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A COMPENDIOUS
HEBREW LEXICON,

ADAPTED TO THE
ENGLISH LANGUAGE,

AND COMPOSED UPON
A NEW AND COMMODIOUS PLAN;

TO WHICH IS ANNEXED
A BRIEF ACCOUNT OF THE CONSTRUCTION AND RATIO-
NALE OF THE HEBREW TONGUE.

BY SAMUEL PIKE.

SECOND CAMBRIDGE EDITION.

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PREFACE

EXPLAINING THE PLAN AND USE OF THE

LEXICON.

THE late learned Doctor *Taylor*, in the Preface to his Concordance, very judiciously remarks, that, “ In other Lexicons, the conjugates and derivatives of Hebrew words are not to be found, but under their proper roots ; and therefore, before a man can readily use his lexicon, he must be well acquainted with the several structures and variations of Hebrew words : that is to say, he must be a considerable proficient in the language. This must needs be a great embarrassment to the learner. And though there are rules for finding the roots ; they are so tedious, and oblige one to spend so much time in turning over the lexicon, that it is very disgusting and discouraging.”

The reason why the method of investigating the root is so tedious and discouraging is, because a vast number of the Hebrew roots frequently lose, drop, or change some of their radical letters in their formation ; particularly the first radicals ׀ and ׁ, the second radicals ׀ and ׁ, and the third radical ׀, as also the second radical doubled. So that when, upon the removal of the serviles, there are but *two* radicals remaining, which happens *very frequently*, there may be occasion for making seven or eight trials, ere the learner succeeds in finding the root he wants : for, according to the construction of the Hebrew, it is in some measure uncer-

tain whether the root is to be completed, either by doubling the second remaining radical, or by affixing the ך, or by inserting between these two radicals a ך or a ך, or by prefixing the ך or the ך: besides, the ך, whether it be the first or the last radical, is often dropped; and there are some other occasional irregularities. So that, if we should, for instance, fix upon גל, and consider it as standing for any two permanent radical letters, it is uncertain, whether the root be גל, גלל, גלה, גול, גיל, יגל, גגל, אנל, or גלא.

Every learner then would surely be glad to be spared the trouble and fatigue, which such a rule necessitates, being desirous to find at first sight or trial, what he is seeking for.

To remedy this inconvenience, Dr. *Taylor* has added a copious alphabetical index of Hebrew words, whose roots are difficult to be investigated, directing to the roots and places where such words are to be found in his Concordance. “This (says he) will greatly facilitate the learning of the Hebrew, and is such an advantage which no other lexicon, that the author has seen or heard of, will afford.”

This very index of his takes up no less than *nineteen* sheets in folio; a much larger number of sheets than the whole of this lexicon contains: while the end aimed at thereby, is fully and clearly answered in the present lexicon, by its being formed upon the following plan.

I have cast together into one paragraph *all* those several roots, which have the same two permanent radicals. These are indeed sometimes more, and sometimes fewer, and in all the possible varieties: but, on every such event, it is in some measure dubious in which of the several ways the root is to be completed. But by means of this association, the learner will find the root *at once*, only by turning to those two radicals, which

he has visibly before him in the Hebrew Bible. And to prevent all confusion, I have kept the several roots distinct from each other, in the same paragraph, by a short line between them, and arranged them as much as could be convenient, in the same uniform order: placing first, the two permanent letters, if they by themselves make a root; then, the root wherein the second radical is doubled; next, where the third radical is ה; after that the root or roots, in which the ו or י are inserted as the second radical; and placing such roots last as are completed by prefixing י or ו or א: for instance, under those two permanent letters כל, where there are no less than eight roots thrown together, they are placed in the following order; כלל, כלה, כול, כיל, כול, כול, נכל, and כלל.

As the quiescent and defective verbs are associated together in this manner, the learner will easily conclude that he may, in using this lexicon, for the most part, cast aside as if servile, the third radical ה, the second radicals ו and י, and the radicals י and ו; and look into the lexicon only for the two permanent radicals. However, in all cases without exception, he may turn to the lexicon for those letters, which remain after the removal of the serviles, and he will either find, or be immediately directed to the root; there being sufficient notice taken of each root in its proper alphabetical place, to answer this end. In what cases the first radicals י and ו may be deemed permanent, will be seen at the head of these two letters in the lexicon.

Sometimes it appears that only one radical remains, the root being doubly imperfect; in this case, it is so ordered, that the learner may only suppose an ה after it to be the other, and look into the lexicon accordingly; and if that does not answer, he may take the next letter that is visible in the word, and account that the other, and so he will be directed to the root.

To complete this scheme, not only the several roots which have the same permanent radicals are thus assorted together, but also where the first radical **ℵ**, or any other letter is occasionally dropped, changed, or transposed; and wherever the Heemantic letters **ℵ**, **Ω**, or **℞** are prefixed to an *imperfect* root, (in which case only they may be easily mistaken for radical letters) I have taken notice thereof in the proper places. In a word, this lexicon is so contrived, that, upon the removal of manifest serviles, the learner will, upon consulting it, immediately find the root he wants, or be directed to it; and not only so, but with this advantage, that he will see it in company with those other roots, which have the same constituent, permanent radicals; whereby he may judge for himself, to which of those several roots, the word he seeks for does, or may, most properly belong.

I cannot but think likewise, that this association of roots may not only answer the above end, of making the investigation easy; but some other valuable purposes, which will be useful as well to the Latin scholar, as to the English learner. For it often appears, that several of these associated roots are manifestly and allowedly the same; and others of them have significations so nearly allied to each other, that they are easily reducible to the same radical idea.

Mr. *Parkhurst* has in his lexicon evidently demonstrated this in many instances, and has with much labour and ingenuity, and not without good success, joined several of them into one root, assigning one common radical idea to them. But I have rather chosen for the most part, to leave this to the judgment of others, giving hereby the judicious an opportunity to compare, adjust, connect, or distinguish them, as they shall see best.

This lexicon contains the several Hebrew roots, and

the respective derivatives under each (proper names excepted) with their significations : while the *primitive* or *radical* idea, which is the proper clue for understanding the language, is printed in *italics* for the sake of distinction and emphasis : and brief hints are interspersed to show how the radical idea is preserved through the various significations or applications of the root. If these explications are not in all instances so satisfactory as could be wished, I can only say, they are the best I could find and collect from the several authors I have consulted.

But I am far from thinking that this language has been sufficiently studied to investigate and ascertain in all cases, the natural idea of a root, or to explain the true connexion of its several significations with its primitive idea. And therefore, where different authors are differently minded, and I could not find out from any of them such an account of the connexions as appeared in some measure easy, natural, or satisfactory, I have freely mentioned the connexion as uncertain.

And being desirous to conduct the whole with proper impartiality, I have not attempted to impose any thoughts of my own upon others ; choosing rather to leave such things as are dubitable to their own determination ; and to furnish them, as much as possible, in so narrow a compass, with materials for forming a judgment for themselves.

For this reason, there are interspersed many quotations, all referring to the numbers of the chapters and verses as they stand in the English Bible. Where the places, in which a word is found are numerous, and so the sense sufficiently ascertained, I have made *no* quotations at all : but where there are *few*, and the meaning given may therefore admit of a doubt, I have produced *all* the places where the word is found in the

sense which immediately precedes it : that the studious learner may have an opportunity to judge for himself in such dubious cases, by turning to the passages quoted.

These are conveniences which I have long wished for, even when learning the language myself, but could never obtain them ; nor ever hear of any lexicon or concordance whatever, that afforded such desirable helps.

Though I am not conscious of any omissions ; yet, considering how much the usual lexicons must have been turned over backward and forward to accomplish this scheme, it would rather be a wonder, if there be found no mistake or oversight ; notwithstanding all the care that has been taken.

I have long thought that no good or valid reason can be offered, why an Englishman, as such, should not be as well accommodated for learning the Hebrew language, as the Latin scholar : since the contents of the Hebrew Bible are equally interesting to both ; and the Hebrew idiom is as well suited to the English as to the Latin. This consideration has induced me to compose and publish such a commodious and compendious lexicon, whereby the language may be learned with the greatest facility and expedition, at a small expense ; and I have done it in such a way, that even those who learn it by the medium of the Latin tongue, may be assisted by this lexicon, especially in investigating the root, as much as those for whose use it is primarily intended : for, in this respect, the present lexicon may be considered and used as a supplement to all others, whether in English or Latin : and so be a means of furthering the knowledge of the holy scriptures, which are able to make us wise unto salvation, through faith which is in Christ Jesus.

SAMUEL PIKE.

Huxton-Square, 1766.

A COMPENDIOUS
HEBREW LEXICON.

אב

אב *Father*, אבות fathers—אבב *verdure*, אביב *Abib*, the month when corn was eared : green ears of corn, Lev. ii. 14. in the ear, Exod. ix. 31. אב greenness, Job viii. 12. green fruits, Cant. vi. 11.—אבד to *desire*, consent, be willing, אביון poor and needy, desirous of supply, אביונה *desire*, Eccl. xii. 5. אביו sorrow, which is attended with desire of relief, Prov. xxiii. 29.—אוב, אוב a familiar spirit ; one that has a familiar spirit, who could make his belly *swell like a bottle*, so pretending to give prophetic answers by a familiar spirit, which was supposed to speak from the lower part of the swollen body, אבות bottles or bags made of skin, Job xxxii. 19.—איב to be an *enemy*, Exod. xxiii. 22. איב, איב an enemy, איבה enmity—יאב *long for*, Psal. cxix. 131. אבד to *perish*, destroy, אבדה a thing perished or lost, אבדון, אבדון destruction.

אבה, אבה the *point*, or terror of a sword, Ezek. xxi. 15. אבטח *melons*, Numb. xi. 5.

אבך, חתאבך *mount up, or be dissipated*, Isa. ix. 18.

אבל to *mourn*, mourning : a particle of serious or sorrowful assertion, but, yet, verily. אובל, אובל a river, &c. from בל in בל.

אבן a *stone*, weight : a stool, seat, or frame made of stone, Exod. i. 16. Jer. xviii. 3.

אבנט a *belt or girdle*.

אבעבע blains, from בעה.

אבס to *fat cattle or fowls*, אבוס stalled, Prov. xv. 17. fattened, 1 Kings iv. 23. a stall or crib where they are fat-

ted, Job xxxix. 9. Prov. xiv. 4. Isa. i. 3. **מִאֲבֹס** a store-house or magazine of provisions, Jer. l. 26.

אָבַק to *wrestle so as to raise dust*, Gen. xxxii. 24, 25. dust, powder.

אָבִיר *strong, mighty, valiant* : a strong bull, Jer. l. 11. **אָבֵר** a wing, wherein lies the strength of a fowl : to fly, Job xxxix. 26. **אָבֵרֶךְ**, Gen. xli. 43. See **בֵּרֶךְ**.

אָנֹדָה a *bunch or bundle*, Exod. xii. 22. Isa. lviii. 6. a troop or band of men, 2 Sam. ii. 25. Amos ix. 6. Radical idea is a *collection*.

אֵנָה a *nut*, walnut, Cant. vi. 11.

אָנֵל a *drop*, Job xxxviii. 28.

אֵי a *lake or pool of standing water* : a chaldron holding water like a lake, Job xli. 20. a rush or reed growing in such a place : a hook bent like the top of a rush, Job xli. 2.

אֵגֶן a *cup*, bason, or goblet, Exod. xxiv. 6. Cant. vii. 2. Isa. xxii. 24.

אֵנָף the *wing or band* of an army.

אָנַף to *gather or carry in* corn or fruit, Deut. xxviii. 39.

Prov. vi. 8. x. 5.—**אֵגֶרֶת** a letter carrying intelligence.

אֵנוֹרָת a piece of coin, probably the same with the *Gerah* **גֶּרָה**, 1 Sam. ii. 36. See **גֶּר**.

אֵנֶרֶל a *charger or bason*, Ezra i. 9.

אֵר a *mist or vapour*, Gen. ii. 6. Job xxxvi. 27.—**אֵרֹד** a fire-brand, Isa. vii. 4. Amos iv. 11. Zech. iii. 2.—**אֵרֹת**, **אֵרֹת** *because of, concerning*—**אֵיר** a *heavy calamity, destruction*.

אָרַב to *grieve or torment*, 1 Sam. ii. 33.

אָדָם to be *ruddy*, died red : a sardius or ruby : Adam, man : **אֵדָמָה** the ground or earth whence man was taken, **אֵדְמוֹנִי**, **אֵדְמָרִם** reddish.

אֵרֶן a base or socket, which *sustains* whatever rests upon it. **אֵרֶן אֵדְנִי** a master, a lord, a sustainer.

אֵרֶר to be *magnificent, famous, illustrious* and the like. **אֵרֶר** mighty, famous, noble, excellent, &c. **אֵרֶרֶת** magnificence, glory. **אֵרֶרֶת** a mantle or robe of distinction and majesty. **אֵדָר** *Adar*, the twelfth month to the Jews, answering to part of February and March, famous for the grand event mentioned Esther ix. 1.

אדרכך a *dram*, Ezra viii. 27. 1 Chron. xxix. 7. worth about twenty-five shillings.

אהה a natural expression of sorrow, *ah*, alas.

אהב to *love*, **נאהב** lovely, **אהבה** love, **מאהב** a lover.

אהל a *tent*, pavilion, or moveable habitation : to pitch or remove the tent **אהלים** **אהלות** aloes, an Indian aromatic tree, with branches or leaves shadowing like a tent, Numb. xxiv. 6. Psal. xlv. 8. Prov. vii. 17. Cant. iv. 14.

א a particle implying *choice*, or, either, whether, if, and the like—**אורה** to *choose*, desire, long, lust after, **תאוה** **אות** **מאוי** desire, lust, **תאות** utmost bounds, rather desirable productions, Gen. xlix. 26. **נאוה** desirable, comely, **נאות** pastures, pleasant places, habitations—**אוי** a natural exclamation in grief or distress, *wo*, alas.

Look for **אוב** **אוד** **אול** &c. leaving out the middle **א**. **אזוב** *Hyssop*; an herb of bitter taste, which grew in great plenty on the mountains near Jerusalem.

אזל to *be gone*, Deut. xxxii. 36. Prov. xx. 14. spent, 1 Sam. ix. 7. fail, Job xiv. 11, **מאזל** going to and fro, Ezek. xxvii. 19. **הזלי** for **האזלי** gaddest thou about, Jer. ii. 36.

אזן to give *ear*, to hearken : the ear, **מאזניים** balances, or a pair of scales which hang like the two ears (**אזן** weapon or girdle, Deut. xxiii. 13. from **אזן**).

אזק to *chain* or *manacle*, Jer. xl. 1, 4.

אזר to *gird*, **אזר** a girdle.

אח a natural expression of grief, *ah*, Ezek. vi. 11. xxi. 15. and **האח** a particle expressing gladness, *aha*, *ah*—**אחלי** O that, compounded of **אח** alas and **לי** to me, 2 Kings v. 3. Psal. cxix. 5.—**אחים** **אחיה** doleful creatures, or the grievous yellings of wild beasts, Isa. xiii. 21.—**אחה** to *consociate* : **אח** a brother, **אחיות** a sister, **אחיות** brotherhood, Zech. xi. 14. **אח** a hearth or grate, where fuel is thrown together to be burned, Jer. xxxvi. 22, 23.—**אחי** a flag, from whence many brothers, as it were, spring from one root or stock, Job viii. 11. a meadow

- or marshy place where flags grow, Gen. xli. 2, 18.
(חזה a declaration from אחיה).
- אחר, feminine אחת *one*, each one, any, first, once.
- אחז, to *take*, lay hold of, possess, אחזה a possession.
- אחלי *O that*, 2 Kings v. 3. Psal. cxix. 5. See אח.
- אחר, *after, behind*, afterwards, another : to come after, tarry, defer, delay, אחור backward, behind, hinder part, אחרון latter, last, future, hindmost, afterward, אחרנית backward, back again, אחרית last, latter end.
- אחשרדן a lieutenant, or *Persian nobleman*, Esther iii. 12. viii. 9. ix. 3. Ezra viii. 36.
- אחשתרנים a Persian word for *mules*, Esther viii. 10, 14.
- אחת the feminine of אחד *one*.
- אט, לאט, gently, softly, Gen. xxxiii. 14. 2 Sam. xviii. 5. 1 Kings xxi. 27. Isa. viii. 6. אטים charmers, alluding to their soft manner, Isa. xix. 3.
- אטד a *bramble* or thorn, Judg. ix. 14, 15. Psal. lviii. 9.
- אטם to *shut* or *stop* the lips or ears, Prov. xvii. 28. xxi. 13. Psal. lviii. 4. Isa. xxxiii. 15. narrow or closed, when applied to windows, 1 Kings vi. 4. Ezek. xl. 16. xli. 16, 26.
- אטון *fine linen yarn*, Prov. vii. 16.
- אטר to *shut*, Psal. lxix. 15. left-handed, or *shut* of the right hand, Judg. iii. 15. xx. 16.
- אי, איה, *where, whence* : an island or distant country, to find which we must ask where it is. איים wild beasts of the islands, jackalls, Isa. xiii. 22. (אי for איי wo, Eccl. iv. 10. x. 16.)—איה a vulture or kite : 'tis a bird of the hawk kind, called by the English, a *merlin*. Lev. xi. 14. Deut. xiv. 13. Job xxviii. 7.
- Look for איב, איד, איך, אל, &c. leaving out the middle י.
- אך a particle denoting *earnestness*, surely, nevertheless, but, only, &c.—איך, איכה, איכנה *how*, where.
- אכזר *cruel*. See אָזר.
- אכלה, אוכיל, אכל, to *eat*, feed, devour, consume, מאכל meat, food, fuel, מאכלה a knife, Prov. xxx. 14.
- אכן *certainly*, surely, verily, &c.

אכף to crave or *urge*, Prov. xvi. 26. (אכף for כף-hand, Job xxxiii. 7.

אכר a *husbandman*, plowman ; perhaps from כרה to dig. אל before nouns &c. means the same as ל prefixt, *to*, *unto*, &c. but before verbs in the future tense, it is the same as לא *not* : hence אליל a thing of no value, an idol; אלול *Elul*, Neh. vi. 15. a month falling in our August and September, when nothing remained in the field. אללי wo, Job x. 15. Micah vii. 1. it is as much as to say, I shall come to nought. אלי lament, Joel i. 8.—אלה or אל as a pronoun means *these*.—אלה as a verb to *adjure*, swear, curse ; an oath or curse, ואלה a curse, Lam. iii. 65. אלוה God, perhaps a title of Christ, who was to be made a curse for us, אלהיב God, Gods ; perhaps originally meaning the divine three mutually engaged in covenant for our redemption : or these two words may be divine names, as meaning him or them by whom we are to swear, and to whose curse we are subjected in case of perjury. אליה the rump of a sheep, a part peculiarly devoted to God and consumed by fire, Exod. xxix. 22. Lev. iii. 9. vii. 3. viii. 25. ix. 19.—אלו *yea though*, Eccl. vi. 6. but if, Esther vii. 4.—אולי an adverb of *uncertainty*, peradventure, if so be, &c. אויל a fool acting uncertainly, rashly, or unadvisedly, אולת folly—איל *strength*, power, a mighty one : a post, or some strong principal part of a building : a strong horned animal, a ram, hart, hind, איל, אלוז, אלה a strong oak, אול, Psal. lxxiii. 4. אילות, Psal. xxii. 19. strength. לאל in the power of, Gen. xxxi. 29 Deut, xxviii. 32. Neh. v. 5. Prov. iii. 27. Micah ii. 1. אל mighty God—אל to *resolve upon*, attempt, begin, be pleased to, be content. נאל, נואל to be resolute, obstinate and foolish, Numb. xii. 11. Isa. xix. 13. Jer. v. 4. to dote, Jer. l. 36.

אלגביש great hail-stones, Ezek. xiii. 11, 13. xxxviii. 22. אלגום or אלמג *algum* or *almug* tree, a species of *the cedar*, 1 Kings x. 11, 12. 2 Chron. ii. 8. ix. 10, 11.

אל to be filthy or *putrid*, Job xv. 16. Psal. xiv. 3. liii. 3.
אלם to tie or bind ; **אלמה**, a sheaf. **אלם**, **נאלם**
 to be dumb or tongue tied. **אלמני** from **אלם** mute,
 and **ני** I I am mute, a fictitious word used for a per-
 son or place without mentioning the name, such a one,
 Ruth iv. 1. such and such, 1 Sam. xxi. 2. 2 Kings vi.
 8. **אולם**, **אילם** an arch or porch, bound to the
 building, **אולם** but, truly ; being placed at the begin-
 ning, and so the porch of a sentence—**אלמן** forsaken
 or widowed ; perhaps from **אל** *not*, and **מנה** a *part*,
 what *has lost a part*, a widow, desolate, **אלמון**,
 widowhood.

אלון a plain, or *grove of oaks*.

אלפ a thousand, the *chief* number ; bring forth thou-
 sands, Psal. cxliv 13. an ox, the chief of cattle : a
 duke, governor, guide : teach, Job xv. 5. xxxiii. 33.
 xxxv. 11. learn, Prov. xxii. 25.

אלץ *urge*, Judg. xvi. 16.

אם to *sustain*, **אמות** posts or pillars, Isa. vi. 4.—**אם**
 a conditional particle, if, since ; intimating the suppo-
 sition on which the truth of a proposition stands or is
 sustained—**אם** a *mother* as supporting the child in her
 womb or arms—**אום**, **לאום** a *family* or people sprung
 from one common mother—**אמה** a *maid servant* or fe-
 male slave, not unlike our English word *porter* or
drudge—**אמה** a *cubit*, the length of the arm which sup-
 ports a man reclining, reaching from the end of his mid-
 dle finger to the elbow, being near twenty-two inches.
 —**איב** *terrible*, **אימה** terror, death, fear, **אימים**, **אמים**
 terrors : giants, Deut. ii. 11. idols, Jer. l. 38.

אמיל to be *weak*, **אכלל** to languish, feeble.

אמן to be *firm*, *stable*, *trusty* ; be verified or established.
האמין believe, **אמן** faithful, **אמונה** truth, faith, faith-
 fulness, set office or trust, 1 Chron. ix. 26, 31. 2 Chron.
 xxxi. 15.—**אמנות** stable pillars, 2 Kings xviii. 16. **אמנם**
אמנה, indeed, surely, **אמת** truth, **אמן** Amen, so be
 it : a skilful trusty workman, Cant. vii. 1. to bring
 up children upon the foot of fidelity by nurses ; nurs-

ing father, אִמָּה a nurse (אִמּוֹן multitude, from אִמָּה. Jer. xlii. 25. lli. 15.)

אִמָּץ to be *strong, courageous*, to make strong, fortify, strengthen, אִמָּץ strong, אִמָּץ strength, Zech. xii. 5. — אִמָּץ forces, Job xxxvi. 19. — אִמָּץ bay, the colour of horses, Zech. vi. 3, 7. connexion uncertain.

אָמַר to *say, speak*, think, command, appoint, promise, purpose, and the like, אָמַר word, saying, אָמַר commandment or decree, אָמַר to avouch, אָמַר boast one's self—אָמַר the highest branch of a tree, Isa. xvii. 6, 9. connexion with the root uncertain.

אָמַר yesternight, *lately*, Gen. xix. 34. xxxi. 29, 42. 2 Kings ix. 26. Job xxx. 3.

אִמָּה truth, from אִמָּה.

אִמָּה *where, whither*, אִמָּה any whither, 1 Kings ii. 36, 42. 2 Kings v. 25. אִמָּה how long—אִמָּה to *lament* or *mourn*, Isa. iii. 26. xix. 8. to happen as an occasion of sorrow; translated to deliver or cause to come. Ex. xxi. 13. happen or befall, Psal. xci. 10. Prov. xii. 21. to seek a quarrel, 2 Kings v. 7. — אִמָּה heaviness or mourning, sorrow or lamentation, Isa. xxix. 2. Lam. ii. 5. אִמָּה an occasion, Judges xiv. 4. Jer. ii. 24. אִמָּה to complain, Numb. xi. 1. Lam. iii. 39. אִמָּה sorrow, mourning, Gen. xxxv. 18. Deut. xxvi. 14. אִמָּה mourners, Hos. ix. 4. — אִמָּה *iniquity*; vanity, trouble, with respect to the nature and consequences of sin, especially *idolatry*; an idol, Isa. lxvi. 3. אִמָּה lies or vanities, Ezek. xxiv. 12. אִמָּה unjust men, Prov. xi. 7 (אִמָּה strength, substance, &c. perhaps put for אִמָּה as it means the same)—אִמָּה no, *not*, none, nothing, without—אִמָּה אִמָּה I pray or beseech thee—אִמָּה a *ship* or navy—אִמָּה a pronoun of the first person singular, *I*, me: אִמָּה plural, *we*, *us*.

אִמָּה to *sigh* or groan, אִמָּה a sigh or groan.

אִמָּה *plumb-line*, Amos vii. 7, 8.

אִמָּה *compel*, Esther i. 8.

אִמָּה to *blow hard in the nostrils*, to be angry, אִמָּה anger, nostrils, face—אִמָּה a heron or hawk, a furious bird, Lev. xi. 19. Deut. xiv. 18.

אִמָּה to *cry out in distress*, אִמָּה a crying out; a ferret or

lizzard, so called from its bitter cry, Lev. xi. 30.

אנש to be sick unto death, אנוש incurable : a mortal man, נשי women, wives.

אסוך a pot of oil, from סוך.

אחס a barn, or storehouse, Deut. xxviii. 8. Prov. iii. 10.

אסון mischief which occasions death, Gen. xlii. 4. 38. xliv. 29. Exod. xxi. 22, 23.

אסף to gather, to take or bring in, assemble, gather in, take away ; (to consume, taking its sense from סוף)

מאסף rereward, Numb x 25. אסף in-gathering,

אספות assemblies, אספת mixt multitude collected, Numb. xi. 4.

אסר to bind with chains or by a vow : to imprison, to harness a chariot ; to set an army in array : a bond,

אסיר a prisoner : מסרת מוסר a bond, dropping the א.

אף also, yea, &c. כי אף how much more or less, (אף anger, nostrils, from אנה).

אפה to encompass—אפה to bake, אפה, אופה, מאפה a baker, תפנין baken pieces, Levit. vi. 21.—אפה, איה,

אפה an ephah, a measure containing seven gallons two

quarts and a half pint, wine measure—אפוא, אפו, איה,

איה ; where, now, here, compounded of אי where, and פה here.

אפר to gird or bind on a garment, Exod. xxix. 5. Lev. viii. 7. אפר, אפרד, אפרד the ephod, a curious outward

garment belonging to the high priest ; an idolatrous ornament, Isa xxx. 22.

אופז Uphaz. See פז.

אפל, אפלה, מאפל dark, darkness, מאפליה thickest darkness, the divine name יה being annexed, Jer. ii. 31.

אפילת not grown up, hidden or concealed in darkness, Exod. ix. 32.

אופן, אופן a wheel.

אפס to fail, cease to be, an end or extremity, defect, nought ; except, save, nevertheless ; but only, none besides : ancles or the extremities of the feet, Ezek.

xlvi. 3.

אפע a viper ; translated nought in Isa. xli. 24. but the margin renders it there a viper.

אפק to hold in by force, or keep within bounds, as a channel

keeps in water ; to retain, restrain, refrain ; to force one's self, 1 Sam. xiii. 12. **אפיקים** mighty i. e. men of courage, retaining firmness of mind, Job xii. 21. **אפיק** a channel, river, stream, **אפיקי** strong pieces, rather channels, Job xl. 18. **נאווה אפיקי כננים** rendered, his scales are his pride ; read rather, his pride, meaning perhaps his scales, are the cavities of shields, Job xli. 15.

אפר *ashes*, **אופיר** *Ophir*. **אפריון** see **כרה**.

אץ to be *straitened*, *press*, or *hasten* ; **אץ** narrow, Josh. xvii. 15. hasty, Prov. xxi. 5. xxix. 20.

אצל *besides*, *by* ; to reserve or lay by. **אצילה** arm-pit, great, viz. cubits ; rather, reaching to the arm-holes, Ezek. xli. 8. **אצילים** nobles or select ones, Exod. xxiv. 11. Isa. xli. 9.

אצור to *treasure* or *store up*, **אוצר** a treasure, or treasury. **אקו** *wild goat*, Deut. xiv. 5.

ארר to *curse*, **מארר** cursing or a curse—**ארה** to pluck or *tear off* in order to eat or devour, Psal. lxxx. 12. Cant. v. 1. set on fire or *tear off*, Isa. xxvii. 11. **ארות**, stalls, **ארת** herbs, 2 Kings iv. 39. Isa. xxvi. 19. **ארי**, a lion, the chief of tearing beasts, **אראל**, **אריאל** lion of God, lion-like—**אור** to *shine*, enlighten, light, **מאור** a light or luminary, **מאורה** a den open to the light, Isa. xi. 8.—**יאר** a river, **כיאור** as the flood, Amos viii. 8.

ארב to *lie in wait* or ambush, **מארב** ambushments, **ארב**, **ארבה**, a den, lurking place, window or opening : chimney, Hos. xiii. 3. **ארבות** spoils taken by such means, Isa. xxv. 11. (**ארבה** a locust or grasshopper, an insect which increases prodigiously ; from **רבה** to multiply.)

ארנ to *weave* ; a weaver : a weaver's shuttle or beam, Judg. xvi. 14. Job vii. 6.

ארגז a *coffer*, 1 Sam. vi. 8, 11, 15.

ארגמן *purple*.

ארז *cedar*.

ארח to *travel*, a way or path ; a wayfaring man, **ארחות** travelling companies, Isa. xxi. 13. **ארחו** provision for a journey, an allowance.

אָרץ *long*, length, to prolong, tarry. **אֲרוֹכָה**, health, which is the prolongation of life.

אֶרֶם a palace.

אֶרֶן, **אֶרֶן** an ark or chest : an ash, Isa. xlv. 14. connexion uncertain.

אֶרְבֶּבֶת the bare, Lev. xi. 6. Deut. xiv. 7.

אֶרֶץ the earth; land, ground, country.

אֶרֶשׁ to espouse or betroth, **אֶרְשָׁה** a request, Psal. xxi. 2.

אֵשׁ fire, **אֶשָּׁה** offering made by fire—**אֵשֶׁת**, Isa. xvi. 7. **אֵשֶׁת** a flagon.

—**אִישׁ** a man or husband, **אִשָּׁה** a woman or wife, **אִשְׁשׁוּ**

to shew yourselves men, Isa. xlv. 8.—**אִשְׁוֹן** blackness,

see **אִשְׁוֹן**.—**אִשׁ** cause to despair, Eccl. ii. 20. **נִאֵשׁ** de-

spond, 1 Sam. xxvii. 1. desperate. Job vi. 26. there is no

hope, Isa. lvii. 10. Jer. ii. 25. xviii. 12.

אֶשֶׁל a stream or spring, Numb. xxi. 15. Deut. iv. 49. Josh. x. 40. xii. 8.

אֶשֶׁן the stones or testicles, Lev. xxi. 20.

אֶשֶׁל a grove, Gen. xxi. 33. a tree, 1 Sam. xxii. 6. xxxi. 19.

אֶשָּׁם to be guilty, punish, destroy, make desolate ; trespass, trespass offering, **אֶשְׁמָה** the same (**אֶשְׁמֹן** a desolate place, Isa. lix. 10. from **שָׂמָה**).

אֶשְׁוֹן, **אֶשְׁוֹן** blackness, Prov. vii. 9. obscure, Prov. xx. 20. the blackness, fight or pupil of the eye, Deut. xxxii. 10. Psal. xvii. 8. Prov. vii. 2.

אֶשֶׁן, **אֶשְׁפָּה** a quiver or case of arrows—**אֶשְׁרָה** a Chaldee word for an astrologer, Dan. i. 20. ii. 2.—**אֶשְׁפֹּת** dung, dunghill, the root is **שָׁפַת**.

אֶשֶׁר to go forward or proceed, Prov. iv. 14. ix. 6. to lead on, to be or be called successful, happy or blessed : the pronoun relative, which, who, whose, &c. whereby we proceed from one part of a sentence to the succeeding : **אֶשְׁרֵי** steps, blessednesses, or successes, **אֶשְׁרָה** a grove usually planted by the altars or temples of idols, where the idolaters used to seek for happiness or success, (**אֶשְׁרֵי** relieve or righten, put for **יֶשְׁרֵי**, Isa. i. 17. **אֶשְׁרֵי** some kind of tree, so called from its thriving, flourishing or perpetual viridity ; translated the box-tree, Isa. xli. 19. lx. 13.

את, as a particle, *the, with, &c.*—as a pronoun, אתה, את *thou*—את as a noun, *a coulter or plough-share*, 1 Sam. xiii. 20, 21. Isa. ii. 4. Joel iii. 10. Micah iv. 3.—as a verb אָתָּא, אָתָּא to come or *approach*, אָתָּא things to come, הָבִיאוּ brought, Isa. xxi. 14. come, Jer. xii. 9. יָתָּא he came, Deut. xxxiii. 21. אֵיתָן an entrance, Ezek. xl. 15. אֹת, את a sign, ensign, mark, token—to consent, Gen. xxxiv. 15, 22, 23. אָתָּה acquiescence or submission, Jer. x. 7.

אָתָּן a *she-ass*—אָתָּן a month falling in a part of September and of October, 1 Kings viii. 2.—אֵיתָן strong, hard, strength—אָתָּן reward or hire; see under הָתָּן.

אָתָּק a gallery, from נתק in נתק

אָתָּר a spie, from תָּר

ב

בֹּא to come or go in, enter, הָבִיאוּ to bring or carry in, בָּאוּ entry, going in, or coming in, מְבֹאָה revenue, increase, income, fruit—נָבִיא to *prophecy*, נְבִיאָה a prophet, נְבִיאָה a prophetess, נְבִיאָה a prophecy.

בָּאָר to open, explain, to declare: an opening in the earth, a well or pit.

בָּאָשׁ to stink or putrify: a stink or stench, בָּאָשׁ cockle, Job xxxi. 40. some noisome weed. בָּאָשִׁים wild grapes, Isa. v. 2, 4.

בֹּב, בֹּב, בֹּב hollow, vain, בֹּב, בֹּב the black, hollow, or pupil of the eye, Zech. ii. 8. Psal. xvii. 8. Lam. ii. 18.—בָּבָב cried, Judges v. 28.

בָּנָה meat, Dan. i. 5, 8, 13, 15, 16. xi. 26. spoil or meat, Ezek. xiv. 7.

בָּנָה deal *treacherously*; a cloak, garment, בָּנָה treacherous.

בָּדָד single; alone, only, solitary, לְבַד besides, by himself alone,—בָּדָד linen, made of flax; which through the length of the stem is separated into single threads—בָּדָד single staves or branches—בָּדָד to invent or devise of *himself*, 1 Kings xii. 33. Neh. vi. 8. בָּדָד lies, liars.

לָרַל to *separate*; a Piece, Amos iii. 12. כְּרִיל tin, a separating metal.

כֶּרֶל Bdelium, Gen. ii. 12, Numb. xi. 7. Parkhurst says, it is a *pearl* naturally hard, white and *smooth*, produced in a fish called a pearl-oyster, and derives its name from כָּר singular, or כָּרַל to *divide*, and לַח *smooth*; but Taylor counts it a white, transparent, oily gum, from a tree, about the size of an olive.

כָּרַק to *repair*, 2 Chron. xxxiv. 10 a crack, or breach in a building.

כְּהוֹ *emptiness*; Isa. xxxiv. 11. void, Gen. i. 2. Jer. iv. 23.

כֶּהָם red marble, or *porphyry*, Esth. i. 6.

כָּהַל to be troubled, or *suddenly seized* with fear, to be rash or hasty, כְּהָלָה trouble, terror.

כְּהָם, כְּהָמָה, a *beast*: when opposed to man, it means any brute; when to creeping things, any four-footed animal; when to wild beasts, it means cattle, or tame animals. כְּהָמוֹת the *Bebemoth*, thought to mean the *Hippopotamus*, or sea-horse.

כֶּחַץ the *thumb* or great toe.

כַּחַץ a freckled spot or *pimple*, Lev. xiii. 19.

כָּהָר, כְּהִיר *bright*, Job xxxvii. 21. כְּהָרֶת a bright spot.

כִּבּוֹ sometimes put for כָּבֹא from כָּבֹא.

Look for כָּבֹא, כֹּבֵב, כֹּבֵן, כֹּבֵךְ, &c. leaving out the middle ו.

כֹּזֵב and כֹּזֵה to *despise*. כֹּזֵב, כֹּזֵה contempt or contemptible, כֹּזֵב נִמְכָּזֵה vile,—כֹּזֵב and כָּזֵב to spoil or *plunder*, כֹּזֵב, כֹּזֵה a spoil or prey.

כֹּזֵב a *flash* of lightning, Ezek. i. 14.

כָּזַר to *scatter*, Psal lxviii. 30. Dan. xi. 24.

כָּבַח to *bark*, Isa. lvi. 10.

כָּחַל to *abhor*, Zech. xi. 8.

כָּחַן to *try*, prove, כְּחֹן, כְּחֹן a watch-tower, from whence the motions of an enemy may be inspected.

כָּחַר to choose or *select*, כְּחֹר, כְּחֹר a young man in the vigour of life, such as one would choose for service; כְּחֹרֹת youth, כְּחֹר, כְּחֹר a chosen or choice one.

כָּמַט to *look* with attention, concern, and hope; to have respect, to consider, כְּמַט expectation.

בטא, or בטח to speak, or utter a thing rashly and unadvisedly. **מבטא** what is so uttered, Numb. xxx. 8.

בטח to trust, rely : boldly, safely ; assurance, **לבטח** in safety, **בטחה**, **בטחון**, **מבטח** trust, confidence : the natural idea seems to be, to lean against.

אבטח a melon, Numb. xi. 5.

הטל to cease, as being unfit for use, Eccl. xii. 3.

בטן the belly, the womb : a Pistachio nut, shaped like the belly, Gen. xliii. 11.

בי *oh!* a particle desiring attention, (**הבי** bringing **מבי**) bring, Ruth iii. 15. **אבי** I will bring, 1 Kings xxi. 29. Micah i. 15. where **בי** is for **בא** from **בוא**).

See **בין**, **ביצ**, **ביר**, **בית**, leaving out the middle י,

נבכים to weep, to bewail, **בכית**, **בכות**, **בכי** weeping, springs, being as it were the weepings of the sea, Job xxxviii. 16.—**בוך** to be perplexed, or entangled, **מבוכה** perplexity.

בכא a mulberry tree. 2 Sam. v. 23, 24. 1 Chron. xiv. 14, 15. it is some unknown shrub or tree.

בכר, **בכיר**, **בכירה** first-born, **בכורה** birth-right, first ripe fruit, **בכרים** first fruits. **בכר** to be, or bring forth, or constitute the first-born. **בכר**, **בכרה** a dromedary, or a young camel, which is swifter than other beasts, Isa. lx. 6. Jer. ii. 23.

בל, **בלא**, **בלוא**, **בלי** particles of negation ; not, no, without, &c. **בלעדי**, **בלתי**, besides, without, except, &c. **בליעל** Belial, a worthless, wicked person, from **בל** not and **על** profit ; or from **בלי** without, and **עול** a yoke, **בלימה** nothing, see in **בלל**—**בלל** to mingle, or confound, **בליל** mixt provender, **מבול** the deluge, or confusion of things at the flood. **תבלל** a disorder, whereby the sight of the eye is rendered confused, Lev. xxi. 20. **תבל** confusion ; the mixt globe of earth and water ; the world, **בלהה** great trouble, terror or confusion of mind—**בלה** to be worn out with age and use, **בלוים**, old, **תבלית** destruction or consumption, Isa. x. 25. **בלי** corruption, Isai. xxxviii. 17. (**בל**) **בלתי** I shall be anointed, Psal. xcii. 10. the meaning here is

uncertain—**בול** *Bul*, a month falling in part of October, and November, 1 Kings vi. 38.—**יבל** to *lead, carry, or bring forth* as a present, **בול**, **יבול**, the produce of the earth, provender. **יובל** Jubilee, the fiftieth year among the Israelites, which *brought* liberty to servants, &c. rams' horns, the sound of trumpets by which they then expressed their joy : a blast of a trumpet, *Exod. xix. 13.* **יבל**, **יובל**, **אובל**, **אבל**, a stream, river, or water-course, i. e. a current or channel in which the water is *carried* along, *Dan. viii. 2, 3, 6.* *Isa. xxx. 25* *xliv. 4.* *Jer. xvii. 8.* **יבלת** having a wen, or *running sore*, *Lev. xxii. 22.*—**נבל** to *be exhausted of the natural moisture or spirits* ; to fade, wither ; to disgrace, act foolishly ; a vile, worthless person, or fool : **נבלה** idly or vileness ; a dead carcase, or a body bereft of the inward principles of life. **נבל** a bottle ; connexion with the root uncertain, unless because made of the skin of a carcase ; a psaltery or lute, some musical instrument shaped like a bottle.

בלל to *encourage* and comfort, be refreshed, *Job ix. 27.*

x. 20. *Psal. xxxix. 13.* *Amos v. 9.*

בלם to manage or *curb*, *Psal. xxxii. 9.* (**בלימה** nothing, *Job xxvi. 7.* from **בלי** not, and **מה** what.)

בלס to *gather fruit*, *Amos vii. 14.*

בלע to *swallow up*, to devour.

בליעד except, without ; from **בל** not, and **עד** unto.

בלק to *make wa-te*, *Isa. xxiv. 1, Nahum ii. 10.*

בלתי without, besides ; from **בל** not.

במה an *high place*, (**במה** wherein, wherewith, why ? from **ב** in, and **מה** what)—**יבם** to *perform the duty of an husband's brother*, to marry as the nearest relation, *Gen. xxxviii. 8.* a husband's brother, *Deut. xxv. 5, 7.* **יבמה** a brother's wife, *Deut. xxv. 7, 9*, a sister-in-law, *Ruth i. 15.*

בנה to *build*, **בניה**, **בנין**, a building (**בית** a house, see under **בת**) **מבנה** a frame, *Ezek. xl. 2.* **בן** a son, by whom the family is built, **בת** a daughter, pl. **בנות** daughters ; villages, as it were the daughters of cities, **תבנית** a pattern, draught or plan of a building (**בנו** we come, 1 Sam. xxv. 8. for **באנו** from **בוא**)—**בין**, **בינים**, **בנין** a prep-

osition, *between*, or among : to discern or distinguish between things ; understand, consider, regard, perceive, make to understand or instruct, בִּינָה understanding. תְּבוּנָה understanding, discretion, skill : reason, Job xxxii. 11.

כִּנְט a belt or girdle.

כֹּסֵם to *trample upon*, despise, tread down, מְכוֹסָה a treading down, תְּבוֹסָה destruction, 2 Chron. xxii. 7.

כֹּסֵם an *unripe, sour grape*.

כַּעַשׁ to *inquire*, Isa. xxi. 12. seek up, Obad. 6. according to the Chaldaic use of the word : but in Hebrew, to boil, or *swell out*, Isa. xxx. 13. xlv. 2. אֲבַעְבָּעוֹת blains, or inflamed tumors, Exod. ix. 9, 10.—נָבַע to *flow as water from a spring* ; pour out, utter, מְבוֹעַ a fountain or spring.

כָּעַס to *kick*, Deut. xxxii. 15. 1 Sam. ii. 29.

כָּעַל to *have, or take possession of, or authority over*, to marry ; an owner, master, lord, or husband ; בעֵלָה a mistress.

כָּעַר to *consume*, clear away, graze ; eat up, burn, kindle, כָּעֵר a brute beast which grazes, כָּעֵרָה, כָּעֵרָה fire, or burning, Exod. xxii. 6. Numb. xi. 3. כָּעַר to be, or become brutish, or like a brute.

כָּעַר to *terrify*, כָּעֵרָה terror, כָּעֵרָה terrors.

כָּעַר to *mire*, כָּעֵרָה mire, כָּעֵרָה miry places—כָּעֵרָה *fine linen*—כָּעֵרָה an egg.

כָּעַל an *onion*, Numb. xi. 5.

כָּעַע to *cut or break off*, to perform or finish ; gain, profit, covetousness, greedy ; referring probably to the breaking or cutting off pieces of silver or gold, to make weight in dealings with each other.

כָּעַע to *swell like paste* ; dough.

כָּעַר to *shut up* ; to fortify : restrain, or withhold, Gen. xi.

6. Job xlii. 2. כָּעֵרָה, כָּעֵרָה restraint, or drought, Ps. x.

1. Jer. xiv. 1. xvii. 8. כָּעַר to gather in, or house grapes,

כָּעֵר the vintage ; כָּעֵרָה a fortress, or strong

hold, or defence ; כָּעַר gold, Job xxii. 24. xxxvi. 19.

the meaning here is uncertain.

כָּעַע or כָּעֵר to make *empty*, כָּעֵרָה empty, and כָּעֵרָה void, Nahum ii. 10.

בִּקְבוֹק a *bottle* or *cruse*, 1 Kings xiv. 3. Jer. xix. 1. 10.

בָּקַע to *cleave*, or split asunder, divide, rend, tear, rip, burst, break through, hatch; a *bekab*, or half shekel, or shekel broke in two, בִּקְיעִים clefts, or breaches, בִּקְעָה a valley, which separates two mountains.

בָּקַר to *seek early*, or diligently, to inquire: the morning, —a herd, beeves, bulls, or oxen; the connexion with the radical idea uncertain; but perhaps the herds are so called, because of their rising early in the morning to feed. בִּקְרָה a seeking, Ezek. xxxiv. 12. בִּקְרַת a scourging with a thong of an ox hide, Lev. xix. 20. בּוֹקֵר a herdsman, Amos vii. 14.

בָּקַשׁ to *seek*, ask, require, inquire, בִּקְשָׁה a petition, or request.

בֹר corn or wheat; but, according to the Chaldee, a *son* —בָּרַר to *make clean*, or *clear*, and bright; to purge, to polish; manifest or declare. בָּרַי pure, purity, cleanness. בְּרִית sope, Jer. ii. 22. Mal. iii. 2. covenant, see in בִּרְתָּ—בִּרְהָ and בִּרָא to *choose*, Ezek. xxi. 19. 1 Sam. xvii. 8. to eat, בְּרִיה, בְּרוֹת, meat—בּוֹר *pit*, or *well*; a dungeon, cistern; sometimes written בֵּר, בִּיר, and בָּאֵר, and is the same with בִּיר—בִּירָה a *palace*, בִּירְנוֹת castles.

בָּרַא to *concrete*, or form anew by concretion; to create, בְּרִיאָה a new thing, Numb xvi. 30. בְּרִיאָה fat, to make fat—to cut down, Josh. xvii. 15, 18. despatch, Ezek. xxiii. 47. or rather *clear away*, and so, from בָּרַר —בְּרִיִּם fatted choice fowl, 1 Kings iv. 23. from בִּרְהָ to choose, or בִּרָא fat.

בָּרַד to *hail*, hail: to be grisled or spotted with small spots like hail, Gen. 21. 10, 12. Zech. vi. 3, 6.

בָּרַל *iron*.

בָּרַח to flee, or run away; to run across like a bar. בְּרִיחַ a cross-bar מִבְּחָרִים fugitives: בָּרַח crooked, piercing, Job. xxvi. 13. Isa. xlvii. 1. connexion uncertain.

בָּרַךְ to *bless*; to kneel, the posture of receiving a blessing from man, and ascribing it to God: the knee. בִּרְכָה a blessing; a pool, accounted a singular blessing in those hot countries: it is rendered to blaspheme, 1 Kings xxi.

10, 13. and to curse, Job i. 5, 11. ii. 5, 9. but may be read to bless, in those places. אברך in Gen. xli. 43. may signify, The Father of Blessings, from אב father, and ברך to bless.

ברום rich apparel, Ezek. xxvii. 24.

ברק to *lighten* ; lightening ; glittering weapon, ברקת a carbuncle, a precious stone, which sparkles like lightening, Exod. xxviii. 17. xxxix. 10. Ezek. xxviii. 13.—ברקן a sharp, piercing brier, Judg. viii. 7, 16.

ברש, ברש a fir-tree, fir-wood.

ברת, כברה a *little way*, or a little piece of ground, Gen. xxxv. 16. xlviii. 7. 2 Kings v. 19.—ברותים made of fir, Cant. i. 17. written for ברשים fir-wood—ברית a *covenant* ; which some derive from ברה to choose, and others from ברר to purify ; accounting the word to mean primarily, a purifying victim : so ברית ברית the phrase for making a covenant, means to cut off a purifying victim, alluding to the ancient manner of doing it, as hinted, Gen. xv. 10, 18. Jer. xxxiv. 18, 19.

בוש to be ashamed and *confounded*, or *disappointed through delay*. בושה, בשה, בשנה shame or confusion מבשים the secrets, Deut. xxv. 11.—בשש to delay, Exod. xxxii. 1. Judg. v. 28.—יבש to be *dried up*, to wither ; dry, יבשה, יבשת dry land.

בשל to *ripen as fruit by the heat of the sun*, Joel iii. 13. Gen. xl. 10. to dress with fire, to roast or boil : מבשלות boiling places, Ezek. xlv. 23.

בשם *spice and sweet odours*.

בשם tread, *trample upon*, Amos v. 11.

בשר to bring, tell, or *publish extraordinary good tidings*—It is once used on occasion of tidings very bad to Israel, though the contrary to the Philistines, 1 Sam. iv. 17. it means also *flesh*, but in what connexion is uncertain בשורה tidings : reward for tidings, 2 Sam. iv. 10.

בת bath, a measure of liquids, whose contents are the same with the *epha*, viz. seven gallons, two quarts, and half a pint, wine measure.—בת for בבה the pupil of the eye.—בת for בנת a daughter, from בן a son.—בת, plural בתים a *house*, household ביתה, מביתה in-ward, within, home, homeward, from בנה to build..

- בית a palace, Esth. i. 5. vii. 7, 8.—**בתה** *desolate, waste*, Isa. v. 6. vii. 9.
בתל a marriageable *virgin*, **בתולים** virginity, or the tokens thereof.
בתק to *stab*, or thrust through, Ezek. xvi. 49.
בתר to divide, or *cut in two*; a piece or part so cut.

ג

- גאה** to be *elated*, or lifted up: increase, Job x. 16. triumph: proud, pride **גאון** majesty, pride, excellency, haughtiness, highness, **גאות**, **גאיה**, and **גוה** the same.
גאים proud ones, Psal. cxxiii. 4.—**גיא**, **גאי**, and **גי** a valley.
גאל to *redeem*; to do the kinsman's part, who had a right to redeem the mortgaged estate, to marry the widow of a near relation, and revenge his murder, **גואל** a redeemer, avenger, kinsman, **גאולה** redemption: right, Ruth iv. 6. kindred, Ezek. xi. 15.—to pollute or defile, because such as are involved in blood, &c. by avenging, are polluted, **גאולים** defilings, Neh. xiii. 29.
גב *gibbous, prominent, convex*: an eminent place, vaulted or arched chamber, Ezek. xvi. 24, 31, 39. a higher place, Ezek. xliii. 13. a back, Psal. cxxix. 3. Ezek. x. 12. body, Job xiii. 12. bosses, or prominent parts, Job xv. 26. a nave or felloe of a wheel, Kings vii. 33. rings, Ezek. i. 18. eye-brows, Lev. xiv. 9 **גבן** crook-backed, Lev. xxi. 20. **גבננים** high, gibbosities, or protuberances, Psal. lxviii. 15, 16.—**גבה** to be *high, haughty, exalted*; to raise or mount up; height, **גבהות** lofty, loftiness, Isa. ii. 11, 17.—**גוב**, plur **גבים** a *species of locusts*, ot scarabæus, of gibbous form. **גבים** ditches, or rather ridges of earth, thrown up, 2 Kings iii. 16. vault-beams, 1 Kings vi. 9.—**גב**, **גבים** *fields ploughed* so as to form ridges and furrows, Jer. xxxix. 10. husbandmen or ploughmen, who so cultivate the land, 2 Kings xxv. 12. Jer. lii. 16.—**גנב** the *south*, **גנבה** southward.—**גבא** a *pit*, Isa. xxx. 14. marshes, Ezek. xlvi. 11. **גבים** pits, Jer. xiv. 3.
גבה *bald forehead*, Lev. xiii. 41—43, 55.

גבול, גבול, a border, coast, *bound* ; to set bounds ; גבלה, an end or extremity ; גבליים stone squarers, rather Giblites, a people of Syria, living near mount Lebanon, 1 Kings v. 18.

גבן, גבן, *cheese*, Job x. 10. גבנן, *gibbous*, from גב. גבע, a hillock or rising ground, גביע a bowl or cup, מגבעות bonnets or mitres of the priests. The *gibbousness* of the form is the connecting idea.

גבעל, *bolled*, Exod. ix. 31. from גב *gibbous*, and עלה to ascend.

גבר to *prevail or excel*, in valour or strength ; a man, as superiour to a woman or child. גבור mighty, strong, valiant. גביר a lord or master. גבירה a queen or mistress. גבורה mastery, strength, might, mighty act.

