשָּ, Josh. 14, 8. Lgb. 433. בְּיִרָּהִם Job 17, 2, inf. Hiph. from r. מָרָה c. Dag. fort. euphon.

imp. Hiph. from r. נּבָּד , where see

Hiph. B. § 71. note 9.

præt. Hiph. from r. אָדָה, where see Hiph. B.

præt. Hoph. B, from r. מַּנָי præt. Hoph. B, from r. בּנָייַ לבלל Chald. præt. Aph. r. לאָשׁ q. v. יתנים inf. Hiph. by Chaldaism for הניים from r. 573, Is. 30, 28.

Hiph. from הפרה, Chald. form, § 71. note 9.

חַצַּוֹח for הַצְּיַח præt. Hiph. from r. זְיַדְּאָ Dag. being dropped. § 66. note 11. imp. apoc. for הַּנְּלֵח, Hiph. from r. , עלח

תַּבֶּלָה for הַבֶּלָה Hiph. from r. הָבָּלָה. § 57. note 4. Lgb. 170.

חַבְּלָח for הַבְּלָח Hoph. from r. אַנְה, ibid. יוּמְרְכָם Lev. 26, 15, for הַמָּרְכָם, inf. Hiph. c. suff. from r. מַרָר I, q. v.

Hithp. denom. from ביניה, q. v. נוברנו for הַבְּּפרנוֹ c. Dag. forte euphon. Lgb. 88. R. pry.

inf. Hiph. for חוצףת, Lgb. 320. רוקר Prov. 25, 17, imper. Hiph. of r. יקר.

יתרב imp. apoc. Hiph. for מַרַב R. תַּבָּם R. תַּבָּם to be many.

חַרְבַּח, חַרְבַּח, infin. Hiph. forms from רָבָד q. v.

imp. Niph. from r. ביל to be high.

ות imp. Hiph. apoc. from r. בַּמָּדוֹ

by Chaldaism for הרצחה 3 fem. præt. Hiph. from r. רְצָּהו. Lev. 26, 34. בשַּׁה imp. Hiph. in pause for שַּׁהַ, from r. 📬 . Is. 42, 22.

២ឃុំក្ (hōsham) Hoph. from r. ២៦ឃុំ q. v. But wherever it occurs, some Mss. and editions have ២២ភ្ន, others ២២ភ្, the latter after the analogy of some for to pan.

אַשָּׁדְּעָ Ps. 39, 14, imp. apoc. Hiph. from r. ਸਤ੍ਰਾਹਂ, where see; but the same form in Is. 6, 10 is imp. Hiph. from שׁבֶּע to besmear.

הַחַהְשִּׁה Hithpal. from r. הַחָּשָׁ.

שַּׁבֶּע Hithpal. from r. שָּׁבֶּע, q. v. הַתְּבְּנְחָהָ Chald. inf. Aph. c. suff. from

IT to return.

הַתְּינָהַת Hithp. from r. הַיָּרָה.

imp. apoc. Hithp. from r. החחל to be nick.

imp. Hiph. from הָּתָּד to come, for . האחיו

וֹהִיכְּק Is. 33, 1, for חָהִיבְּה inf. Hiph. from r. מְמַכּם, c. suff.

הַתֵּל see r. הַתַּל Piel, and r. אָלָה Hiph. יחונבא inf. Hithp. for החונבים from r. נבא. like verbs הל.

for hit Pual from r. חוביו , נַבּוֹתֵר for זְבּוֹתֵר, see זְבּוֹתר

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יובלי Judg. 5, 7 (in many Mss. and ede tions) for יורלו they cease, c. Dag forte euphon. Lgb. 85.

above. חַדַלְתִּר above.

ipin Prov. 8, 29 for ipn inf. of r. ppn with suff. § 66. not. 11.

משל and משלת inf. Kal from r. אשָת.

חוב . Piel from r. חוב

חרה Ex. 1, 16 let her live, in pause for חַיֵּה, 3 præt. fem. from חַרֵּה, Daghesh being dropped because the syllable is prolonged by the pause, § 66. note 11. Comp. יְהַמֵּי for יְהַמֵּי 1 Sam. 2, 9 (r. יַנְתַּפְּ (r. אָרָתָ, Job 19, יְנַתְּפָּ (r. אָרָתָ) 23, מְעָבֵנָה Ruth 1. 13, for מְעָבֵנָה .

constr. form with i parag. from הַּיָּה a beast, for הַּיָּה. § 88. 3. b. Lgb.

548, 549.

for חַבֶּה inf. Piel from חַבָּה to expect. רב חלותי Ps. 77, 11, inf. Piel from r. חלותי I. c. Dag. euphon. for חלקר plur. constr. of חַלֵּק.

חריחם 2 K. 18, 27, see art. דריחם p. 341.

inf. Kal from r. נַטַע to plant.

יַלאָל, לאַל, fut. apoc. Hiph. from r. אָלָה, fut. apoc. to swear.