גביש a *pearl*, Job xxviii. 18.

גג the *roof or flat top* of an house, or altar.

גדר, גרור, גדר, *Coriander*, Exod. xvi. 31. Numb. xi. 7.—גור a *troop*, army or band ; גור to assemble by troops, to invade, to overcome—התגורר to *cut* one's self ; this sense is taken from the Chaldee. גרור a ridge, or rather furrow, Psal. lxxv. 10. גדרות cuttings, Jer. xlviii. 37. גדות banks, or rather trenches, Josh. iii. 15. iv. 18. 1 Chron. xii. 15. Isa. viii. 7.—גרה, גרי a *kid*—גיד a *sinew*—נגד *before*, or overagainst. הגיד to tell, shew, declare, i. e. to lay a matter before another. מניח a messenger. נגיד a leader, captain, prince, ruler.

גדל to be, or become *great* ; to grow, to nourish up, or make to grow. גדול, גדל, great, greatness. גדולה majesty, dignity, greatness. מגדל a large tower or castle, (גדלים fringes, Deut. xxii. 12. wreaths, 1 Kings vii. 17. taken from the Chaldaic sense of the root).

גדע to *cut off*, cut asunder, to cut down.

גדף to *revile*, blaspheme, reproach. גרופה a taunt, Ezek. v. 15. גרופים revilings.

גדר to *fence* about with a hedge or wall. גדרת, גדרה, גדר a fence, hedge, wall, fold.

גריש a *heap*, or shock of corn, Exod. xxii. 6. Judg. xv. 5. Job v. 26. a heap of earth, or a tomb, Job. xxi. 32.

- נחה to *cure*, Hos. v. 13. a medicine or cure, Prov. xvii. 22. (נח this, put for נח Ezek. xlvii. 13.) ינה to afflict, vex, or *grieve*, ינון, תונה sorrow, heaviness—ננה to shine, be *bright*, brightness.
- נחר to *fall upon the knees, and be prostrate*, in a bending posture, with the head near to the knees, 1 Kings xviii. 42. 2 Kings iv. 34, 35.
- נחה, נו, גויה *body*, carcase, back; a body or society of men, Job xxx. 5—גוי a nation, or body of people. גוים nations. (נאה *pride*, or lifting up, for נאה.)
- Look for נוב, נוז, גול, &c. leaving out the middle ו.
- נוז or נוז to *take off*; to shear sheep, mow grass, hew stone. נוז a fleece. גוי mowings. נזית hewn stone.
- נובר a *treasurer*, Ezra i 8.
- נזל to *take away by force*; to rob. נזלה violence, robbery. נזל the young of pigeons or eagles, Gen. xv. 9. Deut. xxxii. 11. *taken from* the nest or dam.
- נזם the *palmer worm*, a species of the locust, Amos iv. 9. Joel. i. 4. ii. 25.
- נע the stem or *trunk* of a tree, Job xiv, 8, Isa. xi. 1. xl, 24.
- נזר to *cut clear off*, divide, decide or decree: polish, Lam. iv. 7. נזרים pieces, parts. נזרה a separate place. נזורה an ax, 2 Sam xii. 31.
- נחה, גיה to *come or bring forth*, Judg. xx. 33. Psal. xxii. 9. Ezek. xxxii. 2 Micah iv. 10. break forth, Job xxxviii. 8. draw up, Job xl. 23.—ננה to *gore* or push as a bull with his horns.
- נחל, נחלה a *live or burning coal*.
- נחש the *belly of a reptile*, Gen. iii. 14. Lev. xi. 42.
- ני for ניה a valley.—גוי a nation, see in גו.
- See ניד, גיל, &c. leaving out the middle י.
- גלל to *roll*. גל a heap rolled together. גלים rolling waves. גלות springs, גלה a bowl, or pommel. גלילים folding leaves of a door, 1 Kings vi. 34. round rings, Esth. i. 6. Cant. v. 14. גלילה the circuit of a country, border, or coast. גלגל a wheel: the circulating matter of the heavens. Psal lxxvii. 18. גלגלת the round skull, poll. בגלגל because of, by means of, or by his bringing about, מגלגל

a roll or volume, גללים, גלל, dung, ordure, which passes through the various convolutions of the guts. גלולים idols, circulators—גלה to *roll away*, remove; go, or carry into captivity. גולה, גלות, captivity—גלה to *roll off*, uncover, discover, reveal, open. גליון a roll or volume, Isa. viii. 1. גלינים glasses, Isa. iii. 23. which discover objects; but what the word here really means is uncertain, the LXX render it, transparent garments—גול, or גיל to exult, jump, or *dance about* for joy; to rejoice; גיל, גילה, joy, a rejoicing—גיל, כגילכם, Dan, i. 10. of *your sort*; or according to your revolution, term, or continuance—אגל a globular drop of dew, Job xxxviii. 28.

גלכ a *barber*, Ezek. v. 1.

גלד a *skin*, Job xvi. 15.

גלח to *shave or poll* the head.

גלם to *wrap together*, 2 Kings ii. 8. גלום a garment or cloak to be wrapt round one. גלם an embryo or fœtus wrapt in the involucra of the womb, Psal. cxxxix. 16.

גלמוד, גלמוד, *desolate, solitary*, Job iii. 7. xv. 34. xxx. 3. Isa. xlix. 21.

גלע to *intermeddle* with, Prov. xvii. 14. xviii. 1. xx. 3.

גלש to *appear beautiful*, Cant. iv. 1. vi. 5.

גם a conjunction, *also* yea, though בשגם *for that also*; from ב in ש that, and גם also—גמה *sup up*, Hab. i. 9. —גמא to swallow, or drink. Gen. xxiv. 17. Job xxxix. 24. a bulrush or flag, which remarkably sups up the water where it grows, Exod. ii. 3. Job viii. 1. Isai. xviii. 2. xxxv. 7.

גמר a *cubit*, Judg. iii. 16. probably the shorter cubit, the length of the arm, from the elbow to the knuckles, being 15 inches.

גמל to *retribute*, requite, recompence, deal kindly with—To wean, when the mother or nurse returns the child to the father—a camel, a remarkably revengeful animal—to be ripe, so as to yield or return flowers or fruits to the earth, Numb. xvii. 8. Isai. xviii. 5. גמול a reward, desert, benefit, גמולה, גמול, recompense.

גומץ, גומץ a *pit*, Eccl. x. 8.

נמר to perform or *finish* in a good sense, Psal. lvii. 2. cxxxviii. 8. to fail or cease in a bad sense, Psal. vii. 9. xii. 1. lxxvii. 8.

נגן to *protect*. **גנה**, **גן** a garden inclosed with fence. **מגן** a shield. **מגנה** obstinacy, Lam. iii. 65. i. e. a heart shielded or hardened—**נגן** to *strike* or play upon a stringed musical instrument. **נגינה**, **מנגינה** a stroke, music, tune, song, or stringed instrument. **מנגן** a minstrel or player.

גנב to *steal*, to bring or withdaaw secretly ; a thief, **גנבה** theft.

גנז a *repository* or chest, Esth. iii. 9. iv. 7. Ezek. xxvii. 24.—**גנזן**, a *treasury*, 1 Chron. xxviii. 11.

געה to *low as an ox*, 1 Sam. vi. 12. Job vi. 5—**גוע** to *expire* and die—**יגע** to be *weary* or fatigued with labour, **יגיע** weary, labour. **יגיעה** weariness.—**נגע** to *reach, touch, smite* ; come or draw nigh ; strike or plague ; a plague, sore, or stripe.

נעל to *loathe*, abhor, vilely cast away : refuse to gender, Job xxi. 10. loathing, Ezek. xvi. 5.

נער to *check*, reprove, rebuke. **נערה**. **מנערה** a rebuke.

נעש to *shake*, or be violently moved as the waves of the sea, or a disturbed mind.

גף highest place, or *pinnacle*, Prov. ix. 3.—**גוף**, **גופה** *body*, 1 Chron. x. 12. Exod. xxi. 3, 4.—**גף** to *shut*, Neh. vii. 3.—**נגף** to *smite or strike against* ; to hurt, to stumble. **נגף**, **מנפה** stroke, plague, slaughter.

גפן a *vine*.

גפר the *cypress*, or species of the turpentine tree, Gen. vi. 14.—**גפרית** brimstone, or *sulphur*.

גרה to *saw*, 1 Kings vii. 9. **מגרה** a saw—**גרה** to *stir up* strife, to contend ; **תגרה** blow or conflict. Psal. xxxix. 10.—a cud, to *chew the cud*—a *gerah*, a piece of money of the value of three halfpence—**גור** to *sojourn*, **גר** a stranger : inhabitant, Job xxviii. 4. **מגור** pilgrimage, dwelling. **גירות** habitation, Jer. xli. 17.—to *fear* as a stranger : be afraid. **מגור**, **מגורה** terror, fear—(to *gather together*, or assemble **מגורה** a barn, Hag. ii. 19. **ממגורות** barns, Joel i. 17. this sense seems to be related to **אגור**) **גור** the *whelp* of any wild creature, in its weak timo-

rous state—**נִיר** *chalk*, Isai. xlvii. 9.—**יָנַר** to be *afraid*, or *shrink back* for fear—**נָנַר** to *drain off*, trickle or pour down, or pour out, flow away, spill—**נִרְנִירִים** berries, Isa. xvii. 6. **נִרְנִירֹת** the neck, or rather the annular cartilages of the windpipe, Prov. i. 9. iii. 3. 22. vi. 21.—**נִרְוֹן** the *throat*. Several of the connexions are here uncertain.

נִרְבַּ *scab or scurvy*; a malignant disorder of the skin, Lev. xxi. 20. xxii. 22. Deut. xxviii. 27.

נָרַד to *scrape*, Job ii. 8.

נָרַז to *cut off*, Psal. xxxi. 22. **נָרֹז** an ax. Deut. xix. 5. xx. 19. 1 Kings vi. 7. Isai. x. 15.

נִרְטֵל a *charger or bason*, Ezra i, 9.

נִרְלָה a *lot*.

נִרְם a bone, viz. of the larger sort. Job xl. 18. Prov. xvii. 22. xxv. 15. to *gnaw or break, or pick bare bones or shreds*, Numb. xxiv. 8. Ezek. xxiii. 34. Zeph. iii. 3. strong or bony, Gen. xlix. 14. the bare top, 2 Kings ix. 13.

נָרַן a *threshing-floor*—**נִרְוֹן** the *throat*; see under **נִרְ**.

נִרְם to *wear or break to pieces*, Psal cxix. 20. Lam. iii. 16.

נָרַע to *lessen, diminish*: restrain, Job. xv. 4, 8. withdraw, Job xxxvi. 7. to take away, Numb. xxxvi. 3, 4. keep back, Numb. ix. 7. **מִנְרַעוֹת** narrowed rests, 1 Kings vi. 6.

נָרַף to *wrap or roll together*; translated, sweep away, Judg. v. 21. **מִנְרַפָּה** clods concreted, Joel i. 17.—**נִרְפָּה** the fist clenched, Exod. xxi. 18. Isai. lviii. 4.

נָרַשׁ to *expel, cast or drive out*; divorce, **מִנְרַשׁ** suburbs, which are excluded the city. **נִרְשׁ** corn beaten out, or reduced to meal, Lev. ii. 14, 16. perhaps written for **נִרְם**.

נִרְשׁ to *grope*, Isai. lix. 10.—**נִרְשׁ** *clods*, Job vii. 5.—**נִרְשׁ** to be close together, Job xli. 16. come or bring near—to exact and oppress; i. e. as it were to squeeze close. **נִרְשׁ** stand back, Gen. xix. 9. **נִרְשׁ** give place, Isa. xlix. 20. meaning probably, advance close to some other place. **נִרְשׁ** put, or brought into, 2 Sam. iii. 34.

נִרְשׁ to *rain*; a shower, rain.

נִרְתָּ a *wine press*. **נִתִּית** *Gittith*, in the title of Psal. viii. and lxxxi. and lxxxiv.

דאח to *fly swiftly*, Deut xxviii. 49. Psal. xviii. 10. Jer. xlviii. 40. xlix. 22. a vulture, Lev. xi. 14.

דאב to *faint, languish*, or be *sorrowful*, Psal. lxxxviii. 9. Jer. xxxi. 12, 25. **דאבון**, **דאבה** sorrow, Job xli. 22.

Deut. xxviii. 65. **מריבת** causing sorrow, Lev. xxvi. 16.

דאנ to be *anxious* or *fearful*. **דאנה** carefulness, fear. (**דאנ** for **דאנ** *fish*, Neh. xiii. 16.)

דבב to speak, *blab*, Cant. vii. 9, **דבה** slander, infamy. **מריבת** see **דאב**—**דוב** a bear. **נדב** to be *liberal*, bountiful. **התנדב** to offer willingly. **נדיב** prince, liberal, noble. **התנדבה**, **נדרבה** a free will offering. **נרבותי** my soul, or my ingenuous spirit, or my principal one, Job xxx. 15.

דבא *strength*, Deut. xxxiii. 25.

דבל a *cake of dry figs*.

דבק to *cleave or adhere to*, follow close, join to, overtake ; a joint ; soldering, Isa. xli. 7.

דבר to *lead, bring, drive, or carry out*—to bring forth, express, or utter one's sentiments ; to *speak*, talk, promise, &c. **דבר**, **מדר**, **מדרבה** a word, matter or thing. **דברת** an affair, business. **דביר** the oracle, or most holy place, whence God spake. **על דבר**, **על דברתי**, upon the matter or affair, on account of. **כדברם** after their manner, Isai. v. 17.—**מדבר** a wilderness ; a place remote from conversation.—**דבר** pestilence ; carrying persons out of the world ; to destroy or subdue—**דבורה** a bee, Isai. vii. 18. **דברים** bees, Deut. i. 44. Judg. xiv. 8. Psal. cxviii. 12. from their admirable order and conduct, having a leader or captain over them, to lead them forth—**הדבר** a fold, Micah ii. 12. to which sheep are led for pasture—**דברות** floats, 1 Kings v. 9. driven or towed along in the sea by oars. N. B. The idea of *speaking*, seems to be properly Hebrew ; but that of *leading* and *carrying*, may be from the Chaldee.

דבש *honey*. **רבשת** bunch of a camel, Isai. xxx. 6. which when galled, was anointed and cured with honey.

דג to *multiply exceedingly*, like fishes, Gen. xlviii. 16.—

דג, דג, דג, דג fish. דגים דגים fishers—דגן corn, from its great increase. דגון *dagon*, the god of the Philistines, signifying the corn-giver.

דגל a *military standard*, or banner: to set up a banner, Psal. xx. 5. דגול a standard bearer, Cant. v. 10.

דגן corn, see above under דג.

דגל to *sit on eggs*, or chickens; or gather them together to sit on them, Isai. xxxiv. 15. Jer. xvii. 11.

דדה to walk with *solemn pace*, Psal. xlii. 4. Isai. xxxviii.

15.—דוד an uncle, or any one that is *beloved* דודים love, loves.—דודאים mandrakes, some lovely fruit or flower—ידיד well beloved. ידדות dearly beloved, Jer. xii. 7.—דודא a pot or basket, connexion uncertain.—נדר see under נד.

ידה the *hand*; power, &c. plur. ידים it is variously applied. ידות stays, parts, tenons, axle-trees, ledges.—ידה to exercise the hand in shooting or casting. הורה to give the hand to another in token of submission or homage; to confess, praise or give thanks. תודה thanks-giving, confession, praise, thank-offerings. תודת companies who give thanks, Neh. xii. 31. 40. תודות thanks-givings, Neh. xii. 8. ידורי a Jew or confessor. מתייחדים become Jews, Esth. viii. 17. יהודית the Jews' language.—נדה to separate for uncleanness. See under נד.

דחב the same in Chaldee as זהב gold. מדהבה golden, Isai. xiv. 4.

דהם astonished, or *stupified*, Jer. xiv. 9.

דהר to prance or *spring* as a horse, Judg. v. 22. Nahum iii. 2.—תדרה the pine, or some species of tree, so called probably from the springiness or elasticity of its wood, Isai. xli. 19. lx. 13.

דוח, דוי *faint*, languishing. דוח a woman sick of her menses. מדוי, מדוי, מדוי disease or languor. מדוי garments. See מד.

Look for דוב, דוג, דוד, דוח, &c. leaving out the middle ו.

דחה to *thrust* at or drive away, to push down. נדחים out-casts. מדחה, דחי falling, ruin.—דחה, דחה to *cast quite out*, Jer. li. 34. purge out, Isai. iv. 4. wash out, 2 Chron. iv. 6. Ezek. xl. 38.—נדחה, דחה to *force or drive*

away; cast out, banish. מרחים causes of banishment, Lam. ii. 14.

רחן *millet*, Ezek. iv. 9.

רחן to *hasten*, press on, 2 Chron. xxvi. 20. Esth. iii. 15. vi. 12. viii. 14. מרחפות precipices, Psal. cxi. rendered to overthrow.

רחן to *thrust and vex*, Judg. ii. 18. Joel ii. 8.

רחי *sufficiency*; enough, ability. מרי when, whenever, since, or ever since, from, implying the whole or full time since. שרי all sufficient—ריי the black vulture, Deut. xiv. 13. Isai. xxxiv. 15.—ריי ink, Jer. xxxvi. 18.—ריי forts or battery.

רכה and רכא to be broken, contrite, to *beat to pieces*, crush, oppress; to crouch, Psal. x. 10. רך crushed, or oppressed. רכיב waves broken by dashing against the shore, Psal. xciii. 3.—רוך, מרכה, דוך beat, a mortar, Numb. xi. 8.

רכן רוכיפה the *lapwing*, or *upapa*, Lev. xi. 19. Deut. xiv. 18.

רלל to be *exhausted*, emptied, dried up, fail, impoverished. רל poor, lean. רלה pining sickness, Isai. xxxviii. 12.—רלה to *draw up*, Exod. ii. 16, 19. Psal. xxx. 1. Prov. xx. 5. not equal, contracted, or drawn up, Prov. xxvi. 7. רלי a bucket. רליות branches drawing up the sap. רלת the hair, Cant. vii. 5. which draws its nutritious juice from the body. (רל a door, Psal. cxli. 3. the same as רלת.)

רלן to *leap* or skip.

רלה to trouble or *make muddy* the water, Ezek. xxxii. 2, 13.

רלה to *drop down* like water, Job xvi. 20. Psal. cxix. 28.

Eccl. x. 18. a dropping, Prov. xix. 13. xxvii. 15.

רלה *hotly to pursue*; to kindle, to burn: דלקת a fever, Deut. xxviii. 22.

רלת a *door*, a gate of a town: the leaf of a door, Ezek. xli. 24. a leaf of a book, Jer. xxxvi. 23. the lid of a chest, 2 Kings xii. 9. רל a door, Psal. cxli. 3.

רם *blood*—רם to be silent, still, to cease, to be *inactive*. רממ, רמי silence—to be reduced to a state of silence, cut off or destroyed, רמי a cutting off, Isa. xxxviii. 10.—רם to *be like*, liken, compare, to form an image or idea of a thing in the mind, or to think. רמות a like-

ness or similitude.—**דומ** to *wait with silence* or quietly.
דומיה, **דומיה** silence.

דמן *dung* for manuring the land. **דמנה** a dunghill, Isai.
xxv 10.

דמע to *weep*. **דמעה** tears. **דמע** liquor, or wine and oil,
which when pressed, drop like tears, Exod. xxii. 29.

דרן to *judge in a dispute*, contend. **דרין** a judge, **מדין**,
דרן, judgment, plea, cause. **מדין**, **מדין** contention, strife.
מדינה a province, see in **מדין**—**דרן** a *sheath* or scab-
bard, 1 Chron. xxi. 27.

דרנג *wax*, Psal. xxii 14. lxviii. 2. xcvi. 5. Mic. i. 4.
ידע to *know*, perceive, acknowledge, be acquainted with,
and the like. **מירע**, **מירע** acquaintance, familiar friend,
kinsman. **מירע** kindred ; **רע**, **רעה**, **רעה** know-
ledge. **ידעני** a wizard or cunning man. **מירע** where-
fore, or for what reason, from **מה** and **רע** knowledge
or reason.

דעך to *extinguish*, or quench : consume, Job vi. 17.

דפי *slander*, Psal. l. 20.—**נרף** to blow, *drive about or dis-*
perse, as smoke or chaff by the wind.

דפך to *beat* or over-drive, Gen. xxxiii. 13. to beat or
knock at a door, Judg. xix. 22. Cant. v. 2.

דוץ *be turned into joy*, Job xli. 22.

דק to be, or be *beaten small* or thin, bruise. **דק** small,
thin ; a dwarf or slender person, Lev. xxi. 20. a thin
curtain, Isa. xl. 22.—**דיק** a fort or *battery*.

דקר to *stab*, or thrust through. **מדיקרות** stabs or pierc-
ings, Prov. xii. 18.

דרור *white marble*, or some pearl, Esth. i. 6.—**דרר**,
liberty ; a swallow flying at liberty, Psal. lxxxiv. 3.

Prov. xxvi. 2. **מירר** *mirrh*, distilling freely, or of its
own accord, Exod. xxx. 23.—**דור** to be *round*, or *peri-*
odical ; round about, Isa. xxix. 3. a ball, Isa. xxii. 18.

דורים crooked places, round about ways, Isa. xlv. 2.

דור to dwell or go round about, Psal. lxxxiv. 11.

מדינה a round pile for fire, Isa. xxx. 33. Ezek. xxiv. 9.

דור to heap fuel on the fire, Ezek. xxiv. 5. the round
or period of human life ; an *age* and *generation*.—**נדר**

to *vow* ; a vow.

דרא, **דראון** *abhorring*, contempt, Isai. lxvi. 24. Dan. xii. 2.

דָּרְבָן a *goad*, 1 Sam. xiii. 21. Eccl. xii. 11.

דָּרַנְּךָ a *steep place*, or *crag of rock*, Cant. ii. 14. Ezek. xxxviii. 20.

דָּרְדָר a *thistle*, Gen. iii. 18. Hosea x. 8.

דָּרַךְ to *tread upon*; to *thresh*; to *bend a bow by treading on it*; to *walk*; a *way or beaten path*, custom or manner. מִדְּרַךְ *treading*, Deut. ii. 5.

דָּרַכְמָן a *dram*, Ezra ii. 69. Neh. vii. 70, 71, 72. a *Persian coin of gold*, worth about twenty-five shillings; see also אֲדָרְכָן in א.

דְּרוֹם the *south*.

דָּרַשׁ to *seek for*; *search*, *inquire*. מִדְּרַשׁ a *story or Chronicle*, compiled on accurate inquiry, 2 Chron. xiii. 22. xxiv. 27. or where past transactions are to be sought for.

דָּרוֹשׁ to *thresh* or *tread out* corn, *tread down*. מִדְּרִישָׁת, רִישׁ a *threshing*.

דָּשָׁא to *spring up* as *grass*, Gen. i. 11. Joel ii. 22. a *tender bud*, herb, or grass.

דָּשָׁן to be or be made *fat*; *fatness*: *anoint or make fat*, Psal. xxiii. 5.—ashes of the fat, and other parts of the sacrifices burnt; to receive the ashes, Exod. xxvii. 3. to take away the ashes, Numb. iv. 13. to accept, make fat, or turn to ashes, Psal. xx. 3.—דִּישׁוֹן the *pygarg*, so called from its ashen colour, Deut. xiv. 5.

דָּת an *imperial law* or *decree*.

ה

הָא a *demonstrative* particle, rendered *behold!* Gen. xlvii. 23.

Ezek. xvi. 43. even, Dan. ii. 43.—הִיא a pronoun of the third person, *he*, *she*, *it*—הִיא *she*, *it*: הִוא the same as הִיהָ *to be*, in Job xxxvii. 6. Eccl. xi. 3.

הָאָהּ *aha*, *haha*, *ah*.

הָבָה a *burden* or *supply*, Psal. lv. 22. הָבָה to *supply what is wanting*, give, bring, go to now, come on.—הִבְהֵב offering, Hosea viii. 13.

הִבַּל *vanity*, to become vain.

הִבֵּן, הִבְנִים *ebony*, Ezek. xxvii. 15.

הַבֵּן a *viewer* of the heavens, or *astrologer*, Isai. xlvii. 13.

הַנִּחַ to *bring or carry forth, in act, sound, word or thought*, to remove or take out of the way, 2 Sam. xx. 13. Prov. xxv. 4, 5. Isai. xxvii. 8. to bring forth a sound, or *utter* words : a sound, Job xxxvii. 2 a tale, Psal. xc. 9. —to bring forth any thing in the mind : to muse, imagine, mutter or meditate. **הַנִּיחַ** **הַנִּיחַ** meditation : solemn sound, Psal. xcii. 3. to coo or mourn as a dove, Isai. xxxviii. 14. Jer. xlviii. 31. Isai. lix. 11. and growl as a lion, Isai. xxxi. 4.

הַנִּיחַ **הַנִּיחַ** directly, Ezek. xlii. 12.

הַנִּיחַ **הַנִּיחַ** *echo or shouting*—**הַנִּיחַ** to *put in*, Isai. xi. 8.—**הַנִּיחַ** glory, honour, majesty, comeliness : *any good quality* for which a person is admired or honoured.

הַנִּיחַ to *tread down*, Job xl. 12.

הַנִּיחַ **הַנִּיחַ** a *footstool*.

הַנִּיחַ the *myrtle tree*.

הַנִּיחַ to *push, thrust, drive, cast out*.

הַנִּיחַ to *adorn, to honour* ; glory, majesty, beauty, splendor. N. B. **הַנִּיחַ** and **הַנִּיחַ** are often joined, and the former seems to denote the splendor or glory itself ; the latter, the ornament or beauty resulting from thence. (**הַנִּיחַ** a winding, round about way, Isai. xlv. 2. See **הַנִּיחַ**.)

הַנִּיחַ a natural interjection of grief, *ah!* alas, wo worth, Ezek. xxx 2.

הַנִּיחַ **הַנִּיחַ** a natural interjection of *lamentation* and exclamation, *ho! wo! ah! alas!*—hence **הַנִּיחַ** calamity, wickedness ; to devise mischief, Psal. lxii. 3. (**הַנִּיחַ** Gen. xxvii. 29. Neh. vi. 6. Eccl. ii. 22. Isa. xvi. 4. the same as **הַנִּיחַ** to *be*, and perhaps put for it)

הַנִּיחַ a pronoun, *be, it*. (**הַנִּיחַ** to *be*, the same as **הַנִּיחַ** in Job xxxvii. 6. Eccl. xi. 3.)—**הַנִּיחַ** *wealth, substance, riches*.

הַנִּיחַ to *be sleepy*, Isa. lvi. 10.

הַנִּיחַ to *begin*. **הַנִּיחַ** a beginning.

הַנִּיחַ a particle of mourning, *wo*, Ezek. ii. 10. written **הַנִּיחַ**, Eccl. iv. 10.—**הַנִּיחַ** to *exist, to be*. **הַנִּיחַ** I *am*, or will be, Exod. iii 14.—**הַנִּיחַ** **הַנִּיחַ**, a name denoting independent *existence*. **הַנִּיחַ** **הַנִּיחַ**, the Lord, denoting emphatically, the essence.—**הַנִּיחַ** to *be, to become, to*

be done, committed or accomplished (to faint, Dan. viii.
27. lamentation, Micah ii. 4. from נָחַם to lament)

הַיֵּהוּדָה *how*, 1 Chron. xiii. 12. Dan. x. 17. the same as אֵיךְ.
הַבֵּל *a temple or palace.*

כר see נכר under חכר.

to *shine*, as any lucid body. **הילל** Lucifer, or Irradiator, Isai. xiv. 12. **נהללים** Isai. vii. 19. commendable trees; perhaps they were plants of the sun-flower kind, emblems of shining, or irradiation. (**יהלל** shall pitch the tent, Isai. xiii. 20. for **יהלל**)—**הלל** to make to shine, praise, boast: to make one's self shine, boast one's self, be puffed up with vain glory, to rave with foolish conceit; so to be mad or foolish, and to rage. **תהלה**, **הלול**, **בהלל**, praise. **הוללות** madness. **תהלה** folly, Job iv. 18.

הָלַךְ to cast *far off*, Micah iv. 7. הָלַךְ at a distance, whether of time or place, yonder, beyond, hitherto, forward, henceforth.

זה a pronoun, *this*, *that*.

הלך to go, walk, travel. הלהך to walk to and fro, to behave one's self. הליכה, הליכה, a going, a step. מהלך a walk, journey. הליכות travelling companies, Job vi. 19.

הָלַךְ to *strike against*, smite, break, or beat as with a hammer. **מַהֲלָמוֹת** strokes. **הַלְמוֹת** a hammer, Judg v. 26. **יָהֳלִים** the diamond, called so perhaps from its prodigious hardness like a hammer, capable to beat in pieces any other sort of stones. **הֵלֶם** here, hither, thither; as it were, the spot where the foot last strikes against the ground.

הם a pronoun of the third person plural masculine, *they, those*—המם to *trouble, discomfit, vex, break and destroy*—המה to be *troubled, disquieted, rage, roar*, המיה tumultuous, noise, concourse—הם or הוה to *disturb, to make a noise*. מהמה trouble, vexation, destruction.

חמל *tumult*, Jer. xi. 16. loud and tumultuous speech, Ezek. i. 24.

רָעַם to multiply, Ezek. v. 7. רָעַם multitude, abundance, tumult, noise.

המס, המס' *meltings*, Isai. lxiv. 2.

חמר *deep pits*, Psal. cxl. 10.

הן, הנה a particle of *demonstration*: lo, behold—הנה, הן a-pronoun of the third person plural feminine; them, *these*. הנה הither, or thither. הנה והנה here and there, hither and thither—הון *wealth*, substance, riches.—הין a *hin*, a measure of liquids, containing about five wine quarts, being the sixth part of an *ephah*, or *bath*. (תהינו) ye were ready, or ye were for, from היה to be, Deut. i. 41.)

הם to be *silent*, to make silent or still. הם silence.

הפך to *turn*, change, overturn, overthrow: diverse, or contrary, Ezek. xvi. 34. מהפכה, הפכה overthrow. מהפכה perverseness, frowardness. מהפכת a sort of *stocks* in which the limbs were *distorted*, 2 Chron. xvi. 10. Jer. xx. 2, 3. xxix. 26. הפכך froward, Prov. xxi. 8.

הצן some warlike *chariot* or *machine*, probably armed with scythes, Ezek. xiii. 24.

הר, הר a *mountain*—הרה to *conceive in the womb*, to be with child; a woman with child. הורה a progenitor, Gen. li. 26. הרן, הרון conception—היר יקר *haughty*, proud, Prov. xxi. 24. Hab. ii. 5.

הרג to kill or *slay*. הרגה, הרגה slaughter.

הרם ארמון a palace, Amos iv. 3. ארמון הרם.

הרס to *demolish*, break, beat or throw down, destroy. הרסות הרס destruction.

התא to *devise mischief*, Psal. lxii. 3.

התל to deceive, mock, or *impose* upon. מהתלות deceits, Isai. xxx. 10.

ו

ו a *book*: hence is derived the conjunction ו which is very frequently prefixed to words, to indicate some connexion with the foregoing.

והב *Vabeb*, thought to be the proper name of a place near the river *Arnon*, Numb. xxi. 14.

ולד a child, for ילד.

ז

זאב a *wolf*.

זאת *this*, thus.

זבב *to fly*, Eccl. x. 1. Isai. vii. 18. בעל זבוב *Baal Zebub*, the idol-god of Ekron, 2 Kings i. 2, 3, 6, 16.

—זב *to flow, to flow out*; an issue or flux. זב he that has a running issue. זבת *flowing*.

זבד *to endow* a woman when she marries, Gen. xxx, 20. a dowry, Gen xxx. 20.

זבח *to sacrifice*, kill, offer: a sacrifice. זבחה Hosea iv. 19. a sacrifice. מזבח an altar, a place or instrument for sacrifice.

זבל *to cohabit*, or dwell. זבלה, זבול a habitation.

זג the *busk* or skin of a grape, Numb. vi. 4.

זז *to boil or swell* with pride, to act proudly or presumptuously, זז proud, presumptuous. זידון swelling, Psal. cxxiv. 5. זידון pride—נזר *to sod or boil*, Gen. xxv. 29. נזיר pottage.

זח, זו, זאת *this*, thus—נזה *to sprinkle*.

זהב *gold*: fair weather, or the bright-shining of the sun, when the north-wind has dispersed the clouds, Job xxxvii. 22. yellow shining oil, Zech. iv. 12. it is nearly the same both in sense and sound with צהב *yellow*.

זהם *to abhor* or *nauseate*, Job xxxiii. 20.

זרר *to shine with reflected light*, Dan. xii. 3. brightness, or reflected splendor, Dan. xii. 3. Ezek. viii. 2. רוהר, רוהר *to teach*, warn, admonish, which is like shewing light to one in the dark.

זז for זה *this*—זז the month *Zif*, falling somewhere in *April* or *May*, 2 Kings vi. 1, 37.—זויה a *corner*, Zech. ix. 15. a corner stone, Psal. cxliv. 12. מזוי pantries, usually made in nooks or corners of houses, translated *garners*, Psal. cxliv. 13.

Look for זב, זז, זר &c. leaving out the middle ו.

זוז *מזוזה* a door post, on which the door is *moved*—זיז splendor or motion; translated, abundance, Isai. lxvi. 11.—an animal which moveth; translated *beast*, a wild beast, Psal. l. 11. lxxx. 13.

זחח *to be loosed*, Exod. xxviii. 28. xxxix. 21.

זחל *to cringe or skulk through fear*, Job xxxii. 6. זחלים *serpents*, Deut. xxxii. 24. worms. Micah vii. 17. being animals that thus skulk in holes.

Look for זיק, זית leaving out the middle י.

זכר, and זכה to be, or to *make clean, pure, transparent,* זכוכית crystal, Job xxviii. 17.

זכר to *remember, record, mention ; remembrance.* זכור a male, by which the memory of the name and family is preserved. זכרון a memorial.

זלל, and זול to *lavish,* Isai. xli. 6. זולל a glutton, a sot-tish, good for nothing person : vile, Jer. xv. 19. Lam. i. 11. זילות vilenesses, Psal. xii. 8. זזיל despise, Lam. i. 8. זזול a luxuriant branch, Isai. xviii. 5. זזולת (גד-dest thou about, or makest thyself vile, Jer. ii. 36. or perhaps put for זזולת from זזול) זזולת, see below זזולת—זזול to *flow, or flow down, pour, distil, drop, melt.* זזול floods, streams. זזולות the planets, or fluxes of light reflected from them, 2 Kings xxiii. 5.

זלג, זולג a *flesh hook.*

זלעה a *vehement storm,* Psal. xi. 6. terror, Lam. v. 10. horror, Psal. cxix. 53. compounded of זל to scatter, and עז agitation.

זלת, זולת, זולת *besides, except, save, only.*

זמם, and זמ to think, *imagine, purpose, devise, plot.* זמח, זמח a thought, purpose, discretion : mischievous, lewd or wicked device—זמח an ear or nose jewel.

זמן to *appoint ; an appointed time.*

זמר to *cut off superfluous branches ; to prune,* Lev. xxv. 3, 4. Isai. v. 6. זמרה, זמיר a branch. זמרות pruning-hooks, snuffers.—זמר to sing artificial composures, where superfluous and discordant words are cut off ; to sing praises. זמיר a singing, Cant. ii. 12. זמרה, זמיר a song, melody, psalm. זמור a psalm. זמורת choice things, most praised ; translated best fruits, Gen. xliii. 11. זמר the chamois, Deut. xiv. 5. an animal that lives chiefly by cropping, and as it were *pruning* the leaves and tender branches of trees.

זן, זין a kind or *species,* 2 Chron. xvi. 14. Psal. cxliv. 13. —זין in Chaldee to *feed.* זון meat, Gen. xlv. 23. זון fed, Jer. v. 8.—זנה to play the harlot, or *commit whoredom.* זונה a whore, harlot. זונות, זנות whoredom, זונות whoredoms—זנות armour or girdles, 1 Kings xxii. 38. זון weapon or girdle, Deut. xxxiii. 13. con-

- nexion uncertain ; unless, because harlots girded themselves with ornaments to allure men.
- זנב a *tail* : to cut off the tail, or smite the hindmost, Deut. xxv. 18. Josh. x. 19.
- זנח to *cast off*, or remove to a distance.
- זנק to *leap*, Deut. xxxiii. 22
- זוע or זעה the radical idea seems to be *commotion* ; to move, Esth. v. 9. tremble, Eccl. xii. 3. זועה vexation, Isai. xxviii. 19. זעה a removal : trouble, 2 Chron. xxix. 8.
- זעזע to vex, Hab. ii. 7.—זע causing sweat, Ezek. xlv. 18. זעת sweat, Gen. iii. 19. which is excited by motion.
- זער to *cut short* or extinguish, Job xvii. 1.
- זעם to have *indignation* against, to defy, abominate, abhor : indignation.
- זעה to *rage or fret*, be displeased and uneasy in mind : wrath, indignation, rage, raging. זעם fad of countenance, Gen. xl. 6. worse liking as if uneasy, Dan. i. 10.
- זעק to *cry out loud* ; to call or assemble together. זעקה a cry.
- זער, זעיר a *little*, Job xxxvi. 2. Isai. xxviii. 10, 13. מזער a little while, Isa. x. 25. xxix. 17. small, Isai xvi. 14. few, Isai. xxiv. 6.
- זפת *pitch*, or bitumen, Exod. ii. 3. Isai. xxxiv. 9.
- זקק to *refine* or purge from impure mixtures, 1 Chron. xxviii. 18. xxix. 4. Job xxviii. 1. Psal. xii. 6. Isai. xxv. 6. Mal. iii. 3. applied to the drops of water as refined into rain, Job xxxvi. 27. זקים chains or fetters, perhaps made of refined iron, Job xxxvi. 8. Psal. cxlix. 8. Isai. xlv. 14. Nahum iii. 10.—זיק, זיקות *sparks*, Isai. l. 11.
- זקים fire-brands, Prov. xxvi. 18.—זנק *damage*, Esth. vii. 4. a Chaldee word.
- זקן to be or wax *old*. זקנים the aged, antients, elders, זקנה old age. זקי the beard, the sign of age.
- זקף to *raise up*, Psal. cxlv. 14. cxlvi. 8.
- זרח to *disperse abroad*, scatter, winnow, fan ; to be estranged : זר a stranger. מזרה a fan מזרים north, or scattering north winds, Job xxxvii. 9. מזרות Maz-zaroth, Job. xxxviii. 32. which perhaps means the dispersed gross air.—זור to *press out*, squeeze, crush : to sneeze, 2 Kings iv. 35. to dress, or bind up a wound

- or sore by pressing out the matter, Isai. i. 6. Jer. xxx. 13. מזור a wound or sore, Hos. v. 13. Obad. 7. — נזר to *separate*, separate one's self, separation: a crown or diadem, a badge of distinction. מנזרים crowned men, Nahum iii. 17. נזיר a Nazarite. נזר vine undressed, Lev. xxv. 5, 11. or vine of separation; so called because the vineyard in the sabbatical year was sequestered from the owner's use: hair of separation, Jer. vii. 29. — זר to *gird*, 2 Sam. xxii. 40. to compass, Psal. cxxxix. 3. זר the crown or border which went about the top of the ark, table and altar of incense. זרנר the greyhound, girt in the loins, Prov. xxx. 31. these are from זר to gird, the א being dropped. זרא loathsome or *nauseous*, Numb. xi. 20. זרב to be *dissolved by the heat of the sun*, to wax warm, Job vi. 17. זרזף that which waters, Psal. lxxii. 6. from זר to scatter, and צף overflow. זרה to *spring up*, arise, rising. מזרח the east, or sun-rising. זרת a native, or one home born: a tree growing in its native soil, translated a green bay tree, Psal. xxxvii. 35. זרם to *pour forth*, overwhelm, overflow: a tempest, storm, torrent, or inundation. זרמה a copious flux or issue, Ezek. xxiii. 20. זרע *seed*, to sow. רזריע to seed or yield, Gen. i. 11, 12. to conceive seed, Lev. xii. 2. נזרע the same, Numb. v. 28. זרעיס pulse, Dan. i. 12. זרעניס pulse, Dan. i. 16. — זרוע, אזורע, זרוע the *arm*; זרע shoulder, Numb. vi. 19. Deut. xviii. 3. power or strength, Psal. lxxi. 18. lxxix. 11. Ezek. xxii. 6. the connecting idea may be to be *dilated* as seed sown, and *stretch out* as the arm. זרק to *sprinkle*, מזרק a vessel used in sprinkling; a bason, or bowl. זרת a *span*, the length from the extremity of the thumb, to the extremity of the little finger *expanded*, perhaps from זרה to spread abroad. N. B. The longer span was half a cubit, almost eleven inches, the lesser was a third part of a cubit, a little more than seven inches and a quarter. זית an *olive*, both tree and fruit; an olive-yard.

חבב to *love*, Deut. xxxiii. 3.—**חבת, חבת, מחבת** a *pan*—**חוב** a Chaldee word, to be *indebted*, to forfeit, Dan. i. 10. a debtor, Ezek. xviii. 7.—**חבא** to *hide*, sometimes written without the **א**. **מחבא** a hiding or lurking place, 1 Sam. xxiii. 23. Isai. xxxii. 2. **חביוג** a hiding, Hab. iii. 4. **חב** the bosom, as a secret place, Job xxxi. 33. **חבט** to *thresh* or beat out, Judg. vi. 11. Ruth ii. 17. Isai. xxviii. 27. to beat off, Deut. xxiv. 20. Isai. xxvii 12.

חבל to *bind or connect*, or *be obligated*: a rope, cord, line, band, or binder: a region, portion, or tract of land measured by a cord or line: a pilot or mariner employed in the handling of ropes; the mast of a ship, having many ropes fastened to it, Prov. xxiii. 34. a company connected, 1 Sam. x. 5, 10. the girding pain or pangs of a woman in travail; to be in travail with; to be bound under the obligation of a debt; a pledge; to give or take a pledge; to be under obligation to punishment; to be ruined; to destroy; destruction, Micah ii. 10. to offend, or render one's self obnoxious, Job xxxiv. 31. or to deal corruptly, Neh. i. 7. to be corrupt, Job xvii. 1. **תחבלות** wise counsels, good advice; i. e. well connected, and wisely concerted designs.

חבצלת a *rose*, probably the *narcissus*, Cant. ii. 1. Isai. xxxv, 1.

חבק to *embrace*, fold together; a folding of the hands, Prov. vi. 10. xxiv. 33.

חבר to *join*, or couple things together of the same sort, heap up, or tack together, Job xvi. 4. a companion, company. **מחברה, חברה** a coupling. **התחברות** league or junction, Dan. xi. 23. **חבורה** a stripe, wound, or bruise, where the blood and humours are collected, **חברבת** the spots of a leopard, Jer. xiii. 23. **חובר** a charmer, **חברים** enchantments; supposed to be incantations to collect serpents, or other noxious animals together without harm.

חבש to *bind*, bind up, bind on, to saddle, to gird; govern or bind up and rectify disorders in government, Job xxxiv. 17.

חבת, מחבת a *pan*.

חג to *move or dance round in circles*; to celebrate a feast by such dancing: reel to and fro, Psal. cvii. 27. חג a feast—חוג to encircle, encompass, Job xxvi. 10. חוג a compass, Prov. viii. 27. a circle, Isai. xl. 22. a circuit, Job xxii. 14. מחוגה the compass, Isai. xlv. 13.—תגה, תגה clefts of a rock, Cant. ii. 14. Jer. xlix. 16. Obad. 3.—חגא a terror or commotion, Isai. xix. 17.

חגב a locust or grasshopper.

חגר to *gird on*, to gird about the waist: to restrain, Psal. lxxvi. 10. חגורה, חגור a girdle. חנרה an apron, Gen. iii. 7 מחגרת a girding, Isai. iii. 24.

חדר to *penetrate*: to be sharp, to sharpen—חדר to be glad, penetrated or struck with joy, Exod. xviii. 9. Psal. cxi. 6. חדר joy or gladness, 1 Chron. xvi. 27. Neh. viii. 10.—חוד to put forth a riddle, which is striking and piercing to the mind. חידה a riddle, dark saying, proverb, hard question—יחד to *unite*, be joined together, יחדו together, likewise, alike, like as, altogether, at once. יחיד darling, only, solitary. This root is nearly allied to אחד both in sound and meaning.

חל to *desist, cease, forbear, fail*; rejected, Isai. liii. 3. unoccupied, Judg. v. 6. frail or transitory, soon ceasing, Psal. xxxix. 4. transitory world, Isai. xxxviii. 11.

חלק a thorn or briar, Prov. xv. 19. Micah vii. 4.

חדר an *inner retired chamber*; the innermost parts: the South, Job xxxvii. 9. that part of the hemisphere which is concealed from our view: within, Deut. xxxii. 25.

חדש to *renew*; new; new moon; a month.

חזו to *shew*. חזוה declaration, Job xiii. 17. (חזות towns, from חזה).

Look for חוב, חור, חוג, חוח, חוז, &c. leaving out the middle ו.

חזין *lightning*, Job xxviii. 26. xxxviii. 25. Zech. i. 1.—

חזה to *see, behold*: provide, or look out, Exod. xviii. 21.

חזוה a seer. חזון, חזיון, חזות, חזנה a vision. חזות

notable or visible, Dan. viii. 5, 8. **מחזה** light or window, 1 Kings vii. 4, 5.—**חזה** the breast of an animal, exposed to the sight.—**מחוז** the *utmost limit*, translated haven, Psal. cvii. 30. **חזת** and **חזות** final or decisive agreement, Isai. xxviii. 15, 18.

חזק to be or make *strong or firm*, to *take or keep fast hold*, to strengthen, repair, be courageous, encourage, harden, to take, to hold, retain, and the like. **חזקה** strength, strong, mighty.

חזיר, **חזיר** a boar, *swine*.

חזק to *hook or clasp together*; a hook; a thorn, bramble or thistle, being shrubs whose branches are entangled together: a thicket, 1 Sam. xiii. 6. clasped ornaments or bracelets. Exod. xxxv. 22. clasped fetters or chains, Ezek. xix. 4, 9.

חוט a *thread*: a cord, Eccl. iv. 12. a fillet, Jer. lii. 21. a line, 1 Kings viii. 15.—**חטא** *wheat*. See **חנט**—**חטא** to *take the wrong aim, and miss the mark* Judg. xx. 16. to sin, to expiate sin, to cleanse or purify from sin. Sin, sin-offering. **חטאת** the same. **מחטו** for **מחטא** from sinning, Gen. xx. 6.

חטב to *hew or carve wood*.

חטם to *refrain*, Isai. xlviii. 9.

חטף to catch or *seize upon* suddenly, Judg. xxi. 21. Psal. x. 9.

חטר a *rod or twig*, Prov. xiv. 3. Isai. xi. 1.

חיה, and **חיי** to *live, save, or preserve alive, nourish, quicken, revive, recover*. **חיים**, **חיות** life, lives. **חיה** an animal, living creature, beast: a troop of foragers providing sustenance for an army, 2 Sam. xxiii. 11, 13. a congregation or family kept alive by one common head, Psal. lxxviii. 10. lxxiv. 19. Multitude or wild beasts, Psal. lxxiv. 19. **חית קנה** beast of the reeds, probably the Hippopotamus, meaning savage people, Psal. lxxviii. 30. **חיות** villages or towns for men to live in, **מחיה** sustenance to preserve life.

See the rest **חיל**, **חין**, **חיץ**, **חיק** leaving out the middle 'i'.

חך the palate or roof of the mouth—**חכה** a hook or angle

which the fish gape at—חכה to wait or tarry in expectation; to *gape in expectation* seems the radical idea. חכלילי *red in the eyes* through drinking of wine, Gen. xlix. 12. חכללות redness, Prov. xxiii. 29. חכם to be *wise*, subtil, skilful, act wisely, to make wise, חכמה wisdom. חלל to *perforate*, wound and slay. חלל to penetrate or make an entrance into an affair, to begin. תחלה a beginning—חלל to *stab* or *slay* the real or relative holiness of persons or things; so, to prophane or defile. חל, חלל common, unholy, profane. חלילה, חלילה far be it, God forbid. חלל, חליל a pipe or flute made of wood perforated; a player on an instrument, Psal. lxxxvii. 7. מחול, מחולל a dance to a pipe. מחוללות dancers, Judg. xxi. 23. מחלת the company, or rather dancing and exultation, Cant. vi. 13. חלה an unleavened cake, probably perforated with holes to prevent fermentation. חל a hollow ditch or trench, 2 Sam. xx. 15. 1 Kings xxi. 23. Isai. xxvi. 1. מחילות caves, formed by penetrating into the substance of the earth, Isai. ii. 19 חלון a window, cut out of the walls of a building. חלה, חליה a jewel, Cant. vii. 1. Hos. ii. 13. חלי an ornament, Prov. xxv. 12. being some kind of hollow, perforated ornament—חלה to be wounded, sick, grieved. חלי sickness, disease. תחלוא מחלה the same. מחלה Mahalath, perhaps meaning sickness in the title of Psalm liii. חלות infirmity, Psal. lxxii. 10. תחלואים sick persons, Jer. xiv. 18. xvi. 4. מתחולל grievous, Jer. xxiii. 19.—חלה to *beseech*, intreat, as one in grief. This word always takes after it פניכ the face—חול to *travail with child*, to be in great pain and sorrow, to tremble. חיל, חיל pain, pangs, sorrow. חלחלה much or great pain. חלל, חולל to bring forth, bear, form. חול the sand on the sea-shore; connexion uncertain—חיל *any thing by which a person becomes excellent*; powerful, prevalent, or strong; viz. activity, valour, worth, virtue, strength, riches, forces, wealth, army, host, band, train, company, bulwarks, rampart, and the like—חול to *wait*,

hope, tarry, stay. תוּחֵלָה hope. N. B. These five roots חלל to perforate, wound, and prophane. חלה to be sick, חול to travail in birth, חיל excellence, and חיל to wait, frequently intermix in their grammatical formations.

חֵלָא scum or *rust* adhering to the sides of a boiling pot, Ezek. xxiv. 6, 11, 12. חֵלָא for חלה see under the foregoing root.

חלב milk, fat. חלבֵנָה galbanum, Exod. xxx. 34. being soft oily substances.

חָלַד *transitory* or *stealing away insensibly*, Psal. lxxxix. 47. the world, Psal. xvii. 14. xlix. 1. the human age, Job xi, 17. Psal. xxxix, 5. being transitory. The weasel or mole, Lev. xi. 29.

חָלַם to *catch at*, 1 Kings xx. 33.

חָלַךְ, חֲלָכָא, חֲלָכָא the poor, *weak*, or unable to make resistance, Psal. x. 8, 10, 14.

חֵלֶם to *dream*, a dream. חֵלֶם הַבַּיִת the white of an egg, rather the slaver of a dreaming sleepy-headed person, See חֵלֶם (חֵלֶם) to be in good health, Job xxxix. 4. חֵלֶם to recover to health, Isai. xxxviii. 16. This sense of the root is thought to be taken from its use in the Syriac language)—אֶחְלָמָה an amethyst, Exod. xxviii. 19. xxxix. 12.

חֲלָמִישׁ a *flint*; rock.

חָלַף to *pass*, pass on, pass away, change, alter, renew, to pass or strike through, Judg. v. 26. Job xx. 24. to spring up afresh, and so be renewed, Job xiv. 7. Psal. xc. 6. חֲלִיפָה, חֲלִיפָה a change, a course or turn. חֲלִיפָה for or in exchange for, Numb. xviii. 21, 31. חֲלִיפָה destruction or passage, Prov. xxxi. 8. חֲלִיפָה a sacrificing knife, Ezra i. 9, מחלפות locks of hair, Judges xvi. 13, 19. so called perhaps because they may be easily changed in colour, or are continually changing, old hairs falling off, and new ones coming.

חָלַל to *loosen* or *disengage*; as a shoe from the foot, Deut. xxv. 9, 10. or stones from a building, Lev. xiv. 40, 43; loosen, let down; translated draw out, Lam. iv. 3. to set loose or free from danger, to deliver; to be free from incumbrance, to expedite: to be ready, trans-

- lated, ready armed. **החליץ** to make pliant or flexible, Isai. lviii. 11. translated, to make fat. **חליצה** spoil, Judges xiv. 19. armour, 2 Sam. ii. 21. meaning probably, a loose robe. **מחלצות** loose garments, Isai. iii. 22. Zech. iii. 4. **חלצים** the loins, containing the five lower vertebræ of the spine, which are more flexible or loose than the upper part.
- חלק** *to divide into parts*, distribute; part, portion, **חלקה**, **חלקה** piece, parcel, course, or division—to smooth or polish, Isai. xli. 7. because things accurately divided have a smooth surface; to be smooth, to flatter. **חלקה** smooth parts, Gen. xxvii. 16. **חלקות** flatteries, slippery place. **חלקלקות** slipperinesses, Psal. xxxv. 6. flatteries, Dan. xi. 21, 34. slippery ways, Jer. xxiii. 12.
- חלש** to *weaken*, discomfit, Exod. xvii. 13. Isai. xiv. 12. weak, Joel iii. 10. waste away, Job. xiv. 10. **חלושה** defeat or overthrow, Exod. xxxii. 18.
- חם** to be *hot*, or warm; to warm or get heat. **חמה** **חם** heat, **חמה** the heat of the sun or solar flame. Job xxx. 28. Psal. xix. 6. Cant. vi. 10. Isai. xxiv. 23. xxx. 26. **חמן** an image dedicated to the sun. **חומה** a wall, probably composed of *burnt* materials, as brick or lime—**חום** brown, as if scorched by the heat of the sun, Gen. xxx. 32, 33, 35, 40.—**חמי** a father in law, **חמות** a mother in law—**יחם** to be *hot*, to conceive. **חמה** wrath, fury. **חמת** inflammatory poison.—**חמא**, **חמאה**, **חמה**, butter. **חמא** for **חמה** fury, Dan. xi. 44.
- חמד** to desire, covet. **נחמד** pleasant, to be desired. **חמוד**, **חמד** delightful, precious. **חמדה**, **חמד** desire, a desirable thing.
- חמט** a *snail*, or kind of lizzard, Lev. xi. 30.
- חמל** to spare, *pity*, compassionate. **חמלה** pity, Gen. xix. 16. Isai. lxiii. 9. **מחמל** the same, Ezek. xxiv. 21.
- חמן** images dedicated to the sun; from **חמם**.
- חמס** to *take away by violence*, or offer violence: wrongfully imagine, Job xxi. 27. violence, injury, wrong, **חמס** the rapacious night-hawk, Lev. xi. 16. Deut. xiv. 15.

חמץ to *sour*, ferment, leaven, leavened bread ; vinegar ; to be grieved, or in a ferment of mind, Psal. lxxiii. 21. a cruel or exasperated man, Psal. lxxi. 4. **חמוץ** one oppressed, or suffering by the fury of others, Isai. i. 17. died or sprinkled as with fermented wine, Isai. lxiii. 1. **מחמץ** leavened.

חמץ to *turn aside*, withdraw, or go about, Cant. v. 6. Jer. xxxi. 22. **חמוקים** the joints of the thigh-bones whereby they can turn aside, Cant. vii. 1.

חמר to be troubled; or in a *turbid state and motion*, Psal. xlvi. 3. mire, clay, slime, mortar, or *bitumen*, produced by a turbid effervescence from the earth : to daub with it, Exod. ii. 3. fermented liquor, or wine that has undergone fermentation, Deut. xxxii. 14. Psal. lxxv. 8. Isai. xxvii. 2. **חמור** the turbulent he-ass. **יחמור** the fierce bubulus, or wild-ox. Deut. xiv. 5. 1 Kings iv. 23. (**חמר** a heap or large quantity of any thing : an *Homer*, the largest measure of capacity for dry things used among the Hebrews, containing ten *Ephabs*, i. e. seventy-five gallons and five pints, wine measure. Connexion with the root uncertain). **חמרמר** to be much troubled, Lam. i. 20. ii. 11. foul or swollen by inward agitation, Job xvi. 16.

חמש, **חמשה** *five* : to take a fifth part, Gen. xli. 34. **חמשים** fifty. **חמישי** fifth. **חמישית** a fifth part. **חמשים** armed or equipped, Josh. i. 14. iv. 12. Exod. xiii. 18. Judg. vii. 11. armed soldiers were so called, because they were placed five in a rank ; or because they were wont to be girt about those parts which are under the five small ribs. **החמש** the fifth rib, 2 Sam. ii. 23. iii. 27. iv. 6. xx. 10. or that part of the belly which is just below the five small ribs.

חמת a *bottle*, or pitcher, Gen. xxi. 14, 15, 19. Heat, wrath, from **חם** : a bottle, or perhaps inflammatory strong liquor, Hab. ii. 15.

חנן to be *gracious*, kind, merciful and favourable to any, **התחנן** to make supplication for a favour. **חן** grace, favour. **חנינה** favour. **תחנן**, **רחנה** supplication. **חנם** gratis, freely, without cost, without cause, for nought, in vain. **חנין** gracious—**חין** the grace or

- comeliness of his structure, Job xli. 12.—**חנה** to *pitch* or *fix the tent*: abide, Numb. xxxi. 19. dwell, Isai. xxix. 1. encamp. **מחנה** a camp, host, army, company. **תחנה** encamping, 2 Kings vi 8. **חניות** cabins or cells, Jer. xxxvii. 16. **חנית** a camp-spear or javelin.
- חנש** to *sweeten*, or begin to ripen; translated, put forth, Cant. ii. 13. to embalm dead bodies, whereby they are sweetened and preserved from putrefaction, Gen. i: 2, 3, 26. **חטה**, **חטים**, **חטין** wheat, perhaps from its peculiar sweetness, above other grain.
- חנך** to *initiate*, train up, dedicate. **חנכה** dedication. **חניכים** trained or initiated ones, Gen. xiv. 14.
- חנמל** *intense frost*, Psalm lxxviii. 47.
- חנף** to be *polluted* or defiled, a hypocrite or polluted wretch. **חנפה** profaneness, Jer. xxiii. 15. **חנף** hypocrisy, Isai. xxxii. 6.
- חנק** to *strangle*, Nahum ii. 12. hang one's self, 2 Sam. xvii. 23. **מחנק** strangling, Job vii. 15.
- חסה** to *take shelter under*, to trust or hope in. **מחסה** a refuge. **חסות** trust, Isai. xxx. 3.—**חוס** to *spare*, or have pity.
- חסד** *extraordinary kindness, mercy or goodness*. **התחסד** shew one's self merciful, 2 Sam. xxii. 26. **חסד** Psal. xviii. 25. **ח** exceedingly kind, good or holy—**חסר** is used in a bad sense in Lev. xx. 17. a very wicked thing, Prov. xxv. 10. put to shame, Prov. xiv. 34. a reproach.—**חסידה** a stork or ostrich, said to be extraordinarily good to its parents.
- חסל** to *consume*, Deut. xxviii. 38. **חסיל** a caterpillar, a species of locusts, which consumes the fruits of the earth.
- חסם** to *stop up*, Ezek xxxix. 11. muzzle, Deut. xxv. 4. **מחסום** a bridle or muzzle, Psal. xxxix. 1.
- חסן** to be *strongly guarded*, or laid up secure, Isai. xxxiii. 18. strength, Isai. xxxiii. 6. Jer. xx 5. riches, Prov. xxvii. 24. treasure, Prov. xv. 6. Ezek. xxii. 25. **חסין**, **חסון**, **חסן** strong. Psal. lxxxix 8. Isai. i. 31. Amos ii. 9.
- חספס**, **חספס** a *round thing*, Exod. xvi. 14.
- חסר** to be *deficient*, abate, want, lack. **מחסור** poverty, want. **חסרון** what is wanting, Eccl. i. 15.

חָפַה and חִפָּה to cover, overlay. חָף clean, secured by innocence, Job xxxiii. 9. חֹף a haven or harbour protecting ships from storms. חִפָּה the covert of a chamber or closet, Psal. xix. 5. Joel ii. 16.—חָפַץ to act secretly, 2 Kings xvii. 9.—חָרַף barefoot, 2 Sam. xv. 30. Isai. xx. 2, 3, 4. unshod, Jer ii. 25.

חָפוּ to haste away, or *make haste through fear*. חֲפוּן, חֲפוּן haste.

חֶפֶן the *hand considered as capacious*, or holding as much as it can; rendered hand, fist, handful, Exod. ix. 8. Lev. xvi. 12. Prov. xxx. 4. Eccl. iv. 6. Ezek. x. 2, 7.

רָפַץ to desire, delight, or *have pleasure in*. Desire, delight, will, pleasure, purpose: he moveth, viz. at pleasure. Job xl. 17.

חָפַר to sink, to dig, dig for, search out: to be or to make ashamed, i. e. to sink as the countenance does in shame. חֲפָרִית moles, who dig in the earth, Isai. ii. 20.

חָפַשׁ to search, a search. חֲתֻמָּשׁ to disguise one's self: be changed or disguised, Job xxx. 18.—חָפֵשׁ to be free. חָפֵשׁ free, or at liberty. חֲפִשִּׁית liberty or separation. חֲפִשָּׁה freedom. The radical idea uncertain, unless it be to *strip or be divested*; so to be free from incumbrance; to search by stripping off a covering; to disguise one's self by stripping one's self of the usual apparel.

חָצַץ and חָצָה to divide or part. חֲצִי, חֲצוֹת, חֲצֵה, מחצה, half, middle, midst. חָץ, חֲצִץ an arrow or dart, cutting or dividing what it hits. מחצִץ an archer. חֲצִץ gravel, Prov. xx. 17, gravel stones, Lam. iii. 16. a stone divided into many pieces, or so called because when mixed with food in eating is like darts to the teeth;—hands, Prov. xxx. 27. viz. in several divisions:—חֲוֶץ a street, separating the neighbouring houses: a field, Job v. 10 Prov. viii. 26. highway, Amos v. 16. it seems to mean any space that lieth *without* a place, in distinction to that which is within it. חוּץ, מחוץ, חוּצָה, חוּצוֹן, חֲצוֹן, without, outward, abroad. חוּצוֹן outward, utter, without.—חוּץ מִמֶּנִּי more than I, i. e. besides me, as it were on the outside of me,

Eccl. ii. 25.—חֵץ an outside wall or separating fence, Ezek. xiii. 10.

הַצֵּב to *hew* or *cut out* : to engrave, Job xix. 24. cut or divide, Psal. xix. 7. cut in pieces, Isai. li. 9. חֲצֵבִים hewers, masons. מַחְצֵב hewing.

חֲצֵן the *grasp of both arms, folded and meeting before the breast* ; rendered the bosom, arms, or lap, Neh. v. 13. Psal. cxxix. 7. Isai. xlix. 22.

חֲצֵר a *court, town, or village*.—חֲצִיר grass, *herb, hay* : leeks, Numb. xi. 5.—חֲצֹצֶרֶת to *blow* or *sound a trumpet*. חֲצֹצֶרֶת a trumpet.

חָק to *delineate* or *mark out*, or *prescribe bounds* : print, Job xix. 23. a statute-maker, a law-giver. חָק, חֻקָּה a statute, ordinance, decree, or the like : a prescribed portion : a set time, Job xiv. 13. bounds, Job xxvi. 10. a task, Exod. v. 14.—חֻקֵּי thoughts, Judges v. 15. perhaps it should be read חֻקֵּי searchings, as in the next verse.—חָקָה to *portray* or *carve*. 1 Kings vi. 35. Ezek. viii. 10. xxiii. 14. חָתַקָה set a print, Job xiii. 27.—חֵיק *bosom* : lap, Prov. xvi. 33. the midst, 1 Kings xxii. 35.

חָקַר to *search out* or *explore* : a searching. מַחְקָרִים deep places or recesses, which cannot be found without accurate search, Psal. xcvi. 4.

חָר and חָרָה to be *intensely hot*, as when the fire looks *white*. חָר, נָחַר to be burnt : angry, Cant. i. 6. חָרָה to kindle, Prov. xxvi. 21. extreme burning, Deut. xxviii. 22. חָרָה parched places, Jer. xvii. 6. חָרָה to be kindled, to wax hot, to be wroth, to be grieved. חָרָה earnestly, Neh. iii. 20. חָרִי heat, wrath. חָתַר to fret or heat one's self, Psal. xxxvii. 1, 7, 8. Prov. xxiv. 19.—חָוֵר to be *white* or *pale*, חֻוֵּרִים nobles apparalled white. חֹר, חֹר a hole, through which the light gives a white appearance. חֹרֵי networks, or white works, Isai. xix. 9.—חֲרָא dung, *excrements*, Isai. xxxvi. 12. חָרִי the same, 2 Kings vi. 25. xviii. 27. מַחְרָאוֹת draught-houses, 2 Kings x. 27.—חָרַר to tarry, 2 Sam. xx. 5. put for אָחַר.

חָרַב to *drain off* ; to dry up : drought, dryness, heat חֲרֵב dry land. חֲרֵבֹן drought, Psal. cxxxiv. 4. חָרַב

to lay waste, destroy, make desolate. **חרבה** desolation, desolate or waste places. **חרב** a sword, draining the body of its blood: hence a knife, Ezek. v. 1, 2. 1 Kings xviii. 28. Josh. v. 2, 3. a dagger, Judg. iii. 21, 22. a tool, Exod. xx 25. a mattock, 2 Chron. xxxiv. 6. an ax, Ezek. xvi. 9.

חרב to be forced through fear to come out of, Psalm xviii. 45.

חרגל a beetle, a kind of locust, Lev. xi. 22.

חרד to tremble or quiver through fear, be afraid; to fright a way: to be careful, 2 Kings iv. 13. **חרדה** trembling, fear, care.

חרץ a chain or string of pearls, Cant. i. 10.

חרט a graving tool or pen, Exod. xxxii. 4. Isai. viii. 1.—**חרט** a bag, 2 Kings v. 23. **חריטים** crisping pins, Isai. iii. 22. connexion uncertain.

חרטום a magician.

חרד to roast, Prov. xii. 27. **חרטום**, Cant. ii. 9. connexion uncertain; unless the former of these places means, to secure in lattice work.

חרל **חרול** nettles or briars, Job xxx. 7. Prov. xxiv. 31. Zeph. ii. 9.

חרם totally to separate: devote, devote to destruction, utterly destroy: a devoted, accursed, dedicated thing; a curse, utter destruction: a net by which fishes are totally separated from the rest. **חרום** one that hath some limb totally separated from him, Lev. xxi. 18. where it is opposed to one that hath some part superfluous.

חרמש a sickle, Deut. xvi. 9. xxiii. 25.

חרס the itch, or rather a burning ulcer, Deut. xxviii. 27. the sun or solar orb of fire, Judg. viii. 13. xiv. 18. Job ix. 7. **שער חרסות** the sun-gate or gate of burning, Jer. xix. 2.

חרף set at nought, reproach, defy: despise or hazard, Judg. v. 18. **חרפה** reproach. **חרף** the winter, as it were the reproach of the earth: the cold, Prov. xx. 4. to winter, Isai. xviii. 6. **חרפי** my youth, Job xxix. 4. rather, reproach: or the radical idea may be, to pluck or strip off fruit. So Job xxix. 4. the days of my youth.

חרפי means the days of my autumn, the season when fruits are plucked; the most plenteous or prosperous part of my life.

חרץ to be *sharp or pointed*: to move or sharpen, viz. the tongue, Exod. xi. 7. Josh. x. 21 to bestir or sharpen one's self, 2 Sam. v. 24. to determine, decree, decide, or bring to a point. **החרוץ** decision, Joel iii. 14. **חרוץ** what is sharp and pointed, Job xli. 30. Isai. xli. 15. sharp, acute, active, or diligent in business; an instrument with sharp teeth: threshing instrument, Isai. xxxviii. 27. Amos i. 3. **חריוץ** a harrow, 2 Sam. xii. 31. 1 Cron. xx. 3. **חרוץ** maimed, what is pierced, Lev. xxii. 22. a wall or ditch, Dan. ix. 25 fine gold. **חריוץ** a cheese, 1 Sam. xvii. 18. The connexion of these last two or three meanings with the root is uncertain.

חרצב a band or *girding*, Psal. lxxiii. 4 Isai. lviii. 6.

חרצן a *kernel* or *grape-stone*, Numb. vi. 4.

חרק to *gnash* or grind the teeth through spite or indignation.

חרש to *engrave or cut*, as *smiths, carpenters or plowmen*; to plow, engrave. **חרשת** cutting or carving, Exod. xxxi. 5. **חריש** ground for tillage, 1 Sam. viii. 12. plowing-time, Gen. xlv. 6. Exod. xxxiv. 21. **מחרשה** a plough-share, 1 Sam. xiii. 20, 21.—**חרש** a workman or mechanic, artificer, smith, carpenter, engraver: a wood or bough fit to be cut for the carpenter's use: earthen ware, a potsherd:—to be smitten or cut in the ear and tongue; so to be silent and deaf: silently or secretly, Josh. ii. 1. **חרישית** vehement, or rather silent, still and suffocating, Jonah iv. 8.

חרת, **חרות** graven, Exod. xxxii. 16. probably for **חרוש**.

חשש *chaff*, Isai. v. 24. xxxiii 11.—**חשה** to *bestill*, hold one's peace: forbear acting, Judg. xviii. 9. 1 Kings xlii. 3.—

חוש to *make haste*, or be hurried. **חשיב** ready, Numb. xxxii. 17. **חיש** soon, speedily, Psal. xc. 10.—**יחש**,

התיחש a *genealogy*, to be reckoned by the genealogy.

חשב to *think*, imagine, account, devise, impute, reckon, and the like; a cunning or thinking man: curious girdle. **חשבון** account and reason, Eccl. vii. 25, 27,

- a device, Eccl. ix. 10. חשבנות, inventions, Eccl. vii. 29. engines, 2 Chron. xxvi. 15. מחשבה a thought, device, purpose, invention, curious or cunning work.
- אחשדרפן lieutenant, see in א.
- חשך to *keep back*, restrain, reserve, spare, withhold : to be dark or darkened, wherein the light is kept back or storkened. חשך, חשכה, מחשך darkness. חשכים mean or obscure, Prov. xxii. 29.
- חשל, נחשל feeble or *fatigued*, Deut. xxv. 18.
- חשמל, חשמלה *amber*, Ezek. i. 4, 27. viii. 2. or perhaps a coal burning with the most intense heat.
- חשמונ a *prince*, Psal. lxviii. 31.
- חשן the *breast plate of the high priest*.
- חשף to *make bare*, uncover, discover : to take away, Isai. xxx. 14. and draw out, Hag. ii. 16. so leaving bare. חשיפים shorn flocks, 1 Kings xx. 27.
- חשק to *fasten*, connect, fillet. חשוק a fillet : a fellow, 1 Kings vii. 33.—to fix one's love upon, to delight, to desire, pleasure, desire.
- חשך, חשרת, *binding* or condensation, 2 Sam. xxii. 12, חשרים the naves or felloes of a wheel, which inclose and bind the whole together, 1 Kings vii. 33.
- חשתורן Persian word for a *mule*, Esther viii. 10, 14.
- חחת to be *broken to pieces* ; dismayed, discouraged, afraid, terrify ; take away, rather break in pieces, Psal. lii. 5.
- חח, חתה, חתית, terror, dread, fear. מחתה ruin, destruction, terror, dismay. חתחתים fears, Eccl. xii. 5.—חח to *take fire* from a hearth, and put it into some other place, Prov. vi. 27. xxv. 22. Isai. xxx. 14.
- מחתה a censer, fire-pan, a snuff-dish. (יחת shall come down, Jer. xxi. 13. יחתו they go down, Job xxi. 13.
- נחת entereth, Prov. xvii. 10. These are from נחת to *come down* or sink into, and are the only instances I can find where the first radical נ is dropped before the second radical ח).
- חחק to *determine*, Dan. ix. 24.
- חחל to swaddle or *swathe*, Ezek. xvi. 4. חחול a swathe or roller, Ezek. xxx. 21. חחלה a swaddling band, Job xxxviii. 9.

חתם to *seal*; to mark, Job xxiv. 16. be stopped, Lev. xv. 3. **חתמת**, **חתם** a seal or signet.

חתן to *contract affinity by marriage*: a relation by marriage, a father or son in law, a bridegroom or husband. **חתנת** a mother in law, Deut. xxvii. 23. **חתנה** espousals, Cant. iii. 11.

חתף to *take away by force*, Job ix. 12. a plunderer or robber, Prov. xxiii. 28.

חתר to *dig through*; to row, or dig hard in rowing, Jonah i. 13. **כחתרת** a digging through, Exod. xxii. 2. a search, Jer. ii. 34.

ט

טאטא to *sweep*, Isai. xiv. 23. **מטאטא** a besom, Isai. xiv. 23.

טוב *good, goodness*.—**טב** to be, do, or make good. **מיטב** the best. These roots are frequently found and variously applied and translated, but the idea is still visible.

טבח to *slay*: a cook that kills and dresses meat, 1 Sam. viii. 13. ix. 24. **טבחים** the guard of princes, whose office it was to execute the state criminals. **טבח, טבחה** slaughter.

טבל to *dip, plunge*. **טבולים** died attire, Ezek. xxiii. 15.

טבע to *sink or enter into*. **טבעת** a ring, into which the finger, a pole, &c. enters, or is received.

טבר, טבור the *navel*, or middle of a country, Judg. ix. 37. Ezek. xxxviii. 12.

טבת *Tabeth*, the name of a month falling in part of December and January, Esther. ii. 16.

נטח to *incline*, or lean aside in any particular direction; to stretch out, spread, turn aside, bow down, decline, pervert, and the like. **מטה** perverseness: a bed or couch on which men recline: a rod, or staff on which men lean: a tribe branching from an original stock, as a rod or shoot from a tree: below, beneath. **למטה**

to be low, i. e. downward. מלמטה underneath. פטות stretchings out, Isai. viii. 8.

טהר to be or to make *clean, pure, clear, bright*. טהרה clearness, cleansing, purification. מטהר brightness or glory, Psal. lxxxix. 44.

טוח to *spin*, Exod. xxxv. 25, 26. מטוח what is spun, Exod. xxxv. 25.

See טוב, טוח, טור, טיש, leaving out the middle י.

טוח to *cover by plastering*, to daub; to overlay, 1 Chron. xxix. 4. טיח the daubing, Ezek. xiii. 12. טחות the inward plastered parts of the human fabric, Job xxxviii. 36. Psal. li. 6.—טחה, מטחוי a bow-shot, Gen. xxi. 16. The root seems rather to be טחח.

טחן to *grind*. טחנה the grinding or mill, Eccl. xii. 4.

טחר, טחור the emerods or *piles*.

טיט *mire* or clay.

טיף *frontlets*, Exod. xiii. 16. Deut. vi. 8. xi. 18.

See טיט, טיל, טיר, leaving out the middle י.

טל the *dew*.—טלל a Chaldee word from צלל to cover, Neh. iii. 15.—טל or טול to *cast* or *send forth* or *cast down*. טלטל carry away, Isai. xxii. 17. טלטה captivity, Isai. xxii. 17.—טלה, טלא a young *sucking lamb*, 1 Sam. vii. 9. Isai. xl. 11. lxv. 25.—טלא, טלוא spotted. Gen. xxx. 32, 33, 35. clouted or *patched*, Josh. ix. 5. of divers colours, Ezek. xvi. 16.—נטל to *have a burden laid upon one; and bear it as a slave*; rendered to bear, Isai. lxiii. 9. Lam. iii. 28. take up, Isai. xl. 15. to offer, rather lay upon, 2 Sam. xxiv. 12. נטילים bearers, Zeph. i. 11. נטל weighty or heavy, Prov. xxvii. 3.

טמא and טמה to be *defiled* or unclean, to pollute or defile. טמאה uncleanness, or filthiness.

טמן to *hide*. מטמון hid treasure.

טנא a *basket*, Deut. xxvi. 2, 4. xxviii. 5, 17.

טניף to *defile* or *sully*, Cant. v. 3.

טעה to *seduce* or mislead, Ezek. xiii. 10.—נטע to *plant*, נטע, נטיע, מטע, a plant, planting, plantation.

טעם to *taste*; a taste, judgment, discretion, advice, decree, behaviour, reason, understanding, i. e. the mental or intellectual taste. מטעם dainty meat.

טען to *prick* or stimulate with a goad, Gen. xlv. 17. to stab or thrust through with a sword, Isai. xiv. 19.

טף *little ones* or children. טפוף mincing in a childish manner, Isai. iii. 16.—טף to *drop*, or distil. הטף, הטף to prophesy, or distil instruction, Micah ii. 6, 11. מטיף a prophet, Mic. ii. 11. טף, נטף a drop. נטף stacte, the liquid unctuous part of myrrh which drops from it, Exod. xxx. 34. נטפיות pendants for the ears in form of drops, translated chains or collars, Judg. viii. 26. Isai. iii. 19.

טפה to *extend as with the hand*; a hand's breadth, the sixth part of a cubit, which is near four inches: to span, or expand the roof, Isai. xlviii. 13. to stroke gently or smoothly with the open hand, as mothers do the limbs of their children, Lam. ii. 22. translated swaddled: children of a span long, or rather, which are tenderly stroked by their mothers' hands, Lam. ii. 20. טפחות the coping, 1 Kings vii. 9. מטפחה some expanded part of a woman's dress, perhaps a loose extended veil, Ruth iii. 15. Isai. iii. 22.

טפל to *sew up*, Job xiv. 17. to *forge lies*, Job xiii. 4. Psal. cxix. 69. The radical idea is perhaps to *joint or connect*.

טפסר a *captain* or commander, Jer. li. 27. Nahum iii. 17.

טפש to *be fat or gross*, Psal. cxix. 70.

טרה, טריה *moist* and putrid, Judg. xv. 15. Isai. i. 6.—

טור a *row* or *regular series*—טיר, טירה a palace or castle, being of a regular structure.—

נטר to *watch or observe*, to keep: reserve, Nahum i. 2. Jer. iii. 5. bear a grudge,

Lev. xix. 18. מטרה a prison; a mark or butt aimed at.

מטרא the same, Lam. iii. 12.

טרד *continual dropping*, Prov. xix. 13. xxvii. 15.

טרה to *wear away*, Job xxxvii. 11. wearing fatigue, Deut. i. 12. Isai. i. 14.

טרם a particle of time, *before*, not yet, e'er.

טרף to *tear off* or *rend in pieces*, to ravin; a prey: a leaf torn off, Gen. viii. 11. Ezek. xvii. 9. הטרף make to

tear or take food, Prov. xxx. 8. טרף meat, Prov. xxxi. 15. Mal. iii. 10. טרנה that which is torp.
 טוש to fly swiftly, Job ix. 26 — נטש to let loose, Isai. xxxiii. 23. to let alone, leave, forsake, permit; a sword, drawn, or let loose from the scabbard, Isai. xxi. 15. let alone or leave uncultivated, Exod. xxiii. 11. spread abroad in a loose, unguarded condition, Judg. xv. 9. 1 Sam. xxx. 16. 2 Sam. v. 18, 22. battle joined, i. e. let loose, the signal being given for all to fight, 1 Sam. iv. 2. stretched out or diffused as loose and free from restraint, Isai. xvi. 8. נטישות branches which grow wild without culture, Isai. xviii. 5. Jer. xlvi. 32. battlements extending far and wide beyond the walls, Jer. v. 10.

1

AS the first radical *Yod* may regularly be dropped and changed, and frequently is so: therefore the greatest part of the roots under this letter are placed under the letters of the two remaining radicals; and only the following need be placed here.

יד a *hand*, from ירה.

יה JAH, the LORD, denoting emphatically the *essence*, from היה to exist.

יום a *day*, time, plural ימים, ימים, ימות days. שנהים ימים two years of days, or two full years, Gen. xli. 1. 2 Sam. xiii. 23. xiv. 28. Jer. xxviii. 3, 11. ימים year, years, or years of days, Amos iv. 4. Lev. xxv. 29 Numb. ix. 22. 1 Sam. xxvii. 7. in which places the word *year* seems to be understood. ימים daily, by day.—ים sea; the west, because the Mediterranean sea lieth on the western coast of the land of Israel, along from north to south: but in Psalm cvii. 3. it means the south, referring to the red sea. ימה westward. ימים mules, or rather the *Emims*, a gigantic people; Gen. xxxvi. 24.

יין *mire* or clay, Psal. xl. 2. lxix. 2.—a pigeon or dove, from ינה.

יין *wine*.

ינה and ינק, see under נ leaving out the first radical י.

כ

נכא to be *broken or wounded in spirit*, to make sad.—נכא see under נכה. נכא spicery, Gen. xxxvii. 25. spices, Gen. xliii. 11. from נכת, which see under כת.

נכא to cause grief: to mar land, 2 Kings iii. 19. to be in pain, or rather rot and be wasted. Job xiv. 22. to be sore, Gen xxxiv. 25. נכא, מכאב grief, sorrow, pain. Radical idea is to *hurt*.

נכה to *extinguish*, quench, put or go out, as a lamp, &c. נכה to be *weighty*, heavy, dull, grievous, hardened, and the like: the liver being the heaviest of all the bowels: to make or regard as weighty and important, so to honour, to glorify; honourable, glorious, numerous. נכח glory, honour. נכח heaviness, or heavily, Exod. xiv. 25. נכח carriage, or heavy luggage, Judges xvii. 21.

נכח *setters*, Psal. cv. 18. cxlix. 8. נכח *Cabul*, from נכח like as, and נכח or נכח *nothing*, worthless; which indicates the reason of the name that is given to the place, 1 Kings ix. 13.

נכח to *wash*, as fullers do, נכח a fuller.

נכח a head-piece or *helmet*.

נכח to *multiply*, or *make numerous*, Job xxxv. 16. נכח much, many, mighty: abundance, Job xxxvi. 31. נכח a sieve, and נכח a grate, from its numerous holes, or vacant spaces. נכח some coarse stuff full of holes, 2 Kings viii. 15. נכח coarse hair cloth for a pillow, 1 Sam. xix. 13, 16. From these small numerous holes or spaces may perhaps be taken the idea of נכח a little way or small space, Gen. xxxv. 16. xlviii. 7. 2 Kings v. 19. and of נכח a small space of time, trans-

lated, now, or already, in Ecclesiastes, ch. i. 10. ii. 16. iii. 15. iv. 2. vi. 10. ix. 6, 7.

כבש to *subdue*, and bring into subjection: a footstool placed as it were in subjection to the feet, 2 Chron. ix.

18. כבש a lamb, from its tameness and subjection. כבשן a furnace, which subdues things by fire, Gen. xix. 28. Exod. ix. 8, 10. xix. 18.

כר a *pitcher* or barrel.—כיר sudden *destruction*, Job xxi.

20. כידון an offensive, destructive weapon, spear, or lance.—כידור a *spark*, Job xli. 19. כירכר some sparkling gem, translated agate, Isai. liv. 12. Ezek. xxvii. 16.—נכר *remote offspring*, rendered grandson, Gen. xxii. 23. nephew, Job xviii. 19. Isai. xiv. 22.

כרר, כירור *battle*, Job xv. 24. — (כרור a ball, Isai. xxii. 18. round about, Isai. xxix. 3. compounded of כ as, and דור to *be round*.)

כח *thus*; after this manner, on this side, at this time, in this place. כמו like, as; hence the usual prefix כ, so, as.—כחה to *restrain*, 1 Sam. iii. 13. to be restrained, contracted or dulled: for the eyes to be dim, being contracted, or dulled, Gen. xxvii. 1. Deut. xxxiv. 7. Job xvii. 7. 1 Sam. iii. 2. Zech. xi. 17. to fail or faint, as when the vigour of the spirit is dulled, Isai. xlii. 4. Ezek. xxi. 7. heaviness or fainting of spirit, Isai. lxi. 3. כחות, כחה darkish or deadish, or perhaps stopped from spreading, Lev. xiii. 6, 21, 26, 28, 39, 56. smoking or dimly burning, Isai. xlii. 3. a healing, or stopping, Nahum iii. 19.—כיה to be *burnt*, Prov. vi. 28. Isai. xliii. 2. כיה, כויה, מכה a burning, or scorching, —נכה to *smite*, strike, slay. מכה a stroke, stripe, wound, plague, slaughter. נכה stricken in the feet, so lame, 2 Sam. iv. 4. ix. 3. contrite, Isai. lxvi. 2. נכים lame, abjects, Psal. xxxv. 15. מכי slain, Jer. xviii. 21.—נכא stricken, Isai. xvi. 7. to make sad or break the heart, Ezek. xiii. 22. be grieved, Dan. xi. 30. broken, viz in heart or spirit, Psal. cix. 16. Prov. xv. 13. xvii. 22. wounded, Prov. xviii. 14. broken or vile, Job xxx. 8.

כה a *priest* : to perform the priest's office : to deck or adorn, as the high priest was arrayed, with curious, splendid ornaments, Isai. lxi. 10. **כהנה** the priesthood or priest's office : it is applied to a principal officer in civil affairs, in 2 Sam. viii. 18. xx. 26. 1 Kings iv. 5. Job xii 19.

See **כזה**, **כזה**, **כזה**, **כזה**, &c. leaving out the middle י.

כזב to *lie*, **כזב**, **אכזב** a lie, liar.

כזר, **אכזר** *cruel* **אכזריות** cruelty, Prov. xxvii. 4.

כוח *vigour*, power, strength, force : ability, Ezra ii. 69. substance, wealth, Job vi. 22. Prov. v. 10. the prolific virtue of the earth, Gen. iv. 12. the fruits produced by it, Job xxxi. 39. a species of lizzard remarkable for its vigour in destroying serpents, &c. Lev. xi. 30.—**יכח** to *argue, reason, or dispute with*, prove, reprove, rebuke, convince, plead, correct, chastise : appoint or prove, Gen. xxiv. 14, 44. **תוכחה**, **תוכחה** a reproof, rebuke, argument, reasoning, correction, chastisement.—**נכח** *strait*, right, directly over against, right on. **נכחה**, **נכח** equity, uprightness : set right, 2 Sam xv. 3.

כחך to *cut off, and hide or conceal* : since what is cut off or demolished is considered as hidden, or removed out of sight.

לכחל to *paint the eyes* with powder of lead-ore, Ezek. xxiii. 40.

כחש to be *deficient* : to fail, Psal. cix. 24. Hosea ix. 2. Hab. iii. 17. leanness, Job xvi. 8. to be deficient in truth, to lie, to deny, conceal or dissemble the truth : lying.

כי a particle, *because, for, therefore, when, &c.* (**כי** a burning, Isai. iii. 4. from **כיה**.)

See **כיר**, **כיר**, &c. leaving out the middle י.

ככה a particle, *thus, so, &c.* the same with **כה**.

ככב **כוכב** a star, or the *stream of light from a star*.

ככר what is in a *flat round form* : a cake or loaf of bread ; a plain or level tract of land encompassed with hills : a round piece of lead, Zech. v. 7. a talent or round mass of silver or gold ; its weight three thousand shekels,

as appears from Exod. xxxviii. 24—27. a talent of silver in our money is reckoned 353*l.* 11*s.* 10*d.* and a talent of gold, 5075*l.* 15*s.* 7*d.*

כלל to *complete* or perfect. **כל** all, every. **כליל** perfect, wholly; whole burnt-offerings, Deut. xxxiii. 10. Psal. li. 19. **כליל**, **מכלל**, **מכלול** perfection. **כלכל** present, ready, or completely equipped, 1 Kings x'x. 27. **כלה** a spouse, or daughter-in-law, having finished her former state of virginity. **כלולת** espousals, Jer ii. 2. **כלה** to *finish*, accomplish, consume, fail, fully determine, to make clean riddance, make a full end of, take all away: pluck out, Psalm lxxiv. 11. altogether, full end, consummation, clean riddance. **כליון** consumption, Isai. x. 22. failing, Deut. xxviii. 65. **תכלה**, **תכלית**, **מכלה** an end, perfection. **כלי** a vessel instrument, furniture, stuff, jewel, or utensil, prepared and finished for the use of man. **כליות** the kidneys or reins, wonderfully prepared and finished for the last secretion of the urine.—**כול**, **הכיל** to *contain*, hold, receive, able to abide. **כלכל** to sustain, guide, or manage, nourish, provide sustenance. **מכלה** a fold, Hab. iii. 17.—**כיל**, **כילי**, and **כלי** a churl, a gripe all, Isai. xxxii. 5, 7.—**יכל**, **יוכל** to *be able*, can, prevail. **מיכל** a brook, ford, or shallow water, that can be passed through, 2 Sam. xvii. 20.—**נכל** to *deceive*, Mal. i. 14. beguile, Numb. xxv. 18. **התנכל** to deal subtly, Psal. cv. 25. conspire, Gen. xxxvii. 18. **נכלים** wiles, Numb. xxv. 18. (**מכלת** food, 1 Kings v. 11. for **מאכלת** from **אכל** and **להכיל** to consume, Ezek. xxi. 28. for **להאכיל**—**כלא** to *shut up*, confine, restrain, refrain. **כלא**, **כלוא**, **מכלא**, **מכלה** a prison or fold. **כלאים** things of a different nature mixed together, which therefore may perhaps be considered as in an unnatural state of confinement, Lev. xix. 19. Deut. xxii. 9.

כלב a dog. **כלוב** a basket, Amos viii. 1, 2. a cage, Jer. v. 27. connexion uncertain, unless the radical idea be a *keeper*.

כלה old age, Job xxx. 2. full age, Job v. 26.

כלם to *blush*, be ashamed, to reproach or shame. **כלמה** shame, confusion.

כלף *hammers*, Psal. lxxiv. 6.

כמה to *long for*, Psal. lxiii. 1.—**כימה** the *Pleiades*, or seven stars, Job ix. 9. xxxviii. 31. Amos v. 8.—**כמו** like, as ; from **כה**.

כ"ז *tablets*, Exod. xxxv. 22. Numb. xxxi. 50.

כמין *cummin*, Isai. xxviii. 25, 27.—**מכמניו** treasures, Dan. xi. 43. connexion uncertain.

כמס *laid up in store*, Deut. xxxii. 34.

כמר to *yearn*, or have the bowels *rolled together*, Gen. xliii. 30. 1 Kings iii. 26. Hosea xi 8. parched or rolled together, as the skin by famine, Lam. v. 10.

מכמרה a net, drag, or toil, taking the prey by being drawn and rolled together. (**כמירי** Job iii. 5. perhaps bitterness from **מרר**). **כמרים** Chemarim, idolatrous priests, 2 Kings xxiii. 5. Hosea x. 5. Zeph. i. 4. What they were and why so called is uncertain.

כנ and **כנן** to *machinate* or *adjust* ; rightly to adapt, prepare, establish, ordain, confirm, frame, fashion, and the like. **כן** so, thus, well, right. **לכן** therefore.

מכון a place, a base, station, foot. **תכונה** seat, Job xxiii. 3. fashion, Ezek. xliii. 11. store or what is established, Nahum ii 9. **כנה** a vineyard, rather settlement or colony, Psal. lxxx. 15. **כנות** companions, or rather bodies of men commissioned, Ezra iv. 7.—**כנה** rendered to surname and give flattering high titles, Job xxxii. 21, 22. Isai. xlv. 5. xlv. 4. but may mean to establish, be established or depend upon.

כונים idolatrous cakes offered to the queen or frame of heaven, Jer. vii. 18. xlv. 19. **כיון** Amos v. 26. probably an idol, representative of the great machine of the heavens. **כנים** lice, a species of insects which settle or fix upon the bodies of men and beasts.

כנס to *heap*, *gather*, or *wrap together*. **מכנסי** breeches, swathes or bandages wrapt close to the body.

כנע to *bow down*, humble one's self, bring down. **כנען** *Canaan* : the Canaanites being a remarkably mercantile people, the word signifies a merchant or trafficker, traffick. **כנעה** wares or merchandize, Jer. x. 17.

כנף a *wing*, skirt : to be removed or fly away, Isai. xxx. 20.

כנור a *harp*.

כנס to *include* : include in a number or make account, Exod. xii. 4. מכסה number, Exod. xii. 4. the worth or value, Lev. xxvii. 23. מכס share, assessment, or tribute.—כסה to *cover*, conceal, hide, overwhelm. כסוי a covering, clothing, vesture, raiment. כסות rendered pillows, Ezek. xiii. 18, 20. the root may be כסה.—כוס a *cup* with a cover : a little owl which hides itself, Lev. xi. 17. Deut. xiv. 16. Psal. cii. 6.—כיס a *purse* or bag.—נכסיכ riches, *wealth*.—כסא, כס, כסה a royal throne, usually covered with a canopy. כסא appointed time, supposed to be at the new moon, when she is covered or concealed from us, Psal. lxxxi. 3. Prov. vii. 20.

כסה to *cut down*, Psal. lxxx. 16. Isai. xxxiii. 12. (כסוהה tora ; Isai. v. 25. rather, as dung, from כ as, and סוהה.

כסל the *flanks*, Lev. iii. 4, 10, 15. iv. 9. vii. 4. xv. 27. loins, Psalm xxxviii. 7. hence, hope, Job viii. 14. xxxi. 24. Psalm lxxviii. 7. confidence, Job iv. 6. Prov. iii. 26. being what a man depends upon, as the loins are the strength and support of the body.—כסל folly, *crookedness* or *perverseness*. כסל to be foolish or perverse, Jer. x. 8. כסיל a fool, foolish or perverse. The radical idea may be, to be *tortuous*, *oblique*, or *crooked*. כסיל rendered Orion, Job ix. 9. xxxviii. 31. Amos v. 8. constellation, Isai. xiii. 10. The meaning uncertain.—כסלו *Chisleu*, Neh. i. 1. Zech. vii. 1 the ninth month, beginning with the new moon in November.

כסם, כסמם, כסמים *hairy* or *bearded* corn, rye or fitches, Exod. ix. 32. Isai. xxviii. 25. Ezek. iv. 9. which grows with a kind of regular *hair*. כסם to clip the hair, Ezek. xlv. 20.

כסף *paleeness in colour* ; to be pale as with longing desire, Gen. xxxi. 30. Job xiv. 15. Psal. xvii. 12. lxxxiv. 2. Zeph. ii. 1. silver, money.

כסה a *pillow* or cushion, Ezek. xiii. 18, 20.

כעס and **כעש** to *provoke to anger*, to be grieved : provocation, wrath, grief, anger.

כפף to *bend or bow down*, as the top of a bufrush or branches of a palm-tree. **כף** the hollow bend, or palm of the hand, and sole of the foot; the bend or hollow of a sling, 1 Sam. xxv. 29. and of the thigh, Gen. xxxii. 25. **כפח** a hollow spoon : a bending branch. **כפים** clouds or the hemispheres, Job xxxvi. 32. **כפות** handles, Cant. v. 5. **אכף** the same as **כף** the hand, Job xxxiii. 7.—**כפר** to turn or bend back, so to pacify, Prov. xxi. 14.—**כִּיף**, **כפים** hollow caverns and rocks, Job xxx. 6. Jer. iv. 29.

כפל to *double or fold back* : double.

כפן *famine*, Job v. 22. xxx. 3. **כפנה** *bend*, Ezek. xvii. 7. from **כף** to bend, or compounded of **כ** as and **פנה** to turn ; *as it were turn*.

כפים a *beam*, Hab. ii. 11.

כפר to *cover by way of security* ; to pitch, Gen. vi. 14. camphire, a species of the turpentine tree, or pitch tree, Cant. i. 14. iv. 13. to disannul or render ineffectual, Isai. xxviii. 18. to make atonement, i. e. cover sin and secure the sinner from deserved punishment ; purge, pardon, pacify : ransom, bribe, satisfaction, atonement : a village or covert : **כפור** a covered bason or vessel with a cover : the hoar frost covering the surface of the earth, Exod. xvi. 14. Job. xxxviii. 29. Psalm cxlvii. 16. **כפיר** a young lion frequently hiding himself in coverts. **כפרת** the propitiatory, or mercy-seat, the cover of the ark. The proper meaning of this root seems to be, to *cover by way of protection* : where the covering receives and bears the injury *in the room of*, or *instead of*, the thing covered.

כפש to cover, or *plunge in*, Lam. iii. 16.

כפתר a *spherical knob* resembling apples or pomegranates : a lintel which was usually adorned with such kind of spheres, Amos ix. 1. Zeph. ii. 14.

כר a *pasture*, pasture sheep or lambs : and these being the choicest of the kind, the word is used to signify captains or the principal persons in an army. **כרים** bat-

tering rams, Ezek. iv. 2. xxi. 22. but may be read chiefs or captains.—כרר to *provide* or *prepare*, dig, procure : provision, 2 Kings vi. 23. כר furniture, Gen. xxxi. 34. כרת cottages or accommodations, Zeph. ii. 6. כרות habitations, Gen. xlix. 5. כורה a pit whence salt is procured, Zeph. ii. 9.—כור a furnace or *crucible*. כורה the birth, nativity, or original of a person ; in which, perhaps as metals in a furnace he receives his temper, &c. Ezek. xvi. 3. xxi. 30. xlix. 14. כר *Cor* a measure of the same contents with the *Homer*.—כיר, כיור the *laver* in the tabernacle and temple : Solomon's scaffold, 2 Chron. vi. 13. the hearth, Zech. xii. 6. the pans or pots, 1 Sam. ii. 14. Lev. xi. 35. bearing perhaps some resemblance in shape to those lavers.—כרכר to *move nimbly*, to dance, 2 Sam. vi. 14, 16. כרכרות swift beasts, dromedaries, Isai. lvi. 20.—נכר to be *distinguished*, discern, know, acknowledge, regard : to mark or distinguish himself as if a different person from what he really is, to dissemble, feign to be another : a stranger or foreigner who is distinguished by his dress, &c. to be, or become, or to act, or treat, as a stranger : deliver, give him up, as if a stranger, into my hand, 1 Sam. xxiii. 7. נכרי strange, a stranger. נכר acquaintance. נכרה show or distinguished appearance, Isai. iii. 9. N. B. נכר generally signifies to be or make *strange* ; while הכיר or הכר, supposed to be the hiphil of נכר, generally means to *know* or *acknowledge* ; so that they may be conceived as two distinct roots.

כרב, כרוב a *Cherub*. כרובים cherubim ; whose form and faces are particularly described, Ezekiel chap. i. What they meant and represented, the learned are not agreed.

כרבל to be *clothed*, 1 Chron. xv. 27.

כרך, הכריך an *outward garment*, Esth viii. 15.

כרכב the *compass*, Exod. xxvii. 5. xxxviii. 4.

כרם *saffron*, Cant. iv. 14.

כרם a *vine*, vineyard, vine-dresser.

כרמל Carmel. a *fruitful field*, the best and fullest ears of

- corn. **כרמל** crimson or purple, a purple fish taken near mount *Carmel*, 2 Chron. ii. 7, 14. iii. 14. compounded of **כר** *pasture*, and **מל** *to cut off*.
- כרע** to *waste or root up*, Psal. lxxx. 13.
- כרע** to bend or *bow down*, to couch. **הכריע** to bring down, subdue. **כרעים** the bending legs.
- כרפס** *Carbasus*, fine Indian linen; rendered green, Esth: i. 6.
- כרש** the belly or *maw* of a dragon, Jer. li. 34.
- כרת** to *cut off*. **כריתות**, **כריתת** divorce. **כרת ברית** to make a covenant; alluding to the antient manner of doing it as described, Gen. xv. 10, 18. Jer. xxxiv. 18, 19. See **ברת**.
- כוש** *Ethiopia*. **כושי** an Ethiopian. **כושית** an Ethiopian woman.—**כשה** to *be covered*; put for **כסה** Deut. xxxii. 15.
- כשב** a *sheep* or lamb.
- כשל** to *strike against* an obstacle, so as to occasion a fall, or some disaster: to stumble, to fall. **מכשלה**, **מכשל** a stumbling block, offence, ruin. **כשלו** a fall, Prov. xvi. 18. **כשיל** an ax or mall striking against something, Psalm lxxiv. 6.
- כשף** to *practise witchcraft*, sorcery. **מכשף**, **כשף** a sorcerer, **מכשפה** a witch.
- כשר** to be or set *right*. **כשרון** rectitude, equity. **כושרות** right seasons, translated chains, Psal. lxxviii. 6. **כישור** the spindle of a distaff, by which the thread is kept in its proper direction, Prov. xxxi. 19.
- כתת** to *pound*, stamp, or beat in pieces. **כתות** beaten, spoken of pure oil obtained by bruising and pounding. **מכתה** bursting or breaking, Isai. xxx. 14.—**נכת** and **נכאת** *spicery*, aromatics, spices, precious things, Gen. xxxvii. 25. xliii. 11. 2 Kings xx. 13. Isai. xxxix. 2.
- כתב** to *write*, describe, subscribe, record, prescribe **כתב** **מכתב** a writing, register. **כתבת** a mark or inscription, Lev. xix. 28.
- כתל** a *wall*, Cant. ii. 9.
- כתם** gold, the most fine and *compact*. **מכתם** *michtam*, golden; in the title of several psalms: a golden wedge,

Isai. xiii. 12. נכתם marked, or adhering so closely as not to be washed away, Jer. ii. 22.

בתן, כתנת a coat.

כתף *shoulder*, shoulder-piece, side, undersetter to support as by the shoulder, 1 Kings vii. 30, 34.

כתר to *compass about*, as a crown does the head; to beset around, to be crowned: a crown. כיהרה, כתר a chapiter. כתר in Job xxxvi. 2. is a Chaldee word, to suffer or wait for.

כתש to *bray in a mortar*, Prov. xxvii. 22. ככחש a mortar, Prov. xxvii. 22. a hollow place in the ground like a mortar, Judg. 19.

ל

לא, לוא *not*, no, none, without: sometimes it is put for לו *to him*: and for לו *if*, in 2 Sam. xviii. 12. 1 Sam. xiv. 30. oh that, Isai. xlviii. 18.—לאה to *wear*, be wearied or fatigued, to loathe, to be grieved, faint. תלאה weariness, travel.

לאב, תלאבות, *great drought*, Hosea xiii. 5.

לאט, see לאט, and לוט in לוט.

לאך, מלאך an *agent*, messenger, ambassador, angel, מלאכה business, occupation, work. מלאכות a message, Hag. i. 13.

לאל in the power of. See אל.

לאם, לאום a *people*, nation.

לבב, לב, לבה the *heart*, mind, middle: to ravish the heart, Cant. iv. 9. to be wise in heart, Job xi. 12. to make such cakes as refresh the heart, לבבות refreshing cakes, 2 Sam. xiii. 6, 8, 10. (להבת לבת for a flame, Exod. iii. 2.)

לביא a *lioness*, which is fiercer and stronger than a lion, especially after she has whelped.

לבט to *tumble down*, or fall, Prov. x. 8, 10. Hosea iv. 14.

לבן to be or make *white*, לבנה a white brick or tile: to make brick: לבנת paved, after the manner of curious brickwork, Exod. xxiv. 10. מלבן a brick-

- kiln. לבנה frankincense, of a whitish colour: the white poplar, Gen. xxx. 37. Hos. iv. 13, the white of the moon, Cant. vi. 10. Isai. xxiv. 23. xxx. 26. לבנון *Lebanon*, a famous mountain on the north of the land of Israel, much covered with snow.
- הלבשת, מלבוש, לבוש to *put on*, clothe, array. לבש vesture, garment, apparel.
- לוג a *log*, the seventy-second part of an *Ephab*, containing about three quarters of a pint, Lev. xiv. 10, 12, 15, 21, 24.
- אלגביש great hail, see in א.
- אלגום, אלגום, *algum*, timber trees, which grew on mount Lebanon, 2 Chron. ii. 8. ix. 10, 11, written אלמג *almug*, 1 Kings x. 11, 12.
- ילד to *generate*, beget, gender, bring forth, bear, travail with child, be delivered of a child. מילדת a midwife. ילד to do the office of a midwife, Exod. i. 16. התיילד declare their pedigrees, Numb. i. 18. הולדת birth-day. ילד, ולד a child. ילדה a girl. ילדות childhood, youth. מולדת kindred, nativity. תולדות generations. יליד he that is born. לדה birth.
- להה to be *outrageous*, translated to faint, Gen. xlvii. 13. מתלהלה an outrageous madman, Prov. xxvi. 18.—לוה see לוה.—נלה to *make an end of*, Isai. xxxiii. 1. מנל perfection or finishing, Job xv. 29.
- להבה, להבת, שלהבת *flame*: the glistening blade of a sword, Judg iii. 22. and head of a spear, 1 Sam. xvii. 7. שלהבתיה a most vehement flame, or flame of *Jah*, Cant. viii. 6.
- להג *study*, Eccl. xii. 12. perhaps from ל to and הגה *meditate*.
- להט to *burn up*, set on fire; flame, Gen. iii. 24. (להטים) enchantments, Exod. vii. 11. perhaps put for להט, which see under ט.)
- להם מתלהם a wound, Prov. xviii. 8. xxvi. 22. Some think the meaning of this word is *soft*, or pleasant.
- להק, להקת, להק the *company*, 1 Sam. xix. 20.
- לו, לוה *if*; *Oh that*. לולי, לוּלִי, *except*, unless; compounded of לו *if* and לא לוה to *join*; to lend or borrow, and

so to be mutually joined or obliged. לִיּוֹת addition. לִיּוֹת ornament, wreath, or graceful addition to the head, Prov. i. 9. iv. 9. לִי joined, Levi, Levite. לִיּוֹת *Leviathan*, perhaps from לִי coupled and חַן a dragon. A crocodile or whale, or some dreadful monster.

See לֹח, לֹח, לֹח, &c. leaving out the middle ל.

לֹח a pronoun demonstrative, *this, that*,—לֹח to turn aside, depart from, Prov. iii. 21. iv. 21. the hasel or almond tree, probably so called from its flexibility, Gen. xxx. 37. נִלּוֹן perverse, froward, Prov. ii. 15. iii. 32. xiv. 2. לִזּוֹת, נִלּוֹן perverseness. Prov. iv. 24. Isai. xxx. 12.

לֹח natural force, or juice. Deut. xxxiv. 7. moist or green, what has its natural moisture in it.—לֹח a table, —לֹח the lower jaw-bone.