ינאח, ליאח, fut. apoc. Kal from אַחָה t come, for הָאֶתָה, הָאָתָה.

ארת: 3 plur. fut. Niph. from r. אות מ assent, q. v.

יבוֹ, יבוֹ, 12, 12 for ניבוֹ, fut. Ka from xiz. The same is read 2 K. 3, 24 Keth. where, if the reading be genuine, it is for plur. אַנְּבֶּבְאָּאַ. Keri has and they smote.

fut. Kal from שוֹם, a form peculiar to this one verb. Lgb. 403.

भाष्ट्रेत्, भाष्ट्रेत्रुत्र शिक्ष विष्ट्रेत्रुत्, Nah. 1, 4 fut. Pi. from to be dry. § 68. note 6.

ורבה, הפשק, fut. Pi. for הבין from r. הבין I. § 68. note 6.

וַבֶּבל, רַבֵּל, fut. apoc. Hiph. from ד. הַבָּל, רַבֵּל רַגַּר fut. Niph. r. רַגַּר.

יַרֶּא, רַרָּא, fut. apoc. Kal from r. דָּאָדוֹ to fly.

להד, אחץ for אחץ, fut. Pi. from דרה to cast. § 68. note 6.

דְּבָּא fut. Hithp. from r. אַכְּקּא.

and יָרָכֵן, for בְּרָכֵם and יָרָכֵן, your hand, Gen. 9, 2.

plur. ידם by Chaldaism, fut. Kal from r. ๒๖ๅ. § 66. 5. n.

יהמא fut. Niph. in pause, for יהמא (r. above. חַרָּמ above.

Ecc. 11, 3, for אחי, fut. apoc. Kal from r. חַיָּח to be, fut. חַיָּח.

יחובר Chald. fut. Aph. from r. אבר היים היים Hiph. from r. ביים, by Chal-יוֹרָת 6 זיי. § 52. note 7.

וt. apoc. Kal from r. זייה to be. √ 52, 5, Hiph. from r. לַלַּ, for היים comm. contracted זיים.

רחה Chald. fut. A. Pe. from r. לחה to go. והל Is. 13, 20 contr. for הַאָּחַל, fut. Pi. from r. אַחַל.

אַרָּחָתֵלוּ, see under r. יְחָתֵלוּ and r. Hiph. יוֹכְלּיּ Ez. 42, 5 for יוֹכְלּיּ fut. Hoph. from r. אבל q. v.

יוֹלֶדָת part. fem. for the usual יוֹלֶדָת, Gen. 16, 11. Lgb. 591.

רוֹר, רוֹר, fut. apoc. Hiph. from r. דָרָה. רוֹרָא Prov. 11, 25 (al. רוֹרָת) is sprinkled, watered, prob. fut. Hoph. from דְרַח, וורת הדע הודע, comp. יונה for הדעת Lev. 4, 23. 29.

נְיָּדְ fut. apoc. Hiph. from נָּיָּדְ . זה and זה, with ז conv. זהָן, וְנָּיַן, fut. apoc. Kal from ni.

fut. Kal for אמין, from r. מַנָּים fut. Kal for יוֹיַים, קור, קוף, fut. apoc. Kal from דיָת to rejoice.

רָחָד , fut. Hiph. see r. דְחַד p. 296. ירחר, דרחר, fut. apoc. Kal from r. חַרָּחר,

יְחִיתֵן Hab. 2, 17 for יְחָתָן fut. Hiph. from ran, c. suff.]— in pause for]—. Lgb. 145, 177.

above. צַּחַל above.

יַחַלי in pause for יָחַלי, 3 pl. præt. Pi. r. רַחַל. Dag. forte euphon. Lgb. 85. ורים for זמון præt. Pi. from מון Lgb.

קחמנד 3 plur. fem. fut. Kal, for the usual רוְסְיָתְה, from r. בתי or בשָת, Gen. 30, 38. § 47. note 3. Lgb. 276.

יַחַמָּחָנִי Ps. 51, 7 for יַחַמָּחָנִי præt. Ps with suff. from r. בְּחֵם. Comp. אַחָרּגּ יבון, דיון, fut. apoc. Kal from r. דייון, דיון. קיחיף for יחובר fut. Kal from r. חובר. Lgb. 171, 366.

in pause for אָדְוֹשָׁר, fut. Hoph. from r. ppn; see above under the form . תית

יַּחָר, יְחַר, fut. apoc. Kal. from r. הָּדָּתר, החת fut. Kal from r. מוח and fut. Niph. from r. rnn.

ים, fut. apoc. Hiph. from r. בָּיָם, fut. apoc. Hiph. from r. יַּיָם,

בים, fut. apoc. Kal from r. מָיָם, for ַרְנָטָח, רְנְטָח.