לֹח to lick up.

לֹח to cut with the teeth or sword; to eat; food, bread, meat. נִלּוֹן, לֹח to fight, to make war; מִלְחָמָה war, battle.

לֹח to squeeze, thrust, oppress: oppression.

לֹח to whisper or mutter softly, 2 Sam. xii. 19. Psal. xli. 7. a muttering enchantment, Eccl. x. 11. Jer. viii. 17. soft eloquence, Isai. iii. 3. a low, humble prayer, Isai. xxvi. 16. לֹחִים ear-rings or trinkets worn by women as amulets or charms, Isai. iii. 20. מִלְחָמָה charmers, Psal. lviii. 3.

לֹח or לֹח to enwrap, 1 Kings xix. 13. 2 Sam. xix. 4. Isai. xxv. 7. to be wrapped over or covered, 1 Sam. xxi. 9. secret, Job xv. 11. בִּלְטָה, בִּלְטָה secretly, privily, softly. לֹח gently, 2 Sam. xviii. 5. לֹחִים, לֹחִים enchantments or juggling tricks, whereby real appearances are covered and false ones imposed, Exod. vii. 11, 22. viii. 7, 18. לֹח myrrh or some kind of gum, Gen. xxxviii. 35. xliii. 11. connexion with the root uncertain.

לֹח, לֹח the lizzard, Lev. xi. 30.

לֹח to sharpen or whet, 1 Sam. xiii. 20. Job. xvi. 9. Psal. vii. 12. a whetter or instructor, Gen. iv. 22. מִלְטָה sharp, or sharpened, Psal. lii. 2.

ליות addition, from לוח.

See ליל and ליש leaving out the middle.

לך to go, come, walk, &c. רגל lead, bring, carry.

לכד to take, catch. מלכדה a trap, Job xviii. 10.

לול winding stairs, 1 Kings vi. 8.—לולא, לולי, except, unless: compounded of לו if and לא not.—ליל, night. לילית screech owl, a night bird, Isai. xxxiv. 14.

לל to howl. אללי woe, Micah vii. 1. Job x. 15. תולליני they that wasted us, or made us to howl, Psal.

cxvii. 3.—לולא a loop.

למד to teach, to be taught, to learn. למדים disciples, Isai. viii. 16. תלמיד a scholar, 1 Chron. xxv. 8. מלמד a goad for oxen, by which they were disciplined, Judg. iii. 31.

למג almug, see אלג, above in לג.

למנ widowed, see in נ.

למען because of: from ענה to answer.—למעל above, &c. See על.

לון to lodge, to tarry all night, to abide. מלון an inn, lodge.—לון to murmur. תלונות murmurings: connexion uncertain; unless it be taken from wild beasts, who spend the night in growling and murmuring, especially when affected with hunger and thirst.

לוע to absorb, to swallow up, Job vi. 3. swallow down, Obad. 16. devour, Prov. xx. 25. לעו ילעו for לעו suck up, Job xxxix. 30. לע the throat, gullet, or swallow, Prov. xxiii. 2.

לעב to mock, 2 Chron. xxxvi. 16.

לעג to deride, laugh to scorn, stammer: scorning, stammering.

לעז barbarous language, or pronunciation, Psal. cxiv. 1.

לעזא feed, or give me a sup of, Gen. xv. 30.

לעז wormwood.

לפנא scab, scabbard, Lev. xxi. 20. xii. 22. (מלפנא who teaches us, Job xxxv. 11. for מלפנא from אלה.)

לפיד a burning lamp, torch, or firebrand: lightning, Exod. xx. 11.

לפת to be turned aside, Job vi. 18. turn himself, Ruth ii. 8. take hold of, Judg. xvi. 29.

לֹץ to *scoff at*, scorn, deride. מְלִיץ, לִצֵּץ, לָץ a scorner, הַתְּלוּצֵץ to be mockers, Isai. xxviii. 22. לִצּוֹן scorning. מְלִיצָה a taunting proverb, Hab. ii. 6,—מְלִיץ signifies likewise an ambassador, interpreter, or teacher; and מְלִיצָה an interpretation; carrying the idea of an agreeable advocate, intercessor, or mediator; as such, the root may be מָלַץ to sweeten or render agreeable, Psal. cxix. 103.

לָקַץ to *lick up* or lap as a dog, Judg. vii. 5, 6, 7. 1 Kings xxi. 19. xxii. 38.—יֶלֶק a species of locust, gnawing and licking up the fruits of the earth; translated, caterpillar or canker-worm.

לָקַח to *take*, receive, catch, fetch, take away, and the like. N. B. this root frequently looses its first radical ל. לִקְחָה learning, doctrine received by the disciple from his master: fair, taking speech, Prov. vii. 21. מִיחַ taking, 2 Chron. xix. 7. קוֹחַ a prison, which takes and detains men, Isai. lxi. 1. מִקְרוֹת wares, things received for use, Neh. x. 31. מִלְקוֹחַ a prey or booty taken: jaws which receive the meat, Psal. xxii. 15. מִלְקָחַיִם a pair of tongs to take hold with: snuffers, Exod. xxxvii. 23.

לָקַט to *gather up*, glean: a gleaner. יֶלְקוּט a scrip, into which things are gathered, 1 Sam. xvii. 40.

לָקַשׁ to *gather the latter fruits*, Job xxiv. 6. The latter growth, Amos vii. 1. מִלְקוֹשׁ the latter rain, which fell about the end of April in Judea and those parts.

לָישׁ to *knead*.—לִישׁ a lion of the strongest and boldest kind, Job iv. 11. Prov. xxx. 30. Isai. xxx. 6.

לֶשֶׁךְ moisture, Psal. xxxii. 4. fresh, Numb. xi. 8.

לֶשֶׁךְ לִשְׁכָּה a chamber or parlour.

לֶשֶׁם a *Ligure*, a precious stone of a sky-colour, Exod. xxviii. 19. xxxix. 12.

לָשׁוֹן to *tongue* a person, i. e. to slander or accuse him, Psal. ci. 5. Prov. xxx. 10. לָשׁוֹן a tongue, language: a bay, Josh. xv. 2, 5. xviii. 19. a wedge of gold, Josh. vii. 24. somewhat resembling a tongue in shape.

לְתַחַם מִלְתַּחַח a vestry or wardrobe, 2 Kings x. 22.

לְתַד an *half Homer*, containing thirty-eight gallons, Hosea iii. 2.

נלחעו to break in pieces or *comminute*. נלחעו for נתעו are broken, Job iv. 10. מלחעות the great teeth or grinders, Psal lviii. 6. מחלעות cheek or jaw-teeth; the letters being transposed, Job xxix. 17. Prov. xxx. 14. Joel i. 6.

מ

מאה a *hundred*. מאתיים two hundred.
מא *might, ability*, Deut. vi. 5. 2 Kings xxiii. 25. very, very much, greatly, exceedingly.
מול for מול over against, Neh. xii. 38.
מאוי desire, from אוה.
מאם *any, the least thing*, a small matter. מאום, מאום, מאום (מאום for and from מום a blot or blemish, Job xxxi. 7. Dan. i. 4.)
מאן to *refuse* resolutely. Refuse, refusing.
מאס to *reject with contempt*, cast off, abhor: become loathsome, Job vii. 5. (מאס put for מס melt away, Psal. lviii. 7.)
מאר to *rankle or fester*, applied to the scratch of a briar. ממאיר pricking, Ezek. xxviii. 24. and to the leprosy. ממארת fretting, Lev. xiii. 51, 52. xiv. 44.—מאר light, &c. see under אר.
מבא entry, income, see בא.
מבזה vile, from בזה.
מבט expectation, from נבט under בט.
מבוכה perplexity, from בוך.
מבול deluge, from בלל.
מבנה a frame, from בנה.
מכוסה treading down, from כוס.
מרוע a spring, from נבע in בע.
מרוקה void, from בוק.
מבשים the secrets, from בוש.
מונ to *dissolve*, melt away, soften.
מנדרננות *precious fruits*, or valuable produce. מנדרננות the same.
מניד a messenger, from נגד and נגד.
מגל a *sickle*, Jer. i. 16. Joel iii. 13. perhaps from גל. So called from its round form and circular motion.—מגלה a volume, from גלל.

מג to *deliver up*, or give freely, as a present, Gen. xiv. 26.

Prov. iv. 9. Hosea xi. 8. (מג a shield, &c, from מג.)

מג plague, slaughter, from מג in מג.

מג to *cast down*, Psal. lxxxix. 44. מג thrust down as rendered in the margin, Ezek. xxi. 12.—(מג see more under מג.)

מד to *measure*: be gone, or measured, Job vii. 4. מד,

מד a measure: tribute, Neh. v. 4 מד an upper garment, or a suit of armour, commensurate with the body, plural מדות, מדים and מדוים, (מדוים causing sorrow, from מאב.) מד stature, 2 Sam. xxi. 20.

מד languor, disease, from מד.

מד ruin, &c. see מד.

מדי from, ever since, &c see די.

מדי a mortar, from די in די.

מדי a province or jurisdiction, perhaps from די.

—מדי strife, &c. see די.—מדי wages of whoredom, from די. (מדי stature, 2 Sam. xxi. 20. from מד.)

מדע why, wherefore, how? From מה *what* and דע *knowledge* or *reason*. See more in ידע under דע.

מד a pile, see די.

מדי threshing, see די.

מה *what*? how? מה what is that, Exod. iv. 2.—מהמה,

מהמה to *linger*, tarry, delay: stay yourselves, or rather, loiter on, Isai. xxix. 9. This root seems to be a composition of מה *what*, repeated; as if it was, to stand what-whating, or shilli-shallying.

מהל to *mix*, Isai. i. 22.—מהל praise, from הלל.

מהמ trouble, from מהמ.

מהר to be *expeditious*, hasten, make haste. מהר,

quickly, shortly, suddenly. מהר ready, diligent. מהר

hasty, Hab. i. 6. carried headlong or precipitated, Job

v. 13. rash, Isai. xxxii. 4. fearful or hurried in mind,

Isai. xxxv. 4. מהר to endow, dowry; given to facilitate or hasten a marriage, Gen. xxxiv. 12. Exod. xxii.

16, 17. 1 Sam. xviii. 25.

מו a pronoun affix, *them*: and a syllabic adjection used

after and annexed to the particles ב, כ, and ל,

See מו, מו, מו, &c. leaving out the middle ו.

מִזָּח; מזי *burnt or dried up*, Deut. xxxii. 24. (מִזָּח what is that? contracted for מִזָּה זֶה.

מִזֵּי pantries, see זֵי.

מִזְחָה a door post, from זָח.

מִזְגֹּנ mixed liquor, Cant vii. 2.

מִזְחָה a girdle, Psal. cix. 19. strength, Job xii. 21.

Isai. xxiii. 10.

מִזְלוֹת planets, see לִּזְלוֹל in לִּזְלוֹל.

מִזְמָה device, from זָמַח.

מִזֵּן meat, fed. See in זֵן.

מִזְרֵי a bastard, Deut. xxxiii. 2. Zech. ix. 6. מִזְרֵי,

מִזְרֵי, מִזְרֵי, see in זֵר.

מִזָּח to *wipe away*, blot out : to reach ; i. e. to wipe upon or take a sweep upon the side of the sea, Numb. xxxiv.

11. מִזָּח an engine of war, which wipes or sweeps away all before it. Ezek. xxvi. 9.—מִזָּח, מִזָּח *marrow*, Job

xxi. 24. מִזָּח full of marrow, Isai. xxv. 6. מִזָּח

מִזָּח fatlings or fat ones, Isai. v. 17. Psal. lxvi. 15.

—מִזָּח to *clap the hands*, Ezek. xxv. 6. Psal. xcvi. 8.

Isai. lv. 12.

מִחָבֶה a pan, see חָבַה.

מִחִיָּה sustenance, from חִיָּה in חִיָּה.

מִחוּגָה compass, see חוּגָה.

מִחוּזָה a vision &c. from חוּזָה.

מִחֹל sickness, dance, &c. See חֹל.

מִחֹנָה a camp, from חֹנָה.

מִחֹסֶה a refuge, from חֹסֶה.

מִחָץ to give a *deep wound*, to embroe the hand, sword or foot in blood ; to pierce through, to wound : a stroke or deep gash, Isai. xxx. 26.—מִחָץ see more under חָץ.

מִחָץ to *smite off*, Judg. v. 26.

מִחָרָה to morrow, the morrow, the next day.

מִחָרָה price, worth, value : hire, Micah iii. 11. gain,

Dan. xi. 39. The radical idea may be, to *exchange*.

מִחָרָה ruin, terror, censer, see חָרָה.

מִטָּה, *beneath*. מִטָּה a bed or couch, &c. see נִטָּה to in-

cline or bow down—מִטָּה to *be moved*, so as to be *disor-*

dered or disjointed. מִטָּה to cast, Psal. lv. 3. מִטָּה

מִטָּה, a yoke, band or staff, by which heavy burdens

were moved or carried.—מטוה what is spun, from טוה.

מיטב the best, from טוב.

מטח a bow shot, Gen. xxi. 16.

מטל a bar, Job xl. 18.

מטע a plant, from נטע in טע.

מטיף a prophet. See in טף.

מטר to rain, rain.—מטרה a prison, &c. See under מר.

מי who, what?—מי water, from מים.

See מים, מין, מיץ, &c. leaving out the middle י.

מכה and מוך to decay, wax poor, be brought low.—מכה stroke, &c. מכוה burning. See כה.

מכל perfection, prison. See in כל.—מכל food, for מאכל

I Kings v. 11. מיכל a brook. See יכל under כל.

מכן a place, base, &c. See כן.

מכס number, covering, &c. See כס.

מכר to sell, מכר, ממכר, מכרה ware, price, sale, selling, that which is sold. See more under בר.

מכת bursting or breaking, from כתת.

מלה to talk in conversation, speak or utter, מלה, plur.

מלים, מליו, מליו talk, speech, a word: tumult or talking together, Jer. xi. 16.—מלילת ears of corn, Deut. xxiii.

25. Connexion uncertain.—מול and נמל to circumcise or cut off the foreskin; cut off, destroy, cut down. מול

the forefront, over against, before: once written מואל

Neh. xii. 38. מולת circumcision. נמלה the ant, Prov.

vi. 6. נמלים ants, Prov xxx. 25. which crop off the

buds from the corn.—מלא to fill, fulfil. מלוא, מלאה,

מלוא fulness. מלא יד to fill the hand, or consecrate,

מלואים fillings, consecrations.

מולד kindred, מילד midwife from ילד in ילד.

מלח salt; to salt or season with salt: to dissolve or waste away as salt does in water, Isai. li. 6. מלחה saltiness or

barrenness. מלחים mariners or salt water men: rotten rags almost wasted through wearing, Jer. xxxviii. 11,

12. מלוח mallows, Job xxx. 4 perhaps from לח

fresh, meaning their cropping off the green, either twigs or leaves, from the shrub, for their food.

מלט to escape, deliver, suffer to escape or let go: leap out,

- Job xli. 19. to lay an egg, Isai. xxxiv. 15. clay, or rather a hiding place, Jer. xliii. 9.
- מלך to reign; a king. מלכה a queen. מלוכה, מלכות, ממלכה a kingdom. וימלך לבי עלי then reigned my heart over me, i. e. I took courage, rendered, consulted with myself, Neh. v. 7.
- על מלכעל above, upward, see על.
- מלון an inn, from לון.
- מלץ to sweeten, Psal. cxix 103. See more under לץ.
- מלך who teaches, for מאלף, Job xxxiv. 11.
- מלך to wring off, Lev. i. 15 v. 8.
- מם a blemish or spot.—מים, מי waters.—ים ים the sea. ימה westward. See ים in the letter י.
- מן from, among, out of, &c. (מן perhaps from מה what, Exod. xvi. 15. manna.)—מנה to adjust or assign; tell, number, appoint, prepare. מנא, מנה an assigned portion, מנים times, Gen. xxxi. 7, 41. מנה the Maneb, equal to sixty shekels, or 7l. 1s. 5d. Ezek. xlv. 12. מנים pounds, each a 100 shekels in weight (as appears by comparing 1 Kings x. 17. with 2 Chron. ix. 16.) mentioned likewise in Ezra ii 69. Neh. vii. 71, 72. מני that number, Isai. lxxv. 11. perhaps the name of an idol.—מון a similitude, image, or likeness.—מין a species or kind. מנים stringed instruments, Psal. cl. 4. rather kinds, i. e. various kinds of music mixed together in symphony.—ימני, ימין right in opposition to left. ימין the right hand; to use the right hand, 1 Chron. xii. 2. ימין, ימין to go or turn to the right hand, 2 Sam. xiv. 19. Ezek. xxi. 16, Gen. xiii. 9. Isai. xxx. 21. תימן the south, being on the right hand when looking eastward.
- מנוד a shaking, from נוד.
- מנח, מנחה a present, an offering, a meat-offering. See more under נח.
- מל perfection, from נלה under לה.
- מנון a son, from נון.
- מנום flight, refuge, from נום.
- מנע to withhold, keep back, hinder, refrain, restrain.—נוע מנענע cornets, from נוע.
- מנקית cups, &c. See נקה in קה.—מניקה a nurse, from נק in ינק.

מנר, *a weaver's beam*, 1 Sam. xvii. 7. 2 Sam. xxi. 19. 1 Chron. xi. 23. xx. 5.—מנורה *a candlestick*, from נר.

מס and מסה to *melt away* or dissolve, to faint or be discouraged. מס refuse, what is dissolved and good for nothing, 1 Sam. xv. 9. (it is written מאס Psal. lvi. 7.) מסת trial, or wasting, Job ix. 23. מס *a levy* or draught of men, draughted out, and so disunited from the rest, —מסד *a trial*, from נסה in מסה.

מסב found about, and מוסב winding about, from סוב.

מוסד *a foundation*, from יסד in סד.

מסוח *a veil*, from סוח in שו.

מסך to *mingle*, mixture. ממסך mixt wine, Prov. xxiii. 30. mixt drink offering, Isai. lxi. 11. מסכת the web, formed by the intermixture of the threads, Judg. xvi. 13, 14.—מסך covert, &c. See כך.

מסל causeway, or path, from סלל.—מסע *a journey*, &c, from נסע in נסע.—מספיה provender, from ספה.

מסר to deliver up or give up for supply, Numb. xxxi. 5. (to commit or rather teach. Numb. xxxi. 16. perhaps from יסר to correct or teach.)—מוסר instruction, &c, from יסר.—מסרת *a bond*, from יסר.

מעו the bowels. מעוטי gravel, Isai. xlviii. 19. where also it may be rendered bowels; i. e. like the bowels of the sea, or the numerous fry of fishes.—מע' *a heap*, Isai. xvii. 1. from עיה.

מעבה thickness, from עב.

מעונ *a cake* or feast, from עונ.

מער to totter, slip or slide, 2 Sam. xxii. 37. Job xii. 5. Psal. xlviii. 36. xxvi. 1. xxxvii. 31. מהמער make to totter or shake, Psal. lxix. 23. מועדת out of joint, or lame and tottering, Prov. xxv. 19.—מועד *a set time*, &c, from יעד in עד.

מעז fortress, &c. from עז.

מעט to be or make few or little, diminish, give or take a few: a little, a few.

מעך to press upon, rendered bruised, Lev. xxii. 24. stuck, 1 Sam. xxvi. 7. pressed, Ezek. xxiii. 3.

מעל to trespass or deviate from a rule or law; a trespass or transgression. (מעיל *a robe*, or mantle; being a gar-

ment cast over the rest, a surtout; from על upon.)
See more of מעל under עלה.

למען (מען) a mansion or dwelling. מעין, מעון, מען, therefore, because of, to the end that, for the sake of, from ענה to answer.) מעונן observer of times, &c.
See מעין—ענה an answer, a furrow, from ענה a well or spring, from עין.

מעך dimness, from עוף.

מעצה counsel, from עץ in יעץ.

מעקה a battlement, from עקה—מועקה affliction, from עוק.

מער a cave, den : a meadow, Judg. xx. 33. and nakedness, from ערה. See more of מער in ערה.

מעשה work, &c. from עשה.

מפה or מפו on this or that side, from פה.

מפז best fine gold, from פז.

מפח breathing out, bellows, from נפח in פח.

מפל refuse, ruin, from נפל in פל.

מפץ slaughter, a maul, &c. from נפץ in פץ.

מיפת a prodigy, from יפת in פת.

מץ, מצה, מצות unleavened bread or cake.—מצד to wring or milk out.—כוץ chaff.—מיי to press forcibly, rendered churning, wringing and forcing, Prov. xxx. 33. מץ an extortioner, Isai. xvi. 4.

מצא to find. נמצא to be found, present. המציא to cause to find, cause to come, present. מוצא a going out, &c. from יצא in צא.

מצב a station, a pillar, &c. from יצב in צב.

מצד, מצרה, מצודה a fortress, strong hold, munition. (מצור and מצודה mean a net or snare in Psal. lxi. 11. Prov. xii. 12. Ezek. xii. 13. xvii. 20. from צוד to hunt.)

מצוה a command, from צו.

מצח the front, forehead. מצחת greaves, 1 Sam. xvii. 6. being plates of brass adapted to the shin, or forepart of the leg.

מצל shadowing, deep, &c. See על.

מצע a bed, from יצע in צע.

מצפה watching, watch-tower, from צפה.

מצק straitness, pillar, pipe, &c. See צק.

מצר. See צור.

מקק *to putrefy or corrupt*; waste or pine away. מק stink, rottenness, Isai. iii. 24. v. 24.

מקבת a hammer, from נקב in קב.

מקד a hearth, from יקר in קד.

מקוא hope, linen yarn, &c. from קו.

מקל a staff, or rod; perhaps from כלל.

מקום place or station, from קום.

מקנה what is bought, &c. from קנה.

מקצת end, &c. from קצוה.

מקר cooling, chance, fountain. See קר.

מקש beaten, &c. See under קש.

מר a drop, Isai. xl. 15.—מרור they speak against thee,

Psal. cxxxix. 20. for יאמר from אמר.—מרר to be bitter, and make bitter.

התמרמר to be greatly im-

bittered or moved with choler, Dan. viii. 7. xi. 11.

תמרור, מרירות, מרה, ממר bitter.

מרר bitterness.

מררה the gall—מרר to provoke, im-

bitter, grieve, rebel.

מרי rebellion, bitter, rebellious.

(מרה teacheth, Job xxxvi. 22. from ירה to teach.)

מורה a razor, Judg. xiii. 5. xvi. 17. 1 Sam. i. 11.

See more in מור.—מור myrrh, of a bitter taste.—מיר

to change: remove, Psal. xlv. 2.

תמורה changing, exchange: recompense, Job xv. 31. restitution, Job

xx. 18.—נמר—נמר boast, Isai. lxi. 6. for or from אמר.

a leopard.

מריא a fatling, or fed or fat beast. מריא lift up

herself, Job xxxix. 18. The radical idea may be to

raise up, and so means such beasts whose flesh is raised

up by fat. מראה the crop or gall bladder, Lev. i.

16. from מרר and מוראה filthy or provoking, Zeph.

iii. 1. from מרה.) See more in רא.

מרב much, strife. See in רב.

מרר a threshing instrument, 2 Sam. xxiv. 22, 1 Chron. xxi.

23. Isai. xli. 15.

מרר to revolt, rebel. מרר rebellion.

מרר cast out or rather reduced, Isai. lviii. 7. misery or dejection,

Lam. i. 7. iii. 19. from ירד to come down. מורד de-

scend, from the same.)

מרה broken or bruised, Lev. xxi. 20. מרה lay it

for a plaister, or make it a poultice by bruising it, and then lay it upon the inflamed part, Isai. xxxviii. 21.
 מרט to *pluck or rub off*, furbish, polish, peel: pluck off the hair, Neh. xiii. 25. מרט hair fallen off, Lev. xiii. 40, 41.

מרך faintness, from רכך.

מרום high, upwards, &c. מרמה deceit. See under רם.

מרע pasture, neighbour, &c. See under רע.

מרף slothful. מרפיון feebleness, from רפה.

מרץ forcible, Job vi. 25. grievous, sore or heavy, 1 Kings ii. 8. Micah ii. 10. המריץ embolden, Job xvi. 3.—

מרוץ a race, running, &c. from רוץ.

מרוק to *scour*, Lev. vi. 28. furbish, Jer. xlvi. 4. מרוק bright or scoured, 2 Chron. iv. 16. תמרוק, מרוק cleansing, purification. מרק broth, Judg. vi. 19, 20. Isai. lxxv. 4. Connexion uncertain.

מורש possession, &c. from ירש in רש.

משש to *gripe, feel, handle, search*.—משש to *draw with a gentle hand*, Exod. ii. 10. 2 Sam. xxii. 17. Psalm xviii. 16. משי fine silk, spun or drawn with a gentle curious hand, Ezek. xvi. 10, 13. משה a creditor, &c. from שח under נשה.—משש to *withdraw*, retire, remove, go back, depart.

משא desolate, burden, &c. See under שא and שח.

משיבה backsliding. מושב a seat. See under שב.

משנה ignorance, error, from שנה.

משח to *anoint*. משחה anointing, ointment. משיח anointed, Messiah.

משוט an oar, from שוט.

משך to *draw*, draw out, protract, prolong: defer, Prov. xiii. 12. forbear, Neh. ix. 30. the price or attraction, Job xxviii. 18. precious, or rather it means the basket whence seed is drawn, Psal. cxxvi. 6. to draw forth as the sower doth his seed, Amos ix. 13. to scatter or be drawn various ways, Isai. xviii. 2, 7. משכות bands or contractions, Job xxxviii. 31.—משוך, משכית hedge; picture, &c. See under שך.

משל to *govern, rule*: to speak in proverbs, with authority, force and weight: to compare or be like; because no sentences are more forcible than such as are parabolical.

- or expressive of comparison; a proverb or parable.
 ממשל dominion.
 מניח desolation or astonishment, from שמם.
 משנה double, &c. from שנה.
 משסח a spoil or booty, from שסח.
 משע aspect. מושע saviour, salvation. See under שע.
 משק to move about, or run to and fro, Isai. xxxiii. 4.
 ממשק breeding or spreading, Zeph. ii. 9. מן משק son
 of moving about, a steward, Gen. xv. 2.—משק a but-
 ler, from שכה.
 משר a saw, from נשר to cut, Isai. x. 15.—משר govern-
 ment, singer, equity, &c. See under שר.
 משש joy. &c. from שוש.
 משתה a feast or banquet, from שתה.
 מת to die, kill, slay. מות, ממות, death. מת dead.
 מתי mortals, men. מתן when.—מרת a gift,
 from נתן in נתן.
 מתן the bit of a bridle.
 מוח to stretch out, or distend, Isai. xl. 22. אמתחה a sack
 or bag, distended by filling.
 מתלהל a madman, from להל.
 מתם soundness, from תם.
 מתן under נתן.—מתן a gift, from נתן.
 מתק to be sweet; sweeten, Psal. lv. 14. feed sweetly on,
 Job xxiv. 20. מתק, מתוק sweet, sweetness. ממתקים
 sweetnesses, or sweet things.
 מותר residue, מיתר cord. See תר.

נ

N. B This first radical נ cannot be regularly dropped when the second radical is either an א, ה, ו, ח, or ע; nor where the second radical is repeated to complete the root; and, therefore, all such roots are here specified; but as in other cases it may be, therefore the others are to be sought for, by leaving out the first radical נ.

נא now, I pray thee; the same as אנא. (נאות, נאות come-ly, desirable. See אה to desire)—נא to be raw, i. e. half boiled, not maturely digested, Exod. xii. 9. הניא to make or esteem such; so to disallow, Num b. xxx. 5,

8, 11. make ineffectual, Psal. xxxiii. 10. to break or make sore and raw, (written נִי, Psal. cxli. 5.) discourage, Numb. xxxii. 7, 9. חֲנוּאָה breach of promise, Numb. xiv. 34. occasion for quarrel, Job xxxiii. 10.

נֶאֱדָר a bottle or bag of skin fitted to hold wine, &c.

נֶאֱדָר. See under אָדָר.

נֶאֱמַר to say or affirm solemnly. (נֶאֱמָר trusty, from אָמַן.)

נֶאֱמָר to commit adultery. נֶאֱמָרִים, נֶאֱמָרִים adulteries.

נֶאֱמָר to treat with scorn and contumely, despise, provoke, blaspheme. נֶאֱמָרָה blasphemy, provocation. נֶאֱמָר shall flourish, Eccl. xii. 5. from נֶאֱמָר, but perhaps it may here mean to be loathed.

נֶאֱמָר to groan. נֶאֱמָרָה groaning.

נֶאֱמָר to abolish in the mind; rendered, to abhor, Lam. ii. 7. make void, Psalm lxxxix. 39. (נֶאֱמָרִים cursed, Mal. iii. 9. from אָרָר.)

נֶאֱמָר despair, from יָאֵשׁ.

נֶבֶל to grow as plants, increase, bring forth fruit. נֶבֶל, fruit, increase. נֶבֶל shall make cheerful, rather, grow in vigour, Zech. ix. 17.—נֶבֶל to be hollow, Exod. xxvii. 8. xxxviii. 7. Jer. lii. 21. vain or empty, Job xi. 12.

See נֶבֶל, נֶבֶל, נֶבֶל, נֶבֶל, leaving out the first radical נ.

נֶגַע sorrowful or afflicted, Lam. i. 4. Zeph. iii. 18. from נֶגַע to grieve.

See נֶגַע, נֶגַע, נֶגַע, נֶגַע, נֶגַע, נֶגַע leaving out the נ.

נֶדָּר a heap.—נֶדָּר to move as a bird its wings, Isai. x. 14. or as the body is agitated in expressing great joy, Jer. xlviii. 27. or as when tossed about in a restless night, Job vii. 4. or as it is exerted in running fast, hence to flee or wander away. נֶדָּר a vagabond, Gen. iv. 12. (נֶדָּר be gone, Job vii. 4. or perhaps, measured, from מָדָד)

—נֶדָּר to shake or remove; to condole or bemoan. נֶדָּר, wandering or moving, Job xvi. 5. Lam. i. 8. מֶנֶד a shaking, Psal. xlv. 14. The radical idea, both of נֶדָּר and נֶדָּר, seems to be, the commotion or agitation of the body or of the mind.—נֶדָּר to put far away as evil or unclean, separation, unclean, uncleanness, especially

that of a menstruous woman. נדרה, נדר the wages of whoredom, considered as filthy, Ezek. xvi. 33.

See נדר, נדרה, נדר, נדר leaving out the first radical נ.

נהח to lament. נהי, נהיה, נה lamentation or wailing.

נהיה to become, See יהיה.—נה' to oppress by fraud or violence. יונה a pigeon or dove, being defenceless and exposed to rapine.—נו. See below at נו.

נהג to lead, guide, bring, drive. מנהג driving.

נהל to lead with gentleness and care. (נהלליש Isai. vii. 19.

rendered bushes, but in the margin commendable trees, from הלל to praise; perhaps they were some plants of the sun-flower kind, as emblems of shining and irradiation, from הל to shine or irradiate.)

נהם to roar, mourn. נהמת, נהם roaring, disquietude.

נהק to bray like an ass, Job vi. 5. xxx. 7.

נהר to flow together; to be lightened, the light flowing upon them, Psal. xxxiv. 5. a conflux of water, a river or flood. נהרה conflux of light, or splendor, Job iii.

4. מנהרות dens or caverns in the ground, letting light flow into the earth, Judg. vi. 2.

נוה to be settled in a habitation, to stay at home; to prepare a habitation or rather to make him (i.e. the Lord) a resting place, Exod. xv. 2. a home, or settled habitation. נאה comely, Jer. vi. 2. for נאה from נאה.)

Look for נוא, נוב, נוד, &c. leaving out the middle ו.

נז. Look for נזר, נזק, נזם, נזה, נזר leaving out the first radical נ.

נהל to lead, guide, bring, order.—נוה to rest, to abide quietly, to cause to rest, to quiet. נוח, נחה, נוח; נחיה, נחה, נחה rest, quiet: hence perhaps מנחה an offering or present made either to God or man, in order to procure peace or cessation from anger.—נה' to leave,

permit, let alone; cast down or let fall, Isai. xxxviii. 2. to put, place, lay up, or set down in order to leave or let remain: pacify or leave (viz. offences) unmeddled with and unpunished, Eccl. x. 4. מנה what is left.

נחל to inherit, cause to inherit. נחלה an inheritance, heritage, possession. נחל a brook, river, stream, valley.

The radical idea may be, immediate and continued succession; as an inheritance descends and a stream flows in

perpetual succession : and as rivers always run in valleys, hence it may come to signify a valley ; unless in this sense it comes from חלל, as it signifies a cavity or hollow.

נחם to *relieve the mind*, to comfort, to repent. נחם,

repentance. נחמה, נחמים comfort, consolation.

נחננו *we*, the plural of אני I.

נחץ to *require haste*, 1 Sam. xxi. 8.

נחר to *snort*, as in anger, Cant. i. 6. נחרת snorting, Jer. viii. 16. נחר, נחיר the nostrils, Job xxxix. 20. xli. 20.

נחש to *observe with great attention*, to *make a discovery*

1 Kings xx. 33. to learn by experience, Gen. xxx. 27.

to divine, or use enchantments: enchantment; a serpent remarkable for its attentively eyeing of objects. נחשה,

נחשת native brass or copper, so called perhaps from its colour, resembling the usual colour of serpents. נחש

brazen. נחשת a brazen chain or fetter: money of

brass, or rather poisonous filth like verdigrease, the solution of copper, Ezek. xvi. 36. נחשתן Nehushtan,

2 Kings xviii. 4. a bit of brass.

נחת to *sink into*, or *penetrate*: rendered to come down,

Jer. xxi. 13. 2 Kings vi. 9. Joel iii. 11. go down, Job

xxi. 13. stick fast and press upon, Psal xxxviii. 2. settle

or penetrate, Psal. lxy. 10. enter, Prov. xvii. 10. break,

2 Sam. xxij. 35. lighting down, Isai. xxx. 30. This is

the only root I can find that drops the ן before ח.

נוט to be *moved*, Psal. xcix. 1.

See נוטל, נוטע, נוטף, נוטר, נטת leaving out the first radical ן.

ני wailing, from ניה.—ני shall break, Psal. cxli. 5. See נוא.

Look for נין, ניק, and ניר leaving out the middle י.

נכ. See נכר, נכה, נכל, נכס, נכת, נכר, leaving out the first radical ן.

נל. See נלה leaving out the first radical ן.

נום to *slumber*. נומה drowsiness. נומה slumber.

See נמל and נמר leaving out the first radical ן.

מן or נין to be *continued by offspring*, Psal. lxxii. 17. מנון

son, Prov. xxix. 21. נין son, Gen xxi. 23. Job xviii. 19. Isai xiv. 22. ננים let us destroy or oppress them, Psal. lxxiv. 8. from ינה.

נס to *flee away*. נס abated or fled away, Deut. xxxiv. 7. נסים make to flee or put to flight : to hide, as it were to make to flee, Judg. vi. 11. מנוסה, מנוס flight, refuge. —נסם to *erect a standard*. נס a pole, ensign, sail, standard.

ניסן *Nisan*, Neh. ii. 1. Esther iii. 7 the same as the month *Abid*, falling about March or April.

See נסח, נסג, נסח, נסך, נסע, נסק leaving out the first radical נ.

נוע to be *agitated*, moved, reel, sifted, wander, shake, scatter, stagger : be promoted or ramble about among, Judg. ix. 9. 11. נע a fugitive. Gen. iv. 12, 14.

ננענען rendered cornets, 2 Sam. vi. 5. a musical instrument, having its name probably either from the shaking motions of the player, or from the like motions of the instrument.

נעל to *make fast*, to bolt or lock : to shoe : a shoe or sandal fastened to the foot. מנעל a lock.

נעם to be *pleasant*, sweet or agreeable. נעמות pleasures, נועם pleasantness, beauty. נעמן pleasant. מנעמי dainties, Psal. cxli. 4.

נעצוץ a *thorn*, Isai. vii. 19. lv. 13.

נער to *move briskly* ; to shake vehemently, toss up and down, shake off, and the like : raised up or excited to vigorous activity, Zech. ii. 13. נער a young man, lad, or boy, being in a sprightly active age. נערה a maiden or damsel. נעור youth. נערת tow, dressed by various shakings and agitations, Judg. xvi. 9. Isai. i. 31.—נער to yell, Jer. li. 38. which signification may result from the sound of the word, by an onomatopœia.

נוף to *wave or brandish*, lift up, shake, &c. sift, Isai. xxx. 28. תנופה a wave-offering, shaking. נף to perfume or sprinkle by waving or shaking the hand, Prov. vii. 17. נפת a sieve, Isai. xxx. 28.—נוף situation, Psal. xlviii. 2. the meaning and connexion uncertain. נפת a partition, or tract of country, Josh. xi. 2. xvii. 11,

xii. 23. 1 Kings iv. 11.—Honey which parts and distils from the comb of its own accord, Psal. xix. 10. Prov. v. 3. xxiv. 13. xxvii. 7. Cant. iv. 11. probably from פתח to separate or part.)

See נפת, נפש, נפץ, נפל, נפך, נפת leaving out the first radical נ.

נוץ to send forth buds or blossoms, Cant. vi. 11. vii. 12.

נצח, נצץ a flower or blossom, Gen xl. 10. Job xv. 33.

Cant. ii. 12. Isai. xviii. 5.—נצץ to send forth sparks or a blaze, Ezek. i. 7. ניצוץ a spark or blaze, Isai. i. 31.

—נץ a hawk of remarkable swift flight, Lev. xi. 16.

Deut. xiv. 15. Job xxxiv. 26. from נצח to fly.

See נצה, נצב, נצח, נצל, נצר leaving out the נ,

ניק and ינק to suck, to suckle. מינקה a nurse. יונק,

נקיק, נקק a young twig, branch, sucker.—נקק a hole or cavity in a rock, Isai. vii. 19. Jer. xiii. 4. xvi.

16.

See נקה, נקב, נקד, נקם, &c. leaving out the first radical נ.

נור, ניר a lamp or candle. מנורה a candlestick.—ניר

to till or break up, Jer. iv. 3. Hosea x. 12. tillage, or

fallow ground, Prov. xiii. 23. Jer. iv. 3. Hosea x. 12.

נרד spikenard, Cant. i. 12. iv. 13, 14.

נש and נשים. See אנש.

נשתן a letter, Ezra iv. 7. vii. 11.

See נשא, נשב, נשג, נשח, נשך, &c. leaving out the נ.

נת. See נתב, נתח, נתך, נתן, &c. leaving out the first radical נ.

ס

סאה a measure of capacity, the third part of an Ephah containing a little more than two wine-gallons and a half. סאמה measure, or returning measure for measure, Isai. xxvii. 8.

סאן a conflict or battle, Isai. ix. 5.

סבב to turn, bring, or compass about. סביב about, round about. סביבות the environs or places round about.

סבה the cause or bringing about. 1 Kings xii. 15.

סב the same, 2 Chron. x. 15. **סבב** round about, 1 Kings vi. 29. a table, around which we sit, Cant. i. 12. **סבסב** a winding about, Ezek. xli. 7. **סבבות** about, Job xxxvii. 12.—**סבא** to get *drunk*, so as to reel and stagger about, Nahum i. 10 Isai. lvi. 12. **סובא** a drunkard. **סבא** intoxicating liquor, as wine or drink, Isai. i. 22. Hosea iv. 18.

סבך to be *entangled* wrapped or folded together, as a thicket, or the thick bushy boughs of a tree: a thicket. Compare this root with **שבך**.

סבל to *bear or carry a burden* as a porter. **סבלה, סבל** a burden: a charge, 1 Kings xi. 28.

סוג to *turn back*; a back-slider, Prov. xiv. 14. set about, Cant. vii. 2. which sense of the word seems best derived from the Chaldee.—**סניג, סניג** *dross*.—**נסג** to *remove* a thing from its proper place. In Job xxiv. 2. **ש** may be put for **ס**; while in Micah vi. 14. take hold, **ס** may be put for **ש**,

סגד to *fall down prostrate*, Isai. xlii. 15, 17, 19. xlii. 6.

סגל, סגלה *peculiar* treasure or property.

סגן a *prince* or ruler among the Assyrians or Chaldeans.

סגר to *shut up*. close, deliver, or cause to be shut up, **מסגר** a prison. **מסגרת** a border or inclosure. **סגור** ward or close confinement, Ezek. xix. 9. **סגור** the caul inclosing the heart, Hosea xiii. 8. **סגור** pure fine gold, which has been inclosed or shut up in the crucible. **מסגר** a smith, perhaps a lock-smith, 2 Kings xxiv. 14, 16. Jer. xxiv. 1. xxix. 2. **סגריר** very rainy, Prov. xxvii. 15. meaning a day in which men shut themselves in, or a heavy rain which confines people to their houses.

יסד to found, or *lay a foundation*, establish, fix. **יסוד**, **מוסד** a foundation or bottom: to take counsel, Psal. ii. 2. xxxi. 13. which is laying a foundation or plan for action.—**סוד** a secret counsel; an assembly met for consultation.—**סד** the stocks for confining the feet, Job xiii. 27. xxxiii. 11. Connexion uncertain.

סדין *fine linen* cloth, Prov. xxxi. 24. Isai. iii. 23. sheets or shirts made of such linen, Judg. xiv. 12, 13.

סדר order or *regularity*, Job i. 22. **מסדרון** a porch made of orderly rows of pillars, Judges iii. 23. Compare this root with **שרר**.

נָסָה to *attempt*, prove, try, tempt. מִסָּה a temptation or trial.

סוּר *round*, Cant. vii. 2. a prison or round house.

סוּהָ a *vail*, Exod. xxxiv. 33, 34, 35.

Look for סוּר, סוּר, סוּר, סוּר and סוּת leaving out the middle י.

סָחַח or סוּחַ to *sweep* or scour off, Ezek. xxvi. 4. סוּחָה dung, Isai. v. 25. סָחַי off-scouring, Lam. iii. 45.—

סָחַח to *extirpate*, demolish, destroy, or break down, 2 Kings xi. 6. Prov. xv. 25. pluck up, Deut. xxviii. 63. Psal. lii. 5. root out, Prov. ii. 22.

סָחַב to *drag* or draw along, and tear by dragging along the ground, 2 Sam. xvii. 13. Jer. xxii. 19. xlix. 20. xv. 3. סָחַבוֹת cast clouts or tails of robes worn with trailing upon the ground, Jer. xxxviii. 11, 12.

סָחַף to *sweep away*, Prov. xxviii. 3. Jer. xlvi. 15.

סָחַר to *go about as tradesmen or pedlars*; trade or traffick: market, merchant. סָחָר, מִסָּחָר merchandise. סָחָרָה a buckler or target moved about every way to guard off blows, Psal. xci. 4. סָחָרָה to pant or flutter with a quick motion, Psal. xxxviii. 10. סָחָרָה rendered, black marble, Esther i. 6. perhaps it may denote a kind of marble, whose veins run to and fro in a wandering irregular manner.

סָחַשׁ to *sprout of its own accord*, 2 Kings xix. 29.

סָחִים they that turn aside, put for שָׁחִים, Psal. ci. 3.

Look for סָחִי, סָחִי and סָחִי leaving out the middle י.

סָכַח to *cover*. סָכַח, סָכַח, סָכַח, סָכַח, סָכַח covert, tabernacle, booth, pavilion, hanging, or covering. מִסְכָּת a web, Judges xvi. 13, 14. סָכַח rendered with the multitude, Psal. xlii. 4 the meaning uncertain. סָכַח for סָכַח his tabernacle, Lam. ii. 6.—סָכַח to *anoint*. אֶסְכַּח a pot of oil, 2 Kings iv. 2. (מִסְכָּח a thorn-hedge, Micah vii. 4. where סָ is for שָׁ,)—סָכַח to *pour upon*, Exod. xxx. 32.—סָכַח to *pour out*; as water or wine in an offering. נִסְכִּי, נִסְכִּי a drink-offering: to pour out as oil is poured out in anointing kings, &c. Psal. ii. 6. Prov. viii. 23. hence נִסְכִּי a duke or prince: to pour out liquid metal, as a founder in casting an image:

- hence **מסכה** molten, a molten image.—**סכסך** to *mix*;
Isai. ix. 11. xix. 2.
- סכל** to deviate or turn away from the true end and purpose;
act foolishly, or make foolish: a fool. **סכלות** folly;
written **שכלות**, Eccl. i. 17.
- סכן** to *attend upon or provide for*, to cherish, to be serviceable
or profitable: to be accustomed to and acquainted with:
a treasurer or attender upon, Isai, xxii. 15. **מסכן** he
that is poor or impoverished, Eccl. iv. 13. ix. 15, 16. Isai
xl. 20. in such circumstances as to need attendance and supply.
מסכנה scarceness, Deut. viii. 9. **מסכנות** magazines
or store-houses. (**סכן** is rendered to be endangered, in
Eccl. x. 9. This sense is from the Chaldee, unless it there
means to attend upon.)
- סכר** to *shut up or stop*, Gen. viii. 2. Psalm lxi. 11. Isai.
xix. 4. **שכר** sluices to stop water, Isai. xix. 10. perhaps
for **סכר**.
- סכות** to take heed or *attend*, Deut. xxvii. 9. **סכות** a
tabernacle, &c. from **סכך**.
- סל** and **סלסל** a *basket*—**סלל** to *raise or cast up* a road:
to raise or exalt in the mind. **סלסל** exalt, Prov. iv. 8.
מסלה **מסלול** a causey, high way, or path. **סללה** a
military mount or bank cast up in besieging a town.
סלה to *weigh down*, sink, depress, or tread down, Psal.
cxix. 118. Jer. l. 26. Lam. i. 15. to weigh one thing
against another, to value, Job xxviii. 16, 19. **סלה** *Se-
lah*; weigh or mind this.—**סלא** compare, comparable,
Lam. iv. 2.
- סלד** to be *hardened*, Job vi. 10.
- סלה** to *pardon or forgive*. **סליחה** forgiveness.
- סלם** a *ladder*, Gen. xxviii. 12.
- סלן** a kind of *brar or thorn*, Ezek. ii. 6. xxviii. 24.
- סלע** a *rock*.
- סלעם** a species of *locusts*, Lev. xi. 22.
- סלף** to *overthrow or pervert*: perverseness.
- סלת** fine *flour or meal*.
- סמים** *sweet spices*.
- סמך** the *tender grape*, Cant. ii. 13, 15. vii. 12.
- סמך** to *lean, rest, lay, or stay upon*: to sustain and uphold.

- סמל an *image*, Ezek. viii. 3, 5. a figure, Deut. iv. 16. idol, 2 Chron. xxxiii. 7, 15.
- סמן to *appoint*, Isai. xxviii. 25.
- סמר to *stand on end or upright*, as hair does in terror, Job iv. 15. to be in terror or tremble, Psal. cxix. 120. rough by the hair standing upright, Jer. li. 27. מסמר a nail or spike, strait or upright, 1 Chron. xxii. 3. 2 Chron. iii. 9. Isai. xli. 7. Jer. x. 4. משמר, the ש being put for ס, the same, Eccl. xii. 11.
- סנה a *bush*, or tree with a bushy top, Exod. iii. 2, 3, 4. Deut. xxxiii. 16. סנסן a bough, Cant. vii. 8.—ניסן *Nisan*, see under the letter נ.
- סיון *Sivan*, a month falling somewhere in May or June, Esther viii. 9.
- סנפיר the *fins* of a fish, Lev. xi. 9, 10, 12. Deut. xiv. 9; 10.
- סנור *blindness*, Gen. xix. 11. 2 Kings vi. 18. a confusion of sight inflicted by the immediate stroke of God.
- סס a *worm*, that eats wollen garments, Isai. li. 8.—סוס a horse, ססתי a company of horses, Cant. i. 9. סיס and סוס a crane or swallow, Isai. xxxviii. 14. Jer. viii. 7. so called perhaps from the sound of its note.—סס see under the letter נ.
- סעס a *storm*, Psal. lv. 8.—נסע to *pull up in order to remove to another place*; to decamp and set forward, remove, take a journey. מסע a journey: a dart or some missile weapon discharged and flying with violence, Job xli. 26.
- סעד to *support or uphold* from falling or fainting; comfort, refresh, strengthen. מסעד a prop, 1 Kings x. 12.
- סעף, סעיה the *top* of a rock, or the utmost branch of a tree: to lop off, Isai. x. 33. סעפים thoughts or opinions, Psal. cxix. 113. 1 Kings xviii. 21. where ס seems to be put for ש.
- סער, סערה a *storm, tempest*, or whirlwind: stormy, Ezek. xiii. 11, 13. to be tempestuous, Jonah i. 11, 13. tossed with tempest, Isai. liv. 11. driven with a whirlwind. Hosea xiii. 3. come out as a whirlwind, Hab. iii. 14. scatter with a whirlwind, Zech. vii. 14. be sore troubled, 2 Kings vi. 11.

סָף a cup, *bason*, or bowl.—**סָפָה** to lodge at the threshold, Psal. lxxxiv. 10. **סָף** the threshold, door, post, gate. (**סָף** takest away, Psal. civ. 29. **סָף** gathered together, 2 Sam. vi. 1. from **סָף**, the **ס** being dropt)—**סָפָה** to sweep clean away, consume, perish, destroy. **סוּפָה** a sweeping whirlwind.—**סוּף** to make an end of or consume: an end, 2 Chron. xx. 16. Eccl. iii. 11, vii. 2. conclusion, Eccl. xii. 13. **סָף** hinder part, Joel ii. 20. **סוּף** weeds, flags usually at the ends or extremities of the sea or rivers. **סוּף יָם** the red sea, or more properly the sea of weeds. **יִסְף** to add, to increase, to repeat or do a thing again.—**סַפְּיָא** provender.

סָפַד to lament, mourn, wail. **מִסְפָּד** lamentation, mourning, wailing.

סָפָה to adhere or join to. **מִסְפָּה** a scab adhering to the skin. **סָפִיחַ** corn, which, adhering to the ground after harvest, springs up spontaneously the next year. **מִסְפָּחוֹת** kerchiefs, Ezek. xiii. 18, 21. some ornaments worn close upon the head.

סַפֵּל a bowl or dish, Judg. v. 25. vi. 38.

סָפַן to ceil, Deut. xxxiii. 21. Jer. xxii. 14. Hag. i. 4. cover, 1 Kings vi. 9. vii. 3. 7. **סָפֹן** the ceiling, 1 Kings vi. 15. (**סָפֹן** hide, Deut. xxxiii. 19. where **ש** is for **ס**, or for **צ**.) **סָפִינָה** a ship or covered vessel, Jonah i. 5. or perhaps it means there the cabin.

סָפַק to smite, strike, or clap; to wallow, Jer. xlviii. 26. perhaps insolently to kick the ground as he lies in his vomit. **שָׁפַק** stroke, Job xxxvi. 18. where **ש** is put for **ס**. **סָפִקוֹ** his sufficiency, Job xx. 22. where **ס** is for **ש**.

סָפַר to recount, number and relate, tell or declare. **מִסְפָּר** number. **סוֹפֵר** a writer, scribe, or notary. **סֵפֶר** a book, a letter. **סַפִּיר** Sapphire, a precious stone; connexion uncertain.

סָפַק to ascend or climb, Psal. cxxxix. 8.

סָקַל to put a criminal to death by stoning, to cast stones: to gather out stones, Isai v. 2. lxii. 10.

סָרַר to be refractory and stubborn.—**סָרִיר**, **סָרִין** a brigan-

dine, or coat of mail, Jer. xlv. 4. li. 3.—סור to depart or turn aside; to remove; take or turn away. סר heavy, i. e. disgusted, turning himself away, 1 Kings xx. 43. xxi. 4, 5. סר sour, Hosea iv. 18. i. e. turned off. סרה revolt, rebellion. סורי degenerate, Jer. ii. 21. and סרה wrong, Deut. xix. 16. i. e. removed or turned aside from what it should be. סרת, without, devoid of, or removed from, Prov. xi. 22. שור depart, for סור Hosea ix. 12.—סיר a pot or caldron. סיריב thorns, Eccl. vii. 6. Isai. xxxiv. 13. Hos. ii. 6. Nahum i. 10. and סירות fish-hooks, Amos iv. 2. connexion uncertain.—יסר to correct, chastise, reprove, instruct. יסור, instruction, discipline, correction. סוסר a bond; or toil, and מסרה the same, from אטר to bind.

סרב a nettle or briar, Ezek. ii. 6.

סרה to be redundant or superfluous: so, spreading or luxuriant, Ezek. xvii. 6. stretch beyond the length of another thing, or hang over, Exod. xxvi. 12, 13. exceeding, Ezek. xxiii. 15. abound with superfluities, Amos vi. 4, 7. vanished, rather become luxuriant, useless and proud, Jer. xlix. 7. remnant or surplus, Exod. xxvi. 12.

סרן the title of the lords or nobles of the Philistines: a plate, 1 Kings vii. 30. meaning and connexion uncertain. סרין a brigandine, see under סר.

סרים an eunuch, officer, chamberlain.

סרעפ a bough, Ezek. xxxi. 5.

סרף to burn, put for שרף in Amos vi. 10.

סרפד a briar, Isai. lv. 13.

סתר winter, Cant. ii. 11. taken from the Chaldees—סחת clothes, Gen. xlix. 11.—סית or סית to incite, persuade, entice. סית remove and take away, Job וסית 16, 18.

N. B. סת is for תס by transposition, in the Hithpael of סתל, סתל, סתל, סתל and סתל.

סתם to stop or shut up; hidden, Psal. lii. 6. סתום a secret, Ezek. xxviii. 3.

סתר to hide or conceal: secret, hiding place, a covert.

מסתר a secret place. סתרה a protection or hiding,

Deut. xxxii. 38. סתר backbiting, Prov. xxv. 23. i. e. a tongue secretly blasting his neighbour's reputation.

ע

עב *thickness*, thicket: a thick plank or beam.—עבה to be or grow thick. מעבה עב, thickness.—עוב or עיב to cover with a thick cloud, Lam. ii. 1. עב a thick cloud, or the density at the extremity of the system.

עבד to *serve*, work, till: a servant. עבדות, עבדה service, bondage. עבד, מעבד work.

עבט a *pledge*; to lend or borrow upon pledge, Deut. xv. 6. xxiv. 10—13. to turn awry, distort, or break rank, Joel ii. 7. perhaps from or for עבת formed by a Chaldee derivation, in changing letters of the same organ.

עבטי thick clay, Hab. ii. 6. compounded of עב *thick* and טיט *clay*.

עבר to *pass*, pass on, pass through, pass over, pass away, pass by, pass beyond, or transgress: (to make a partition by bars passing across, 1 Kings vi. 21.) a passage or side; beyond, on the other side. עברה a ferry boat, 2 Sam. xix. 18. מעברה a ford or passage. בעבור because or for the sake of, expressive of the transition or passage from the cause to the effect. היתה עבר to be exceedingly angry, i. e. transported beyond one's self with rage. עברה wrath or rage exceeding all bounds or restraint. עבור corn of the past year, Josh. v. 11, 12. עבר rendered in Job xxi. 10. to gender, means the passing or suffering to pass the seed.

עבש to be *rotten*, Joel i. 17.

עבת to *wreath or twist together*; wreathen, bushy; a thick bough or branch: a cord or rope formed by twisting: to wrap up or involve, Micah vii. 3.

ענה to *stay or abstain*, Ruth i. 13.—עונ to *bake* cakes, Ezek. iy, 12. ענה, מעון a cake: a feast, Psal. xxxv. 16.

ענה to *dote upon*, Ezek. xxiii. 5, 7, 9, 12, 16, 20.

ענבה inordinate love, Ezek. xxiii. 11. ענבים lovers,

Jer. iv. 30. much love, Ezek. xxxiii. 31. very lovely, Ezek. xxxiii. 32. עונג an organ, charming the ear with melodious sounds. To be *charmed* or *delighted with*, seems to be the radical idea.

עגל to be *round* or *circular*. עניל a round ear-ring. עגלה a chariot, waggon, or cart, going upon wheels. מעגל a way or path, properly made by the track of the wheels: a trench, or the place where the carriages were laid, 1 Sam. xvii. 20. xxvi. 5, 7. עגל a young bull, a calf or heifer: so called perhaps because fit for the waggon, and to tread out the corn in a circular motion: or because an emblem of fire, the great circulator. מעגליך thy paths, Psal. lxxv. 11. perhaps, thy circulators.

עגב grieved or *anxious*, Job xxx. 25.

עגן to *stay for*, Ruth i. 13.

עגור a *crane*, a bird of passage, rendered swallow, Isai. xxxviii. 14. Jer. viii. 7.

עג, ערי, ערן unto a place, or until a time: while, as yet; forever, eternity. The radical idea seems to be to *pass on*, either to a specified point of time or place, or to pass on without any limited end, when no period is mentioned.—ערה to *deck* or *adorn*. ערי ornaments. (ערה or עור to pass by, Job xxviii. 8. take away, Prov. xxv. 20. rob, Psal. cxix. 61 ער a prey, Gen. xlix. 27. Isai. xxxiii. 23. Zeph. iii. 8. ערי filthy or torn, Isai. lxiv. 6. These significations are thought to be taken from the Chaldee sense of the root.)—ערי mouth, Psal. xxxii. 9. ciii. 5—עיד to *support*, Psal. xx. 8. cxlvi. 9. cxlvii. 6—עוד to support by evidence, to testify, protest or bear witness. ער a witness. ערה, ערות, העורה a witness or testimony. ער, עור a particle denoting the standing or continuance of a person or thing, and the repetition of an action; rendered yet, again, moreover, any more, while, and the like.—ער to *appoint* by proper authority or mutual agreement, to betroth, assemble, meet. ערה an appointed assembly, company, or congregation. מועד a set time, solemnity, solemn feast or assembly.

עֵד to *delight*, delight. עֵדֶנָּה pleasure. מַעֲדָנִים delicacies. מַעֲדִינֹת delicately, 1 Sam. xv. 32. sweet influences, Job xxxviii. 31.

עָרַף to *remain as an overplus*.

עָרַר to *hoe*, i. e. to draw together adjacent earth about the roots of vines, Isai. v. 6. vii. 25. מַעֲרָר a hoe or spade, Isai vii. 25. As this occasions a deficiency of earth around, hence נֶעֱרַר, in the passive, means to be deficient, lack or fail: and as the earth is thus drawn together in regular collections; hence perhaps עָרַר means an orderly collection of cattle, a stock or drove: and keeping the rank in an army, 1 Chron. xii. 33, 38.

עֵדֶשׁ some kind of *pulse*, rendered lentiles; which being boiled makes a pottage of the colour of chocolate; this was Esau's red pottage. Gen. xxv. 34. 2 Sam. xvii. 28, xxiii. 11. Ezek. iv. 9.

עִיר to *clear away*, Isai. xxviii. 17. עִירִים shovels.—עִיר. See עִי.

עוּה to *turn away*, to make crooked, to pervert, act perversely, commit iniquity: to be troubled or bowed down, Psal. xxxviii. 6. Isai. xxi. 3. i. e. to be distorted. עוּה perverseness. עוֹן iniquity and punishment for it. עוֹשֵׁי עוֹשֵׁי perversenesses, Isai. xix. 14.

Look for עוֹב, עוֹנ, עוֹר, עוֹל, &c. leaving out the middle ו.

עֹז a *goat*. עֹזֶל Lev. xvi. 8, 10, 26. the scape goat: from עֹז a goat, and אָזַל to go away, or wander about. עוֹז and עֹזֶן to *strengthen*, prevail, harden, be strong or mighty. עוֹז strength, power. מַעֲזוֹן fortress, forces, strength. עֹזְנִיָּה the strong black eagle, Lev. xi. 13. Deut. xiv. 12. rendered osprey.—עֹזֵי to *gather together* for safety, Exod. ix. 19. Isai. x. 31. Jer. iv. 6. vi. 1.—עֹזֵן fierce or strong, Isai. xxxiii. 19.

עוֹז to *leave*, forsake, leave off: to dispatch and finish an affair, as it may be rendered, Neh. iii. 8. iv. 2. Exod. xxiii. 5. עוֹזֵינָא wares left at a market town to be exchanged for others, Ezek. xxvii. 12, 14, 16, 19, 22, 27, 33.

עוֹק to *fence round*, Isai. v. 2.

עוֹר to *help*, succour. עוֹרָה, עוֹרָה an help. עוֹרָה the great

court of the temple, 2 Chron. iv. 9. vi. 13. the settle or inbenching of the altar, Ezek. xliii. 14, 17, 20. xlv. 19. both these may be so called, as they were an help to those that stood on them.

עט a pen.—עטה to cover or put on : turn aside as one ashamed or veiled, Cant. i. 7. מעטה a garment, Isai. lxi. 3.—יעט to cover, Isai. lxi. 10.—עית to attack or fly upon fiercely, 1 Sam. xiv. 32. xv. 19. xxv. 14. a ravenous bird or beast.

עטרף the bat, Lev. xi. 19. Deut. xiv. 18. Isai. ii. 20.

עטין breast or milk pail, Job xxi. 24.

עטף to cover or be covered over, overwhelmed, faint, swoon : be feeble, Gen. xxx. 42. מעטפות mantles, Isai. iii. 22.

עטר to crown, compass. עטרה, עטרה a crown.

עטש sneezings, Job xli. 18.

עיה a heap or hillock ; a grave, Job xxx. 24.

Look for עיב, עיז, עיט, עיב, עין, &c. leaving out the middle '.

עכבר the mouse, Lev. xi. 29. 1 Sam. vi. 4, 5, 11, 18. Isai. lxvi. 17.

עכביש a spider, Job viii. 14. Isai. lix. 5.

עכס to make a tripping motion with the feet, Isai. iii. 16. trinkets about the feet to make or discover a tripping motion in the gait, Isai. iii. 18. The stocks, Prov. vii. 22. but this passage may better be thus rendered : As a foolish animal trippeth or skippeth into the toils.

עכר to disturb, trouble, stir. נעכר, עכור trouble.

עכשנב the asp or adder, Psal. cxl. 3.

עלה to ascend, to go or come up ; climb or mount up ; take or offer up ; spring, leap, rise, get, bring, cast, carry, fetch, set, light, or lift up ; to grow, excel, increase ; and the like. על on high. עלה a burnt offering ascending up in a flame or smoke ; an ascent. עלית upper. עליון uppermost, most high. מעלה, מעל a step, stair, degree ; above, upon, upward. למעלה, מלמעל the same.—על, עלי a preposition, upon, above, besides, unto, over, and the like. עליה a chamber or upper room. תעלה an aqueduct, trench,

water course or conduit, which receiveth or leadeth a stream of water up to a certain place. עלי a pestle which worketh above and upon the body bruised by it, Prov. xxvii. 22. רועלה a cure or healing, being the advancing and restoring of health. Jer. xxx. 13. xlvii. 11. עלי a leaf, branch, or shoot, ascending up out of and growing upon a tree.—עול, על a yoke being above or laid upon the neck: As it has the idea of slavery and oppression: hence to act unjustly, to be oppressive and wicked: iniquity or injustice. עולה, עולות unrighteousness, iniquity. עייל unjust.—עול to bring up, to be with young, or to nurse and suckle; an infant. עול, מעולל, תעלול, עולל, עויל, עולה, עול child, babe, sucking child.—מעיל an upper garment, or surtout.—עלל to do, accomplish, perform, affect, i. e. to come up or reach to any thing; (defile or bring into the dust, Job xvi. 15, taken from the Chaldee sense of the word.) מעלל, עלילה a work, action, occasion, doing. תעלול delusion or device, Isai. lxvi. 4.—עלל to glean grapes, by ascending the vines a second time. עללות gleanings. עליל a furnace or crucible wherein the dross of metal being separated by the action of fire is made to ascend, Psalm xii. 6.—התעלל in Hithpael to exalt one's self, as it may be rendered in all the places; though rendered, wrought, Exod. x. 2. 1 Sam. vi. 6. practice, Psal. cxli. 4. mock, Numb. xxii. 29. Jer. xxxviii. 19. abuse, Judg. xix. 25. 1 Sam. xxxi. 4. 1 Chron. x. 4.—על to profit or ascend in any advantage: a wild goat, which climbs up and frequents the highest mountains.

עלג to stammer, Isai. xxxii. 4.

עלז to exult, or rejoice with exultation. עליזה joyous, rejoicing.

עלט the twilight, Gen. xv. 17. Ezek. xii. 6, 7, 12.

עלם to hide or conceal. תעלמה, עלם what is hidden or secret. עלם a young unmarried man, who lives at home in an obscure or concealed state. עלמה a virgin. עלומים youth. עולם, עולם time indefinite, hidden

or concealed from man as to its duration or length, ever, perpetual, of old, everlasting ages. עלמות in the title of Psalm ix. seems compounded of על over and מות death:

עלם to rejoice or *exult*, Job xx. 18. חתעלם solace or delight one's self, Prov. vii. 18. נעלסה Job xxxix. 13. spoken of the wing of an ostrich, which has an exulting agitation.

עלע to suck up or rather *swallow down*, Job xxxix. 30. the same as לוע.

עלה to *cover all over*, Cant. v. 14. Gen. xxxviii. 14. to faint or be overwhelmed, Isai. li. 20. Ezek. xxxi. 15. Amos viii. 13. Jonah iv. 8.

עלז to *exult* or rejoice, the same as עלז above.

עלק the *horseleach*, Prov. xxx. 15.

עם to *hide*, Ezek. xxviii. 3. xxxi. 8. יעם dim, obscured or sullied, Lam. iv. 1. this sense may be taken from the Chaldee.—עם a people, a collection or society of men. עם a preposition, with, unto, and the like.—עם collected strength or force, Isai. xi. 15. The radical idea, *to be associated*.

עמד to *stand*, stand still, cause to stand, appoint, support, and the like. עמדי with me, or standing near me. עמוד a pillar. עמדה a standing. מעמד station, attendance, office.

עמל to *labour or toil*; afflictive labour, travail, weariness, misery; painful or laborious, Psal. lxxiii. 16. trouble, perverseness, mischief, and a wicked person, as causing trouble.

עמס to *load*; borne or sustained, Isai. xli. 3. עמסה a load or burden, Zech. xii. 3.

עמק to be *deep*, profound, to sink deep: a valley. עמק מעמק depth.

עמר to *pick up handfuls* after the reaper, Psal. cxxix. 7. עמר עמיר a handful or sheaf. עמר an Omer, the tenth part of an Ephah, containing near three wine quarts, about the quantity of grain which a sheaf of corn yielded. חתעמר to pick up gain or make merchandise, Deut. xxi. 14. xxiv. 7.

עמם to load, for עמם Neh. iv. 17.

עמך next to, or answerable to, over against. כל עמך in all points, Eccl. v. 16. i. e. answerably in all respects. עמית a neighbour or fellow. This is probably from עם, to be associated.

ענן a cloud. ענן to bring a cloud, Gen. ix. 14. to augur or divine by clouds, rendered to observe times. מעונן an observer of times, soothsayer, enchanter. —ענה to answer, to testify, to sing alternately. מענה an answer. למען for answer, for the sake of, because, therefore, to the end that. —ענה to afflict, humble. עני poor or humbled : affliction. ענו meek or afflicted. ענוה meekness, humility. ענות affliction, Psal. xxii. 24. מענה הענית heaviness, Ezra ix. 5. ענין travel or troublesome business, used only in Ecclesiastes. עינה a furrow, 1 Sam. xiv. 14. Hosea x. 10. Psalm cxxix. 3. It is thought that the primary sense of this root is taken from a furrow ; as furrows correspond or answer to each other ; and as they may resemble or denote a depressed or afflicted state : and so both the idea of answering and afflicting are united in this idea ; or may not subserviency include both ? —עון, מעון a habitation, dwelling, den. עונת duty of marriage or cohabitation. Exod. xxi. 10. (עון iniquity, &c. see עוה) —עין the eye : sight, face : a colour, the object of sight : עין, מעין a well, fountain, or spring, which is like an eye to the ground. ען to eye or view attentively, 1 Sam. xviii. 9. —ען because, forasmuch as, i. e. in answer to. יענה the owl or ostrich, remarkable for their loud crying in answer to each other : derived from ענה to answer.

ענב a grape.

עננ to delight or take pleasure in. הענוג delight.

מעננ, עננ delicate.

ענד to bind round, Job xxxi. 36. Prov. vi. 21.

ענף a branch or bough. ענפה full of branches, Ezek. xix. 10.

ענק a chain worn as an ornament and badge of honour, Judg. viii. 26. Prov. i. 9. Cant. iv. 9. to compass about as

with a chain, Psal. lxxiii. 6. furnish, Deut. xv. 14. i. e. honour him for his past services by supplying him liberally.

ענש to *punish by fine* or forfeiture : a fine or punishment. עסד to *tread down*, Mal. iv. 3. עסיד juice forced out by treading, Cant. viii. 2. new or sweet wine, newly trodden in the press.

עווע perverseness, Isai. xix. 14. from עוה.

עער to *raise up*, Isai. xv. 5.

עוה to *turn or whirl about* : so, to brandish, Ezek. xxxii. 10. to fly : a fowl. To set upon or rather fly eagerly upon, Prov. xxiii. 5. to shine forth, or rather to be brisk and active, Job xi. 17. מוער, מוער dimness, Isai. viii. 22. ix. 1. עיפה, עפתה darkness, Job x. 22. Amos iv. 13. alluding to darkness or dimness of sight occasioned by a vertigo or dizziness of the head. עפעפ' the eye-lids, having a quick constant motion.—ע' and ע' to be very *weary or faint*, through fatigue or want of refreshment. ע' such swiftness as might occasion weariness, Dan. ix. 21. תועפות weight of silver, Job xxii. 25. height of hills, Psal. xc. 4. strength, Numb. xxiii. 22. xxiv. 8. meaning in general, that which exercises the strength, so as to occasion fatigue and fainting.—עפא a leaf or branch *turned about* or waved to and fro by the wind, Psal. civ. 12.

עפל to be *lifted up*, Hab. ii. 4. presume, Numb. xiv. 44. a tower or fort, i. e. an eminence. עפלי' emeralds or the piles, painful protuberances in the fundament.

עפר *dust*, mortar, earth, rubbish, powder ; to cast dust. 2 Sam. xvi. 13. עופרת lead, having a great admixture of earthy particles and being ready calcined into powder. עפר a young hart or roe, Cant. ii. 9, 17. iv. 5. vii. 3. viii. 14. Connexion uncertain.

עץ a *tree*, wood, timber, stick, stalk.—עצה to *shut or fix* steadily, Prov. xvi. 30. the back bone, or os sacrum, being firmly fixed, Lev. iii. 9.—עץ or עץ to *consult*, to give or take counsel. מעצה, עצה counsel.

עצב to *aggrieve*, vex : to wrest or torture, Psal. lvi. 5. an idol bringing grief and distress instead of succour to

their worshippers: to idolize, Jer. xlv. 19. עצב, עצבה, עצבון, עצה sorrow, labour, grief.

עצה an *ax*, Isai. xlv. 12. Jer. x. 3.

עצל to be *slothful*, a sluggard. עצלה, עצלות sloth, idleness.

עצם *the main substance of any thing*: a bone, being the strongest or most substantial and durable part of the body: to be or become mighty, strong, prevalent; might: break the bones, or bone him, Jer. l. 17. the self-same; to shut strongly, Isai. xxix. 10. xxxiii. 15. עצמה strength, Isai. xl. 29. Nahum iii. 9. abundance, Isai. xlvii. 9. תעצמות power, Psal. lxxviii. 35.

עצר to *restrain*, retain, stop, shut up, refrain; to retain strength; to reign or restrain by power, 1 Sam. ix. 19. 2 Chron. xiv. 11. magistrate or possessor of restraint, Judges xviii. 7. barren or restrained, Prov. xxx. 16. oppression or violent restraint, Psal. cvii. 39. prison, Isai. liii. 8. מעצור restraint or rule, 1 Sam. xiv. 6. Prov. xxv. 28. עצרת, עצרה a solemn assembly or day of restraint from labour.

עקה, מעקה a *battlement*, or parapet wall encompassing the roof of a house, Deut. xxii. 8.—עוק or עיק to be *hard loaded* or pressed, Amos ii. 14. עקת oppression, Psal. lv. 3. מועקה affliction, Psal. lxvi. 11.

עקב the *heel*, foot-step, print of the heel: to take by the heel, Hosea xii. 3. stay or detain, Job xxxvii. 4. crooked, or trodden into holes or inequalities, Isai. xl. 4. polluted or trampled with blood, Hosea vi. 8. to trip up the heels or supplant, Gen. xxvii. 36. Jer. ix. 4. deceitful or supplanting, Jer. xvii. 9. עקבה subtilty, 2 Kings x. 19.—The heel, end, or extremity of a thing, Psal. cxix. 33, 112. at last or in the end, Gen. xlix. 19. because, or in consequence of; a reward; liers in wait, i. e. the extremity or rear, Josh. viii. 13.

עקר to *bind*, Gen. xxii. 9. shearing or rather binding, 2 Kings x. 12, 14, ring-straked, bound round as it were with a different colour, Gen. xxx. 35, 40. xxxi. 8, 10, 12.

עקל wrong or wrested, Hab. i. 4. עקלתון *crooked*, Isai. xxvii. 1. עקלקלות by, or crooked ways, Judg. v. 6. Psal. cxxv. 5.

עקר to root up or *extirpate*, Eccl. iii. 2. Zeph. ii. 4. to hough or hamstring horses, and for a male or female to be barren; which in effect is equivalent to extirpation: digged down; viz. a wall, Gen. xlix. 6. perhaps better to render it, They extirpated a prince. The root or stock of a family, Lev. xxv. 47.

עקרב a *scorpion*.

עקש to *pervert*, be or make perverse, froward, crooked. עקשות frowardness. מעקשים crooked things, Isai. xlii. 16.

ערה to *uncover*, make naked, or bare; to spread or make conspicuous, Psal. xxxvii. 35. to uncover by pouring out or emptying. ערוה, עריה, מער, מעור nakedness. מער proportion, or bare vacant space, 1 Kings vii. 36. מערה meadow, Judg. xx. 33. and ערות paper reeds, rather meadows, open naked tracts of land, Isai. xix. 7. עור the naked skin.—עירי childless, naked or destitute of children.—עור to *stir up*, raise up, wake. ער a master, him that exciteth or waketh, Mal. ii. 12. ער an enemy, one stirred up to oppose. עורר excite or raise up.—עור to make blind. עורון blindness: connexion uncertain.—עיר, ער a *city*, עיר a foal or colt: connexion uncertain.—יער a *wood* or forest: honeycomb, rather pure wood honey, 1 Sam. xiv. 27. Cant. v. 1.—ערער utterly broken down or made naked, Jer. li. 58. destitute, or stripped naked, Psal. cii. 17. a heath, rather a blasted tree stripped of its foliage, Jer. xvii. 6. xlviii. 6. derived from ערה to be naked.—מער, מערה a den or cavern: here מער is the root.

ערב to *mix or mingle*; the evening when the darkness mixes with the light: to be darkened or dusky, Isai. xxiv. 11. to intermeddle with; to become surety or engage for another, whereby one is interwoven with another; to mortgage, Neh. v. 3. the woof, which in weaving is intermixed with all the threads of the warp: a mixed multitude, a swarm; to trade, wherein dealers

are interwoven in buying and selling : to be sweet and pleasant, which results from a mixture of most grateful ingredients : a raven frequenting deserts : the willow, whose leaves are green on one side and whitish on the other, so of a mixed colour. ערבה a plain or wilderness, where the vegetables are in a mixed, confused state. ערבה, ערבון a pledge. מערב market, merchandise ; the evening, the west. הערבות pledges or hostages, 2 Kings xiv. 14. 2 Chron. xxv. 24. ערבות the heavens or mixtures, Psal. lxviii. 4.

ערב to *pant for water when dry and thirsty*, Psal. xlii. 1. Joel i. 20. ערונה a ridge or raised bed, upon which vines &c. are planted, and which being dry require to be watered, Cant. v. 13. vi. 2. Ezek. xvii. 7, 10.

ערוו a *wild ass*, Job xxxix. 5.

ערך to *order*, ordain, set in order or array, keep rank, direct, prepare ; to reckon up in order, estimate, value, compare : could handle, rather were ordered being completely armed, 1 Chron. xii. 8. העריך to make an order or to tax, 2 Kings xxiii. 35. ערך estimation, taxation : a suit, set or order of garments, Judg. xvii. 10. proportion or orderly disposition of parts, Job xli. 12. price, Job xxviii. 13. מערך preparation or ordering, Prov. xvi. 1. מערכה a row, army or rank.

ערל uncircumcised. ערלה the *foreskin* ; or *superfluous incumbrance* : to count uncircumcised, Lev. xix. 23. to have the foreskin uncovered, Hab. ii. 16.

ערם, ערום, עירם to be *naked or stripped* ; and as men stripped naked for their work, act with the greatest agility : hence the word denotes readiness of mind, and so means to be prudent and subtle. ערם, ערמה a heap, properly an heap of naked corn stripped of the straw and chaff, נערם gathered together into an heap, Exod. xv. 8. ערמה prudence, craftiness. מערם naked, 2 Chron. xxviii. 15. ערמון the plane or chesnut tree, whose bark is apt to crack and leave the wood of the tree naked, Gen. xxx. 37. Ezek. xxxxi. 8.

ערם, ערסת, עריסות masses of *dough*, Numb. xv. 20, 21, Neh. x. 37. Ezek. xlv. 30.

עֲרֵךְ the *back part of the neck* : to break or cut off the neck : break down or behead, Hosea x. 12. to distil or drop, Deut. xxxii. 2. xxxiii. 28. because through the hinder part of the neck by means of the medulla spinalis subtile juices are continually distilling from the brain.

עֲרִיפִים the heavens or defluations, Isai. v. 30.

עֲרַפֵּל *thick darkness, dark.*

עָרַץ to break or *tear to pieces violently*, Job xiii. 25. Isai. ii. 19, 21. to oppress, Psal. x. 18. to break the mind or terrify, to fear, be afraid or affrighted : to prevail or render one's self dreadful, Isai. xlvii. 12. **עָרִיץ** dreadful or terrible. **עָרוּץ** a cleft or fissure, Job xxx. 6. **מַעְרִיץ, מַעְרָצָה** terror, dread.

עָרַף to fly or *move swiftly*, Job xxx. 3. **עֲרִיקִים** the sinews or arteries through which the blood moves swiftly from the heart, Job xxx. 17.

עָרֵשׁ a *bedstead, bed or couch.*

עָשָׂה to consume or *waste away*, Psal. vi. 7. xxxi. 9, 10. **עָשׂ** a moth.—**עָשָׂה** to *act, do, make, work, execute, prepare, offer, produce and the like* : it meaneth any kind of action, and is to be understood as the case to which it belongeth may require : to bruise or handle, Ezek. xxiii. 3, 8, 21. do, i. e. do justice to or undo, Zeph. iii. 19. **מַעְשָׂה** work, doing, and the like.—**עָשׂוּ** assemble or form yourselves, Joel iii. 11.—**עֵשׂ, עֵשׂ** *Arcturus*, Job ix. 9. Job xxxviii. 32. thought to mean the north pole, which the stars in our hemisphere turn about ; or Jupiter with his satellites ; or else the matter of the heavens in the condition of fire.

עֵשֶׂב *herb, herbage, grass.*

עָשָׂן to *smoke* ; smoke.

עָשָׂק to *press upon, oppress, defraud* : to drink up : rather, is loaded with, Job xl. 23. **עָשָׂק, מַעְשָׂק** oppression.

הִתְעָשָׂק to contend or press upon each other, Gen. xxvi. 20.

עָשָׂר to become or make *rich* : riches. **עֵשֶׂר** rich.—**עָשָׂר**, **עֵשֶׂר** ten, the rich number including all the units under it. **עֶשְׂרִים** twenty. **עֶשְׂרִי** an instrument of ten strings. **עֶשְׂרִי** tenth. **עֶשְׂרוֹן** a tenth-deal. **מַעְשֵׂר** tithes.

עשת to be in an improved or advanced state; found in Jer. v. 28. shine, i. e. are improved. **התעשת** think upon with advanced extraordinary kindness, Jonah i. 6. **עשות** bright, i. e. best or most improved, Ezek. xxvii. 19. **עשת** the same, Cant. v. 14. **עשתות** raised, or lofty thought, Job xii. 5. **עשתמה** most improved thoughts or designs, Psal. cxlvi. 4.—**עשתי** this word is always joined with **עשר** ten, and so signifies eleven or eleventh, being one advance upon ten.

עשתר a flock, Deut. vii. 13. xxviii. 4, 18, 51. **עשתרת** *Ashteroth*, an idol worshipped by the Philistines and Sidonians.

עוה to time or speak in season, Isai. l. 4. **עו** time, season, **עתה** now, at this time. **עתי** fit, or opportune, Lev. xvi. 21. **עוה** the same in sense with **עוה** and perhaps only a dialectical variation from it; to be or make crooked, perverse, to pervert or subvert, deal perversely with. **התעוה** bow or bend one's self, Eccl. xii. 3. **עוהה** wrong, Lam. iii. 59.

עטר to make fit or ready, Prov. xxiv. 27. Job xv. 28. **עטר** ready. **עטרות** things intended or prepared, Deut. xxxii. 35. **עטרות** treasures or stores in readiness for use, Isai. x. 13. **עטרים** he-goats full grown and the best prepared for every use and office: chief-ones, Isai. xiv. 9.

עטם darkened or burnt up, Isai. ix. 19.

עתק to transfer or remove: to transcribe, Prov. xxv. 1. to remove on still from time to time in the same state, and so means to wax old, Psal. vi. 7. Job xxi. 7. **עתיק**, **עתק** durable, ancient, 1 Chron. iv. 22. Prov. viii. 18. Isai. xxiii. 18. stiff, Psal. lxxv. 5. hard things, 1 Sam. ii. 3. Psal. xxxxi. 18. xciv. 4.

עטר to entreat by a multitude of words. To multiply words, Ezek. xxxv. 13. **עטרי** my suppliants; Zeph. iii. 10. **נעטר** deceitful, rather frequent or earnest, Prov. xxvii. 6. **עטר** thick, abundant and fragrant, Ezek. viii. 11. **עטרות** abundance, Jer. xxxiii. 6. The radical idea seems to be *abundance accompanied with sweetness*.

פ

פאַר a *corner*, end, or extremity, side, quarter: to scatter into corners, Deut. xxxii. 26. **פאַ** *here*, Job xxxviii.

11. put for **פּה**.

פאַר to *adorn*, beautify, glorify: an ornament, tire or bonnet, beauty. **פאַרפאַר** beauty, honour, glory, beautiful, glorious. **פאַר** a bough or branch of a tree, which constitutes its ornament and beauty. **פאַר** to go over the boughs, Deut. xxiv. 20. **פאַרר** rendered blackness, Joel ii. 6. Nahum ii. 10. but may mean *beauty*; for the places may be read thus, All faces shall draw in or withdraw their shining or beauty.

פּונ to *intermit*, Psal. lxxvii. 2. Hab. i. 4. to faint or be in a swoon, when life itself seems to suffer an intermission, Gen. xlv. 26. Psal. xxxviii. 8. **פּונת**, **פּונת** intermission, Lam. ii. 18. iii. 49.—**פּניב** *green figs*, Cant. ii.

13.

פּנל *abominable*, as not fit to be eaten.

פּנע to *meet with*, reach to; rush or fall upon in an hostile manner, or to entreat in a friendly manner: an occurrent or chance, 1 Kings v. 4. Eccl. ix. 11. **פּפּנע**, a mark or object of resentment, Job vii. 20. **פּפּניע** to lay, or make to meet upon, Isai. liii. 6. to make intercession, Isai. liii. 12.

פּנר to be *exhausted* or faint, 1 Sam. xxx. 10, 21. a dead carcase exhausted of life.

פּנש to *meet*, as one meeteth another upon the road, to meet together.

פּרה to *redeem* by power or price. **פּרית**, **פּרות**, **פּרין**, **פּריוב** redemption, ransom.—**פּיר** *ruin* or destruction, Job xxx. 24. xxxi. 29. Prov. xxiv. 22.

פּרן a *palace*, Dan. xi. 45.

פּרע *deliver*, Job xxxiii. 24.

פּרר *fat*, Lev. i. 8, 12. viii. 20.

פּה *here*, hither. **פּה** or **פּה** on this or that side.—**פּה** a *mouth*; an edge of a sword: a portion or part, Deut. xxi. 17. 2 Kings ii. 9. Zech. xiii. 18. (**על-פּה**),

כפי, לפי according to; where פי seems to be only a syllabic adjection.) פִּיפִּיּוֹת edges, Psal. cxlix. 6. teeth of an instrument, Isai. xli. 15.—יפה to be *fair* or beautiful. יפי beauty. יפיפה to be exceeding fair, Psal. xlv. 2. תפוחי (baken pieces, Lev. vi. 21. תפוחו bake thereof, 1 Sam. xxviii. 24. both from אָפַח to bake, the radical א being dropped.

פו. See under פה.

Look for פוּג, פוּח, פוּד, פוּל, פוּן, &c. leaving out the middle ו.

פוּז the *best fine gold*. אופּוּז *Uphaz*, the name of the country producing it, Dan. x. 5. Jer. x. 9.—פּוּז to be consolidated or made *strong*, Gen. xlix. 24. exert the strength in leaping, 2 Sam. vi. 16,

פּוּר to scatter.

פּוּח to *expand or spread out* a snare, to insnare, Prov. xxix. 8. Isai. xlii. 22. פּוּח a snare. פּוּחַ thin plates expanded by beating, Exod. xxxix. 3. Numb. xvi. 38.—פּוּחַ a *prefect*, governor, captain or deputy.—פּוּחַ to *breathe or blow*, Cant. ii. 17. iv. 6, 16. Ezek. xxi. 31. to puff at, Psal. x. 5. to breathe out or utter lies, Prov. vi. 19. xiv. 5. xix. 5, 9. פּוּחַ ashes of a furnace that may be blown away with the breath, Exod. ix. 8, 10.—פּוּחַ to *breathe or blow*: to puff or snuff at, Mal. i. 13. נפּוּח seething, boiling pot sending out a vapour, Job xli. 20. Jer. i. 13. מפּוּח giving up, or breathing out, Job xi. 20. מפּוּח the bellows, Jer. vi. 29.—יפּוּח to *break out* in a way of fulfilment, Hab. ii. 3. to break out in a threatening, Psal. xxvii. 12. in lamenting, Jer. iv. 31. and as the morning light, Cant. ii. 17. iv. 6.

פּוּד to *tremble or shake for fear*, or be afraid. פּוּד, פּוּד fear.—The testicles, or penis of the Hippopotamus or Behemoth, Job xl. 17. Connexion uncertain.

פּוּז to be *light or unsteady*, Gen. xlix. 4. Judg. ix. 4. Zeph. iii. 4. פּוּז lightness, Jer. xxiii. 32.

פּוּחַ *coals*, Prov. xxvi. 21. Isai. xlv. 12. lvi. 16.

פּוּח a *pit*. פּוּחַת a deep, pitted fret of the leprosy, Lev. xiii. 55.

פּוּד the *Topaz*, a gem, Exod. xxviii. 17. xxxix. 10. Job xxviii. 19. Ezek. xxviii. 13.

פֶּטַר to *open* : let out, Prov. xvii. 14. slip away, 1 Sam. xix. 10. free or at liberty, 1 Chron. ix. 33. dismiss or set open and free, 2 Chron. xxiii. 8. a firstling which openeth the matrix. פֶּטְרוֹת openings, 1 Kings vi. 18, 29, 32, 35.

פֶּטֶשׁ a *hammer*, Isai. xli. 7. Jer. xxiii. 29. l. 23.

פִּי a *mouth*, see under פֶּה.

Look for פִּיר and פִּים leaving out the middle י.

פֶּכָה to *trickle or run out*, Ezek. xlvi. 2. פֶּךְ a vial or box ; a small vessel with a narrow mouth to hold oil and pour it out by drops in a small quantity at once, 1 Sam. x. 1. 2 Kings ix. 1, 3.—פֶּוך *beautiful painting*, 2 Kings ix. 30. Jer. iv. 30. glittering, as it were painted, 1 Chron. xxix. 2. fair colours, Isai. liv. 11. It is thought that this painting was performed by lead ore, the powder of which being drawn through the eye-lids over the ball of the eye, tinged the hair and edges of the eye-lids with a sooty colour, and was judged to give a wonderful gracefulness to persons of all complexions.—נֶפֶךְ the *Emerald*, Exod. xxviii. 18. xxxix. 11. Ezek. xxvii. 16. xxviii. 13.

פָּלַל to judge or *arbitrate* : to think, i. e. arbitrate or decide a thing in one's own mind, Gen. xlviii. 11. to execute judgment, or compose and decide an affair, Psal. cvi. 30. פָּלִיל an arbitrator or judge. פִּלְיָה, פִּלְיָה judgment or arbitration, Isai. xvi. 3. xxviii. 7. הִתְפַּלֵּל to arbitrate or advocate for one's self ; i. e. to entreat, pray. תְּפִלָּה a prayer. עֲוֹן פִּלְיָה an arbitrary crime, which any arbitrator would condemn, Job xxxi. 11, 28 — פָּלַח to *separate* or set apart in a distinguishing manner : to show or distinguish, Psal. xvii. 7.—פֹּל *beans* or some kind of pulse, 2 Sam. xvii. 28. Ezek. iv. 9.—נָפַל to *fall*. הִפֵּל let fall, cause to fall, cast down, &c. נָפַל a fallen, untimely birth, Job iii. 16. Psal. lviii. 8. Eccl. vi. 3. גִּבּוֹרֵי נָפִילִים giants, causing others to fall, Gen. vi. 4. Numb. xiii. 33. מַפֵּל the refuse or fallings, Amos viii. 6. מַפְלֵי flakes or fallings, Job xli. 23. מַפְלָה a ruin or fall : fallen carcase, Judg. xiv. 8.—פֶּלֶא, נִפְלֵא, פֶּלֶא *wonder, wonderful, wonderful*

work, to act wonderfully. נפליתי I am wonderfully made; Psalm cxxxix. 14. מפלאות wonderful works, Job xxxvii. 16. פלא for פלה to separate, Numb. vi. 2. to perform, accomplish or distinguish, i. e. make a distinguished vow. Lev. xxii. 21. Numb. xv. 3, 8. to make a singular or distinguished vow, Lev. xxvii. 2. — פלני such an one, Ruth iv. 1. such and such, 1 Sam. xxi. 2. 2 Kings vi. 8. It is a fictitious word used by the Hebrews, when they did not choose to mention the name of a person or place; and is always joined with אלמני. — פלמני that certain, Dan. viii. 13, a word of the same meaning and use: derived from פלה to separate, or be secret and נני me, i. e. secret from me, or I know not, just as in English we say; such an one, what d'ye call him.

פלנ to *divide*, פלנ, פלנה, מפלנה a division, a river.

פלגש and פילגש a *concubine*.

פלר a *torch*, Nahum ii. 3.

פלח to *cut*, Psal. cxli. 7. shred, 2 Kings iv. 39. cleave, Job xvi. 13. strike through, Prov. vii. 23. to bring forth by parting asunder, Job xxxix. 3. a piece or fragment.

פלט to *escape*, deliver: to bring forth or be delivered of, Job xxi. 10. פליט one that has escaped. פליטה, פלט, מפלט deliverance, escape.

פלך a *staff*, 2 Sam. iii. 29. a distaff, Prov. xxxi. 19. — a part or district, Neh. iii. 9, 12, 14—18 This sense may be taken from the Chaldee meaning of the root.

פלמני and פלני see under פלא.

פלם to *weigh*, level, ponder: a weight or scales, Prov. xvi. 11. Isai. xl. 12.

פלץ to *tremble*, or have a tremulous motion, Job ix. 6. פלצות tremor, terror, Job xxi. 6. Psal. lv. 5. Isai. xxi. 4. Ezek. vii. 18. מפלצת an idol, a frightful thing producing terror to its votaries, 1 Kings xv. 13. 2 Chron. xv. 16. supposed to be the image of *Priapus*. תפלצת terribleness, Jer. xlix. 16.

פלש to *roll or wallow in*. מפלשי balancings or involutions, Job xxxvii. 16.

פִּיטָה *collaps of fat*, Job. xv. 27.

פָּנָה to *turn*, turn towards, look at, respect, regard; turn or look back. פָּנִים faces, face. לִפְנֵי before, or to the face of. לִפְנֵי before, aforetime. מִלְּפָנִים within, 1 Kings vi. 29. פְּנִימָה, פְּנִימִי within, inner, meaning the inside of a book or house, which faceth the spectator.—פָּנָה to turn out, Zeph. iii. 15. to prepare, i. e. to empty or clear from incumbrance. פֶּנֶה the corner or turning point of any square body. - פְּנוֹת corners: chief persons, being the chief support of a community, as the corner stone is of an house, Judges xx. 2. 1 Sam. xiv. 38. פֶּנֶה corner, Zech. xiv. 10.—פְּנִינִים rubies or pearls, cut into several little faces and corners.—פֹּן to be distracted, turning this way and that as in great distress, not knowing which way to turn one's self, Psalm. lxxxviii. 15. hence פֶּן a particle of doubt or caution, lest.

פַּנָּג *Pannag*, some delicate spice or ointment, Ezek. xxvii. 17.

פָּנָה to *educate delicately*, Prov. xxix. 21.

פָּסַח to fail or be *diminished*, Psalm xii. 1. פֶּסֶח a handful or small quantity, Psal. lxxii. 16. פִּסְסִים small pieces, stripes or shreds of divers colours, Gen. xxxvii. 3, 23, 32. 2 Sam. xiii. 18, 19.

פָּסַח to *take a distinct survey*, Psalm xlviii. 13. פֶּסְגָּה *Pisgab*, the high mountain which gave *Moses* a prospect of the land of Canaan.

פָּסַח to *leap over*; to pass over; the passover and its offering: limping or lame: to become lame, 2 Sam. iv. 4. to halt or leap from side to side, 1 Kings xviii. 21. to leap up and down, 1 Kings xviii. 26.

פָּסַל to *cut or hew*. פֶּסֶל, פִּסְלִיל a carved or graven image: a quarry where stones are cut out and hewed, Judges iii. 19, 26.

פָּעַח to *shriek* or cry out, Isai. xlii. 14. אֶפְעֶה a viper or adder, Job xx. 16. Isai. xiv. 29. lix. 5. so called from the shrillness of its hissing. אֶפְעֶה rendered nought, Isai. xli. 24. but in the margin more justly, a viper.—יָפַע to *shine bright* and full, as the sun in its meridian splendor. יָפַע brightness, Ezek. xxviii. 7, 17.

- לַעֲלֹ** to *work*, do, make: to ordain or prepare, Psalm vii. 13. **לַעֲלֹ**, **לַעֲלֹ**, **לַעֲלֹ**, **לַעֲלֹ** a work, act, deed.
- לַעֲלֹ** to *strike*, *stamp*, or *beat with repeated and alternate strokes*: to trouble or be troubled; an anvil beaten with repeated strokes, Isai. xli. 7. **לַעֲלֹ** feet, steps, foot-steps, meaning the treadings or steppings of the feet: wheels; i. e. as it were the steppings of the chariot, Judges v. 28. **לַעֲלֹ** a turn or time, now, once, twice, or thrice; counting by strokes as it were in orderly succession: hence an orderly rank, 1 Kings vii. 4, 5. in order, Ezek. xli. 6. **לַעֲלֹ** corners considered as regularly answering to one another, Exod. xxv. 12. xxxvii. 3. 1 Kings vii. 30. **לַעֲלֹ** a bell, frequently struck with the clapper.
- לַעֲלֹ** *Paaneah*, Gen. xli. 45. compounded perhaps of **לַעֲלֹ** to shine and **לַעֲלֹ** rest or comfort.
- לַעֲלֹ** to *gape* or open wide, Job xvi. 10. xxix. 23. Psalm cxix. 131. Isai. v. 14.
- לַעֲלֹ** to *open*. To set free or deliver, Psalm cxliv. 7, 10, 11.—**לַעֲלֹ** to scatter. **לַעֲלֹ** scattered or shattered to pieces, Hab. iii. 6. **לַעֲלֹ** dispersion, Jer. xxv. 34.—**לַעֲלֹ** to *scatter*, *break and dash in pieces*: overspread or scattered abroad, Gen. ix. 19. to be discharged, i. e. broken up and taken to pieces, 1 Kings v. 9. **לַעֲלֹ** slaughter or breaking in pieces, Ezek. ix. 2. **לַעֲלֹ** a maul, Prov. xxv. 18 battle ax, some instrument for breaking to pieces, Jer. li. 20. **לַעֲלֹ** breaketh to pieces, Jer. xxiii. 29. **לַעֲלֹ** shake to pieces, Job xvi. 12.
- לַעֲלֹ** to *break forth*; make a loud noise, i. e. break forth with the voice, Psal. xcvi. 4. to break, Micah iii. 3.
- לַעֲלֹ** to *pill* or take off the bark, Gen. xxx. 37, 38. **לַעֲלֹ** strakes or pillings, Gen. xxx. 37.
- לַעֲלֹ** broken or riven, Psalm lx. 2.
- לַעֲלֹ** to *wound*; a wound.
- לַעֲלֹ** to *rub hard upon*, to press, urge. Stubbornness, i. e. pressing by obstinate persisting, 1 Sam. xv. 23. **לַעֲלֹ** a file or rubber, 1 Sam. xiii. 21.
- לַעֲלֹ** to *totter or stagger*, rendered stumble, Isai. xxviii. 7. move, Jer. x. 4. **לַעֲלֹ** smiting together or staggering, Nahum ii. 10. **לַעֲלֹ** a grief or staggering, 1 Sam.

xxv. 31.—to *supply*, Psal. cxliv. 13. to get or obtain, Prov. iii. 13. viii. 35. xii. 2. xviii. 22. to further, succeed or encourage, Psalm cxi. 8. draw out for supply, Isai. lviii. 10. This sense may be from the Chaldee, and the root may be נָפַק.

פָּקַד to *visit, to take care of, take notice, take account of*: to number, to miss or be wanting upon a review or notice taken: to give in charge, appoint, commit to another's care. פְּקִידָה visitation, oversight, charge, office. פָּקִיד an overseer. פְּקֻדִּים precepts, i. e. appointments or charges, committed by God to us to be kept and observed. פְּקֻדִּין a deposite in trust or charge. מִפְּקֹד number or muster, 2 Sam. xxiv. 9. command, or appointment, 2 Chron. xxxi. 13. appointed place, Ezek. xliii. 21.

פָּקַח to *open*, properly the eyes or ears: the seeing or wise, Exod. iv. 11. xxiii. 8. פֶּתַח פְּקֻחַ opening of the prison, Isai lxi. 1. Some take these for one word פֶּתַח־קוֹחַ to signify merely, an opening or release.

פֶּקַע a *wild gourd*, 2 Kings iv. 39. פִּקְעִים artificial knops in the shape of wild gourds, 1 Kings vi. 18. vii. 24.

פָּר a full grown *bull or cow*.—פָּרוֹר a *pan or pot*, Numb. xi. 8. Judg. vi. 19. 1 Sam. ii. 14.—פָּרָה to *bear fruit*, be fruitful, to increase. פְּרִי fruit. אַפְרִיֹן a chariot, rather a nuptial bed, from its fruitfulness, Cant. iii. 9.—פֹּר to *break*, make void, abolish, disannul. פֹּרֶה a wine press, wherein grapes are broken and crushed, Isai. lxiii. 3. Hag. ii. 16. (פְּרוֹת moles, Isai. ii. 20. see in פֹּר)—פֹּר means a *lot* in the book of Esther; and is a Chaldee or Persic word. פֹּרֵר to *divide or break entirely*, Psal. lxxiv. 13. פֶּרֶפֶר to *break asunder*, Job xvi. 12. פְּרוּרִים suburbs, 2 Kings xxiii. 11. it seems rather to be the proper name of a place.

פָּרָה a *wild ass*. יִפְרִיא be fruitful, put for פְּרִיָּה Hosea xiii. 15. unless it means here, to break loose or be unrestrained as a wild ass.

פַּרְבַּר *Parbar*, a proper name of a place, 1 Chron. xvi. 18.

פִּרַד to *separate, part, or scatter*. **פִּרְדוֹת** seed of grains scattered in being sown, Joel i. 17. **פֶּרֶר** a mule, the offspring of an ass and mare, separated from their natural mates for strange mixtures.

פֶּרֶם an *orchard*, Eccl. ii. 5. Cant. iv. 13. a forest, Neh. ii. 8. Hence comes the word *Paradise*.

פֶּרֶז a *village* or unwalled town.

פָּרַח to *break forth*, bud, blossom, flourish : a bud, blossom, or flower. **פִּרְחָה** the youth, young buds or brood, Job xxx. 12. **אֶפְרָח** the young of birds. **לִפְרֹחוֹת** to make to fly, it rather means, into the flower garden, Ezek. xiii. 20.

פֶּרֶט a *particular* single grape, Lev. xix. 10. to particularize in music, chant or quaver, Amos vi. 5.

פֶּרֶךְ rigour, cruelty. **פֶּרֶכֶת** the vail of the holy of holies : Radical idea uncertain, unless it be to *separate totally from sight or familiar intercourse*.

פֶּרֶם to *rent* a garment at the seam, Lev. x. 6. xiii. 45, xxi. 10.

פָּרַס to *break*, or deal out bread, Isai. lviii. 7. Jer. xvi. 7. divide or part the hoof. **פֶּרֶסָה** a hoof or claw. **פֶּרֶס** the ossifrage, Lev. xi. 13. Deut. xiv. 12. a species of the eagle, called by the Romans Ossifraga, the bone-breaker, because he breaks and swallows the bones of his prey.

פָּרַע to *throw off*, uncover, make naked, refuse, avoid, set at nought : perish, rather are made naked, or will apostatize, throw off the true religion, Prov xxix. 18. **הִפְרִיעַ** let or hinder, Exod. v. 4. rather, make to throw off. (**פָּרַע** locks of hair, Numb. vi. 5. Ezek. xliv. 20. avenging, Deut. xxxii. 42. Judges v. 2. Connexion uncertain.)

פֶּרַעַשׁ a *flea*, 1 Sam. xxiv. 14. xxvi. 20.

פָּרַץ to *burst forth*, break out, come abroad, increase, break in upon, press, urge. **פֶּרֶץ**, **מִפְרֶץ** a breach. **פֶּרֶץ**, **פֶּרִיץ** a robber, ravenous beast breaking in suddenly. **נִפְרָץ** open, publicly known or come abroad, 1 Sam. iii. 1.

פָּרַק to *break or pull off*, rend : rescue or deliver. Robbery,

or tearing away property by violence, Nahum iii. 1. broth or torn pieces, Isai. lxxv. 4. a cross way where a road breaks off or is divided, Obad. 14. מפרקת the neck. 1 Sam. iv. 18. Connexion uncertain.

פרש to *spread out and separate* : spread abroad, scatter, stretch out : to declare or show, i. e. spread out to the eyes of the mind, Lev. xxiv. 12. Numb. xv. 34. dung or excrement, separated as useless from the body. פרשים horsemen, cavalry, spreading over a country. מפרש distinctly, or plainly read or expounded, Ezra iv. 18. Neh. viii. 8. פרשת a declaration or sum, Esther iv. 7. x. 2. (פרש י' stingeth, Prov. xxiii. 32. this meaning seems to be from the Chaldee sense of the word. פרש to break or chop in pieces, Lam. iv. 4. Micah iii. 3. may be put for פרם to break and divide.)

Hence comes the word *Persian*, as they excelled in horsemanship. Hence likewise the *Pharisees* had their name, as setting up for eminent expounders of the law, or as separating themselves from other people.

פרשן a *copy* or declaration, Ezra vii. 11.

פרשנה the dirt, evacuated *excrement*, Judges iii. 22.

פרשן to *spread*, Job xxvi. 9.

פרת *Euphrates*.

פרתמים *nobles*, Esther i. 3. vi. 9. Dan. i. 3.

פש to *spread or extend* as a sore upon the body, Lev. xiii. and xiv.—פוש *grow corpulent*, Jer. l. 11. grow up, Mal. iv. 2. (to scatter or spread abroad, the same as פוז and perhaps put for it, in Nahum iii. 18. Hab. i. 8.) פש rendered extremity, Job xxxv. 15. but the meaning here is uncertain.—נפש to *take breath*, or be refreshed, Exod. xxiii. 12. xxxi. 17. 2 Sam. xvi. 14. the breath, soul, life, person, one's self, living creature, or animal : it sometimes means a dead animal body ; but then the word *dead* may be understood. בתי הנפש tablets, or houses of the soul, i. e. of refreshment ; meaning probably perfume boxes, which the ladies wore about them, to please and recreate themselves with the smell.

פש pull in pieces, Lam. iii. 11.

פשט to *strip*, plunder ; put off : to rush upon or invade in order to strip and plunder others.

פָּשַׁע to *pass, trespass, or transgress*; transgression: to go or pass, Isai. xxvii. 4. a step, 1 Sam. xx. 3. מִפְּשָׁעָה the buttocks, that part on which the motion in stepping chiefly depends. 1 Chron. xix. 4.

פָּשַׁק to *open* or distend, Prov. xiii. 3. Ezek. xvi. 25.

פֶּשֶׁר *interpretation* or certain explanation, Eccl. viii. 1.

פֶּשֶׁת *flax*, linen.

פָּתַח to *divide food into small parts*, Lev. ii. 6. פֶּתַח, פֶּתוֹת a piece, morsel or portion of bread or victuals.—פָּתַח to *persuade*, entice, deceive. פֶּתִי, פֶּתָה silly, simple.—פֶּתוֹת, פֶּתוֹת *hinges*, 1 Kings vii. 50. פֶּת secret part, or hips considered as the hinges upon which the body moves, Isai. iii. 17.—יִפְתָּה, מוֹפֶת a *prodigy*, wonder, miracle, sign. פֶּתָאִם *sudden*, suddenly, immediately.