רַטֵּל fut. Hoph. from r. איי fut. Hoph. from r. איי Job 40, 1. רַרַע Ps. 138, 6 for רַרַע fit. Kal from r רדע. Comp. on these and the fol

lowing forms I.gb. p. 388, 389.

יביםיב for יַרְטִיב, יְחֵרְטִיב, fut. Hiph. from □□□. See as before.

fut. Hiph. from, בַּרַלָּרל, וְדַוּרְלָּרל for יְרַלָּרל, fut. Hiph. לכל to wail. See as before.

קירף, דְיִּרף, fut. apoc. Kal from r. דַּמָּרוֹ זַרָּד, וְיַּדְּ, fut. apoc. Hiph. from r. נָבָּח.

רַבְּדְרָנִיר Ps. 50, 23 he will honour me. fut. Piel from r. בֶּבֶר c. suff. et Nun epenthet.

הבונני he fashioned us Job 31, 15, for יכוֹננֵנּץ fut. Pil. from r. פון, c. suff. 1 plur. The two Nuns coalesce into a double one, and is shortened into 1. רָכָל Chald. fut. Peal from r. דָכל.

יבסימי for יבסימי or יבסימי Ex. 15, 5, fut. Pi. from r. nop. Here to is written for in on account of the preceding vowel u.

רֻבַּתוּ, fut. Hoph. by Chaldaism from הַּהֶשׁ, for הַּבְּיד, זְּהַבֶּאי. § 66.5.

יַבְּתוּ for יְבָּתוּ, and this for יְבָּתוּוּ Hiph. from לַּמָת to pound. § 66. 5. n. לבד for ילרוף fut. Hiph. from r. לברוף § 71. note 9.

וַפַּלְרנף, דַּלְּרנף, fut. Hiph. from r. לַּרְר, בַּלְרנף; see in לדן Hiph. no. 2.

וַיְמַח, יְמַח Gen. 7, 23, fut. apoc. Kal from r. חקש. But other very respectable copies, both Mss. and editions, e. g. the edition of Van der Hooght read דְּשָׁתְּי fut. Niph. of the same verb. רְפַּלָּת fut. Pi. from r. בְּבֶּלָא, for בְּבֶּלָת.

וְמֶר fut. A, from r. מֶרֶר to be bitter, for רְּמְרֵר. § 66. note 3. Lgb. 366. קיריף for קיריף fut. Kal from r. דאָמי

Ps. 139, 20.

fut. Hiph. by Syriasm for רָאָץ fut. from r. 783. Lgb. 411. רנדע Chald. fut. Pe. from דנדע to know, for לְּדֶּכ, the Dag. forte being resolved into Nun. Comp. מַנְבָּע for מַנְבָּע. ינר fut. Hiph. from r. איז, for דנרא. Ps. 141, 8. fut. Hiph. B, from r. אַרָּח . fut. Kal by Chaldaism for ככב from r. 220. זמב fut. Hiph. from r. בּבָּב by Chaldais₁n, for בסב is₁n, יניבר, דער, fut. Hiph. from r. עוד, מובש (c. Dag. forte impl.) וַנְבַּט נְבַּט 1 Sam. 15, 19, and 14, 32 Keri, fut. apoc. Kal from r. ערם. וַיַּעַל, רַעַל, fut. apoc. Kal and Hiph. from . עלה הַבְּלַרְנָת 3 fut. fem. plur. for הַבְּלַרְנָת Dan. 8, 22. § 47. note 3. Lgb. 276. יעברו Is. 15, 5 for יעברן, see r. דעברו Is. 15, 5 for יעברו Pilp. p. 762. רַבֶּר, fut. Hiph. from r. אָנָיַבָּר, fut. Hiph. from r. אַנּר קּמֵר fut. Hiph. apoc. from r. מַּרָד, for ות fut. apoc. Hiph. from r. חחם. קצב fut. apoc. Hiph. from r. בַּצָב, Deut. רְצִּטְבֵּע Chald. fut. Ithpa. from r. בְּבָעַ. יְצְטַיֵּרְגּ, see r. אָר Hithp. p. 892. רָצָק, pu, fut. Kal from r. pu q. v. יצר) יצר) and יָּצֹר, fut. Kal from r. חס. 2. no. 2. רָצָר, זְּנָצֵר, fut. apoc. Kal from r. אָרָצָר; also fut. apoc. Hiph. from r. אבר רצר, דינגר, fut. Kal from רַצָּב, no. 1. יש fut. Kal from יבי to kindle, in pause c. Dag. euphon. יִּפְרֹי plur. יְפְּרֹי, fut. Kal from r. קָרַד, by Chaldaism. וֹחָפָּן fut. Kal, and יְפָּרן fut. Hoph. from ר. לְלַקַח , יִלְּקַח for גָּלָח, יִלְּקַח. רַקץ 1 K. 3, 15 in some Mss. and editions, for יָרַקץ, from r. יָקץ. יקרה 1 Sam. 28, 10 for יקרה (c. Dag. euphon.) fut. Kal from קרָה, c. suff. שׁבָּי, שֹבָין, fut. apoc. Kal, r. השַבָּי, לְּקָשׁׁ fut. apoc. Hiph. ד. חשַּׁהַ. נַיַּרָא, רֵבֶּא, fut. apoc. Kal from r. רָאָד. יראי for the comm. יראי imp. from יָראי to fear, Ps. 34, 10; inflected after the manner of verbs 1, so that x becomes in olio. comp. נְרְפּאוּ Ez. 47, 8. Lgb.