פֶּתִיל a *stomacher*, Isai. iii. 24.

פֶּתֶן a *sentence* or decree, Esther i. 20. Eccl. viii. 11.

פָּתַח to *open*, loose, ungird; to make an opening, to engrave or carve. פֶּתַח a door. מִפְּתָחוֹ, פֶּתָחוֹן a key or opening. פֶּתוּחַ an engraving. פֶּתָחוֹת drawn swords, Psal. lv. 21. פֶּתָחִים entrances or openings, Micah vi. 6.

פָּתַל to *wreath or wind about*, to wrestle, Gen. xxx. 8.

נִפְתָּל froward or intricate, Job. v. 13. Prov. viii. 8.

הִתְפַּתַּל to show one's self froward or to contend with,

Psal. xviii. 26. תִּתְפַּל for תִּתְפַּל the same, 2 Sam.

xxii. 27. פֶּתֶלֶת very crooked, Deut. xxxii. 5.

פֶּתִיל a lace, line, ribband, wire, twisted in its make. A

covering wreathed about the mouth of a vessel, Numb.

xix. 15. a bracelet, or some wreathed ornament, Gen.

xxxviii. 18, 25.

פֶּתַן an *asp* or *adder*. מִפְּתָן a *threshold*. Connexion uncertain.

פֶּתַע an *instant of time*, suddenly.

פֶּתַר to *interpret*. פֶּתָרוֹן an interpretation.

פֶּתֶשֶׁן a *copy* or exemplar, Esther iii. 14. iv. 8.

צ

צֵא to *come or go out*, to go, come, bring or carry forth : it is variously translated and applied, but the radical idea is preserved, and to be discerned without much difficulty. **מוֹצֵא, מוֹצֵא** a going out, a border, a spring, issue : a draught house to receive excrements, 2 Kings x. 27. a vein whence silver is brought forth, Job xxviii. 1. a bud or sprout, Job xxxviii. 27. a course for bringing out waters, 2 Chron. xxxii. 30. **צֵא, צֵא** offspring.—**צֵא, צֵא** excrements, filth, filthy.—**נָצַח** to flee away, Jer. xlviii. 9. put forth **נֶצֶחַ**.

צֵל *shady trees*, Job xl. 21, 22. the same in radical meaning with **צֵל**.

צֹאן flock, *flocks*, sheep, cattle.

צוּר the *neck*, written **צוּר** Neh. iii. 5. **צוּר** Cant. iv. 9.

צָבָה to *swell*, Numb. v. 21, 22, 27. a tortoise or toad, so called from its swelling, Lev. xi. 29. the protuberant, as it were swelled tilt or covering of a carriage, Numb. vii. 3. Isai. lxvi. 20.—**צָבָה, צָבָה** glory, beauty : the deer or roebuck, or perhaps the antelope, being remarkably stately and beautiful.—**נָצַב** and **נָצַב** to *stand*, set up, erect, rear up, establish. **הִנָּצַב** to stand and present one's self. **מִצְבֵּה** a station, garrison. **מִצְבֵּה** a pillar, garrison, standing image : substance or stability, Isai. vi. 13. **נִצְבֵּה, נִצְבֵּה** a pillar, or statute, garrison, a standing officer. **נָצַב** the haft of a dagger, Judg. iii. 22.—**צָבָה** to *attend upon duty*, to war, to fight, war, warfare, host or army, service. **צָבָה** fight against her, Isai. xxix. 7. **מִצְבָּה** because of the army, Zech. ix. 8. in which places the **צ** is dropped.

צֶבֶד to *reach*, Ruth. ii. 14.

צֶבַע a speckled or *striped* animal, thought to be the Hyæna, Jer. xii. 9. 1 Sam. xiii. 18. colours or stripes, Judg. v. 30. **אֶצְבַּע** a finger or toe, perhaps from its longish form.

צֶבֶר to *heap up* : a heap, 2 Kings x. 8.

צבת *an handful of corn*, Ruth ii. 16.

יצנ *to set or place in any situation.*

צד *the side of any thing.*—**צדה** *to lie in wait*, Exod. xxi.

13. 1 Sam. xxiv. 11. **צדיה** *a lying in wait*, Numb.

xxxv. 20, 22.—**צוד** *to hunt*. **ציד** *a hunter, venison.*

מצור *a hunting net or snare*. **מצור** *a fortress.*

See under **כ**. **צדח**, **ציד**, **צידה** *food procured by hunting, provision, victuals.*

הצטיר *to take for provision*, Josh. ix. 12.—**נצד** *to be destroyed*, Zeph. iii. 6.

צרק *to be just or righteous.* **הצדיק** *to justify or make just*,

הצדיק *to clear one's self*, Gen. xlv. 16. **צדיק** *righteous or just.*

צדק, **צדקה** *righteousness.*

נצה *to contend or strive with.* **מצה** *contention, debate,*

strife.—**נץ** *a hawk darting on its prey.* **נצית** *ruinous*,

2 Kings xix. 25. Isai. xxxvii. 26. **נצחה** *burnt or destroyed*,

Jer. ii. 15. **הנציתה** *shall be laid waste*, Jer. iv. 7.

The radical idea seems to be, *to fly at or attack.*—

נצא see **צו**—**נצץ** see **ציד**—**נצץ** see under **ג**.—**נצא** *to flee*

away, Jer. xlvi. 9. **נץ** the same, Lam. iv. 15. **נוצה**

feathers.

צהב *yellow or shining*, Lev. xiii. 30, 32, 36. Ezra viii. 27.

צחל *to express joy or pleasure by a clear loud sound*, to shout,

bellow as a bull, Jer. l. 11. to neigh as a horse, Jer. v. 8.

מצהלות *neighings*, Jer. viii. 16. xiii. 27. **והצחיל** *to*

make to shine or rejoice, Psalm civ. 15.

צוהר *a window*, Gen. vi. 16. **צהרים** *noon, noon-day*,

יצהר *oil of olives* **הצחיר** *to make oil*, Job xxiv. 11.

Radical is *to send out or admit clear light.*

צוה *to command, order, charge, appoint.* **צו** *commandment.*

צוה *forbid, or command not to do*, Deut.

iv. 23.

Look for **צוה**, **צוד**, **צוה**, **צול** *leaving out the middle* ו.

צוה *to be bare, clear and dry.* **צוה** the top, higher or

bare place, Neh. iv. 13. Ezek. xxiv. 7, 8. xxvi. 4, 14.

צוה *to be clear, white or dry.* **צוה** *dry land*, Psalm

lxxviii. 6. **צוה** *drought*, Isai. lviii. 11. **צוה** *plainly*

or clearly, Isai. xxxii. 4.—**צוה** *to cry out loudly either in*

joy or distress, so to shout, Isai. xlii. 11. **צוה** *a cry*

or complaint, Psal. cxliv. 14. Isai. xxiv. 11. Jer. xiv. 2.

xlvi. 12.—**נָצַח** to oversee or press forward a work, 1 Chron. xxiii. 4. 2 Chron. xxxiv. 12. Ezra iii. 8, 9. to excel or preside, 1 Chron. xv. 21. strength, 1 Sam. xv. 29. Lam. iii. 18. blood or strength, Isai. lxiii. 3, 6. victory, 1 Chron. xxix. 11. Isai. xxv. 8. ever, forever, perpetual. **נִצְחָה** perpetual or persevering, Jer. viii. 5. **לְנֶצַח** forever, always, constantly : perpetual end, Psal. ix. 6. **נִצְחִים** forever and ever, Isai. xxxiv. 10. **מִנְצַח** overseer or conqueror. **עַד נֶצַח** to the end, Job xxxiv. 36. The radical idea seems to be, *to press forward and persevere successfully to the end.*

צַחֵן ill-savour or *stench*, Joel ii. 20.

צַחֵק to *laugh*, either in sport or in contempt : laughter.

צַחֵק *white*, Judges v. 10. Ezek. xxvii. 18.

צַחֵ is put for **חַצַּ** by mutation and transposition, in the Hithpael of **צוּר**, **צָדֵק** and **צִיר**.

צִיָּה drought, *dry*, desert. **צִיּוֹן** dry place, Isai. xxv. 5. xxxii. 2. **צִי** a ship that carries goods dry. **צִיִּים** inhabitants, or wild beasts of the desert.

Look for **צִיּוֹן**, **צִיץ**, **צִיר**, **צִית**, leaving out the middle י.

מִצֵּל to *overshadow* ; begin to be dark, Neh. xiii. 19. shadowing, Ezek. xxxi. 3. **צֵל**, **צֵלָה** a shadow : a defence, Numb. xiv. 9. **מִצֵּלָה** a bottom or shady place, Zech. i. 8. **צִלְצֵל** shadowing, Isai. xviii. 1. a locust, Deut. xxviii. 42. alluding to their flying in such swarms as to shade or obscure the sun. **צִלְמוֹת** shadow of death. —**צִלֵּל** or **צִלָּה** by an onomatopœia signifies to *quiver* or *tingle*, being taken from the sound of the word ; Hab. iii. 16. 1 Sam. iii. 11. 2 Kings xxi. 12. Jer. xix. 3. **מִצֵּלִים**, **מִצֵּלִים** cymbals. **מִצֵּלוֹת** bells, Zech. xiv. 20.—**צִלָּה** to *roast*, 1 Sam. ii. 15. Isai. xlv. 16, 19. **צִלִּי** roasting, roasted, Exod. xii. 8, 9. Isai. xli. 16. **צִלוֹל** a cake baked or roasted, Judges vii. 13.—**צוֹל** to be *deep*. **צוֹלָה**, **מִצוֹלָה** the deep, a deep. **צָלָל** sink to the bottom, Exod. xv. 10. **צִלְצֵל** rendered spears, Job xli. 7. the meaning and connexion uncertain.—**נָצַל** to *take away* ; to deliver, to spoil. **מִצֵּל** plucked or taken out of, Amos iv. 11. Zech. iii. 2. **הַצֵּלָה** deliverance, Esther iv. 14. **הִתְנַצֵּל** strip or take away from one's self, Exod. xxxiii. 6.

צלח to *advance forward*, to prosper. **צלחת, צלחת** a dish to stew meat or to serve it up in, passing round the table and advancing from guest to guest.

צלם an *image*.—**צלמות** the shadow of death, compounded of **צל** a shadow and **מות** death.

צלע a *side*, a rib, i. e. a side bone, a side chamber: to halt or sidle in walking, a halting, or slipping aside. **צלעות** boards, planks, or beams, being as it were the ribs of a house.

צמם **צמ'ים** a *robber*, Job v. 5. xviii. 9.—**צמה** a *lock* of hair, Cant. iv. 1, 3. vi. 7. Isai. xlvii. 2.—**צום** to *fast*, a fast, fasting.—**צמא** to *thirst*, be thirsty. **צמא, צמא** thirst. **צמאון** drought, Deut. viii. 15. thirsty ground, Psalm cvii. 33. Isai. xxxv. 7.

צמד to *join, fasten or couple together*. **הצמיד** to frame or artfully join together, Psalm l. 19. **צמיד** bound, Numb. xix. 15. **צמד, צמיד** a bracelet fastened to the arm. **צמד**, a pair, a couple, a yoke of oxen. An acre of land, or as much as a yoke of oxen could plough in a day, Isai. v. 10. **צמרים** riding in pairs, two and two a-breast, 2 Kings ix. 25.

צמח to *spring up, bud, or grow*: a branch, bud, or what springeth out.

צמק to be dry or *without moisture*, Hosea ix. 14. **צמוק** a bunch of dried grapes or raisins, 1 Sam. xxv. 18. xxx. 12. 2 Sam. xvi. 1. 1 Chron. xii. 40.

צמר *wool*. **צמרת** the top or highest branch of the cedar, of a soft woolly texture, Ezek. xvii. 3, 22. xxxi. 3, 10, 14.

צמת to *cut off entirely*, to destroy. **צמיתת, צמתת** a total cutting off or alienating, Lev. xxv. 23, 30.

צנן a *sharp pointed or piercing thorn*. **צננה** a buckler or target projected in a sharpish point in the middle of it. **צנת** the piercing cold of snow, Prov. xxv. 13. **צנות** hooks or some sharp pointed instruments, Amos iv. 2.—**צאן, ציון** a *flock*, cattle. **צנה** sheep or flocks of sheep, Psal. viii. 7. **צנא** sheep, Numb. xxxii. 34. These more properly belong to the root **צאן**.—**ציון** a monument, 2 Kings xxiii. 17. way-mark, Jer. xxxi. 21. a sign or mark, Ezek. xxxix.

15. meaning perhaps such a pillar or monument as is conical or pyramidal, terminating in a point. (צִיץ) a dry place, see. צִי.—צִנְנָה an urn or pot, probably with a wide belly and a strait pointed mouth, Exod.

xvi. 33.

צָנַח to alight or *sink down*, Josh. xv. 18. Judg. i. 14. fastened or sunk it down, Judg. iv. 21.

צָנַם, צִנְמָה *withered or slender*, Gen. xli. 23.

צָנַע lowly or *humble*, Prov. xi. 2. הִצְנַע to be humble or humble one's self, Micah vi. 8.

צָנַף to *whirl or turn about*, Isai. xxii. 18. מִצְנַפֶּת, צִנְיָה a turban or tiara consisting of a long narrow piece of linen, &c. turned round in wreaths and worn on the head; but rendered a mitre, diadem or hood. צָנַף to be thus attired, Lev. xvi. 4. צִנְפָה a tossing or turning about, Isai. xxii. 28.

צִנְק the stocks, some place or *instrument of confinement*, Jer. xxix. 26.

צָנֹר a canal, gutter, water-spout, 2 Sam. v. 8. Psalm xlii. 7. the meaning in some measure uncertain.

צָנֹר a round hollow pipe or *tube*, Zech. iv. 12.

צָעָה to *return triumphing from a complete victory*, Isai. lxiii. 1. the captive exile, meaning one that is driven by a triumphant conqueror, Isai. li. 14. to wander, or rather triumph, acting with an haughty spirit, Jer. ii. 20. In Jer. xlviii. 12. it is likewise rendered to wander; but the sentence may be better read thus; I will send him צָעִים triumphant conquerors, וְצָעָה and they shall triumph over him, or drive him into captivity. This is Dr. Taylor's account of the root, and seems the most probable and elegant.—צָעָה image work, 2 Chron. iii. 10. probably signifying very grand or triumphal work.—יָצַע to *spread any thing in order to lie down upon it*. יָצַע, מִצַּע a bed. יָצַע, יָצַע a chamber, or rather the floor of a chamber, 1 Kings vi. 5, 6, 10.

צָעַד to *walk or proceed*, properly with a set, steady pace; to march. הִצְעִיד to bring or make to go, Job xviii. 14.

צָעַד, צָעֵד, מִצָּעַד a step, a going. (צָעֵד ornaments of the legs, Isai. iii. 20. אֶצְעָדָה a chain or bracelet, Numb. xxxi. 50. 2 Sam. iii. 10. We know so little of

the dress of the Hebrews, that the meaning of these words and the connexion with the root are uncertain.)
 צען to be taken or *thrown down*, or removed, Isai. xxxiii. 20.

צעף a kind of *veil*, Gen. xxiv. 65. xxxviii. 14, 19.

צעק to *cry out*; and call together. צעקה a cry.

צער to be or become *little*, small, mean. מצער, מצער, מצער little, small, young, younger. צערה youth, Gen. xliii. 33. מצער a little while, Isai. lxi. 18.

צפה to *spread over*, or overlay. צפוי a covering or overlaying.—To spread the eyes over a prospect, so to watch, behold, espy, look. צפית מצפה a watching, a watch-tower.—צף to *glide along*, to flow or swim, Deut. xi. 4. 2 Kings vi. 6. Lam. iii. 54. Ezek. xxxii. 6. honey spontaneously flowing from the comb, Psalm xix. 10. Prov. xvi. 24.—צפצפה a willow tree, Ezek. xvii. 5. but may be rendered, carefully or accurately, and so it is derived from צפה to watch.—צפצף to *chirp* or *peep* like a young bird, with a weak, querulous voice, Isai. viii. 19. x. 14. xxix. 4. xxxviii. 14. This sense is taken from the sound of the word.

צפר to cleave or *stick close to*, Lam. iv. 8.

צפה, צפחה a *cruise* or small vessel to hold liquors, 1 Sam. xvi. 11, 12, 16. 1 Kings xvii. 12, 14, 16. xix. 6. צפחה a thin cake, probably in the form of such a vessel, Exod. xvi. 31. rendered wafers.

צפן to *hide*, conceal, lay up, lurk privily. מצפנים hidden things, Obad. 6. צפנת פענח *Zaphnath-Paneah*, (see פענח) which may be rendered, a treasure of glorious comfort, a significant name given to *Joseph* by *Pharaoh*, Gen. xli. 45.—צפון the North. צפונה northward. צפוני northern, Joel ii. 20. Connexion uncertain: perhaps derived from צפה, as the North is *spread over* our hemisphere.

צפע, צפעות, צפיעי dung, Ezek. iv. 15. *what comes out from the belly*.—צפע, צפעני the Basilisk, the most poisonous of all serpents, Prov. xxiii. 32. Isai. xi. 8. xiv. 29. lix. 5. Jer. viii. 17. This name seems to be taken from its hissing; by an Onomatopœia.

צפר a *bird*. **צפר** be early, when birds begin to stir, Judges vii. 3. **צפירה**, **צפורה** the morning, Ezek. vii. 7, 10.—(**צפיר** a *he goat*,—**צפירת** a *diadem*, Isai. xxviii. 5.—**צפרן** a *nail* of the finger, Deut. xxi. 12. the point of a graving tool, Jer. xvii. 1. The connexion of these three words with the root and with each other, is uncertain. May they not each of them be considered as distinct roots?)

צפרדע *frogs*.

צפת a *chapter* or spherical crown, 2 Chron. iii. 15.

צץ, **צץ** to *put forth flowers*, blossom, flourish, to appear beautiful, or to irradiate as a flower, Cant. ii. 9. **צץ**, **צץ**, **צצת** a shower. **צץ** the plate of gold for the high priest's forehead, Exod. xxviii. 36. xxix. 30. Lev. viii. 9. perhaps with leaves irradiating like a flower: wings, the flowers as it were of a fowl's body, Jer. xlviii. 9. **צצת** fringes considered as the flowers of the garment, Numb. xv. 38, 39. A lock of hair shooting out in the form of irradiation like a flower, Ezek. viii. 3.

צק to *press*, oppress, distress, straiten. **צק**, **צק** straitness, distress, hardness. **צוקה**, **צוקה**, **צוקה** anguish, distress. **צוקה** pillars or compressors, 1 Sam. ii. 8.—**צק** to *pour out*; to pour melted metal into a mould, to cast. **צוק** molten, firm, hard. **צק** steadfast, Job xi. 15. **צוקה** a casting of metal, 1 Kings vii. 24. **צוקה** pipes, through which oil was poured out, Zech. iv. 2. (**צק**) set down or place, 2 Sam. xv. 24. **צוק** situate, 1 Sam. xiv. 5. may come from **צנ** to *put or place*, by changing the letters of the same organ.)

צקל the *busk* of corn, or it may be rendered, a scrip, 2 Kings iv. 42.

צור to *bind*, afflict, vex; an enemy or distresser. **צור** a bundle, or bag: one small stone, rather, a lump of any thing remaining entire, 2 Sam. xvii. 13. an entire grain of corn, whose parts remain bound together, Amos ix. 9.—**צור** balm, mastich.—**צור** to *inclose*, to bind up, fortify. A rock, as a place of defence, or as bound hard by the compression of the expanse. **צור** the edge, i. e. the rock or invincibility of the sword, Psalm

- lxxxix. 43. a stone, Job xxii. 24. צַר a sharp stone, Exod. iv. 25. a flint, Josh. v. 2, 3. Isai v. 28. Ezek. iii. 9. as being a piece of stone or rock. מַצְוֹר a bulwark, or fortified place. מִצְוֶה a fort.—צוֹר to inclose in an hostile manner, to assault, besiege, distress. צַר narrow, strait, distress, an adversary. צָרָה adversity, affliction, trouble. מִצַּר a strait, trouble, pain. מַעֲצָה a siege, a fortified or besieged place. צַר, צִיר, girding pangs. צוֹר, צוֹרֵן the narrow neck. See צֶאֱזַר.—צֶהַר a hinge, Prov. xxvi. 14. an ambassador or messenger, one on whom the business turns as upon its hinge, being as it were a cardinal agent. רִצְמִיר for רִצְמִיר to feign one's self an ambassador, Josh. ix. 4. צִירִים idols, Isai. xlv. 16. perhaps, as emblems of the compressors, the heavens; or as not being helpers but distressers of those that worship them.—יָצַר to frame, form, fashion: an imagination or thought framed in the mind; frame, Psal. ciii. 14. a thing framed, Isai. xxix. 16. Hab. ii. 18. mind or imagination, Isai. xxvi. 3. צוֹרָה the form, Ezek. xliii. 11. יָצַר, יָצַר a potter.—נָצַר to keep or preserve, נֹצְרִים keepers, watchers, watchmen. נִצְרוֹת inclosures, rendered monuments, Isai. lxx. 4. נִצְרוֹת subtil, i.e. close and reserved, Prov. vii. 10. נִצְרוֹת hidden things, laid up in a close place, Isai. xlviii. 6. נָצַר a branch, or young sucker of a tree, reserved for planting, and which requires to be kept with care, Isai. xi. 1. xiv. 19. lx. 21. Dan. xi. 7.
- צָרַב to burn or scorch, Ezek. xx. 47. צִיבָת a burning or inflammation, Lev. xiii. 23, 28. Prov. xvi. 27.
- צָרַח to cry or roar from an eminence, Isai. xlii. 13. Zeph. i. 14. צָרִיחַ, צָרַח an eminence, high place or hold, Judges ix. 46, 49. 1 Sam. xiii. 6.
- צָרֶךְ necessity, need, 2 Chron. ii. 16.
- צוֹרֵן the neck, Cant. iv. 9. from צֶאֱזַר.
- צָרַע, צָרַע, צָרַע a leper, leprous. צָרַע leprosy.—צָרַע a hornet, Exod. xxiii. 21. Deut. vii. 20. Josh. xxiv. 12. Connexion uncertain, unless we suppose that it comes from רָצַע to bore or perforate, by a

transposition of the letters; its sting perforating the skin.

צורף to *melt or refine metals by fire*, to refine, purify, try.

מצורף a refiner, founder, goldsmith. צורף, צורף, צורף
fining pot or crucible, Prov. xvii. 3. xxvii. 21.

צית and צית' to *set on fire*, kindle, burn.

ק

קא or קוא to *spue or vomit up*. קיא vomit. קי is put
for קא Jer. xxv. 27. קיקלון shameful spuing, Hab.

ii. 16. compounded of קיא vomit and קלון shame.—

קאת a Pelican, whose principal food is shell-fish, which
it swallows, shell and all; and when by the heat of its
stomach, the shells begin to open, it *vomits* them up
again to pick out the fish.—מקוא linen yarn, 2 Chron.

i. 16. put for מקור, see under קו.

קב a *Cab*, a measure, the eighteenth part of an Ephra,
containing something more than three pints, 2 Kings

vi. 25.—קב to *curse* or blaspheme.—קב' a *wine-fat*.—

נקב to *pierce or bore through*. נקבי pipes or flutes, Ezek.

xxviii. 13. מקבת a hammer, the head of which is on
one side sharp to pierce: a hole, or pudendum femi-

ninum, Isai. li. 1. נקבה a female. לקבה a hollow tent,
such as wheres dwelt in, Numb. xxv. 8. the hollow

belly or maw, Numb. xxv. 8. Deut. xviii. 3. נקב to

mark or note on account, Gen. xxx. 28. alluding per-

haps to an ancient custom of piercing holes or marks

on a piece of wood, so, many as the number agreed

upon amounted to.—To mark or expressly nominate a

certain number of persons.—To name or mark, by way

of honourable distinction, Isai. lxii. 2. Amos vi. 1. or

to note with dishonour or ignominy, so to blaspheme,

Lev. xxiv. 11, 16.

קבל to *take hold of*, properly as one loop takes hold of
another, to take, accept, receive. מקביל that takes

hold, Exod. xxvi. 5. xxxvi. 12. קבל עמי before the

people; perhaps it means, the people consenting or ac-

- cepting it, 2 Kings xv. 10. **קבלו** engines of war; rather, demolishers which take hold; denoting engines with strong iron hooks, which laid hold of the walls to tear them down, Ezek. xxvi. 9.
- קבע** to rob or spoil, Prov. xxli. 23. Mal. iii. 8, 9: **קבעת** dregs, Isai. li. 17, 22. Connexion and meaning uncertain.—**קבע** an helmet. 1 Sam. xvii. 38. Ezek. xxiii. 24. the same as **כובע** by changing the letters of the same organ.
- קבץ** to gather, collect, gather together: gather in or withdraw, Joel ii. 6. Nah. ii. 10. **קבצת** a gathering, Ezek. xxii. 20. **קבוצים** companies or collections of people; Isai. lvii. 13.
- קבר** to bury. **קבר**, **קברה** a burying place, grave; sepulchre. **קבורה** burial.
- קד** to bow or stoop low with the head. **קדקר** the crown of the head. **קדה** Cassia, Exod: xxx. 24. Ezek. xxvii. 19. the bark of a reed which grows with the head inclined.—**קד** to burn as common fire, to kindle. **יקוד**, **מוקד**, **מוקדה** an hearth, a burning.—**נקד** speckled or marked with spots, Gen. xxx. 32, 33, 39. xxxi. 8, 10. 12. **נקדים** mouldy spots, Josh. ix. 5: 12. cracknels, meaning perhaps, some sort of composition like our plumb-cakes, 1 Kings xiv. 3: **נקדות** studs or spots of silver, Cant. i. 11. **נקד** a sheep master or herdsman, 2 Kings iii. 4. Amos i. 1. who marks with spots his own cattle to distinguish them from others.
- קדח** to kindle a fire. **קדחת** a fever or burning ague, Lev. xxvi. 16. Deut. xxvlii. 22. **אקדה** a carbuncle, a precious stone of a fiery colour, Isai. liv. 12.
- קדם** to be, come, or go before, to prevent, or be beforehand with: ancient, aforetime, of old. **קדמת** afore, former state, antiquity. **קדמוני**, **קדום** ancient, former, — **קדום** the East. **קדמה**, **קדמים** eastward. **קדמון** eastern, **קדם** the East-Wind: the East is thus called, because in the earth's progressive rotation, the eastern part always precedes the western; or because the sun rising there, maketh the forepart of the day.
- קדר** to be black or dark, to mourn or be in a mournful state.

קדרור blackness or darkness, Isai. l. 3. קדרנית mourn-
fully, Mal. iii. 14.

קדש to set apart, from common use, to some higher or
uncommon use; to devote, hallow, sanctify, consecrate,
prepare. קדוש, קדש holy, holiness, holy or dedicated
place or thing. מקדש sanctuary or holy place. It is
most generally used in a good sense: but in Deut. xxiii.
9. קדש means to be defiled; and קדש is rendered a
sodomite in Deut. xxiii. 17. & Kings xiv. 24. xv. 12.
xxii. 46. 2 Kings xxiii. 7. Job xxxvi. 14. and קדשה a
whore or harlot in Gen. xxxviii. 21, 22. Deut. xxiii.
17. Hosea iv. 14. meaning, to be addicted or devoted
to wickedness.

קדח to be blunt, Eccl. x. 10. blunted or set on edge,
Jer. xxxi. 29, 30. Ezek. xviii. 2.—קדח hence יקדח
ready obedience, Gen. xlix. 10. Prov. xxx. 17.—נקח to
be clean, clear, be quit, guiltless, hold guiltless, leave
unpunished, cleanse, acquit: desolate or cleared of inhab-
itants, Isai. iii. xxvi. cut off or cleared away, Zech. v.
3. נקי clear, clean, innocent, blameless, guiltless. נקיין
cleanness, innocency. מנקית cups or bowls, meaning
probably rods of gold, laid between the shew-bread
cakes to keep them clear of rustiness, Exod. xxv. 29.
xxxvii. 16. Numb. iv. 7. Jer. lii. 19.—נקיא innocent,
Joel iii. 19. Jonah i. 14,—קדח see in קד.

קהל to assemble or congregate. קהל, קהלה a congrega-
tion, company, or assembly. קהלת the preacher, who
calls people together to discourse to them upon impor-
tant subjects.

קוד to stretch out as a line or flow in a strait direction, Gen.
i. 9. Jer. iii. 17. to wait and look for. מקוד, מקודת,
hope, expectation. קוד, קוד, מקוד a line. מקודת thread,
or linen yarn, 1 Kings x. 28. מקודת the same, 2 Chron.
i. 16. מקודת a collection of water flowing directly into
a cavity, Gen. i. 10. Exod. vii. 19. Lev. xi. 36, a ditch,
into which water flows, Isai. xxii. 11.

Look for קוד, קוד, קוד, קוד, קוד, &c. leaving out the
middle l.

קד. See לקד which frequently loses its first radical ל—
קדח prison, Isai. lxi. 1. See מקדח.

קט or **קוט** to be quite tired of, grieved with or loathe. In Job viii. 14. whose hope shall be cut off, should be rendered, who shall loathe, or be quite tired with, his hope.

קטב destruction, destroying, Deut. xxxii. 24. Psalm xci. 6. Isai. xxviii. 2. Hosea xiii. 14.

קטל to slay or kill, Job xiii. 15. xxiv. 14. Psalm cxxxix. 19. slaughter, Obad. 9. This is rather a Chaldee root, answering to the Hebrew **הרג**.

קטן to be small, little, young.

קטף to crop off or pluck up, Deut. xxiii. 25. Job viii. 12. xxx. 4. Ezek. xvii. 4, 22.

קטר to fumigate, burn incense. **קטור**, **קטורה**, **קטרת**, incense, smoke, vapour, perfume. **מקטרת** a censer. **מקטרות** incense altars, 2 Chron. xxx. 14. **קטרות** joined, or made with chimneys, Ezek. xlvi. 22.

קץ spue, for **קאן** in Jer. xxv. 27.

See **קיק** and **קיר** leaving out the middle **י**.

קלל to be light, in opposition to heavy, slow, difficult, weighty, or important; to lighten or make lighter: a light thing, to be or be esteemed a light thing: to be easy, swift; to whet, polish, or make bright, in opposition to looking dull and heavy.—To set light by, despise, vilify, curse. **קללה** a curse. **מקל** a light rod or staff. The two first radicals are often doubled thus **קלקל** by way of emphasis.—**קלה** to make light by roasting, parching, or drying at the fire. **נקלה** loathsome or parching, Psalm xxxviii. 7. **קליא**, **קלי** parched: It means likewise in part the same as the former, to set light by, to be vile, base and despised. **קלון** shame, ignominy. **קלקלון** shameful spuing, Hab. ii. 16.—**קול** voice, sound, noise, thunder.

קלדת a cauldron or kettle, 1 Sam. ii. 14. Micah iii. 3.

קלט, **קלוט** contracted or lacking, Lev. xxii. 23. **מקלט** refuge. The cities of refuge are so called, because he that fled thither was abridged in his liberty, though safe from the man-slayer.

קלם to deride, mock, scorn, scoff. **קלס**, **קלסח** derision, mocking.

קלע to swing or sling out : a sling, a slinger. קלעים the hangings of the tabernacle, which hung down in a swinging state : to carve or figure after the manner of hangings or tapestry, 1 Kings vi. 29, 32, 35. מקלעה a carving or figuring.

קלשון the spike of a fork, in 1 Sam. xiii. 21. where קלשון שלש קלשון is used for a three forked instrument, or trident.

קום to rise, arise, stand up, rise up against, to be established, or confirmed, and the like ; the eyes are said to stand, when through blindness they do not move, 1 Sam. iv. 15. 1 Kings iv. 4. קומה standing corn. קומה height, stature. קוממות upright, Lev. xxvi. 13. קומה power to stand, Lev. xxvi. 37. אל קום no standing against, compounded of אל and קום. Prov. xxx. 31. קים living substance that standeth or subsisteth on the earth, Gen. vii. 4, 23. Deut. xi. 6. מקום a station, standing, or place. קים substance or estate, Job xxii. 20. קימה a rising up, Lam. iii. 63. נקם to avenge, revenge. נקימה vengeance : quarrel, Lev. xxvi. 25.

קמח flour, or bolted meal,

קמח It is found only in Job xvi. 8. xxii. 16. and in both places may mean to punish grievously.

קמל to wither, Isa. xix. 6. xxxiii. 9.

קמצ to take a handful : a handful.

קמח, קמח, קמח a species of the thistle or nettle, Isai. xxxiv. 13. Hosea ix. 6. Prov. xxiv. 31.

קנא to make a nest. קן a nest.—קנה to buy, get, possess.

קנין a getting, substance. מקנה possession, property, cattle, purchase, price. מקנה what is bought.—קנה a reed or cane ; Calmus aromaticus. קנים branches or reeds, as it were, of the candlestick in the tabernacle.

קנה the bone of the arm, Job xxxi. 22, a balance whose arm or beam was probably a graduated reed, Isa. xvi. 6. Connexion between this and the preceding signification unknown.—קין to lament. קינה lamentation.—קין a spear, 2 Sam. xxi. 16.—קנא to be zealous or jealous, to envy. קנאה zeal, or jealousy. קנא provoke to jeal-

- ousy. חקנא for חקנא Ezek. viii. 3. provoking to jealousy.
- קנמן *Cinnamon*, Exod. xxx. 23. Cant. iv. 14. Prov. vii. 17. קנא an *end*, Job xviii. 2. put for עץ, the ך being inserted after the Chaldee manner.
- קס or קס to *cut or pluck off*, Ezek. xvii. 9.
- קס to *divine* or pretend to discover secrets by curious arts. חקס, חקס divination : reward of divination, Numb. xxii. 7. It is used in a good sense in Prov. xvi. 10. a divine sentence ; and in Isai. iii. 2. prudent or sagacious.
- קס an *ink horn*, Ezek. ix. 2, 3, 11.
- קס and קס to *be put out of joint*, Gen. xxxii. 25. alienated or disjointed, Ezek. xxiii. 17, 18, 22, 28. Jer. vi. 8. to hang up, probably upon full stretch, Numb. xxv. 4. 2 Sam. xxi. 6, 9, 13.—קעקע a *stigma* or mark, Lev. xix. 28.
- קער a *charger* or *dish*.
- קף an *ape*, 1 Kings i. 22. 2 Chron. ix. 21.—קף to *compass about*, come round, surround : cut round, Lev. xix. 27. חקפה revolution or circuit.—קף to *rend or tear in pieces* ; rendered, to destroy, Job xix. 26. cut down, Isai. x. 34. kill, Isai. xxix. 1. shaking, Isai. xvii. 6. xxiv. 13. חקפה a rent, Isai. iii. 24. Some think that every one of these passages may be so understood and rendered, as to have the same idea with קף *compassing about*.—קפא to *be congealed, crudled, or thickened*, as liquids, Exod. xv. 8. Job x. 10. Zeph. i. 12. חקפא shall be dark or foggy, Zech. xiv. 6. Here a foggy air is considered as thick or crudled.
- קפ to cut off, or *soon to finish*, Isai. xxxviii. 12. חקפה destruction, Ezek. vii. 25.—קפה the bitter or hedgehog, Isai. xiv. 23. xxxiv. 11. Zeph. ii. 14. Connexion uncertain.
- קפ the great owl, rather the *Acontia* or *Jaculus*, a most poisonous serpent, darting suddenly upon a man and killing him inevitably, Isai. xxxiv. 15.
- קפ to *shut, stop, or close up*, Deut. xv. 7. Job v. 16. xxiv. 24. Psalm lxxvii. 9. cvii. 42. Isai. lii. 15. to skip,

Cant. ii. 8. meaning perhaps to contract or draw up the body, in order to take the greater spring.

קצץ and קצה to *cut off the extremity of any thing*, cut in pieces, cut asunder : to scrape, Lev. xiv. 41, 43. קצה, מקצה end, extremity, border, outside, uttermost part, coast, a part or some of. קצוי ends. קצות ends, extremities, parts, quarters, corners, edges. קיצונה outmost. קוצות locks of hair cut and trimmed, Cant. v. 2, 11.—קוצ, קץ a troublesome or *grieving thorn*. קוצ, קיצ, קצה to grieve, vex, loathe, be weary of.—יקץ, יקץ to *awake*. קיץ the summer, summer fruit ; more properly it means that part of the year which comprehends both Spring and Summer. This word signifies the *awakening* season, as חרף does the stripping season, or Autumn and Winter. קץ to summer, Isa. xviii. 6.

קצב to *cut to a certain measure or length* ; so to cut down (viz. a stick) of a proper length to be a helve, 2 Kings vi. 6. size or height, 1 Kings vi. 25. vii. 37. קצובות shorn, rather of an equal height, Cant. iv. 2. קצבי bottoms, or precise measure, or utmost depth, Jonah ii. 6.

קצנא fitches or *fennel-flower*, Isai. xxviii. 25, 27.

קצין a *captain*, ruler, or commander in war.

קצץ to *scrape or cut off the extremity of the surface*, Lev. xiv. 41. מקצע, מקצע, מקצוץ the extremity, corner, or end of the wall. מקצעות planes, Isai. xlv. 13. כהקצעות corners or cornered, Ezek. xlvi. 22. קציעות *Cassia*, or the bark stripped off the Cassia plant, Psalm xlv. 8.

קצף to *foam* with anger or rage, to be wroth, or provoked to wrath : foam, Hosea x. 7. wrath, displeasure, indignation. קצפה barking, rather foaming ; spoken of figs, which when they do not ripen kindly, are of a foamy or frothy substance, Joel i. 7.

קצר to be *short*, or to *shorten* ; to be grieved, vexed, discouraged, i. e. shortened or straitened in spirit : anguish or shortness, Exod. vi. 9.—to reap or mow, whereby the grass or corn is shortened. קציר harvest : a harvest bough or branch which bears the fruit, and so is usually cut or taken off, Job xiv. 9. xviii. 16. xxix. 19. Psalm lxxx. 11. Isai. xxvii. 11.

קִיקִיּוֹן a gourd, the *Ricinus* or *Palma Christi*, *Jotham* iv. 6, 7, 9, 10.—קִיקְלוֹן shameful spuing, *Hab.* ii. 16. compounded of קִיא spuing and קִלֹן shame.—נִקֵּק see in ג.

קָרָה *cold*. מְקָרָה cooling, *Judg.* iii. 20, 24.—קָרָה to *meet*, happen, occur, befall. הִקְרָה to bring or cause to meet, *Gen.* xxvii. 20. send good speed, *Gen.* xxiv. 12. קָרִי contrary, or at all adventures. מְקָרָה a chance, event, hap, what happeneth.—קָרָה to make beams or rafters meet together in a building; so to make beams, *Neh.* ii. 8. lay beams, *Neh.* iii. 3, 6. *Psal.* civ. 3. to floor or rafter, 2 *Chron.* xxxiv. 11. קוֹרָה, קוֹרָה a beam or roof. מְקָרָה building or roof, *Eccl.* x. 18. קָרִית a city, so called from the meeting or concourse of people. יְעִקְרִיתוֹם עָרִים ye shall appoint cities, i. e. choose out cities easy to meet or come at, *Numb.* xxxv. 11.—קוֹר to *make water spring up by opening a fountain*, so to dig a well, 2 *Kings* xix. 24. *Isai.* xxxvii. 25. to cast out water, *Jer.* vi. 7. קָרִים cold, rather springing out of a fountain, *Prov.* xxv. 25. *Jer.* xviii. 14. מְקוֹר a fountain or spring. קוֹרִי a spider's web, drawn or issuing out of its bowels, as from a fountain, *Isai.* lix. 5, 6.—קִיר a wall. קִיקֵר to break down a wall, *Isai.* xxii. 5. to destroy or batter down like a wall, *Numb.* xxiv. 17.—קֵר to be *precious*, dear, excellent, reputable, rare or scarce, costly, honour, precious things: brightness, or most precious lustre, *Job* xxxi. 26. to prize, a price or value, *Zech.* xi. 13. יְקָרָה clear, or in its full brightness, *Zech.* xiv. 6. הִקְרָה withdraw, viz. thy foot, make it precious or rare, *Prov.* xxv. 17.—נִקֵּר to be *pierced*, *Job.* xxx. 17. to pick or dig out. נִקְרָה a cleft or cavity, *Exod.* xxxiii. 22. *Isai.* ii. 21.—קָרָא to *call*, proclaim, to name, cry out; to read, properly to read aloud, or to call written signs by the names for which they stand. קְרִיאָה preaching or proclaiming, *Jonah* iii. 2. מְקָרָא a convocation, calling together: assembly, *Isai.* iv. 5. reading, *Neh.* viii. 8.—קָרָא is frequently used in the same sense with קָרָה to *meet*, happen, befall. לִקְרָאתָ for meeting, opposite, over against. קָרָא a partridge, 1 *Sam.* xxvi. 20.

Jer. xvii. 11. so named from the note it utters, when calling its mate or brood.

קרב *near* : to be, come, draw, bring, or go near ; to approach, offer. **קרוב**, **קרב**, **קרוב**, near, neighbour, near of kin. **קרבת** an approaching, Psal. lxxiii. 28. Isai. lviii. 2. **קרבן** an oblation or offering.—**קר־ב** what is nearest, inward, inwards, amidst, among, within, inward part or thought ;—to draw near in a hostile manner, Psalm xxvii. 2. cxix. 150. battle, war.

קרם an *ax*.

קרה to be or make *smooth* or *bald* : smooth ice, frost, Gen. xxi. 40. Chrystal, smooth like ice, Ezek. i. 20. **קרח** baldness, bald-head.

קרה to *cover over with*, Ezek. xxxvii. 6, 8.

קרן a *horn* : to emit rays or shine, Exod. xxxiv. 29, 30, 35. perhaps because horns shoot forth like rays. **קרניים** horns or rays of light, Hab. iii. 4. **קרן מקרן** horned, Psal. lxix. 31.

קרה to stoop or *bend*, Isai. xlvi. 1, 2. **קרסים** taches or little hooks of a curve form.

קרסל the *ankles* or *soles* of the feet, 2 Sam. xxii. 37. Psal. xviii. 36.

קרע to *rend*, rent, or tear : cut or tear out, Jer. xxii. 14. **קרעים** pieces rent off, rags.

קרא to be formed or nipped, as a potter nippeth a piece out of the clay to form it into a vessel, Job xxxi. 6. to wink with the eye in the way of taunt, Prov. vi. 13. x. 10. Psalm xxxv. 19. to agitate the lips, Prov. xvi. 30. destruction or agitation, or it may mean a species of insect called the gad-fly, which terrifies the cattle by nipping them, Jer. xlvi. 20. The radical idea seems to be, to *twitch* or *nip*.

קרקע the *floor* : the bottom, viz. of the sea, Amos ix. 3. **קרה** a *board*.

קשה to gather or *pick up sticks or straws*, Exod. v. 7, 12. Numb. xv. 32, 33. 1 Kings xvii. 10, 12. **קש** stubble. —**קוש** *gather together*, Zeph. ii. 1.—**קשה** to be *hard*, to harden ; to be stiff, obstinate, cruel : churlish, 1 Sam. xxv. 3. **נקשה** hardly, bestead, Isai. viii. 21. **נקשה**

done hard, 2 Kings ii. 10. קשי stubbornness, Deut. ix. 27. מקשה beaten or hammered hard, beaten work ; upright, i. e. rigid or firm, Jer. x. 5. a curling tool giving rigidity and shape to the hair, Isai. iii. 24. קשות vessels, covers or cups of beaten gold, Exod. xxv. 29. xxxvii. 16. Numb. iv. 7, 1 Chron. xxviii. 17.—קש to ensnare, or lay snares. מוקש a snare.—נקש the same, to ensnare : to catch as in a snare, Psal. cix. 11, —קשא a cucumber, Numb. xi. 5. מקשה a garden of cucumbers, Isai. i. 8.—קשקש the scales of a fish : a coat of mail resembling the scales of fishes, 1 Sam. xvii. 5.

קשב to be *attentive*, attend, hearken, mark well.

קשה to *harden*, Isai. lxiii. 17. be hardened, Job xxxix. 16. It is of more intense signification than קשה.

קט exact, precise *truth or purity*. Psal. lx. 4. Prov. xxii.

21. קשיטה a piece of money, rendered by the Septuagint a lamb or sheep, probably a coin stamped with the figure of a lamb, typical of harmlessness or purity, Gen. xxxiii. 19. Josh. xxiv. 32. Job xlii. 11.

קשר to *bind*, band together or conspire : treason, conspiracy, or confederacy. קשרים some ornamental bandage, Isai. iii. 20. Jer. ii. 32. מקשרות, קשרים strong, or more firm and compact, Gen. xxx. 41, 42,

קשת a *bow*.

ר

ראה to *see*, look, look at, regard, be seen, appear, a seer. הראה to cause to see, or to show. ראה a vision. ראות a beholding, Eccl. v. 11. מראה appearance, aspect, countenance, sight, vision. ראי, ראה speculum or mirror, Exod. xxxviii. 8. Job xxxvii. 18. ראי a gazing stock, Nahum iii. 6. ראה a glade or kite, a bird of sharp sight, Deut. xiv. 13. מראה filthy or provoking, Zeph. iii. 1. מראה a crop or gall bladder, Lev. i. 6. from מר bitter) הראיות

meet, i. e. seemly, or sightly, Esther ii, 9.—**יִרָא** to fear, venerate. **נִירָא** to be feared, fearful, dreadful. **מִירָא** fear, dread, terror. **מִירָא** in fear, Psalm ix. 20. (**יִירָא** shall be watered, Prov. xi. 25. from **יִרָא** in **יִרָא**.)

רָאם, **רִים** most probably the *Rhinoceros*, though rendered the unicorn.

רָאמֹת *Coral*, Job xxviii. 18. Ezek. xxvii. 16.

רָאשׁ *head*, top, chief, captain, principal, beginning, first, chief place, or chief thing, total sum : a military band or troop under a distinct head : a capital poison or poisonous weed, rendered gall, venom, or hemlock. (**רָאשׁ** poor, poverty, put for **רֶשׁ** or **רִישׁ** 2 Sam. xii. 1, 4. Prov. vi. 11. x. 4. xiii. 23. xxx. 8.) **רָאשׁוֹן**, **רָאשׁוֹן** first, former, ancestor, chief, foremost, before time, at first. **רָאשׁוֹנִית** first, Jer. xxv. 1. **רָאשִׁית** beginning, principal, chief, first, first fruit. **רָאשֶׁת**, **מְרָאשֶׁת** a pillow or bolster for the head : a principality or head-tire, Jer. xiii. 18.

רָבב **רָבב** to be or become many and great, increase, multiply : to nourish or bring up, i. e. make great, Lam. ii. 22. Ezek. xix. 2. **רָב**, **רָבָה** much, more, many, enough, sufficient, great, abound, abundantly, multitude, and the like. **רָבָה** an infinite or indefinitely great number. **רָבֹא**, **רָבֹא**, **רָבֹו** ten thousand. **רָבִיבִים**, **רָבִיבִים** showers consisting of an infinite number of drops. **מְרָבָה** much, Ezek. xxiii. 32. great, Isai. xxxiii. 23. **מְרָבִית**, **מְרָבִית** multitude, greatness, increase.—**רָו** to multiply words in dispute, to contend, strive, plead, debate, chide : fight, 1 Sam. xv. 5. **רָב**, **רִיב** controversy, contention, suit, or cause. **מְרִיבָה** strife. **יָרִיב** he that contendeth or striveth, Psalm xxxv. 1. Isai. xlix. 25. Jer. xviii. 19. —Translators have given the sense of *shooting* to the root **רָב** or **רָבָה** in Gen. xxi. 20. xlix. 23. Job xvi. 13. Psalm xviii. 14. Jer. l. 29. but each of these passages will admit the translating of the words agreeably to the preceding senses : thus, Gen. xxi. 20. great or powerful with his bow ! Gen. xlix. 23. contended with him,

instead of shot at him. Job xvi. 13. his great men, instead of his archers. Psalm xviii. 14. he multiplied, instead of shot out lightnings. Jer. i. 29. many, instead of archers.—**אַרְבֵּה** a locust, an insect that increases prodigiously.

רַבֵּד to *deck*, Prov. vii. 16. **רַבֵּד**, **רַבֵּד** an ornamental chain for the neck, Gen. xli. 42. Ezek. xvi. 11. **מְרַבִּים** ornamental coverings of tapestry, Prov. vii, 16. xxxi. 22.

רַבָּה *fried or baked*, Lev. vi. 21. vii, 12. i Chron. xxiii. 29.

רַבֵּעַ *square*, a square, fourth part. **רַבּוּעַ** four square, squared. **רַבְעִי**, **רַבְעִי** fourth ; fem. **רַבְעִית** square, squared. **אַרְבַּע** four. **אַרְבַּעַת** four-fold, 2 Sam. xii. 6.—**רַבֵּעַ**, for **רַבֵּעַ** putting **ע** for **צ** after the Chaldean manner, means to lie down, or gender, in Lev. xviii. 23. xix. 19. xx. 16. Psalm cxxxix. 3.

רַבָּה to *lie down or couch*. **מְרַבֵּץ**, **רַבֵּץ** a resting or couching place.

מְרַבֵּץ a *stall* for fattening cattle. i Sam. xxviii. 24. Jer. xli. 21. Amos vi. 4. Mal. iv. 2.

רֶנָּב a soft moist *clod* of earth, Job xxi. 33. xxxviii. 38, **רֶנָּב** to be *shaken with a violent concussion*, to be troubled, quake. shake, tremble, moved, or hurried, to disquiet ; fall out or be ruffled, Gen. xlv. 24. to stand in awe or be afraid, Psal. iv. 4. to rage, Prov. xxix. 9. fret, Ezek. xvi. 43. be wroth, Isai. xxviii. 21. provoke, Job xii. 6. trouble, trembling, rage, wrath, fear : noise or concussion, Job xxxvii. 2. **רֶנָּב** trembling, Ezek. xii.

18.—**אַרְנָה** a coffer or *small chest*, i Sam. vi. 8, 11, 15.

רַגַּל the *foot*, footman : to foot it about in order to spy out and report what is discovered : to act the spy ; so, to slander, 2 Sam. xix. 27. Psal. xv. 3. **רַגְלִים** footings, turns, or times, Exod. xxiii. 14. Numb. xxii. 28, 32, 33. **מְרַגְלִים** spies. **מְרַגְלֵת** feet, Ruth iii. 4. 7, 8, 14. Dan. x. 6. **הִרְגַּלְתִּי** I taught to go ; it is rather a noun, my footing was for Ephraim, Hosea xi. 3. i. e. I attended him.

רָגַם to *stone*, a capital punishment among the Israelites.

מִרְגָּמָה a sling, or heap of stones, Prov. xxvi. 8.

רַנְתָּם their counsel, Psalm lxxviii. 27. This may mean their supreme authority, signified by *stoning*, in the same manner as it was represented among the Romans by the *Fasces* and *Securis*, the instruments of punishment carried before the Consuls.

אֲרָגָן and **אַרְגָּמָן** *purple*.

רָגַן to *mutter or murmur*, Deut. i. 27. Psalm cvi. 25. Isai.

xxix. 24.—**נִרְגָן** a tale-bearer, Prov. xviii. 8. xxvi. 20,

22. a whisperer, Prov. xvi. 28.

רָנַע to *still or stop*; make quiet, to rest, or cause to rest :

is broken, rather dry, stiff, or fixed, Job vii. 5. (ren-

dered to divide, in Job xxvi. 12. Isai. li. 15. Jer. xxxi.

35. but probably means to *still* the sea.) **מִרְנוּעַ** rest,

Jer. vi. 16. **מִרְנֵיעָה** refreshing, Isai. xxviii. 12. **אַרְנִיעָה**,

a stop, moment, or instant of time, suddenly.

רָנְעִים quiet, Psal. xxxv. 20.

רָשָׁע to *join in a thing by mutual consent* in a friendly man-

ner, as in Psalm lv. 14. or in an hostile manner, to rage

or conspire, Psalm ii. 1. **מִרְגָּשָׁה** an insurrection, Psal.

lxiv. 2.

רָדַד to subdue or *bring down*, Psal. cxliv. 2. Isai. xlv. 1.

to spread or lay down, 1 Kings vi. 32. **רָדִיד** a kind

of veil, probably reaching down to the feet, Cant. v. 7.

Isai. iii. 23.—**רָדָה** and **רָדַד** to *hold in a low state*, or in

subjection, to rule, have dominion, come down, cast

down, subdue : take down. Judg. xiv. 9. **אָרִיד** I

mourn or come down, Psalm lv. 2.—**יָרַד** to *descend*,

come, go, sink, run, take, or cast *down*, and the like.

מִרְדָּד declivity, going down, or descent : thin or beaten

down, 1 Kings vii. 29. **מִרְדָּד** cast out or reduced, Isai.

lviii. 7. misery or dejection, Lam. i. 7. iii. 19.—**נָרַד**

Spikenard, Cant. i. 12. iv. 13, 14.