417.

they see, with short Hirek. ירָב, fut. Hiph. from t ארב. ירדה Ps. 7, 6, see קדה Ps. 7, 6, see ררוא for ירוא 2 Chr. 26, 15, inf. constr. Ka. from r. אין with appended. ירון for ירון fut. Kal from r. בין, Lgb. 369 יריץ for יְרֹץ, fut. Kal from r. רָצָץ, but intrans. Lgb. 369. רַרָּך, fut. Kal from r. רַכָּד, where see. דרע fut. Kal from r. דרע no. 2, where see. But לְרֵל Job 20, 26 is fut. apoc. from לכח to eat up. ישֶׁבְחִי Jer. 22, 23 Keth. for ישֶׁבָּחִי sitting, Yod parag. § 88. 3. ישרד for לשר fut. Kal from ישרד. Lgb. 369. ਬਸਲ੍ਹੇ fut. Niph. from r. ਸਸੂਲੂਂ. ישר for ישר fut. Hiph. from אשט to deceive. fut. Hiph. from r. מַשַּׁלָּם; by Chal daism. ל fut. apoc. see in r. מַלָּלוּ no. 3. רשׁבי fut. Kal by Chaldaism, from r. בישׁבי. ישׁמָם for מַשְׁמָם fut. Hithpo. from r מַשְּׁמָם. ישׁכוֹ made up from בישׁנוֹ there is, and suff. 3 sing. masc. with Nun inserted. יַשָּׁע , יַשָּׁע, fut. apoc. Kal from שָּׁשָׁת. ז ישרכה 1 Sam. 6, 12, 3 fem. plur. fut. Kal for הְשַּׁרָנָה from r. יְשָׁר. § 47. note 3. ងកគ្គឃុំៗ, ងកគ្គឃុំរុៗ, fut. apoc. sing. Hithp. from fut. חַחָּחָשִיי, R. הַּשָּׁי. ង្គាល់ក្រាល់។ fut. Hithpal. from ppc . ניתא, לתא, fut. Kal from r. ליתא to come for דָאָרָת and בָאָרָת. יְהְוַבָּח fut. Hithpa. from r. רְבָּיַי רְּחִזִיךְ Chald. fut. Ithpe. from יְחִזִיךְ to nour ish, Dan. 4. 9. קתַּכָּס fut. apoc. Hithp. from r. הַּבָּס. יחס plur. יְחָמיּ, in pause יָּחֹמי, fut. Ka from r. bon. יְמִשׁנְּי fut. Niph. from r. מְצָּהַ . רְמְשֵׁם Chald. fut. Ithpe. from r. ביום .

the Aramæan manner, Ecc. 2. 13 Lgb. 151. with the un לל all of them, from ללקום usual suffix Di - for D-. id. but fem.

for בּיִתְרוֹן with the vowels afte

באַרִר Ps. 22, 17, see under אַרָר I.

מלחה. 3 sing. fem. præt. Piel, r. בלחה, c. suff. for מלחה.

נלח ז. Is. 33, 1, see under r. נלח.

Is. 23.8 her merchants, plur. with light suff. from נְצָבְיִר no. 3, inflected in the manner of בַּצָבָ.

5

inf. Hiph. contr. for לָחַאָּדִיב, from r. אדב.

לאוֹר for לְּהֵאוֹר inf. Niph. from r. אוֹר. פָּהַוֹּרָן, לְהַוֹּרָן, לְּהַוֹּרָן, לְּהַוֹּרָן, לְּהַוֹּרָן, לִהַוֹּרָן, לִהַוֹּרָן, לִהַוֹּרָן,

247. ภาษาว 2 K. 19, 25, contr. for ภาษะตุว ไร. 37, 26. inf. Hiph. from กษะตู.

Is. 47, 14, inf. in pause from r. בְּקְבֶּק after the form בְּקְבֶּקָב comp. בְּקְבָּקָב Is. 30, 18.

ליפור 2 Chr. 31, 7. inf. Kal from r. יָסֶר, for the usual ליסור ls. 51, 16.

לקקהת for לקקהת by Syriasm, from the noun הקקהת, Prov. 30, 17. Lgb. 151. אל imp. from ליקנה to go, see ליקנה.

לְּכָּח, see in הָלַהְ init. and no. 7, p. 253, 255.

inf. fem. Kal from לָּבֶּר, see בַּבְּה for רַּבָּבְ it lodgeth, 3 fem. præt. from Zech. 5, 4.

יום לְתַּצְבּוֹת contr. for בְּצְבּוֹת inf. Hiph. from r. בַצָּבוּת.

לרא for לירא inf. Kal from לָּרָא to fear. לָלָה c. לְּלָה pref. לָלָה, inf. Kal contr. for לָּלָה, from לָלָה to bear. Lgb. 133.

מי

קבר part. Hiph. for מָבְר from r. מִבּר מִּרְה for מְבָּר part. Pi. fem. from r. בְּבָּח part. Pi. fem. from r. בְּבָּח Pi. to terrify, 1 Sam. 16, 15.

1 Chr. 15, 13, compounded from מָבְּרְאשׁוֹנָה the former. See מִבְּח note, lett. c. p. 541.

שְׁרֵּדְן Judg. 5, 10, plur. of מְּדִּדּן garment, after the Chaldee form.

יְהַחְּחִרְ Chald. part. Aph. from מְחַחָּחִרן to descend.

קריבן Chald. part. pass. Aph. r. בְּיַלְיּ Chald. inf. Pe. r. בְּיִל to go. הַיִּבְי part. Hoph. from r. מּיִב to die. בּיִב part. Hoph. from r. בּיבי part. Hoph. from r. בּיביי part. Hoph. from r. בַיביי part. Hoph. from r. בַיבי part. Hoph. from r. בַיביי part. Hoph. from r. בַיבי part. Hoph. from r. בַיביי part. Hoph. from r. בַיביי part. Hoph

בְּכָּים part. Hoph. from r. בּבֶּיָ, r. מִיצָּדֶּח part. Kal for מִיצֶּדֶח, r. מִיצֶּדֶּה to waver, p. 594.

מּרְצָא part. Hoph. from r. יָצָא. יִנָא plur. of מֹרִיגִים threshing-sledge,

מוריגים plur. of מוריגינ threshing-sledg מורגים Lgb. 145. בּוְיָם, c. suff. בּוְיָם Chald. inf. Pe. from r. רוָאַ to kindle.

מָה־נָּת what is this? for מְּה־נָּת, see מְהַיּת, ncte, lett. c. p. 541.

קירן for אָזַרְ part. Hiph. from r. אָזַרְ I. אַדָּרָ בּחָא Chald. part. Aph. from r. הָרָא :o line

קהף Chald. inf. Pe. from r. בחון

בּרִים, see תַצְצֵרִים p. 338. col. 2.

מְּהַרֵּת part. Hithp. from r. פְּנָהָר for מְּהָרֵת מְּשׁהַר 2 Sam. 11, I. i. q. מְלָאבִרם (which also 31 Mss. and 7 early editions exhibit) kings, the א being redundant, as a 'mater lectionis.'

מֶלְבּי præt. Kal from r. מָלַבּי מְלֵרנִים part. Hiph. from r. מָלָבּי no. 2

inflected in the Rabbinic manner, Lgb. 407.

קבּב for אָלַבְ part. from r. אָלָה to learn. after the Syriac.

יה להיד for המאבים præt. Kal from אבים. קבּים m. קבּים f. from thee. from זְּבְּ פִי ע. קבּים m. קבּים f. from thee. from זְבָּ פִי ע. א. איז מְבְּיִרְהַם p. 588. הבּים part. Hoph. from Hiph. B. from r. הַפּים part. of Hiph. B, from r. הַפּים part. of Hiph. B, from r. הַפּים part. of Hiph. B, from y בְּיִבְיהָ for הַיִּבְיבָּים Is. 23, 11, from דּבָּים, see בַּיבַ p. 782.

p. 792. פנם p. 792.

קבּבֶּלָה Gen. 32, 20, for בְּצְאָבֶה, inf. Kal from מְצַאֲבֶּם. Comp. בְּצָאָה for הָבֶּלָה.

it would seem, from two readings, it would seem, from two readings, קללגני and קללגני and מללגני, and attributable to copyists rather than to the writer. Jer. 22, 23 Keth. part Pu. f. from Pi. בַּבָּר, with Yod parag. which

is omitted in Keri. § 88. 3.

Ez. 8, 16, prob. an oversight of copyists, for בְּשְׁתְּחִירִם worshippers. Some have supposed that the ending בְּשָׁ is for צַּאָם you, so that the whole form may be a contraction from this word and from the particip. by Syriasm; but we should here hardly expect the second person, on account of the preceding מַבְּהַ.

אָהְשָּ Chald. inf. Pe. from r. הַּהְשָּ. הַהְשָּ, הַהְשָּ, 2 and 1 pers. præt. Kal from r. הַיּבּ, q. v.