רָדַם to be in a *deep sleep*. **תִּרְדָּמָה** a deep sleep.

רָדַף to *follow after*, pursue, chase, persecute. **נִרְדָּף** what

is past or driven away, Eccl. iii. 15.

רָוַח to be *afraid*, Isai. xlv. 8. **מִרְוָה** in fear, Psal. ix. 20.

—**רָוַח** see **רָוַח**.—**יָרַח** to *throw, cast, shoot at*; to lay or

place, right and true, Gen. xxxi. 51. Job xxxviii. 6. יורים, מורים, מרים shooters, archers.—הורה to cast or shower down rain, Hosea x. 12. יורה the former rain, which fell in *Palestine* about the middle of November. מורה the same, Joel ii. 23. a plentiful rain, Psalm lxxxiv. 6. יורא shall be watered, Prov. xi. 25. —הורה to teach or show, i. e. to cast into the mind. מורה a teacher. תורה a doctrine or law.—מורה a razor, Judg. xiii. 5. xvi. 17. 1 Sam. i. 11. which cuts off and so casts off what is opposed to it:—מורה a rebel, from מרה.

רהב to be or make *firm and courageous*, Psal. lx. 5. to make sure or firm, Prov. vi. 3. to behave courageously or proudly, Isai. iii. 5. strengthen or make courageous, Psal. cxxxviii. 3. In Cant. vi. 5. it may be read thus: Turn thine eyes toward me, that they may comfort me.—Strength, courage, or firmness, Job ix. 13. xxvi. 12. Psalm xc. 10. Isai. xxx. 7. רהבים the stout or proud, Psal. xl. 4.

רהיט a gallery, gutter, or trough, Gen. xxx. 38, 41. Exod. ii. 16. Cant. i. 17. vii. 5.

רוה to be *soaked, drenched, or saturated with liquor*. רויה well watered, Psal. lxxvi. 11. plentifully supplied, Psalm xxiii. 5. רויה drunkenness, Deut. xxxix. 19. ברי by watering, Job xxxvii. 11. See in רי.

Look for רוב, רור, רוח, רום, &c. leaving out the middle l.

רה to wax or make *lean*. רזי, רזון leanness.

רוח a banquet, vi. 7. a mourning feast, Jer. xvi. 5.

רום to *wink at*, Job xv. 12.

רוזן a *weigher of counsel*, a counsellor, or prince.

רוח *spirit, air, wind, breath*: space or airy opening, Gen.

xxxii. 16. to take breath or be refreshed, 1 Sam. xvi

23. Job xxvii. 20. enlargement or respiration, Esther

iv. 14. רוחה respite or breathing time, Exod. viii. 15.

breathing, Lam. iii. 56. מרוחים large, airy, Jer. xxii.

14. רחת a van for winnowing corn, Isai. xxx. 24.—

ריח to *smell*, a smell, savour, scent, steam. (ריח a mill,

- Exod. xi. 5. Numb. xi. 8. **רחים** milstones, Deut. xxiv. 6. Isai. xlvii. 2. Jer. xxv. 10. Connexion uncertain.)—**ירח** the Moon, or the *Lunar Light*, reflected from the moon's orb; lunation or month.
- רח** to be *broad*, wide, large; proud, i. e. dilated in heart; to enlarge, or be enlarged. Breadth. **רחב**, **רחוב** a street, or broad way. **מרחב** breadth, a large or broad place.
- רחל** a *sheep*, Gen. xxxi. 38. xxxii. 14. Cant. vi. 6. Isai. liii. 7.
- רחם** the *womb* or *bowels*: which being the seat of the tenderest feelings; hence to love, to compassionate, find or obtain mercy. **רחום** merciful or full of compassion. **רחמים** bowels, tender mercies. **רחמה**, **רחם** a damsel, or miss of tender age, Judg. v. 30. the *Gier Eagle*, a species of vulture, remarkably tender to its young, Lev. xi. 18. Deut. xiv. 17. **רחמית** pitiful or tender, Lam. iv. 10.
- רחף** to *move tremulously*, to shiver or flutter, Deut. xxxii. 11. Jer. xxiii. 9. **מרחפת** moving or causing a tremulous motion, Gen. i. 2.
- רחץ** to *wash*. **רחץ**, **רחצה** a washing, Psalm lx. 8. cviii. 9. Cant. iv. 2. vi. 6.
- רחק** to be, go, flee, or put *far off*, or far away. **רחוק** a large space or distance, Josh. iii. 4. far off, long ago, a great while to come. **רחקה**, **רחוקה**, **מרחק** far off, distant. **ירחק** be loosed, having its parts dissolved from each other, Eccl. xii. 6.
- רחש** to indite, or *bubble up*, Psal. xlv. 1. **מרחשת** a frying pan, Lev. ii. 7. vii. 9.
- רחת** a van for winnowing corn, from **רוח**.
- רטב** fear or *horror*, Jer. xlix. 24.—**רט** to *turn aside* or be perverse, Numb. xxii. 32. turn over, Job xvi. 11.
- רטב** to be *wet* or *moist*, Job viii. 16. xxiv. 8.
- רטפ** *fresh*, Job xxxiii. 25.
- רטש** to *dash* or be *dashed* in pieces.
- רי** watering, Job xxxvii. 11. from **רוה**, or perhaps **ברי** in this place may be from **ברר** and mean the purity of pure æther.

See ריח, ריק, ריר leaving out the middle י.

רכך to be *tender or soft*, mollify. רך faintness or tenderness, Lev. xxvi. 36. Deut. xxvii. 56.—ירכה, ירכה the *thigh*: a side of any thing, the shaft of the golden candlestick; the coast or border of a country.

רכב to *ride*, a rider, horseman, or charioteer: a chariot; the upper milstone, which rides upon the lower, Deut. xxiv. 6. Judg. ix. 53. 2 Sam. xi. 21. מרכבה, רכוב, רכוב a chariot. מרכב a saddle, Lev. xv. 9. the covering or tilt of a chariot, Cant. iii. 10.

רכל to *trade*, a merchant. מרכלה merchandise, traffic. מרכלה a market, Ezek. xxvii. 24. רכיל a tale-bearer, slanderer, trading in slander.

רכס to *knot*, or bind fast with a knot, Exod. xxviii. 28. xxxix. 21. רכסים knotty, rugged places, Isai. xl. 4. pride, rather vexatious tempers or actions, which are like rugged knobs in a road, Psalm xxi. 20.

רכש to *earn or acquire by labour and industry*. Working cattle, such as mules, 1 Kings iv. 28. Esther viii. 10, 14. Micah i. 13. רכוש substance or goods gotten.

רם and רום to *raise up*, heave, lift up, offer up, exalt, be high, tall, lofty. רום, רם highness, height, haughtiness. רומה haughtily, Micah ii. 3. רמה high place. רמות height, Ezek. xxxii. 5. רוממות high praises, Psalm cxlix. 6. מרום high, on high, upward, above, height, high place. תרומה an oblation or offering up, especially an heave offering. תרומיה the same, Ezek. xlvi. 12. (רים an unicorn or rhinoceros, put for ראם Job xxxix, 9, 10.)—רמה to *hurt in an unexpected way*, as the word may be explained, Exod. xv. 3, 21. Psal. lxxvii. 9. Jer. iv. 29. to deceive, beguile, betray. רמיה deceit, deceitful, deceitfully. מרמה, מרמית, מרמת treachery, deceit, guile, false, deceitful.—רמה a *worm*; breed worms, Exod. xvi. 20. Connexion uncertain.

רמח a *lancet*, spear, or javelin.

רמך a *dromedary*, Esther viii. 10. perhaps a Persic word. רמון a *pomegranate*.—ארמון a *palace*, written רמון in Amos iv. 3.

רמס to tread or trample. **מרמס** a treading or trampling.

רמש to creep, crawl, or move along : a reptile.

רנן to sound aloud, or exert the voice with vehemence, so to shout, sing aloud, rejoice, triumph, cry out.

רננה singing, joy. **רני** songs, Psal. xxxii. 7.

רנה singing, shouting, cry. **רננים** goodly, viz. wings, Job xxxix.

13. the wings of the ostrich, having an exulting agitation.—**רנה** ratleth, Job xxxix. 23.

ארנבת the Hare, Lev. xi. 6. Deut. xiv. 7.

רסס to temper or moisten, Ezek. xlvi. 14. **רסיס** a drop or moisture, Cant. v. 2. a breach which lets in water, Amos vi. 11.

רסן a bridle, Job xxx. 11. xli. 13. Psalm xxxii. 9. Isai. xxx. 28.

רעח to feed ; feed upon or eat up, a feeder, shepherd, pastor, herdsman. **מרעה**, **רע** pasture.

רע thought or care. Psal. cxxxix. 2, 17.

רעיון, **רעות** vexation ; eating up or devouring the heart or spirit ;

used often and only in Ecclesiastes. **רעה**, **רע**, **רעות**, **מרע**

companion, friend, neighbour, fellow, as if of the

same flock, feeding together. **רעיתי** my love, in the

Canticles. **רעה** to use as a friend, Judg. xiv. 20.

התרוע make friendship with, Prov. xxii. 24.

רוע, **רוע**, **רוע** shew one's self friendly, Prov. xviii. 24.—**רוע**

רוע, **רוע**, **רוע** to shout, triumph, make a joyful

noise, sound an alarm, cry out aloud ; this sense may

be taken from the sound of the word *ring*, *rung*.

תרועה a shout, shouting, blowing of trumpets, joy-

ful sound, rejoicing, alarm.—**רע** and **רעע** to break or

shatter to pieces, break down, destroy : to be grievous,

be grieved, to do harm. **הרע** to hurt, do ill, or

wickedly, afflict, harm, bring evil upon. **מרע** an evil

doer. **רע**, **רעה** evil, bad, wicked, grievous : wicked-

ness, sadness, badness, hurt, harm, evil, affliction,

wrong, mischief, and the like.—**יריעה** a curtain, per-

haps from **רעה** a companion, since the word means a

curtain relatively to another curtain, to which it is as-

sociated by loops or taches.

רעב to suffer hunger : hungry. **רעבון**, **רעב** famine, hunger, dearth.

רעד to tremble, Psalm civ. 32. מדעיד trembling, Ezra x. 9. Dan. x. 11. רעד, רעדה trembling or tremor.

רעל to be violently shaken, Nahum ii. 3. trembling, Zech. xii. 2. תרעלה trembling or astonishment, Psalm lx. 3. Isai. li. 17, 22. רעלות some unknown ornaments, Isai. iii. 19.

רעם to thunder, to roar like thunder, or to be violently agitated: to trouble, or be troubled, 1 Sam. i. 6. Ezek. xxvii. 35. רעם, רעמה thunder. Violent concussion seems to be the radical idea.

רענן to be green or flourishing: green or fruitful, Cant. i. 16. fresh, giving a verdant and blooming air or state, Psal. xcii. 10.

רעק to distil or drop, Job xxxvi. 28. Psalm lxxv. 11, 12. Prov. iii. 20. Isai. xlv. 8.

רעץ to break in pieces or ruin the power of a nation, Exod. xv. 6. Judg. x. 8.

רעע to shake, quake: a shaking: an earthquake..

רפה to be slack, loosen, slacken, remit, relax, yield, or abate, to wax faint or feeble; to weaken; to consume or loosen the parts, Isai. v. 24. נרפים idle or remiss, Exod. v. 8, 17.—to dismiss, let go, let alone, leave, cease from: let down or slacken, Ezek. i. 24, 25. stay, remit or slacken, 1 Sam. xv. 16. 2 Sam. xxiv. 16. 1 Chron. xxi. 15. be still, submit, yield, Psalm xlvi. 10. מרפה slothful, Prov. xviii. 9. and מתרפים slack, Josh. xviii. 3. i. e. remiss. מריון feebleness or relaxation, Jer. xlvii. 3. מרפא yielding, i. e. relaxing or abating of spirit, Eccl. x. 4. weakening, Jer. xxxviii. 4.—רפה or רוף to tremble or be shaken exceedingly, Job xxvi. 11. רפוח, ריפוח, grains of corn pounded by repeated concussions in a mortar, 2 Sam. xvii. 19. Prov. xvii. 22.—רפא to heal, repair, be healed, a physician. רפאות medicines. מרפא health, healing, cure, healthy, sound. ירפו they have healed, Jer. viii. 11. מרפא medicine. Ezek. xlvi. 12. רפא a giant or a healthy robust constitution. רפאים the dead or deceased, i. e. dead bodies loosened or crumbled into dust, so derived from רפה to loosen.

רפף to *spread* or *strew* under one, Job xvii. 13. xli. 30.

Cant. ii. 5. רפידה the bottom, Cant. iii. 10.

רפם to submit or humble one's self, i. e. as it were to *trample on* one's self, Psal. lxviii. 30. Prov. vi.

3. See רפש below.

רפסות floats, 2 Chron. ii. 16.

רפק מתרפקת resting or leaning herself, Cant. viii. 5.

רפש to foul water by *trampling* in it, Prov. xxv. 26.

Ezek. xxxii. 2. xxxiv. 18, 19. mire or mud of troubled water, Isai. xlvii. 20.

רפת a stall for oxen, Hab. iii. 17.

רצ to bruise or crush, break, oppress, discourage,

התרצו struggle together, or bruise one another, Gen.

xxv. 22. רצים shattered pieces, Psal. lxviii. 30.—רצה

to please or take pleasure in, accept, delight in, enjoy, be favourable to, or treat with favour. רצון favour, pleasure,

voluntary will, delight, acceptance, good will.—רוץ to

run. רצים runners, posts, footmen, guard, or running

attendants. ירוץ shall soon stretch out, or act with expedi-

tion, Psal. lxviii. 31. מרוץ a running, race,

course : violence or incursion, Jer. xxii. 17.—רצא put

for רוץ to run, Ezek. i. 14. and for רצה to accept,

Ezek. xliii. 27.

רצר to leap, exult, Psal. lxviii. 16.

רצח to murder, kill, slay ; a murderer, murder, killing, slaughter.

רצע to bore, Exod. xxi. 6. מרצע an awl, Exod. xxi. 6.

Deut. xv. 17.

רצף to pave, רצפה, מרצפה a pavement. רצף a

hearth-coal, 1 Kings xix. 6. Isai. vi. 6. the hearth or

fire place being the only part that was paved in the tents

and houses.

רק save, only, nevertheless, in any wise, and the like, a par-

ticle of *extenuation*—רקק, ריקק a very thin cake or wafer.

רקת lean or thin of flesh, Gen. xli. 19, 20, 27. רקת the

temples, or the thin bone of the temples, Judg. iv. 21,

22, 26. Cant. iv. 3. vi. 7. אריקם I cast them out, or

spread them thin, Psal. xviii. 42.—ריק to evacuate, to

empty, draw or pour out. ריק, ריק empty, vain. ריקם

empty, void, vain, without cause. **רק** armed or drew out, Gen. xiv. 14.—**ירק** to cast out somewhat *moist*, so to spit. **רק** spitting or spittle, the moisture of the mouth. **ירק** the moist, green, or tender shoot of a plant, herb or grass. **ירקון** mildew, a disease in corn arising from too much moisture: a paleness like that of mildewed corn, Jer. xxv. 6. **ירקרק** a greenish or yellowish colour, Lev. xiii. 49. xiv. 37. Psalm lxxviii. 13.

רקב to rot. **רקבון**, **רקב** rottenness.

רקד to skip, leap, dance, or jump.

רקח to compound spices or perfume: to season: a confectioner or apothecary: perfume, compound ointment, **מרקח** the same. **מרקחה** a confectioner's vessel or pot, Job xli. 31.

רקמה to embroider; an embroiderer. **רקמה** needle work, brodered work of divers colours: curiously wrought, Psalm cxxxix. 15. (**ריק** vain, empty, without cause; from **ריק**.)

רקע to spread abroad by beating or stamping upon. **רקעי** broad plates, Numb. xvi. 38. **רקיע** the firmament or expansion.

רר to trickle down, Lev. xv. 3. **ריר** spittle or slaver trickling down, 1 Sam. xxi. 13. the white, most fluid part of an egg, Job vi. 6. or it might here mean the slaver: i. e. the insipid talk of a dreaming unthinking person. See **חלב**.

רש to lack or be poor. **רש** poor. **רש** poverty, (**ראש** is sometimes put for it, see **ראש**) **רש** to impoverish or be impoverished, Jer. v. 17. Mal. i. 4. **התרשש** to make himself poor, Prov. xiii. 7.—**רשיון** a grant or license, Ezra iii. 7. a Chaldee word.—(**רש** for **ראש** gall, Deut. xxxii. 32. **מרשית** for **ראשון** former, Job viii. 8. **מרשית** from the beginning, Deut. xi. 12.)—**רש** to possess, either by inheritance, gift, or violence, what belongs to others: to inherit, succeed, take possession of. **נורש** to be dispossessed, or come to poverty. **הוריש** to drive out, dispossess, disinherit, cause to possess. **מורש** possession, heritage, **מורשה**.

- thoughts or possessions, Job xvii. 11.—**רִיִּשׁ** new wine, properly the juice driven or squeezed out of the grape : once it means the juice, not yet driven out, but to be driven out, Isai. lxxv. 8.
- רָשָׁם** to mark or *note*, Dan. x. 21. from the Chaldee.
- רָשַׁע** to *disturb* or *throw into confusion*, 1 Sam. xiv. 47.
- Job xxxiv. 29. to act wickedly, or be wicked. **חָרָשִׁיעַ** to condemn as wicked. **רָשָׁע** wicked. **רָשָׁעָה** wickedness. **מְרָשָׁעָה** wicked woman, 2 Chron. xxiv. 7.
- רֶשֶׁף** a *red hot coal*, Job v. 7. Cant. viii. 6. Hab. iii. 5. burning heat, Deut. xxxii. 24. a flash of lightening, Psalm lxxviii. 48. a glittering, flashing, arrow, Psalm lxxvi. 3.
- רֶשֶׁת** a *net*.
- רָתַח** *trembling*, Hosea xiii. 1.
- רָתַח** to *boil*, or cause to boil, Job xxx. 27. xli. 31. Ezek. xxiv. 5. **רִתְחִים** boilings or ebullitions, Ezek. xxiv. 5.
- רָתַם** to *bind*, Micah i. 13. the juniper tree, or a species of broom, whose long flexible twigs served for binding, 1 Kings xix. 4, 5. Job xxx. 4. Psal. cxx. 4.
- רָתַם** to *be bound as with a chain*, Nahum iii. 10. be loosed, or perhaps too much bound and contracted, Eccl. xii. 6. **כַּרְתֹּק** a chain, 1 Kings vi. 21. Isai. xl. 19. Ezek. vii. 23.

ש

- שָׂאָה** to *lay waste* or *make desolate*, which is generally attended with a great noise or tumult : to rush or make a rushing noise, Isai. xvii. 12, 13. **שָׂאוֹן**, **שְׂאוֹה**, **שְׂאוֹה**, **שְׂאוֹן**, **שְׂאוֹן**, **שְׂאוֹן**, **שְׂאוֹן** desolate, desolation, tumultuous, tumult, rushing noise. **שְׂאוֹן** noisy pomp, Isai. v. 14. **שְׂאוֹת** noise, Job xxxvi. 29. crying, Job xxxix. 7. stirs, Isai. xxii. 2. shoutings, Zech. iv. 7. **שְׂאוֹת** wondering or astonished in mind, Gen. xxiv. 21.—**שָׂאָה** *vain*, false, vanity : written **שָׂאָה** in Job xv. 31.—**שָׂאָה** to *bear*, carry, take, accept, take up, lift up, take away, bring forth, bear up : taken away by

burning, Nahum i. 5. to contain or take in, Ezek. xlv. 11. obtain or receive, Esther ii. 9, 15, 17. lade or make to bear, lay upon, נשאנא carriages, Isai. xlvi. 1. משה a burden: a collection, 2 Chron. xxiv. 6, 9. משה a mess, gift or reward taken: an oblation, Ezek. xx. 40. נשאנא gift, 2 Sam. xix. 42. משה respect or acceptance, 2 Chron. xix. 7.—נשאנא to take up, lift up, exalt. שאנא dignity, highness, excellency, a rising. שאנא excellency, Job xx. 6. משה an elevated sign, Jer. vi. 1. a flame or elevation, Judg. xx. 38, 40. נשאנא a prince, ruler or captain, one in an elevated station. נשאנא נשאנא vapours raised up from the earth, Psal. cxxxv. 7. Prov. xxv. 14. Jer. x. 13. li. 16. —נשאנא to bear, spare, forgive or take away sin. נשאנא forgiven or taken away, Psal. xxxii. 1. נשאנא to puff up, deceive or seduce by elation. משהנא deceit, Prov. xxvi. 26. שא, נשא, are several times found for שח or שח which see.

שאנא to draw water. משהנא places of drawing water, Judg. v. 11.

שאנא to roar. שאנא a roaring.

שאנא to despise or insult, Ezek. xvi. 57. xxviii. 24. 26. contempt, or despite, Ezek. xxv. 6, 15. xxxvi. 5.

שאנא to ask, inquire, require, desire, to borrow, lend. שאנא petition, request, loan, desire. שאנא, שאנא the common receptacle or region of the dead; so called from the insatiability of the grave, which is as it were always asking or craving more.

שאנא to be at ease or in profound tranquility, commonly attended with careless security and insolence: tumult, rather insolent security, 2 Kings xix. 28. Isai. xxxvii. 29. The word is written שלאנא Job xxi. 23.

שאנא to spoil or plunder, written for שח spoil, in Jer. xxx. 16.

שאנא to absorb, swallow up, or devour, Job v. 5. Psalm lvi. 1. lvii. 3. Isai. xlii. 14. Ezek. xxxvi. 3. Amos viii. 4. to snuff or draw in the spirit or gross air, Jer. ii. 24. xiv. 6. hasteth or draweth in the air, Eccl. i. 5. to pant or aspire after, to desire; i. e. as it were to gape after, Job vii. 2. xxxvi. 20. Psalm cxix. 131. Amos ii. 7.

שׂא to leave, be left, or remain as a residue. **שארית** the rest, a residue, remnant, remainder. **שׂא** food or reserved part, Exod. xxi. 10. that part of an animal which is reserved for food, as distinguished from the skin, &c. or what remaineth when life is extinguished, viz. the flesh : a relation by consanguinity, i. e. a remnant or remainder of the same flesh and blood : body, rather family, Prov. v. 11. leaven, a piece of dough, left in the kneading trough, which by growing sour, contracts a fermenting quality, Exod. xii. 15, 19. xiii. 7. Lev. ii. 21. Deut. xvi. 4. **משׂאה** a kneading trough, Exod. viii. 3. xii. 34. Deut. xxviii. 5, 17.

שׂאת see under **שא**.

שב and **שוב** turn, return, turn away, turn back ; go, come, or bring again ; convert, restore, requite, recompense, answer, and the like. **תשובה** a return, answer. **שובה** returning. **שובב** slidden back, pervert ; froward, backsliding.—**שב** to be grey-headed, 1 Sam. xii. 2. Job xv. 10. i. e. when man is returning to dust, from whence he was taken. **שיבה** old age, hoary head, grey or hoary head.—**שבה** to carry or be carried away captive. **שבי** a captive. **שבית**, **שבית**, **שבית**, **שבית** captivity.—**שבי** an agate, some kind of precious stone, Exod. xxviii. 19. xxxix. 12, perhaps, as reflecting or returning all kinds of colours. (**שבבים** in pieces, rather violent flames, Hosea viii. 6. **שבי** a spark or bright flame, Job xviii. 5. This is from the Chaldee meaning of the word.—**ישב** to sit, dwell, inhabit, abide. **הושב** to cause to dwell, to set, place, and the like. **שיבה** abode or stay, 2 Sam. xix. 32. **מושב** a seat, habitation. **תושב** a sojourner, foreigner, or stranger, permitted to dwell among the Israelites, as proselytes of the gate.—**נשב** to blast or dissipate by blowing, Psalm cxlvii. 18. Isai. xl. 7. drive away, Gen. xv. 11.

שבח to praise or commend in a pleasing, soothing manner : to appease or calm, Psalm lxxv. 7. lxxix. 9. to keep in, repress or sooth resentment, Prov. xxix. 11. **השתבח** in Hithpael, to triumph or glory, rather to sooth or solace one's self, 1 Chron. xvi. 35. Psal. cvi. 47.

שֵׁט a *rod* or *shoot*, a *staff* : a *sceptre* or *rod*, as a *token* of authority ; a *tribe*, being a *shoot* or *branch* of a *family* : a *pen* resembling a *small rod*, Judg. v. 14. a *dart* or *shaft* of a *dart*, 2 Sam. xviii. 14. the *eleventh month* *Sebat*, Zech. i. 7. falling in our *January* and *February*, when in those countries plants began sensibly to *shoot forth*.

שֶׁבַךְ to be *intangled* : it is the same as the root. סִבֵּךְ, putting ש for ס. שֹׁבֵךְ thick, *intangled bough*, 2 Sam. xviii. 9. שֶׁבָכִים *nets*, 1 Kings vii. 17. שֶׁבֶכֶה *checker work*, *net work*, a *wreath*, *wreathen work* : a *lattess*, 2 Kings i. 2.

שֶׁל an *ear* of *corn*, i. e. the *stretching on* of a *stalk* : a *branch*, the *stretching on* of the *olive*, Zech. iv. 12. שְׁבִיל a *path* *stretching on forward*, Psalm lxxvii. 19. Jer. xviii. 15. שְׁבֵלֹת *ears* of *corn*, Job xxiv. 24. *floods*, Psal. lxi. 2, 15. a *channel*, Isai. xxvii. 12. which *stretch forward*. שֶׁל the *leg*, which *moves* and *stretches forward* in *walking*, Isai. xlvii. 2. (שְׁבִילֹל a *snail*, Psalm lviii. 8. from יֵשֵׁב to *dwell*, ב in *לול* a *winding shell*.)

שָׁבִים a *caul* or *fillet*, Isai. iii. 18. some *female ornament*. שָׁבַע to have *sufficient*, to be *satisfied*, to *satisfy*, *fill*, be *filled*. שָׁבַע *full*, *fulness*, *plenty*.—נִשְׁבַּע to *give sufficient assurance*, to *swear*. הִשְׁבִּיעַ to *adjure* or *charge*, *swear*, or *make to swear*. שְׁבֹעָה *an oath*.—שָׁבַע, שְׁבַע *seven*, a *number* denoting *fulness* or *sufficiency*. שְׁבַעִים *seventy*. שֶׁבַעִים *seven times* or *seven fold*. שְׁבַעִי, שְׁבַעִי *seventh*. שָׁבַע, שְׁבַע *a week*.

שָׁבַץ to be *straitly inclosed*, Exod. xxviii. 20. to *embroider*, rather *tie close*, Exod. xxviii. 39. מִשְׁבָּצֹת *Ouches*, *pieces of gold* made *firmly* to *inclose* the *onyx stones*, Exod. xxviii. 11, 13, 14, 25. xxxix. 6, 13, 16. Psalm xlv. 13. תִּשְׁבֹּץ *embroidering*, rather *inclosing*, meaning there a *close strait coat*, Exod. xxviii. 4. הִשְׁבֹּץ *anguish*, or the *inclosing party*, 2 Sam. i. 9.

שָׁבַר to *break*, *hurt*, *destroy* : to *buy* or *sell food*, being thus *distributed* or *broken* into *distinct portions* : *corn* or *provision* thus *distributed*. Breach, *breaking*, *bruise*,

destruction. Interpretation or breaking open, Judg. vii. 15. אֶשְׁבִּיר shall I bring to the birth, rather cause to break forth, Isai. lxvi. 9. שִׁבְרוֹן destruction, breaking, Jer. xvii. 18. Ezek. xxi. 6. מִשְׁבֵּר birth or breaking forth. מַשְׁבְּרִים waves, breakers.—שֶׁבַר to *look attentively*, view, wait, hope: This signification is from the Chaldee: Ruth i. 13. Neh. ii. 13, 15. Esther ix. 1. Psalm civ. 27. cxix. 116, 166. cxlv. 15. calvi. 5. Isai. xxxviii. 18.

שבת to rest or cease from acting or working. **שבת** **שבתון** sabbath, rest. **שבת** is often the infinitive of **ישב**.

שגג and שנה to go astray or wander through ignorance or mistake, to err, be deceived : to be ravished or carried away by a violent affection, Prov. v. 19, 20. שגגה, שגג, משנה, משונה ignorance, error. שנין a wandering song, Psal. vii. in the title. שנינות wanderings, Hab. iii. 1. (שנו turn back, 2 Sam. i. 22. for נסוג from. סוג.)—שיג a pursuit, 1 Kings xviii. 27.—ישג to reach to, overtake, attain, take hold of. (ישג remove, Job xxiv. 2, for יסיגו and תשג thou shalt take hold, Micah vi. 14. for תשג.)—שגה to grow or increase. שניא great, Job xxxvi. 26. xxxvii. 23. שגשג make to grow, Isai. xvii. 11. This sense of the root is Chaldaic.

שׁוּב to be raised high as an inaccessible, impregnable fortress : be safe, exalted, lofty : to set on high out of the reach of danger. **מִשְׁבֵּב** an high tower, refuge, defence. **שׁוּב** to look wisely or narrowly, Psal. xxxiii. 14. Cant. ii. 9. Isai. xiv. 16.

♀ for a woman to be ravished or have her chastity violat-
 ed, Deut. xxviii. 30. Jer. iii. 2. Isai. xlii. 16. Zech. xiv. 2.
 (♀ a queen or wife, Neh. ii. 6. Psalm xlv. 9. This
 is the Chaldee sense of the root.)

שָׁרָץ to be *mad* or *distracted*. הַשָּׂרָץ in Hithpael, to act the madman, 1 Sam. xxi. 14, 15. שָׂרָץ madness. שָׂרָץ the *issue or increase of cattle*, Exod. xiii. 12. Deut. vii. 13. xiviii. 4, 18; 51.

712 the *breast or tent* of a woman.—712 to *spoil, lay waste,*

- destroy. שד spoil, spoiling, robbery, desolation, destruction. שד a spoiler, Isai. xvi. 4. שד'ים devils, destroyers, Deut. xxxii. 17. Psal. cvi. 37. שדד to harrow or break the clods, Job xxxix. 10. Isai. xxviii. 24. Hosea x. 11.—שדד a field, land, the country, the ground. שדד rendered musical instruments, and that of all sorts, Eccl. ii. 8. The sense here is very uncertain.—שד the Almighty or all-sufficient, from ש who is, and די sufficiency or enough.—שדד to plaster with lime, Deut. xxvii. 2, 4. שדד lime, Isai. xxxiii. 12. Amos ii. 1. plaister of lime, Deut. xxvii. 2, 4.
- שדד a field, שדדד blasted corn, Isai. xxxvii. 27. the place may be thus rendered; as a field before the corn is sown: otherwise שדדד is put for שדדדד. See the following root.
- שדד to blast or blight. שדדד a blast or blight.
- שדד a range or rank of armed men, 2 Kings xi. 8, 15. 2 Chron. xxiii. 14. a range of parallel boards, 1 Kings vi. 9. The radical idea is to arrange; compare this root with שדד.
- שד a lamb or kid, or one of the smaller cattle: it is written שי Deut. xxii. 1. 1 Sam. xiv. 34.—שדד see שד.—יש, ש, שד to be; it has rather the nature of a noun, taking after it the usual affixes, as ישך thou art, ישכך you are, and the like: intimating existence, reality, substance. שדד, שדדד being, substance, reality, solidity; found in the following places variously rendered: enterprise or compleatness, Job v. 12. wisdom or solidity, Job vi. 13. xii. 16. Prov. xviii. 1. Micah vi. 9. sound wisdom, Prov. ii. 7. iii. 21. viii. 14. substance, Job xxx. 22. in working, i. e. in perfecting his designs, Isai. xxviii. 29. the thing as it is, i. e. the solidity of reason, Job xxvi. 3. that which is, i. e. the total sum, Job xi. 6.—שדד to be in a loose relaxed state, as a sinew strained, Gen. xxxii. 32. to lay waste or bring a nation into a relaxed condition, Numb. xxi. 30. to fail or be relaxed, Jer. li. 30. to forget, i. e. for the mind to be in a relaxed, heedless state: written שדדד Jer. xxxiii. 39. שדדד forgetfulness, Psal. lxxxviii. 12. שדדד made

me forget, Gen. xli. 51. **הַשָּׁחַת** hath deprived her, i. e. made her heedless about, viz. wisdom, Job xxxix. 17. — **נִשָּׂא** to lend upon usury, and exact it, which was a great weakening or relaxing of man's estate : written **נִשָּׂא** Neh. v. 7. and **יִשָּׂא** Psal. lxxxix. 22. **נִשָּׂא**, **נִשִּׂי**, **נִשָּׂה** Neh. v. 7. and **יִשָּׂא** Psal. lxxxix. 22. **נִשָּׂא** a creditor, usurer. **נִשָּׂא** usury, Neh. v. 7. exaction, Neh. x. 31. **נִשָּׂא** loan, Deut. xxiv. 10. **נִשָּׂא** debts, Prov. xxii. 26. — **נִשָּׂא** **נָשִׁים** women, wives, from **אָנוּשׁ** a man ; or from **נִשָּׂא** to bear children. **נִשָּׂא** a witness, Job xvi. 19. — **נִשָּׂא** witness of appointment, Gen. xxxi. 47.

שׁוּר an *onyx*.

שׁוּר **שְׁהַרְנִים** *round ornaments* like the moon, Judg. viii. 21, 26. Isai. iii. 18.

שׁוּר to make *level*, Isai. xxviii. 25. to compare, be equal : to profit or countervail ; i. e. be an equivalent, Esther iii. 8. v. 13. vii 4. Job xxiii. 27. to set or lay in an even, level position, in full view, Psalm xvi. 8. cxix. 30. to make equal or like, 2 Sam. xxii. 34. Psalm xviii. 33. to lay in an even, firm position, not tottering or declining, Psalm xxi. 5. lxxxix. 19. to reckon, behave ; i. e. compose one's self, Isai. xxxviii. 13. Psalm cxxxi. 2. to bring forth, rather, lay up in an even, orderly manner, alluding to the way of storing up dried grapes, Hosea x. 1. (**שׁוּר** for **שׁוּר** vanity, Job xv. 31.) **נִשָּׂא** in Hithpael, to be alike or equal, Prov. xxvii. 15.

Look for **שׁוּר**, **שׁוּר**, **שׁוּר**, **שׁוּר**, &c. leaving out the middle **ו**.

שׁוּר to look full upon, Job xx. 9. xxviii. 7. look or shine full upon, Cant. i. 6.

שׁוּר, **שׁוּר** *twined, twisted*.

שׁוּר and **שׁוּר** to bow down, stoop, incline, be bowed down, bring low. **שׁוּר** humble, Job xxii. 29. **שׁוּר** casting down, Micah vi. 14. **שׁוּר** cast down, Psalm xlii. 6. or casteth itself down. **שׁוּר** to bow down or prostrate one's self, do or make obeisance, worship, and reverence. — **שׁוּר** to swim, in which action a person prostrates himself, Psal. vi. 6. Isai. xxv. 11. **שׁוּר** swimming, Ezek. xlvii. 5. — **שׁוּר**, **שׁוּר**, **שׁוּר**,

שחית, שחית, שחית a *pit* or *slough*.—שׂיח to *expatiate* freely in thinking, meditating, talking, complaining, or praying : to take a walk. שׂיח thought, meditation, talk, complaint, prayer : a shrub, whose roots expatiate on the surface of the earth.—שׂח a *casting down*, Micah vi. 14.

שחד to *bribe* ; a bribe, gift, reward, bribery.

שחצו to *drain off* the blood of men or animals ; rendered, to kill or slay : to offer or drain the blood in sacrifice, Exod. xxxiv. 25. to press out or drain, Gen. xl. 11. שוחט shot out, rather killing or murdering, Jer. ix. 8. שחוט beaten, rather drained or cleared of its dross, 1 Kings x. 16, 17. 2 Chron. ix. 15, 16. שחית a killing, 2 Chron. xxx. 17.

שחל a lion of a *darkish colour*. שחלת the black Babylonian Onyx, an odoriferous shell, Exod. xxx. 34.

שחץ an *inflammatory swelling*, a boil, botch or bile.

שחים what *springeth of its own accord*, Isai. xxxvii. 30. it is the same as שחיש 2 Kings xix. 29.

שחף the *lean, slender* cuckoo, or sea-gull, Lev. xi. 16, Deut. xiv. 15. שחפת the consumption or atrophy, Lev. xxvi. 16. Deut. xxviii. 22. שחף cieling or slender planks of wood, Ezek. xli. 16.

שחץ pride, Job xli. 34. lion, Job xxviii. 8. In both places it means a *ferce, undaunted, wild creature*.

שחק to *grind, beat, or wear to pieces by conflict* : to laugh, deride, make merry, make sport, by reciprocal motions ; שחק small dust, Isai. xl. 15. שחק, שחקיב the *skies* or *aethers* in conflict. שחק, שחק sport, laughter. שחק a scorn, Hab. i. 10. שחקת rejoicing, Prov. viii. 30, 31.

שח the *darkish dawn of the morning*, or day-break : light, or dawn of light, Isai. viii. 20. black, darkish, or dusky. שחור blackness, Lam. iv. 8. שחר morning dawn, Psalm cx. 3. שחרחרת very darkish or blackish, Cant. i. 1. שחרות youth, the dawn of life, Eccl. xi. 10.—שחר to seek early or diligently, or do a thing by day-break or betimes, with diligence : to rise betimes, Job xxiv. 5.

- to *corrupt*, mar, destroy. שחת, שחית, שחת corruption, destruction. שחת a pit or slough, from שח (שוח.)
- or שוט to *turn aside*. שטים for שטים them that turn aside, Psalm ci. 3. שטים revolters, Hosea v. 2.
- שוט to go, move, or run *to-and-fro*. שוט, שוט a whip or scourge, so called from the manner of its motion when used. שוט, שוט an oar, Isai. xxxiii. 21. Ezek. xxvii. 6, 29. שטים mariners or rowers, xxvii. 8, 26. so called for the same reason.
- שט to hold out or *extend*, Esther iv. 11. v. 2. viii. 4. שטה the shittah tree tall and extended; Isai. xli. 19. שטים shittim wood; it is thought to be the *Acacia* tree, or *Spina Egyptiaca*.
- שטח to *spread abroad*. משטח a place for spreading.
- שטם to *bate* or *set one's self against*. משטמה hatred.
- שטן to be an *adversary unto*. Satan, an adversary. שטנה an accusation, Ezra iv. 6.
- שטף to *overflow*, rush forth upon like water, to rinse or wash by immersion: outrageous, Prov. xxvii. 4. a flood or inundation.
- שטר a *subordinate officer*, ruler, or overseer. משטרה ministerial dominion, Job xxxviii. 33.
- ש presents, Psalm lxxviii. 29. lxxvi. 11. Isai. xlviii. 7. (ש a sheep, put for שח Deut. xxii. 1. 1 Sam. xiv. 34.)
- Look for שג, שח, שח, שח, שח, שח, and שח, leaving out the middle י.
- שכך to *subside*, rendered, make to cease, Numb xvii. 5; assuaged, Gen. viii. 1. appeased or pacified, Esther ii. 1. vii. 10. כשך as he that setteth, Jer. v. 26: rather read the phrase thus, as fowlers *stoop down*. שכך cover for שכך, Exod. xxxiii. 22. שכך put for שכך his tabernacle, Lam. ii. 6.— שכך, שכך *curiously figured* pictures, Isai. ii. 16; שכך figured image, Lev. xxvi. 1. imagery, Ezek. viii. 12 pictures, Num. xxxiii. 52. שכך pictures of figured works, Prov. xxv. 11. שכך the heart or imagination which figures and paints, Job xxxviii. 36. שכך conceit or imagination, Prov. xviii. 11. שכך thoughts or conceptions, Psalm lxxiii. 7.— שכך to *badge up as with boughs and thorns*, Job i. 10. Hosea ii. 6. שכך thou hast fenced or hedged me, Job x. 11.

שכח a bough, Judges ix. 48, 49. **שכים** pricks or thorns, Numb. xxxiii. 55. **שכות** barbed irons, like thorns, Job xli. 7. **כשוכה** a thorn, hedge, Prov. xv. 19. Isai. v. 5. **מסוכה** the same, ס being put for ש, Micah vii. 4.—**נשך** to bite : to lend on usury, Deut. xxiii. 19, 20, 21. biting usury (**נשכה** a *chamber*, Neh. iii. 30. xii. 44. xiii. 7. the same with **לשכה** the נ being perhaps put for ל by a Chaldaism, in this book of Nehemiah.

שכב to lie or lay down. **שכבה** a lying down. **משכב** a lying down, a bed.

שכח to forget. **השתכח** in Hithpael, to be forgotten, Eccl. viii. 10.

שכל wisdom, policy, skill, prudence ; to be wise, skilful, intelligent ; to act or consider wisely or prudently, to make wise or intelligent, to instruct ; to prosper. **משכיל** prudent, wise, instructive. **שכלות** folly, written for **סכלות** Eccl. i. 17.—**שכל** to be bereaved of children, to miscarry or suffer abortion, be barren. **שכל, שכול** deprivation, loss of children, barrenness. **אשכול** a cluster or bunch of ripe grapes : of which the vine was, or was to be bereaved : a cluster of some other fruit or flower, Cant. i. 14. The connexion between the two senses of this root, *prudence* and *privation* is uncertain ; unless because the desire to be made wise was the original moving cause of the grand privation.

שכם to rise up early. **משכימי, משכים** early, in the morning. **שכמה** the shoulder rising above the other limbs : a portion or rising spot of land, Gen. xlviii. 22. a rising piece of ground, or butt to shoot at, Psalm xxi. 12.

שכן to dwell, inhabit, reside, abide ; cause to dwell, to place : an inhabitant, neighbour. **משכן** an habitation, tabernacle. (**שכין** a knife, Prov. xxiii. 2. This sense seems to be taken from the Chaldee.)

שכר to satisfy thirst, drink abundantly, be drunken : strong liquor. **השתכר** to be drunken, or make one's self drunk, 1 Sam. i. 14. **שכרון** drunkenness, Ezek. xlii. 33. xxxix. 19.—**שכר** to satisfy or give satisfaction

- for service done, to hire, reward. **שכר** *hire* reward, wages. **שכיר** an hired thing or hired servant. **משכר** to earn wages, or let one's self out to hire, Hag. i. 6. **שכר** sluices, rather, a gain, viz. of ponds for fish, Isai. xix. 10. **אשכר** a satisfactory present, Psal. lxxii. 10. Ezek. xxvii. 15.
- ש** as a prefix is a note of the genitive case, compounded of **ש** *which* and **ל** *to* or *for*.—**שלל** to *spoil*, plunder, strip: a spoil or prey. (**שלה** a petition, 1 Sam. i. 17. put for **שאלה**.) **משתולל** maketh himself a prey, Isai. lix. 15. **אשהוללו** are spoiled, Psalm lxxvi. 5. where the **א** is written for **ה** after the Chaldean form. **שילל** stripped, Micah i. 8.—**שלה**, **שלו**, **שלי** to be *secure and at ease*. **שלו**, **שלוה**, **שלי** quietness, tranquillity. (**של** error or rashness, 2 Sam. vi. 7. **תשלו** be negligent or deceived, 2 Chron. xxix. 11. **השלה** deceive or disappoint, 2 Kings iv. 28. This is from the Chaldee meaning of the root.) **שליה** a new-born babe, Deut. xxviii. 57. Connexion uncertain.—**שלו** *quails*, Exod. xvi. 13. Numb. xi. 31, 32. Psal. cv. 40.—**שול** *the hem or skirts* of a garment.—**שילה** *Shiloh*, a name of the Messiah, meaning perhaps the author of tranquillity or ease, being the prince of peace, &c. and so derived from **שלה** Gen. xlix. 10.—**נשל** to *take or cast off, or slip off*, Exod. iii. 5. Deut. vii. 1, 22. xix. 5. xxviii. 40. Josh. v. 15. 2 Kings xvi. 6.—**שלאנן** to be at ease, put for **שנאנן** Job xxj. 23.
- שלב** *be parallel*, set in order or equi-distant, Exod. xxvi. 17. xxxvi. 22. **שלבים** parallel ledges, 1 Kings vii. 28, 29.
- שלג** to be *white as snow*, Psalm lxviii. 14. Snow.
- שלהבת** *flame*, Job xv. 30. Ezek. xx. 47. the same as **להב**. **שלהבת יה** a most vehement flame, or flame of the Lord, Cant. viii. 6.
- שלח** to *send*, send forth, send away, put forth, stretch out, let go, put away, dismiss; to send or shoot forth. **שלוח**, **שלוח** a present sent, 1 Kings ix. 16. Micah i. 14. a plant or branch shot forth, Cant. iv. 13. Isai. xvi. 8. a missile weapon, a dart. **משלח**, **משלחה** a sending

forth : a discharge, Eccl. viii. 8.—שלחן a *table*, to and from which messes are sent.

שלט to *have power for rule or defence*. שלטת imperious, Ezek. xvi. 30. שלים a governor or ruler. שילטים shields or arms for defence. שלטון ruling power, Eccl. viii. 4, 8.

שלך to *cast*, cast out, cast away, cast forth, cast down : the cormorant or plungeon, a kind of sea-bird, Lev xi. 17. Deut. xiv. 17. casting it down like an arrow on its prey.

שלם to *make up*, or make good a loss, restore, requite, recompense, pay, reward. שלום, שלמה, שלמן, שלום recompense, reward.—שלם to *make up* a work, to perfect or finish; whole, entire, perfect.—שלם to *make up* a difference, to make peace, to be at peace, שלום, שלום peace, prosperity, peace-offering.—שלמה an outer garment made up to cover the whole body.

שלף to *draw out as a sword*, or *draw off as a shoe* : groweth up or is pulled off, Psal. cxxix. 6.

שליש *three*. שלשים, שלשים thirty. שלשית, שלשית third, third part, third time. שלשית the same. שלשית three, Gen. xxxviii. 24. Ezek. xlii. 6. threefold, Eccl. iv. 12. of three years old, Gen. xv. 9.—שלש to divide into three parts, Deut. xix. 3. do a thing three times, 1 Kings xviii. 34. שליש, שלש a measure, probably the third part of a bath, containing somewhat more than two gallons and a half, Psalm lxxx. 5. Isai. xl. 12. a captain or commander, a tribune, perhaps the third in military order and office from the king. שלשים three stringed instruments, 1 Sam. xviii. 6. שלשים excellent things, Prov. xxii. 20. signifying excellent, in the third or superlative degree. שלשים children of the third generation. שלשום the third day from the present, reckoning backward : from שלש and יום day.

שם and שמה to *place*, set, or put, settle, constitute, appoint, lay upon, and the like; it is variously rendered, but the radical idea is to be perceived and applied without much difficulty. ישם for שם to be set, Gen.

xxiv. 33. to put, Gen. i. 26. **שימה** a settlement or appointment, 2 Sam. xiii. 32. **תשובה** a placing or putting, Lev. vi. 2. **שם**, **שמה** *there*, thither, a particle of place. **שם** a name, put upon, or placed and substituted for a person or thing. **שמות** names. **שמים** the heavens, the placers or disposers; in which sense the word is literally used in Isai. v. 20. Mal. ii. 2. **שומים** a species of onions, so called perhaps from the regular disposition of their involucra, somewhat resembling the disposition of the orbits of the planets in the heavens, Numb. xi. 5. **שמית** the spider, Prov. xxx. 28. which places or disposes the threads of the web with wonderful exactness.—**שם** and **ישם** to be or make *desolate*, and to be *astonished in mind*. **שמח**, **שמחון**, **שמחה**, **שמחיה** desolation, astonishment. **שימון** wilderness or desolate place.—**נשם** to *breathe*. **נשימה** breath. **נשמות** souls, Isai. lvii. 16. **הנשמה** the mole, rather the chameleon, having its mouth always gaping for the air, on which it is said to live, Lev. xi. 30. the swan, rather some species of the owl, which breathes in a strong audible manner, as if snoring, Lev. xi. 18. Deut. xiv. 16.

שמאל, **שמאלית**, **שמאל**, **שמאל** the *left*, left hand. **שמאל**, **שמאל** go or turn to the left.

שמד to *destroy*, demolish.

שמח to *rejoice*, or be glad. **שמחה** joy, gladness.

שבת to *loose* or *let go*, rendered, to release, Deut. xv. 2, 3. discontinue, Jer. xvii. 4. throw down, or rather, let her drop, 2 Kings ix. 33. let it rest or let it alone, Exod. xxiii. 11, shook and stumbled, rather, they had discharged, 2 Sam. vi. 6. 1 Chron. xiii. 9. overthrown, rather, discharged, Psal. cxli. 6. **שבתה** a release, Deut. xv. 1, 2, 9. xxxi. 10.

שמן, **שמיכה** a *rug* or *blanket*, Judg. iv. 18.

שמל, **שמלה** a *cloth*, clothing, raiment, apparel. (**שמל**, **שמל** for **שמאל**. See above.)

שמן to be *plentecus*, to *abound* or *superabound*, Isai. xxx. 23. to be or become fat; oil, ointment. **שמן** fatness, fat, fat place.—**שמונה**, **שמונה** eight; the superabundant

number ; seven being the number that denotes fulness or sufficiency. שמונים, eighty. שמיני, eight. אשמונים desolate places, Isai. lix. 10. which may be from שמן ; but it may as well be rendered here, fat or plentiful places.

שמע *to hear*, hearken, hearken to, obey, understand. השמיע *to cause to hear*, publish, proclaim, tell, shew, make a sound or noise. שמעה, שמע, report, tidings, fame, rumour. שמעו causing to hear, Ezek. xxiv. 26. שמעו hearing, Isai. xi. 3. משמעה bidding, 1 Sam. xxii. 14. guard, or at his command, 2 Sam. xxiii. 23. 1 Chron. xi. 25. obedience, Isai. xi. 14.

שמע a *very little*, Job iv. 12. xxvi. 14. שמצה shame, or the being very little and contemptible, Exod. xxxii. 25.

שמר *to keep*, keep safe, observe, watch, take heed, beware. שמר, משמר a watch, ward, guard, office. משמרה a charge, watch, office. אשמורה night watch. שמרים lees or dregs preserved at the bottom of the vessel and preserving the wine, Psalm lxxv. 8. Isai. xxv. 6. Jer. xlviii. 11. Zeph. i. 12. שמיר briars used in fences to guard and preserve corn, &c. שמיר an adamant, or some hard stone, Jer. xvii. 1. Ezek. iii. 9. Zech. vii. 12. Connexion uncertain. (משמרות nails, for מכמרות, Eccl. xii. 11.

שמש the sun, or *solar light*. שמשות windows to admit the solar light, Isai. liv. 12.

שן a *tooth*, ivory : the crag or tooth of a rock, 1 Sam. xiv. 4, 5. Job xxxix. 28.—שנן *to whet or sharpen*, Deut. xxxii. 41. Psalm lxiv. 3. cxl. 3. teach diligently, whet or sharpen, that they may penetrate deep, Deut. vi. 7. שנון sharp or whetted. השתנון *to be pricked*, Psal. lxxiii. 21. שנינה a taunt or bye-word, i. e. a keen, sharp cutting reflection.—שנה *to double or repeat*, do a thing over again, to do it over again in a different manner, to change or alter. השתנית disguise one's self, 1 Kings xiv. 2. שונים, שונות diverse or different. שנים the number two, plural masculine ; but in the feminine it is שתים as it were for שנתים—שנית

second, second time, the other. משנה double, second, next : a copy or duplicate, Deut. xvii. 18. Josh. viii. 32. משנים fatlings or two years old sheep which for the age were the choicest, 1 Sam. xv. 9. שנה a year in which time all the seasons revolve and return. שני twice dipped or double died, scarlet or crimson.—שין urine, 2 Kings xviii. 27. Isai. xxxvi. 12.—ישן to sleep, to be in a sound sleep. נישן to remain long in the same state, as it were asleep, unmolested, Deut. iv. 25.—ישן, old store, or provision, or other things which have continued long in the same situation. שנה sleep, written שנהא Psal. cxxvii. 2.—שנהא to hate or be divided in affection. שנאה hatred, Eccl. ix. 6. (שנהא for שנהא to change or be changed, 2 Kings xxv. 29. Eccl. viii. 1. Lam. iv. 1.) שנהא angels, Psal. lxviii. 17. perhaps meaning, doubled, and so from שנה.

שנהא a window or casement, Judg. v. 28. Prov. vii. 6.

שנהבים ivory, 1 Kings x. 22. 2 Chron. xix. 21. from שן a tooth.

שנהא to gird up, 1 Kings xviii. 46.

שסס and שסה to spoil or rifle : written שסס in Jer. xxx. 16. and שיש in Isai. x. 13. משסה a spoil or booty.

שסע to part or cleave asunder : a cleft : stayed or parted them from their purpose, 1 Sam. xxiv. 7.

שסה to cut or hew in pieces, 1 Sam. xv. 33.