3

נְאִרֹת, see נְאֵרֹת, 'בְאַל, Jer. 50. 36. אוֹאָל, Ez. 9, 8, see in שָאָר, note, p, 1025

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לְבְּדֶּח 18am. 14, 36, for בְּבְּּהְ fut. Kal from נְבְּנָהְ, Dag. being dropped. \$66. note 11. בְּנָהְ præt. Niph. from נְבֵּרִהְי to prophesy

יַבְּבֶּל, we fade. wither, Is. 64. 5, has its form from בְּלַב Hiph. fut. but its signif. from בָּבָּל; prob. for יַבָּבַל 1 fut. Hiph. of בַּבַּל

יבלל for יבלים fut. Kal from r. בָּלֵל 66. 5. and note 11. Lgb. 372.

רבְּבוּ for real prest. Niph. from r. בְּבָּיָה Lgh. 372.

וֹגְאֵלֹּגּ Is. 59, 3. Lam. 4, 14, see Niph.

יהָים, Jer. 8. 14 for הַּיְּהָים fut. Niph. from בְּיִהְיה II. Comp. § 66. 5. and note 11. בְּיָהִיר. נְהָיה 1 plur. fut. apoc. Kal from הַיְּהָי, constr. בַּיְבֶּיה, הַהְיה, part. Niph. from r. הַבְּיִה הַיִּרְם נִבְּיִה הַיִּבְּים נִבְּיִה הַיִּבְּים.

ניברג præt. Niph. from r. לָּלָד, for נּבֹרגּ c. Dag. euphon.

בּסְרּגּ Ez. 23. 48, see in r. יָסָר Nithp. p. 407.

יחלל, also præt. Pi. from r. קחלל, also præt.

קים præt. Niph. and Pi. from r. מָּחָם part. Niph. plur. from r. מְחָמָר part. Niph. plur. from r. מְחָמָר אַ

בּיהְאָים, § 66. not. 11.

בְּהְנְּהְ 2 præt. Niph. from r. מְּהָנְהְ præt. Niph. from r. תְּרֶב.

רחי præt. Niph. from r. החָה. præt. Niph. from r. החָה.

י l plur. fut. Kal from r. רְּיָה , c. suff. פּיִרָם , נִירְם , נַירְם , נַירְם , נַירְם , suff. בַּיַב.

קף, קף, 1 plur. fut. Hiph. apoc. from r. רביי.

part. fem. Niph. from r. בדן.

part. fem. Niph. from Toto convince.

בְּבֶּי: Deut. 21, 8, Nithpa. from r. בָּבָּי. Lgb. 249.

præt. Niph. from r. מוּר, the form being derived from r. מַרָר

קבב for הַבְּבָּי præt. Niph. from r. בְּבָבָּי. § 66. 5, and not. 11. Lgb. 372.

יָסָי Ps. 4, 7 for יְטָא imp. from r. אָטָא, a negligent orthography.

יביר Priet Niph. from r. עבר q. v. מיבי q. v. מבלאחה for יפלאחה c. ה parag. 2 Sam.

1. 26. Lgb. 266. R. מָלָא Pil. from נפלל.

אָבֶרָם 1 plur. fut. Hithpa. from r. אָבֶרָא, for אָפָתָרָם, אָבָירָם.

from r. נצרח; imp. Kal c. ה parag. from r. נצר, c. Dag. euphon. Ps. 141, 3.

. לַלַל præt. Niph. from נְבֵל

Ez. 39, 26, and נשנא (Aieph ap pended, comp. Arab. (قتلو) Ps. 139 20. for נשנאי they bear.

ישרר Ps. 32, 1, for נשרא part. pass. Ka from נשרא, inflected like verbs ל. sc as to be assonant with בָּסֶרּ, which stands near.

1 plur. fut. Hiph. from r. נְשֶׁם, by Chaldaism. for נְשֶׁם or נָשֶׁם.

קים, Nithpa. from r. הַּיְשֶׁ, p. 1042. קים, Job 4, 10, 3 plur. præt. Niph. of r

יָחָקָניּהוּ (מָקַנִּיהוּ; comp. in r. בָּלָיבָ: , Dag. euphon.

ּנְתַּלְּהִי lor יְתַּלְּנְיּהֹי Dag. euphon. יַמֵּלְ: præt. Kal from r, נְתַלְּנִיּהֹי præt. Kal

٥

ברב 2 K. 8. 21 for בּבְּים, the Yod being a 'mater lectionis.' בּבְּים for בּבְּים from בְּבָּים c. suff. et Dag euph.

צ

הייי for הייי imp. Kal from r. קינה for קינה c. Dag. forte euphon. from בּיָב cluster of grapes.

א קייי for הייי she made. 3 fem. præt. from r. קינה Lev. 25, 21.

D

בים Neh. 5. 14, i. e. רוים כ. suff. רוים inf. Kal from ר. רוים to breathe. שׁבֵּל for ישׁבָּשׁ his work, from בַּבָּשׁ. Lgb 170, 571.

¥

אַג imp. Kal from r. אַגְּיָ.
ראָג inf. Kal of the same verb.
האָג Ez. 16, 52, inf. Pi. fem. c. suff
from r. רְבָּגָּי.
רְּבָּגְי, see in r. רְבָּגָי to pour.
רְצַּגַּיוֹת inf. Kal of the same verb.

Ρ

præt. Kal for pp., from r. pap, in the Arabic manner. § 71. note 1 Lgb. 401.

다하는 Chald. part. Pe. from r. 하고. 다구는 Lev. 22, 11 (read köbah) imp. from 다구는, c. ㅋ parag.

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לְּבֶּכְ curse him ! imp. from r. יוֹבָּרָ, with Nun epenthet. and suff.

קקח . Kal from r. לַקַּח.

הף Ez. 17, 5 for הלְּקָם to take. The יוֹם dropped from the beginning, and belongs to the characteristic neglect of grammatical forms in Ezekiel. Comp. הְהָה for הִהָּד, יִנְיִר for בַּיִר.

suff. i. e. by taking or holding them.

The once the 2 K. 12, 9 inf. Kal fem.

from r. np to take.

7

דָיָד inf. Kal fem. from r. דְּבָּד Ez. 28, 17. יהוּ from ידָיד to subdue, where see. But in Judg. 19, 11 the same form is ent for יָרֶד to go down, the first radical being dropped; comp. הַּהָּה, בּיִנּב Lgb. 139.

רְדָּה, imp. (the latter once inf. Gen. 46, 3,) from r. יֵרֶד.

קרב part. Kal from רָדָם, c. suff. בּיַם, and שֹׁין, imp. from r. יָדָשׁ to possess. ביין inf. of the same verb.

'n

שְׁא imp. Kal from r. אַשָּיָי. ראַשְי, ראַשָּי, inf. and c. לְּ, from r. אָשָּי, מּשׁש also inf. from r. אָשָּי, for אשין, for אַשּיי, for שִּיגְּיָרָי fully written for קּיָאָיָר Ez. 35, 11. Lgb. 527.

Ü

שביל part. Kal from r. שלש II.

(Milra) Ps. 23, 6, usually rendered my dwelling, for בְּבָּהִי inf. c. suff. from בָּבָּה.

But the authors of the points seem to have regarded it as for בְּבָּבְּרָּ by aphæresis. Comp. בַּבָּר, see in r. בַּבָּר no. 2.

ישוֹב for ישוֹב inf. pleonast. from שוֹב Jer. 42, 10. Comp. דָד, הַד.

າກຸ່ງຕ່ອງ præt. Po. from ກ່ຫຼອງ i. q. ກວຸອຸ່, q. v.

לבי imp. Kal from r. לָּשָׁיָל.

inf. plur. from בשש to lay waste, Ez. 36, 3. Lgb. 365.

שׁנְחַיִם dual of מוֹנְחַיִם year.

កយុ, កក្ខុឃ្មុំ, præt. from កាឃុំ to set. គេឃុំ, see in r. ភក្ខុឃ្មុំ.

-

קאָדְבּר Prov. l. 22, fut. Kal for אַבְּיהָהָּהָּ the vowels being contracted in the Aram. manner; comp. קָבָּי, קָבָיים,

אַבְּלֵחָה Job 20, 25, fut. Pi. for אָבְּלָחָה from אבל.

קאָרוּ for האָרוּ, from האָרה. Comp. פֿבְּלוּ הבָא Prov. 1, 10, by Chaldaism for הבָא, האָבָה, fut. Kal from הַאָּל, to will.

קביארנית 3 plur. fut. fem. Kal from r. בוא Ps. 45. 16.

הבאחה Deut. 33, 16, for הְּלְאָח, Ho parag being added twice, as it would seem. So also in

קבְּבְּחְנָח for תְּבְּבְּחְנָח Ez. 16, 50, the syllable ב", being inserted in the manner of verbs מ"ל and צ"ל, for the sake of assonance with the word בְּבָּחִי, R. בְּבָּחִ, מָּבְּחָ fut. Hiph. from r. בְּבָחָ

אָבָּה 2 fut. apoc. Niph. from r. אָבָּה.

fut apoc. Kal, תֲחִר in pause, תַּחְרָר, מְחִרָּר from r. דָיָרָת.

הְּחִימֶנְה for הְּחִינְמֶינְה Mic. 2, 12. Lgb. 405. R. הוּם Hiph.

יהק for קוֹלְנֶחָהְ thy praise, the as 'mater lectionis.' being redundant.
See above in שְּׁנְאָחֵרָהְ

שֹׁהַקְהָ fut. from r. בְּהָל, where see.

קרְהֵי Ps. 16, 5, a less freq form of the part. Kal, for קים holding. Lgb. 308. R. קים,

ימְאַלָּר for מְאוֹלָר fut. Kal from r. אָנַל to depart. Lgb. 377.

מְּזְרֵנִר 2 Sam. 22, 40, i. q. מְּזְרֵנִר (Ps. 18, 40) fut. Pi. from r. אַזָר to gird.

ting for tinks 2 fut. Kal from r. tink to hold.

חַהָּה fut. apoc. Kal from r. חַיָּה.

hing fut. Niph. from r. אַלָּל profane, to pollute. Lev. 21, פּ

לְּחָה, שְּׁחָהוֹ for שֹׁחָהָי, 3 pers. fut. Kal from r. מְּיִרי for an analogous instance see under r. פִּיר p. 770. Job 31, 5. מְּרָה Prov. 17, 10, fut. Kal of r. מְּרָה q. v. מַה fut. פְּיָר Ex. 25, 31 in many editions. with Yod as 'mater lectionis,' for הַשְּׁהָן but contrary to rule and almost certainly a corruption. Lgb. 52, 331.

គាត្តក្តុ, កាត្តក្តុ], fut. apoc. Kal for កាក្នុកុកុ from r. กากุจ.

בּסְהָ (ut. apoc. Pi. for הַּסְּהָּ, from r. הַּסְּאָּ הַבְּהַ, הַּבְּהַיּ, fut. apoc. Kal from r. הַהָּלָּ וְבָּהָ fut. Kal shortened from הָלֶּרְ, from r. יְשֹׁלְ or יְשֹׁלָרְ

longs to the root) of fut. Hiph. from הַּמְהַי to wipe away. Jer. 18, 23.

תְּמְנֵּנְּ Chald. 1 pl. præt. r. בְּבֶּהְ, for יְּיִבְּיהָ, Num. 17, 28. Lehrg. 373.—Also for 3 pl. ישה Lam. 3, 22; so Ewald and Roediger.

סְבֶּחָ, fut. apoc. Hiph. from r. הַבְּטָּהָ to flow down.

בְּבֵּר Ex. 23, 21, fut. Hiph. see קבר Hiph. note, p. 620.

איםר for יויקה fut. Kal from r. אָמָר, הַּיְהָּ, הִיּהָה, imp. Kal from r. נָחָן, q. v. אַה, הַּיִּה, see אַקָּר.

אוה fut. Hiph. of r. אָרָ q. v.

ត្តប្រា for តុប្តូនភា fut. Kal from r. តុប្តូន .

קיבְנָה for מְּצְבֵּנְה 2 plur. fut. Niph. from r. בְּבָּר, Dug. forte being omitted; see above in תְּיָה . § 66. note 11.

Ez. 4. 12, fut. Kal c. suff. from r.

אַהבָּה, אַהבַּהׁן, fut. Kal from r. אָנָּה to bake, for אובָּאֹה.

וְחִבּיצִיהִּרְכָּם Jer. 25, 34, see under the root פּיץ, note.

י אַבְלָּנָת Jer. 19, 3, fut. Kal from r. צָבֶלּג for the comm. אָבֶלִים, See אָבֶלִין.

תראנה 1 Sam. 14, 27 Keth. (by a corruption) for הָארְנָה. The copyist seems to have had in mind the word הרארנה.

קרבת, בין הים, fut. apoc. Kal from r. רָבָּח, fut. Niph. from r. רְצַיִּד, to break, the form being borrowed from צָבָּר.

קרְבֶּנְה Prov. 23, 26, i. e. for Keri הְצְּרָה fut. Kal of r. נְצֵר. The Keth. is fut. Kal of r. רגץ, and should be read הרצנה.

קשָּׁא, Jer. 9, 17 for הְשָּׁא, fut. Kal from r. נְשָׁא.

שְׁיֵהְ Deut. 32, 18, see r. רְיִם p. 1055. אְשָׁהָ fut. apoc. K.l from r. הַאָם to drink.

រកក្មខ្ពុំក fut. apoc sing. Hithp. from r. កក្មខ្ to bow down.

រាក្ខាដុក្ក Is. 41, 10, fut. apoc. . r. ការាជូ

חח inf. Kal from r. נְהוּ to give, contract ed for חַבָּה. With suff.

קהָבֶּר 2 Sam. 22, 27, for הַּבְּרָה fut Hithp. from r. בָּרָר Lgb. p. 374.

הְהָה by aphæresis for הָּהָה, which is read Ps. 18, 41. Comp. רָבֵד for יָבָד. יְבָר זְהַה, see in הַה above.

ะกุก, ะกก, fut. Kal from ะะกุ, q. v.

1 K. 17, 14 Keth. commonly taken for 다리 to give, with Nun parag. as in 1 K. 6. 19, where however [편편 is future. Here the Keri, 다른, is to be preferred.

קַּתְּבֶּ, צְּחָתָּהְ, fut. apoc. Kal from רְּ, תְּאָהָ, 2 Sam. 22, 27, see in אַחָּשָּ Hithp. p. 876.

בּבֶּרָהָ Ex. 2, 4, for בּבֶּרָהָ Hithp. from r. בּבָירָה. Lgb. 386.

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