שעה to turn the eyes, to turn them to an object, to respect, look or regard ; to turn them from, look or turn away, Job vii. 19. xiv. 6. Psal. xxxix. 13. Isai. xxii. 24. shut, rather turn away, Isai. vi. 10. to be dim, rather turned away to wrong objects, Isai. xxxii. 3. למשעי to supple, rather, to my aspect or favourable regard, Ezek. xvi. 4. השתע in Hithpael, to turn one's self or look about every way in terror, or to be dismayed, Isai. xli. 10, 23.—שעשע to turn this way and that in sport or play, with delight ; to delight : to play, Isai. xi. 8. to be dandled, Isai. lxvi. 12. השתעשע in Hithpael, to delight one's self : to cry out, in the margin, take pleasure, Isai. xxix. 9. שעשע delight, pleasure.

—שוע to cry out aloud. שוע, שועה a cry : this sense seems to be taken from the sound of the word.—
 מושיע, הושיע, הושע to save, deliver, be in safety. מושיע a saviour. ישוע, ישועה, תשועה, מושיעה salvation, deliverance, safety, help, welfare, victory. שוע rich, Job xxxiv. 19. bountiful, Isai. xxxii. 5. riches Job xxxvi. 19. being the cause or effect of safety or salvation.

שעט, שעטה stamping, Jer. xlvii. 3.

שעטען linen and woolen mixed, Lev. xix. 19. Deut. xxii. 11.

שעל the hollow of the hand, Isai. xl. 12. a handful, 1 Kings xx. 10. Ezek. xiii. 19. שועל, שועל a fox, which makes holes in the earth and dwells in such burrows. משעול a hollow, narrow path, Num. xxii. 24. שוען to lean upon, to rest, stay, or rely upon. משען, משענה a stay, or staff.

שעף thought or reflection, Job iv. 13. xx. 2. סעף for שעף thought or opinion, 1 Kings xviii. 21. Psalm cxix. 113.

שער a gate. שוער, שער a porter. מאה שערים a hundred fold, Gen. xxvi. 12. supposed to mean, an hundred of such statute measures as were kept at the gates of the cities, where anciently the markets and courts of judicature were held.—שער, שערה hair, hairy. שער, שערה, שער, שער barley, bearded as with hair. שער, hairy goat or kid. שער, שער a kid. שער some hairy deity worshipped in Egypt, or rough hairy animal, rendered, satyr, Isai. xiii. 21. xxxiv. 14. devil, Lev. xvii. 7. 2 Chron. xi. 15. שער, שער small rain, whose drops in falling resemble hairs, Deut. xxxii. 2. שער, שער vile, viz. figs, Jer. xxix. 17. which when corrupt are covered with a mildew, making them look hairy. The two ideas of a gate and hair may possibly be joined under the idea of rising or standing in an erect position. (שער thinketh, Prov. xxiii. 7. here the meaning and connexion are uncertain.)—שער, שער a horrible storm or tempest, Isai. xxviii. 2. Job ix. 17. Nahum i. 3. horror, Job xviii. 20. Ezek. xxvii. 35. xxxii. 10. to hurl

or take away, as with a storm, Job xxvii. 21. Psalm lviii. 9. to be horribly afraid, to fear or dread, Deut. xxxii. 17. Jer. ii. 12. Ezek. xxvii. 35. xxxii. 10. נשערה tempestuous, Psalm l. 3. השתער in Hithpael, come like a whirlwind, Dan. xi. 40. שערורה an horrible thing, Jer. v. 30. xxiii. 14. שעררת Jer. xviii. 13. and שערוריה Hosea vi. 10. the same. This sense of the word is much the same with that of סער, so the ש may be for ס; or it may be connected with the foregoing, as in a great fright the hair stands an end.

שפה plural שפתים שפתות, שפה a lip, language, speech or sentiment: shore, brink, brim, bank, border, edge, side. (השפות dung, Neh. iii. 13. for האשפות from אש.)—שפי a high place. שפה high, Isai. xiii. 2. שפו stick out, Job xxxiii. 21.—שוף to bruise. Gen. iii. 15. Job ix. 17. (שוף to cover, Psalm cxxix. 11. perhaps for שאף to swallow up.) שפות cheese bruised and crushed in the making, 2 Sam. xvii. 29.—ישף, ישפה a Jasper, Exod. xxviii. 20. xxxix. 13. Ezek. xxviii. 13.—נשף to blow, or impel with a current of air, Exod. xv. 10. Isai. xl. 24. The twilight or impulse of air on the evening edge: it is once used for the dawn of the morning, Psal. cxix. 147. ינשוף the owl, which flies abroad in the twilight, Lev. xi. 17. Deut. xiv. 26. Isai. xxxiv. 11.—שפיפן the adder, or a serpent of the viper kind, Gen. xlix. 17.

שפח to smite with a scab; rather, to reduce to a state of subjection, Isai. iii. 17. שפחה a maid servant or slave. משפח oppression or subjection, Isai. v. 7. משפחה a family subject to its master.

שפט to regulate, judge, determine, plead, execute judgment. שופט, שפט a judge. ישפוט, שפט judgment, custom, right, ordinance, order, cause or plea.

שפך to shed, slip, or pour out. שפכה an effusion: a slipping or sliding of the steps, Psal. lxxiii. 2. a man's privy member, Deut. xxiii. 1.

שפל to be low, lay or bring low, be humble, base, שפלה low place, vale or low country. שפלות lowness, or remissness, rendered idleness, Eccl. x. 18.

- שפּ the *upper lip*, Lev. xiii. 45. Ezek. xxiv. 17, 22. Micah iii. 7. the hair growing upon it, 2 Sam. xix. 24.
- שפּ a coney, or *large kind of mouse*, hiding itself in rocks, Lev. xi. 5 Deut. xiv. 7. Psalm civ. 18. Prov. xxx. 26.
- שפּ hid, Deut. xxxiii. 19. for צפּון.
- שפּע abundance or affluence, Deut. xxxiii. 19. Job xxii. 11. xxxviii. 34. Ezek. xxvi. 10. a large company 2 Kings ix. 17. Isai. lx. 6.
- שפּק to suffice, 1 Kings xx. 10. to be pleased, Isai. ii. 6. written ספּק, for שפּק sufficiency, Job xx. 22. שפּק clap, for ספּק, Job xxvii. 23. שפּק a stroke, put for ספּק, Job xxxvi. 18.
- שפּר, שופּר a trumpet or cornet. אשפּר a good piece of flesh, 2 Sam. vi. 19. 1 Chron. xvi. 3. perhaps compounded of אש fire and פר a bullock, and so may mean a piece of roasted bullock's flesh. (שפּר goodly, fair, or agreeable, Gen. xlix. 21. Psalm xvi. 6. שפּרה garnished with a beautiful brightness, Job xxvi. 13. שפּרור a splendid pavilion, Jer. xliii. 10. The sense here is taken from the Chaldee.)
- שפּת, שפּתים pots, Psalm lxviii. 13. meaning the two stones or andirons upon the hearth to support a pot, the lying among which denoted abject slavery, being the place allotted for the vilest slaves: hooks, ledges or rails, Ezek. xl. 43. hence שפּת to set on a pot, 2 Kings iv. 38. Ezek. xxiv. 3. to place or ordain, Psalm xxii. 15. Isai. xxvi. 12. משפּתים sheepfolds, Judges v. 16. rails wherein cattle were confined: two burdens, Gen. xlix. 14. rather, two rails confining him on each side, שפּות, אשפּות, אשפּרות dung or dunghill, perhaps a Hebrew name of decency like the word *stool* in English. The radical idea seems to be *the placing of any two things over against each other, to keep what is set upon them or between them in an even position.* (שפּת a lip, from שפּה.)
- שפּף little or short, Isai. liv. 8.
- שק a sack, sack-cloth.—שקק and שוק to run or move to and fro. שק overflow or run about, Joel ii. 24. iii. 13. שוק a street where people are continually moving

to and fro : the parts of the body which move to and fro, the shoulder, leg, hip, or thigh. **השוקה** desire, rather, running to and fro, or attendance, Gen. iii. 16. iv. 7. Cant. vii. 10. **שוקקה, שקקה** longing or having appetite, Psalm cvii. 9. Isai. xxix. 8. referring to the beating or quick motions of the heart when panting or longing. **משק** a running to and fro, Isai. xxxiii. 4. **בן משק** a steward, or son of moving to and fro, Gen. xv. 2. **השהקשקש** to jostle one against another, Nahum ii. 4.—**שקה** to water, moisten, give to drink. **השקה** thou waterest, Psal. lxxv. 9. **שקת** a watering trough, **שקו** drink, moisture. **משנה, משנה** a butler or cup-bearer.—**נשק** to smack or kiss. **נשיקה** a kiss.—**נשק** *clashing* with armour, armed, armoury, weapons.—**נשק** to kindle, Isai. xlv. 15. to be kindled, Psal. lxxviii. 21. burn, Ezek. xxxix. 9. alluding to the *cracking* or snapping of fire. This word seems to be taken from the sound made by the kissing with the lips, by the clashing of armour, and by the crackling of fire.

שקד to watch diligently, so as to seize every advantage and lay hold of the first opportunity : to hasten, Jer i. 12. to remain or be carefully watched over, Job xxi. 32. is bound or watched over, Lam. i. 14. an almond, almond tree, which is as it were in haste, taking the first opportunity to blossom before any other tree. **משקד** made like almonds.

שקט to be quiet or at rest : quietness.

שקל to weigh, to weigh money in receiving or paying it, to estimate, **שקל** a Shekel, the standard weight among the Israelites, being two hundred, nineteen grains Troy weight, equal in value to two shillings and four pence farthing. **משקל** weight. **מזקלת** a plummet, or weight at the end of a line, 2 Kings xxi. 13. Isai. xxviii. 17.

שקם sycamore or sycamine fruit or tree.

שקע to sink, Jer. li. 64. be drowned, Amos viii. 8. ix. 5. quenched or sunk, Numb. xi. 2. **השקיע** make deep, viz. waters ; rather, cause to subdue, so to settle and be clear, Ezek. xxxii. 14. to let down or cause to sink,

Job xli. 1. שרע deep, rather, subsided or settled, Ezek. xxxiv. 18.

שקערות *hollow strakes*, Lev. xiv. 37.

שקף to *look at*, look forth, look out, look down: an opening or window to look out at, 1 Kings vi. 4. vii. 4, 5. משקוף the lintel or upper door post, or perhaps the window that was over it, Exod. xii. 7, 22, 23.

שקץ to *abominate*, detest, abhor. שקץ, שקיץ an abomination, or abominable thing.

שקר to *lie or deceive*, speak or act falsely: false, deceitful, lie, falshood; falsely, wrongfully. משקר wanton or deceiving, Isai. iii. 16.

שרר the *navel*, Job xl. 16. Prov. iii. 8. Cant. vii. 2. Ezek. xvi. 4.—שר and שרה to *have power or authority* as a prince, to rule or reign, Gen. xxxii. 28. Judg. ix. 22. Prov. viii. 16. Isai. xxxii. 1. Hosea xii. 3, 13. a prince, ruler, or captain. שרה a princess. שרתי the same, Lam. i. 1. שרותיך did sing of thee, Ezek. xxvii. 25. rather, were the ladies of trade, or principal traders. שורח principal, Isai. xxviii. 25. משרה government, Isai. ix. 6, 7. השיר to make princes, Hosea viii. 4. שרר to bear rule, Esther i. 22. השחרר to make one's self a prince, Numb. xvi. 13. משורה a measure or certain quantity of liquids prescribed by a governor, Lev. xix. 35. 1 Chron. xxiii. 29. Ezek. iv. 11, 16. משרת liquor, see שרת. (שרית the rest, 1 Chron. xii. 38. remnant, Jer. xv. 10. put for שארית.) שור bracelets, Isai. iii. 19. connexion uncertain.—שור to *view or survey* with attention and accuracy, to see, perceive, behold, regard. (שור depart, written for סור, Hosea ix. 12.) שור, שרר a watchful enemy or observer. שררות, שרירת imagination or lust, what the heart earnestly looks at and is set upon. שור an ox or bullock, remarkably steady and attentive in viewing an object. השרי thou wentest, rather, respectedst, Isai. lvii. 9. תשורה a present in token of respect, 1 Sam. ix. 7. (שור, שר a wall, Gen. xlix. 6, 22. 2 Sam. xxii. 30. Psal. xviii. 29. Job xxiv. 11. Jer. v. 10. Connexion uncertain.)—שור, or rather שיר, שר, to sing.

שריון שריון—a singer. שיר שיר—a song. שר שר—a coat of mail, breast plate or an habergeon. שר the same, Job xli. 26. This seems to be of a distinct root שרן שרן—to be *strait, even, level, right*; esteem right, direct: take the strait way, or go direct, 1 Sam. vi. 12. look strait, Prov. iv. 25. right, strait, upright, meet, righteous. ישר ישר, יושר יושר—uprightness, equity. מישור מישור—equity, uprightness, a plain or even place; strait, or plain. נשר נשר—to cut or *tear to pieces*, 1 Chron. xx. 3. משור משור—a saw, Isai. x. 15. נשר נשר—an eagle, the prince of fowls, eminent for tearing its prey in pieces. שרשר שרשר—a chain.

דָּרַח parching heat, Isai. xlix. 10. parched ground, Isai. xxxv. 7.

שֶׁבֶט, perhaps compounded of שר a prince and שֶׁבֶט a scepter; and means a royal scepter, Est. iv. 1 i. v. 2. viii. 4. שֶׁבֶט to *wrap* or *twist* together, Job xl. 17. Lam. i. 14. שֶׁבֶט branches intangled one in another, Gen. xl. 10, 12. Joel i. 17.

שרר *to be left or remain* after the destruction of others,
 Josh. x. 20. שרר *one that is thus left.* שרר *service,*
meaning clothes that were always left in the sanctuary,
 Exod. xxxi. 10. xxxv. 19. xxxix. 1, 41. unless שרר *be*
here put for שרת ministry : a line or gage, which stat-
uaries used to mark how much of the wood or stone
ought to remain, when the superfluous part is chipped
off, Isai. xlv. 13.

שרט to cut or scarify; a cutting, Lev. xix. 28.
xxi. 5. Zech. xii. 3.

שרך, שרוד the latchet or string of a shoe, *turned first one way and then another to lace on the shoe*, Gen. xiv. 23. Isai. v. 27. משרכת traversing, Jer. ii. 23.

a coat of mail, &c. See in שר.

שרע to have any thing *superfluous*, Lev. xxi. 18. xxii. 23.
 השתרע that a man can stretch himself upon it. Isai.
 xxviii. 20. i. e. not having the redundancy of length or
 breadth, that is necessary to a man's stretching himself
 upon it.

רַעַף a thought distilling, Psalm xciv. 19. cxxxix. 23.
 from ש which and רַעַף to *distil*.

שרף to burn : a fiery serpent : a seraph, Isai. vi. 6.
משרפה שרפה a burning.

שרץ to breed abundantly as most reptiles do : a creeping thing ; to creep or move.

שרק a choice noble vine, Gen. xlix. 11. Isai. v. 2.
Jer. ii. 21. שרוק principal plant, meaning perhaps the same, Isai. xvi. 8. שריקות fine, viz. flax, Isai. xix. 9. שרק speckled or yellowish, Zech. i. 8. which is thought to be the colour of the vine, wine or flax referred to.—שרק to hiss or whistle. This sense is taken from the sound. שרקה a hissing : shrill bleating, Judg. v. 16.
שרש a root, to take root, cause to take root, root out. שרשת wreathen chains entwined as the roots of tress, Exod. xxviii. 22.—שרשרה chains.

שרת to officiate or minister ; wait upon or serve in an honourable capacity. משרת a minister or servitor. שרת ministry or service. משרת liquor, or any preparation of grapes, Numb. vi. 3. a pan, rather preparation or cookery, 2 Sam. xiii. 9. שרת the rest, 1 Chron. xii. 38. remnant, Jer. xv. 11. put for שארית.

שש fine linen.—ששה, שש, ששה six. ישי sixth. ששים sixty. ששה give the sixth part, Ezek. xlv. 13. שש leave a sixth part, Ezek. xxxix. 2.—שש to rejoice. ששון joy, gladness, mirth. שוש rob, for שוש, Isai. x. 13.—שיש, שש fine Parian marble, 1 Chron. xxix. 2. Esther i. 6.—ישיש a very aged person, 2 Chron. xxxvi. 17. Job xii. 12. xv. 10. xix. 8. xxxii. 6.

ששן a lily, a flower of six leaves, so from שש six.

שרם vermillion, Jer. xxii. 14. Ezek. xlii. 14.

שר is put for שר by transposition in the Hithpael of שרל, שכר, שכח, שחה, שוה, שגע, שבח, שאח, שסך, שער, שעשע, שעה, שנה, שנו, שמר, שמם, שרע, שרג, שרר, שקק.

שרת and שות to place, put, lay, set, appoint, dispose. שרת garment or attire to put on, Psalm lxxiii. 6. Prov. vii. 10. שית ממני let me alone, i. e. set or remove thyself from me, Job x. 20. שרת the buttocks

on which men set or place themselves, Isai. xx. 4.
 2 Sam. x. 4. שְׁתוּת foundations on which the building
 is laid, Psal. xi. 3. שְׁתֵּי purposes or foundations,
 Isai. xix. 10.—שָׁתָה to *drink*: be drunk, Lev. xi. 34.
 שְׁתֵּי drunkenness, Eccl. x. 17. שָׁתִיד drinking, Esther
 i. 8. מִשְׁתֶּה a feast or banquet attended with drinking.
 שְׁתֵּי the warp, which consists of a range of threads fixed
 and orderly disposed in the loom, so from שֵׁת (שְׁתֵּי,
 שְׁתֵּי the feminine of שְׁנֵי two, put as it were for
 שְׁנֵי—) שֵׁת thorns.—נִשְׁתָּה to *fail* by being exhaust-
 ed or dried, Isai. xix. 5. xli. 17. Jer. li. 30.
 שָׁתַל to *plant*. שָׁתֵּל plants, Psalm cxxviii. 3.
 שָׁתָה open, Numb. xx. 3, 15. to *shut* out, Lam. iii. 8.
 This latter seems the true meaning.
 שָׁתַן he that *pisseth*.—נִשְׁתָּן a *letter*, Ezra iv. 7.
 vii. 11. probably a Persic word.
 שָׁתָה to be *calm*, quiet, cease, Psalm cviii. 30. Prov. xxvi.
 20. Jonah i. 11, 12.
 שָׁתָה to be *bid*, 1 Sam. v. 9. It is much the same with
 שָׁתָה.

ת

תֵּנָה a *little chamber*. (תָּנָה he came, Deut. xxxiii. 21. put
 for תֵּנָה from תָּנָה)—תָּנָה or תָּנָה the Orix or *Buffalo*,
 rendered wild ox, Deut. xiv. 5. wild bull, Isai. li. 20.
 (תָּנָה desire. תָּנָה utmost bounds, Gen. xlix. 26.
 rather, desireable productions, from תָּנָה, which see in
 תָּנָה)
 תָּנָה to *long for*, Psalm cxix. 40, 174. תָּנָה a longing,
 Psalm cxix. 20. (תָּנָה abhor, Amos vi. 8. probably
 for תָּנָה by changing letters of the same organ.)
 תָּנָה a curse, Lam. iii. 65. from תָּנָה.
 תָּנָה to *couple together*, Exod. xxvi. 24. תָּנָה vi. 29. to bear
 twins, Cant. iv. 2. vi. 6. תָּנָה, תָּנָה, תָּנָה a twin.
 תָּנָה a *fig*, fig-tree. See more of תָּנָה under תָּנָה.
 תָּנָה to *delineate*, draw or mark out. Form, lineament,
 or visage.

- תבה** *an ark or hollow vessel*, probably from **בה** hollow.
תבואה income, &c. from **בוא**.—**נתב**.—**נתיב**, **נתיבה** a path or high road.
תבל confusion: the world, or the globe of earth and water; from **בלל** to mingle or confound. See more of **תבל** under **בל**.
תבן *straw*. **מתבן** the same, or the place where straw is put, Isai. xxv. 10. (**תבנית** a pattern of a building, from **בנה**.—**תבונה** understanding &c. from **בין**.)
תבוסה destruction, from **בוס**.
תונה sorrow, from **ינה**.
תגרה blow or conflict, from **גר**.
יתר a *pin*, nail, stake.: a paddle, Deut. xxiii. 13.
תורה. See **ידה**.
תה a waste, a *chaos without form*, or regularity, Isai. v. 6. **תהו** without form, vain, empty, emptiness, nothing worth, barren desert. (**התיו** brought, Isai. xxi. 14. come ye, Jer. xii. 9. for **האתיו** from **אתח**.—**תה** to mark, see in **תו**.—**נתן** to give. &c. This root frequently loses its last as well as first radical in its formations. Look for it under **תן**.
תלה praise, &c. from **הלל**.
תהום the deep, depth, a deep place.
תוה to mark, make marks, mark out: to limit, i. e. mark out or set bounds to, Psal. lxxviii. 41. **תו** mark, Ezek. ix. 4, 6. (**תוי** my desire, Job xxi. 35. for **תאוי** from **אוי**.)
תור and **תוך**, leaving out the middle ו.
תזן to cut down or shake off, Isai. xviii. 5.
תזנות whoredoms, from **זנה**.
נתח to cut in pieces; a piece.
תחלה beginning, from **חלל**.—**תחל** sickness, &c. from **חלל**.
תחלה hope, from **יחל** under **חל**.
תחנה supplication, a camp. See under **חן**.
תחרה surround or enclose one's self, Jer. xxiii. 15. contend, or rather, run round with, Jer. xii. 5. **תחירא** an habergeon, or coat of mail, surrounding the upper part of the body, Exod. xxviii. 32. xxxix. 23.
תחש a badger.
תחת under, beneath, instead of, for, or on account of.

תחת, תחתון, תחתיה, תחתית lower, nether, lowest, nethermost, lower part : perhaps from נחת to descend. תכך *deceit or fraud*, Prov. xxix. 13. Psal. x. 7. lv. 11. lxxii. 14.—תוך *middle*, midst. בתוך, תיכון among. תיכונה, תיכון *middle*, middlemost. תכו they sit down, or are between, Deut. xxxiii. 3.—תכ' *a peacock*, 1 Kings x. 22. 2 Chron. ix. 21.—נתך to be poured out, to fuse, melt, or be melted. התוך a melting, Ezek. xxii. 22.

תוכח reproof, &c. See under כח.

תכל *blue or violet colour*. תכלה, &c. end, perfection, from כל.

תכן to adjust with accuracy, to weigh, measure : to be equal or proportionate : bear up, rather, have adjusted or set firm and sure, Psal. lxxv. 3. direct or adjust to a due proportion, Isai. xl. 13. מתכנת, תכנית, תכן proportion or adjustment ; but rendered, tale, sum, measure, pattern, state or composition.—תכין a place or station, from כון.

תלל eminent or raised up, Ezek. xvii. 22. תל a heap raised up : strength, rather, raised, undemolished state, Josh. xi. 13. תלתל curled, viz. hair, raised up by curling, Cant. v. 11.—תלה to hang up. תלי a quiver suspended on the shoulder, Gen. xxvii. 3.—תלא to hang in doubt, Deut. xxviii. 66. bend, or hang after or be inclined to, Hosea xi. 7. תוללינו they that wasted us, or laid us on heaps, Psalm cxxxvii. 3. or it may mean, our Lamentations, the authors of our lamentations, and so from לל.

תלאה weariness, &c. from לאה.

תולד generation, from ילד under לר.

תולח a madman, from לחה.

תלם a furrow or ridge in a ploughed field.

תלון murmuring, from לון.

תלע a worm : scarlet, a colour made of certain small worms. מתלע clothed in scarlet, Nahum ii. 3.—תלע the jaw teeth or grinders from לתע by a transposition of letters.

תלפיות armoury, or battlements, compounded of תל raised up, and פיות mouths or openings, Cant. iv. 4.

תָּמַם to *finish*, be ended, be perfect, accomplished, consumed, spent: to sum up or take the total sum, 2 Kings xii. 4. **תָּמָה** to make an end of. **תָּם** an end, Jer. i. 3. perfect, upright. **תָּמָה** integrity, uprightness, perfection. **תָּמִים** Thummim, or perfections. **תָּמִים** perfect, whole, sound, without blemish or spot, upright, sincere. **תָּמָם** soundness, Psal. xxxviii. 3. Isai. i. 6. (**תָּמִים** for **תָּאמִים** coupled together, Exod. xxvi. 24. xxxvi. 29. **תָּאמִים** twins, for **תָּאמִים**, Gen. xxv. 24.)—**תָּמָה** to wonder or be *astonished*. **תָּמָהוֹן** astonishment.—**תָּוֹם** an *orphan*, or fatherless.

תָּמִיד *continual*, perpetual, always, continually.

תָּמָה *Thammuz*, the name of an idol, Ezek. viii. 14.

תָּמַךְ *take fast hold of*, uphold, retain.

תָּמָל *yesterday*, heretofore.

תָּמוֹנָה a likeness, from **תָּמֵן**—**תָּמֵן** south, from **תָּמֵן** in **תָּמֵן**.

תָּמָר a *palm tree*. **תָּמָר** high columns or pillars rising up strait like palm trees, Cant. iii. 6. Joel

ii. 30. **תָּמָר** the same, Jer. xxxi. 21.—**תָּמָרָה** exchange, from **תָּמַר**—**תָּמָרָה** bitterness, from **תָּמַר**.

תָּמוֹת death, from **תָּמוֹת**.

תָּנִין a *dragon*, or *large serpent*; *whale* or *crocodile*. **תָּנִין** dragons.—**תָּנָה** to *talk of* or rehearse, Judg. v. 11. to lament or talk with, Judg. xi. 40.—**תָּן** to *give*, grant, give forth or yield, make or cause, deliver to, and the like: it is variously rendered and applied, but the idea is perceptible. It frequently loses the last as well as the first radical נ in its formations. **תָּנִינִים** *Nethinims*, persons given to the priests and Levites for servile offices; most probably the Gibeonites. **תָּתַן**, **תָּתַן** a gift.—Hence **תָּתַן** to hire by giving a premium, Hosea viii. 9, 10. **תָּתַן**, **תָּתַן** a reward or hire.

תָּנוּכָה fruit, &c. from **תָּנוּכָה**.

תָּנוּךְ the *tip* of the ear.

תָּנוּמָה slumber, from **תָּנוּם**.

תָּנוּפָה a wave offering, or shaking, from **תָּנוּף**.

תָּנוּר a *furnace* or *oven*.

תָּתַם to *mar*, Job xxx. 13:

תָּעָה to *wander*, *err*, or *go astray*: to cause to err, to seduce: to stagger or cause to stagger, Job xii. 25. Isai.

- xix. 14. **תועה** error, Neh. iv. 8. Isai. xxxii. 6. **תועה** error, Jer. x. 15. li. 18. **תועה** a deceiver. Gen. xxvii. 12. misused, rather, behaved very wrong or erroneously towards them, viz. the prophets, 2 Chron. xxxvi. 16. (**תועה** are broken, Job iv. 10. for **תועה** by a defect of the first radical.)
- תועב** to *loath* or *abominate*, to be abominable, to act abominably. **תועבה** an abomination.
- תעוד** a testimony, from **עוד**.
- תעלה** aqueduct; cure. **תעלה** infant, device. See under **על**.
- תענית** heaviness, from **ענה**.
- תענית** weight of silver, from **עף** under **עף**.
- תער** a *sharp instrument*, razor or penknife; the sheath or scabbard in which a sharp instrument is lodged.
- תפף** to play with *timbrels*, Psal. lxxviii. 25. **תפף**, Naham ii. 7. **תף** a drum, tabret, or timbrel.
- תפוח** an *apple*; apple-tree.
- תפל** *untempered* mortar, Ezek. xiii. 10, 11, 14, 15. xxii. 28. unsavoury or insipid, Job vi. 6. indigested, foolish or absurd, Lam. ii. 14. **תפלה** *folly*, Job i. 22. xxiv. 12. Jer. xxiii. 13. (**תפלה** for **תפתל** thou wilt shew thyself froward, 2 Sam. xxii. 27. from **פתל**.)—**תפלה** prayer, from **פלל**.
- תפלי** baken pieces, Lev. vi. 21. for **תפלי**, from **אפה**.
- תפוצה** dispersion, from **פוצ**.
- תפר** to *sew*, Gen. iii. 7. Job xvi. 15. Eccl. iii. 7. Ezek. xiii. 18.
- תפש** to *catch* or *take hold of*, seize, handle: laid over with, or as it were laid hold of by, Hab. ii. 19.
- תפת** *Tophet*, from **תפ** a drum, so called from the beating of drums or tabors, to drown the cries of the children, who were there burnt to Molech.
- תף** to *break*, *beat*, or *throw down*, destroy: break out, namely the teeth, Psal. lviii. 6.—**תוצא** a going-out, &c. from **יצא** in **צא**.
- תק** to *pull*, *draw*, or *pluck asunder*, to burst, break, be broken: a dry scall, i. e. a rupture or breach in the skin, found in Lev. xiii. and ch. xiv. 54. **תק**, **אתיק** a gallery, drawn out or separated from the rest of the building, Ezek. xli. 15, 16. xlii. 3, 5.

תקוה a line, expectation, from קו.

תקומה power to stand, from קום.

תקן to set in order, to make strait, Eccl. i. 15. vii. 13. xii. 9.

תקע to force one thing against or into another, Exod. x. 19.

applied to the fixing or pitching a tent, Gen. xxxi. 25.

to the striking hands by way of sponson or suretyship,

Job xvii. 3. Prov. vi. 1. xi. 15. xvii. 18. xxii. 26. to

fastening as by a nail, Judg. xvi. 14. 1 Sam. xxxi. 10

1 Chron. x. 10. or to fastening or driving a nail, Judg.

iv. 14. Isai. xxii. 23, 25. to the thrusting a dagger or

dart into the body, Judg. iii. 21. 2 Sam. xviii. 14. to

clapping the hands against each other for joy, Psal.

xlvi. 1. Nahum iii. 19. and frequently to the blowing

or sounding a trumpet by forcing the breath into it.

תקע sound or blowing, Psalm cl. 3. **תקוע** a trumpet,

Ezek. vii. 14.

תקף to prevail against, Job xiv. 20. xv. 24. Eccl. iv. 12.

תקיף mightier, Eccl. vi. 10. **תקף** prevailing power

and authority, Est. ix. 29. x. 2. Dan. xi. 17.—**תקופה**

revolution, from יקף in יקה.

תור to go round or turn about, in order to investigate or

search out. **תורים** chapmen or merchants who go about

to buy or sell wares, 1 Kings x. 15. 2 Chron. ix. 14.

תורים spies, Numb. xxi. 1. **תור** a turn in order or

succession, Esther ii. 12, 15. **תור** a range or wide

place where there is room to range about in quest of

food, Job xxxix. 8. **תור** a row or border; some cir-

cular ornament, Cant. i, 10, 11. (**תור** estate or form,

1 Chron. xvii. 17. perhaps for **תור**.)—**תור**, **תור** a turtle

dove, thus called in Hebrew, Latin, and English, from

the sound of its cry. (**תורה** a law, &c. from ירה.)

—**יתר** to stretch beyond, exceed, excel; to remain over

and above, to leave or to be left as an overplus. **יתר**,

יתרה, **יותר**, **יותר**, **יתרון** residue, excellency, abun-

dance, profit, preeminence. **יתר**, **יותר** moreover or

further, Eccl. xii. 9, 12. **יתר**, **יתר** a cord, with, or

string, particularly as strained beyond its common

length. **יתרת** the caul, the redundancy upon the liver;

or the midriff which stretches above the liver all across

the whole extent of the thorax.—**נתר** to move loosely

or freely, so to leap, Lev. xi. 21. to be moved, Job xxxvii. 1. to unloose, Job vi. 9. Psalm cv. 20. cxlvi. 7. Isai. lviii. 6. drove asunder or dissolved, Hab. iii. 6. (נתר he maketh, 2 Sam. xxii. 33. probably for יתן the word used in the parallel place, Psal xviii. 32.) נתר nitre, Prov. xxv. 20. Jer. ii. 22. being readily dissolved in liquids.

תרבות, תרבות, multitude, &c. from רב.

תרזה the cypress, or rather the *Ilex*, a species of the oak, Isai. xlv. 14.

תרומה heave-offering, from תרם.—תרמה, deceit, from רמה, both under רם.

תרן a long high pole, a mast or beacon, Isai. xxx. 17. xxxiii. 23. Ezek. xxvii. 5.

תרועה shouting, &c. from רוע.

תרופה—תרפים *Teraphim*; some kind of images. רפא medicine, from רפא.

תרשיש *Tarshish*, the name of some place, and of a precious stone; but undetermined by the learned.—תירש new wine, see under רש.

תש an *he-goat*.—נתש to *extirpate*, root out, pluck up: destroy, Psal. ix. 6. Jer. xii. 17. forsaken, Jer. xviii. 14.—תשאות noise. See שאה.

תשובה a return. תושב a sojourner. See under שב.

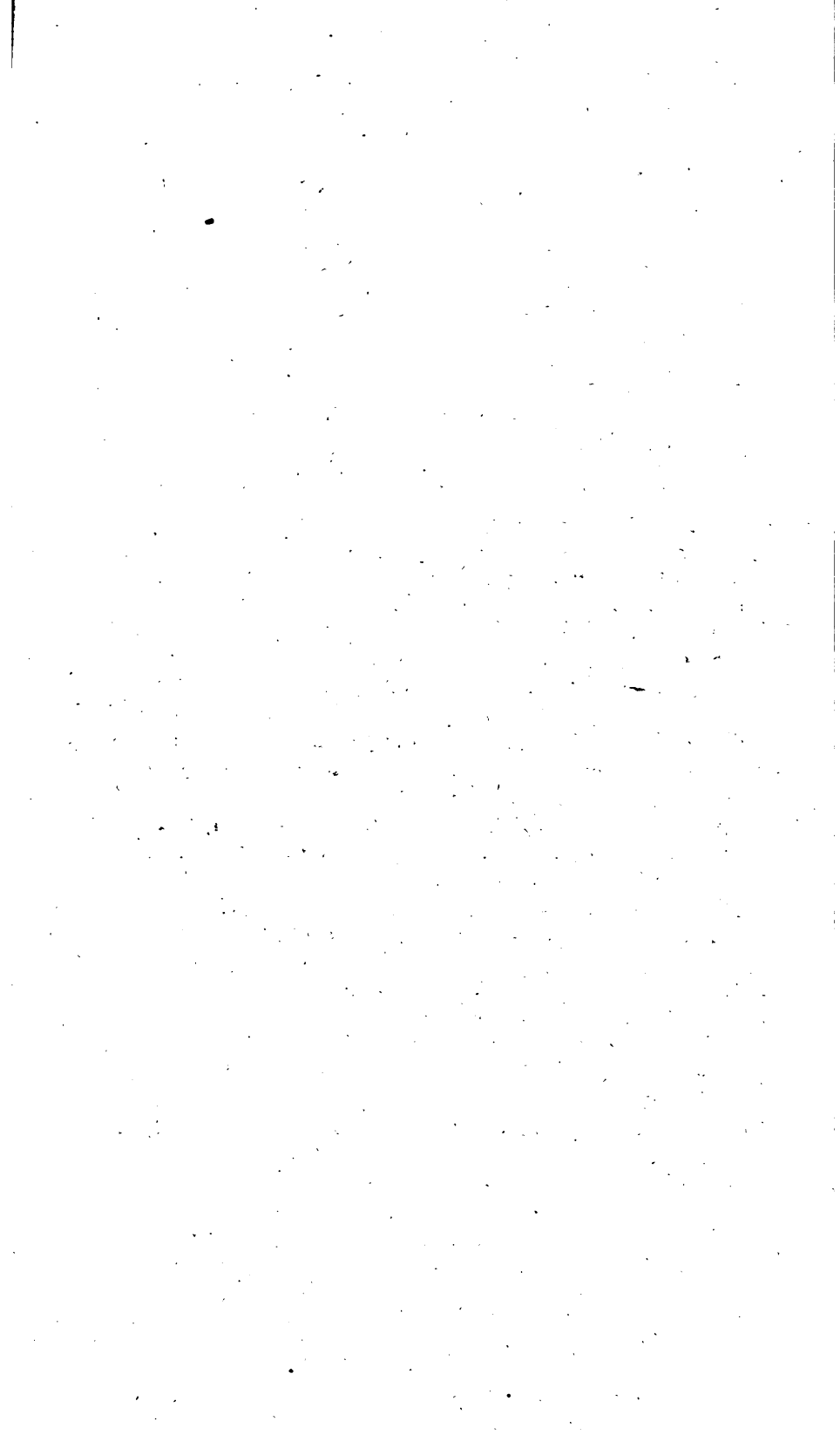
תשיה, תושיה reality, &c. from ישה in שיה.

תשומה a putting, from שום.

תשע, תשעי *nine*. תשעים *ninety*. תשעית *ninth*.—תשועה salvation, from ישע in שע.

תשוקה desire, &c. from שוק.

ותתח a dart or some *missive weapon*, Job xli. 20.



THE
CONSTRUCTION AND RATIONALE
OF THE
HEBREW TONGUE.

THIS language, which is written and read from right to left, is doubtless the most ancient now existing, and was most probably the original one ; being formed upon the most easy, natural, and simple principles.

By comparing the alphabets of the several learned languages together, observing the order in which the letters stand, and at the same time, consulting nature as to the various articulate sounds formed by the organs of speech, we shall find reason to conclude that the several Hebrew letters have the following power or sounds appropriated to each : but to make out this distinctly, would require a treatise of itself, on the nature of pronunciation, and the original powers of letters.

Here then you have the usual name, with the form or figure, and the power or sound of each letter.

Aleph	א.	A.	broad, as it is pronounced in the words <i>all, war, &c.</i>
Beth	ב.	B.	as in <i>but, by, rob, &c.</i>
Gimel	ג.	G.	hard, as in <i>go, gain, &c.</i>
Daleth	ד.	D.	as in <i>do, day, &c.</i>
He	ה.	E.	sounded as in <i>were, there</i> , commonly expressed in English by <i>ea</i> ; as in <i>tear</i> , <i>bear, &c.</i> or by <i>a</i> with an <i>e</i> final, as in <i>rare, care, &c.</i>
Vau	ו.	U.	It has the sound of <i>oo</i> in English, as in <i>moon, soon, &c.</i> which when before a

- vowel, become *w*, as in *we*, *want*, &c. or it has the sound of *v*, its correspondent semiconsonant, as in *vine*, *vow*, &c.
- Zain ז. Z. as in *zeal*, *maze*, &c.
- Heth ח. H. The distinct audible aspirate, as in *how*, *hart*, &c.
- Teth ט. Th. as in *thick*; or the same sound softened, as in *thee*; either of which may be used according to the ease of pronunciation: it is much the same with the Greek *Theta* Θ.
- Jod י. J. in French, or *ee* in English, before a consonant; but before a vowel, it becomes the correspondent semivowel *y*, as in *year*, *young*, &c.
- Caph כ. Kh. the aspirated K. It is an articulation scarcely known in the English, but is very familiar in the Welch; in which language it is written *ch*.
- Lamed ל. L. as in *lord*, *love*, &c.
- Mem מ. M. as in *man*, *me*, &c.
- Nun נ. N. as in *no*, *now*, &c.
- Samech ס. Sh. as in *shall*, *show*, *rash*, &c.
- Oin ע. O. as in *no*, *so*: or its correspondent semiconsonant, being an obscure *O*. in the throat, exprest in English by *ng*, as in *sing*, *wrong*, &c.
- Phe פ. P. as in *put* *peace*, &c. or the same sound aspirated, *ph* as in *phrase*; either of which may be used, as is most convenient in pronunciation.
- Jaddi צ. J. soft, as in the French; and is the same with the sound of *s* in the English words *treasure*, *measure*, *pleasure*.
- Koph ק. K. as in *kill*, *king*, &c.
- Resh ר. R. as in *run*, *rest*, &c.
- Sin ש. S. as in *sin*, *set*, &c.
- Tau ת. T. as in *to*, *at*, &c.

It is remarkable, that in this alphabet each letter has a distinct simple sound ; and that all of them together express *all* the single articulations (save one) that are found in any of the learned languages, and perhaps in any other language whatsoever ; which is much more than can be said in favour of any other alphabet.

The only simple sound not found here is the flat *a*, as pronounced in *bat*, *hat*, &c. Now as in many Hebrew words several consonants meet together, so that they cannot be pronounced without the interposing or supplying of some vowel, this flat *a* will answer that purpose : however, the learner may use either this or any *short* vowel as thus supplemental ; so that he takes care to pronounce the textual vowels long and distinctly.

It is not unlikely that the Hebrew as well as the Greek was anciently written without any division of the words ; for it has five letters called *finals*, which were not to be used, but at the end of words ; and therefore must be of great use to certify (when necessary) where a word ended.

They are written thus,

Caph final	ך	} instead of	ב.
Mem	ם		מ.
Nun	ן		נ.
Phe	ף		פ.
Jaddi	ץ		צ.

There are but two exceptions to this, in all the Hebrew bible ; and both respecting the letter מ. In Neh. ii. 13. למ is written for מה, and in Isai. ix. 7. we have לברכה for למרבה.

The Hebrews make use of their letters for numbers, taking in the five final letters ; and so the numeral power of each letter stands thus.

א. 1.	ב. 2.	ג. 3.	ד. 4.	ה. 5.	ו. 16.	ז. 17.	ח. 8.	ט. 9.
י. 10.	כ. 20.	ל. 30.	מ. 40.	נ. 50.	ס. 60.	ע. 70.		
פ. 80.	צ. 90.	ק. 100.	ר. 200.	ש. 300.	ת. 400.			
ך. 500.	ם. 600.	ן. 700.	ף. 800.	ץ. 900.				

It has been laid down for a rule, that letters of the same organ may be exchanged for each other. But these instances are very rare, and are taken notice of in the

Lexicon in their proper places. However, it must be owned, that the four vowels א, ה, ו, י, are each of them sometimes omitted, and are sometimes redundant; especially the ו and י: and are sometimes exchanged one for another.

Hebrew Words are usually divided into *Primitives* and *Derivatives*; and the Letters into *Radicals* and *Serviles*.

Primitive words, called also *Roots*, are such as express any radical or natural idea or action; and may be of almost any part of speech. And as this language consults brevity, a primitive word has never less than two, nor more than three letters. It is evident that 22 distinct single letters would fall exceedingly short of expressing all radical ideas; and two of these 22 letters compounded every way would make but 22 times 22 roots, equal to 484; which is still a number not large enough for the present purpose: but three letters compounded every possible way would be quite sufficient, being 22 times 22 times 22, equal to 10,648; and therefore there could be no necessity in any language, that any one primitive word should have more than three letters.

Those words which are composed of more than three letters are certainly *compounds*; though we cannot give a distinct rational account of the composition of such words in all cases.

Derivatives are such as are derived from their primitives, and are distinguished from them by the addition of servile letters. Wherefore,

Hebrew Letters are usually divided into *radicals* and *serviles*. Radicals are such of which a root is composed, and serviles are such as serve for the variation of the root.

Any of the letters of the alphabet may be radical, or make a part of the root; but some of these letters, viz. such as are most easily pronounced, are used for serviles; because they are best adapted to the most frequent use. These are the vowels א, ה, ו, י, with the ו, י, and ה, and are commonly called *Heemantic*. They are applied to various uses, both in nouns and in verbs and other parts of speech, by being prefixed, affixed, or inserted; just as in other

languages, a primitive word is varied by prepositions and terminations. There are other letters of the alphabet which are also counted servile : but as they will be found to be derived from *Roots*, we shall show their use separately. No way of forming the necessary variations of a root could be more easy and expeditious, than by one such letter or two, being thus applied to the root.

א and ת are frequently prefixed to a root, in order to form a noun out of a verb, as אָרָז a *native*, from זָרַח to *spring up*, and חֹלְמִיד a *scholar*, from לָמַד to *teach*.

כ is sometimes (though but seldom) affixed to a root, to form a noun, as פְּדִיּוֹם *redemption*, from פָּדָה to *redeem* : or to form an adverb, as יוֹמָם *daily*, from יוֹם *day*. חֲנֹם *freely*, from, חָנַן to *be gracious* : but a מ is very frequently prefixed ; and for the most part denotes the instrument or means of an action, as מַפְתָּח a *key*, from פָּתַח to *open* ; מִזְבֵּחַ an *altar*, from זָבַח to *sacrifice*.

נ is prefixed but seldom, forming a few nouns, as נִרְנָן a *whisperer*, from רָנַן to *mutter* : but it forms a great number of nouns by being affixed, sometimes without and sometimes with a ו preceding it, as קֶרְבֵּן an *offering* from קָרַב to *approach* or *offer*. זָכָרִית, a *memorial*, from זָכַר to *remember*.

י by being prefixed forms a few substantives, as יְקוֹם a living *substance*, standing or subsisting on the earth, from קוּם to *stand up* : but it is frequently affixed to form adjectives, as חֲמִשִּׁי *free* ; to denote the ordinal numbers, שְׁלִישִׁי *third*, from שָׁלַשׁ *three*, or to express the name of a people, as כְּנַעֲנִי a *Canaanite*.

ו or י is sometimes inserted between the second and third radical, or between the first and second, to change a verb into a noun.

ה prefixed to a noun is often *emphatic*, and prefixed to a sentence is *interrogative*, turning it into a question ; and when affixed to the name of a place, it means *towards* it, and is called הַ *local*.

The other uses of these serviles will follow in their proper places.

As in all languages there is a necessity for some marks

to distinguish *number* and *gender* ; so the Hebrew, which has only two numbers, the singular and plural, and two genders, the masculine and feminine, distinguish them in the following manner.

To distinguish the feminine singular from the masculine, it affixes ה or ת, and sometimes, though more seldom, ות, or ית ; and for the sake of greater emphasis, it sometimes annexes both the signs of the feminine תה.

N.B. The cardinal numbers from *three* to *ten*, (inverting the former rule) when they end in a radical letter are feminine, but when with ה or ת are masculine.

To distinguish the plural from the singular masculine, it affixes ים or ין ; and to distinguish the plural from the singular feminine, it changes ה into ות : but if the singular feminine be ות or ית the plural feminine is יות.

Some masculine nouns end as if feminine, and some feminines end as masculines ; while some endings are compounded of both, as במה an high place, whose plural is במותים.

When any thing is expressed in the plural form, without ascertaining the precise number, which yet the context requires to be determined ; the sense of that *plural* must be restrained to a *dual*. See 1 Kings xvi. 24.

When a noun or a participle stands in close connexion with a noun immediately following it, or with a pronoun affixed, then it is said to be *in construction* : in this case, the singular feminine changes its ה into ת, and the plural masculine drops the מ. As תורה a law, יהוה תורת יהוה the law of the Lord.—מלכים kings, ארץ מלכי kings of a country.

Here the language appears to affect a beautiful and regular uniformity, by making these same marks of the number, gender, and construction, to serve to adjectives as well as substantives, to participles as well as nouns : standing commonly thus.

AFFIXES OF NUMBER AND GENDER.

	Singular.	Plural.	as,
Masculine	— ין, ים	— ים	{ מלך a king, sing. masc. מלכים kings, plur. masc.
Feminine	{ ת, ה	ות —	מלכה a queen, sing. fem.
	{ ית, ות	יות —	מלכות queens, plur. fem.
Masculine in construction,	{	י —	מלכי a king of, { plu.mas. in const.
Feminine in construction,	{ ת —	—	מלכת a queen of, { sing.fem. in const.

N. B. ים plural masc. sometimes drops the י; and ות plural feminine often drops the ו.

The substantives and adjectives generally agree in number and gender as in other languages; but it is to be observed, that in Hebrew the substantive is always placed in order before the adjective, (numeral adjectives excepted) as אדם חכם a wise man; but if the adjective be placed first, the verb *to be* is understood; as good *is* wisdom.

Cardinal nouns of number, having a plural termination are usually joined to substantives in the singular; and vice versa, those that have a singular termination, to substantives in the plural; there being little occasion for a plural mark in such a case.

As to Hebrew *Pronouns* we should have no need to take notice of them in the grammar, (they being all to be found in the lexicon) were it not for the great and remarkable use that is made of them in the very construction of the language, as will fully appear in what follows: and this requires us to mention only the primitive pronouns of the three persons, singular and plural, masculine and feminine.

1st person singular, אני, אנכי, אתי *I and me.*

1st person plural, אנחנו, נחנו, אנו *we and us.*

2d person singular, אתה, אתך, (fem. את, אתי) *thou and thee.*

2d person plural, אתם, אתכם *ye or you masculine.*

אתן, אתנה, אתי *ye or you feminine.*

3d person singular, הוא, היא *he or she ; him or her.*

3d person plural, הם, הן *they, them, masculine.*

הן, הנה *they, them, feminine.*

Let a person familiarize these pronouns to his mind, and he will be thereby led into a very considerable part of the rationale of this tongue. For though nothing could be more easy and expeditious, than the method of varying a root by the heemantic letters : yet we shall see much more of the beauty, brevity, and regularity of the Hebrew, in the use it makes of these pronouns, in a way that is strictly natural, very intelligible, and greatly helpful to the memory : so

Instead of having and using distinct words in most cases for the pronouns, *me, my, mine ; us, our, ours ; thee, thy, thine ; you, your, yours ; him, her, it ; his, hers, its ; them, their, theirs ;* this language affixes parts of the primitive pronouns to nouns or verbs, and to other parts of speech occasionally, and these are called *pronoun affixes.*

אני *me, my* : 1st person singular.

אנו *us, our, ours* : 1st person plural.

אתה, כה, and fem. כי *from אתך thee, thy* : 2d person singular.

אתכם *you, your* : 2d person plural masculine.

אתכן *you, your* : second person plural feminine,

הוא, היא, *from הוא him, his* : 3d person singular masculine.*

היא *her hers* : 3d person singular feminine.

הם, הן, *from הם and הן them, their* : 3d person plural masculine.

הנה, *from הנה them, their* : 3d person plural feminine.

These affixes commonly change the ה feminine into ת when annexed to a feminine noun or verb, in the same manner as when a feminine is in construction ; and when annexed to verbs whose formations cause them to end

* הוא is once put for יי after the manner of the Chaldees in Psal. cxyi, 12, תגמולוהי his benefits, for תגמוליו.

with ה, ת, תם, תן, or נה, they change ה into ת; ת into תי; תם or תן into תו; and נה into ו; for the sake of more agreeable pronunciation. For the same reason, they frequently have a ' or ך inserted just before them.

Further, instead of the distinct words, *I, thou, he; we, ye, they*, used in the English tongue, to denominate the number and person of verbs, the Hebrew generally prefixes the *former* parts of the primitive pronouns, and affixes the *latter* parts of them, to answer the purpose: which brings us on to describe the manner in which the moods, tenses, numbers, persons, and genders of verbs are formed.

The Hebrew verbs have but *three* moods, viz. the *Indicative*, the *Imperative*, and *Infinitive*.

The *Indicative* mood which declares an action as done, or to be done, has in the Hebrew but *two* tenses. This is a very extraordinary circumstance, since the Greek, Latin, and English, have six or seven, or more; and it is the more unaccountable, as one would judge that nature itself must require at least *three*, viz. the *past*, the *present*, and the *future*; how then, two tenses can be sufficient to answer the purpose of any language is at first sight difficult to make out. But we must remark, that, in the Hebrew language, it is taken for granted that a person may know by the very scope, drift, and currency of what he reads, whether it is the history of things *past*, a prophecy or promise of things *future*: or a doctrine or moral observation about what is true at *present*, or continually, and the like; so that there is no necessity to distinguish the one from the other by the use of tenses. And it is very evident that this is not the proper design of them in the Hebrew; for both the tenses, called the *preter* and the *future* are used equally and promiscuously in prophecies or promises of things long to come, and in histories of things long past. So that, when in Hebrew, we are reading history, we must translate the *future* as well as *preter* tense, as if relating what is past; and in prophecy, we must explain the *preter* as well as *future* tense, as speaking of things to come. Therefore the chief design of these two tenses in the Hebrew, is to express the relation of one action or event to another in the currency of the same paragraph,

whether it be history or prophecy. The *preter* tense expresses what is relatively past in regard to what stands in the future tense ; and vice versa, the *future* expresses what is relatively *future*, in regard to what stands in the preter tense. If then we consider language in this natural and easy light, we shall see that there is no occasion for any more than two tenses ; and, if in reading the Hebrew language, we conceive as if we ourselves were present, when the transactions, referred to in prophecy or history, pass ; we shall see the meaning, propriety, and use of the two tenses.

The preter and future are distinguished from each other in a very plain and natural way ; for, in the *preter*, the signs of the persons are affixed to the root, thereby placing the verb itself *behind*, to denote the action being past ; and in the *future*, the signs of the persons are prefixed, thereby casting the verb *before*, to denote the action to be future : only there is no prefix nor affix to the third person singular masculine in the preter, that being naturally used in language with the greatest frequency.

To express the number and person under each of the tenses, the primitive pronouns are affixed or prefixed to the root in a very regular and easy manner : for generally speaking, the former part of them are prefixed, and the latter affixed.

In the *preter* tense, the latter part is affixed, and this tense accordingly stands thus,

The numbers 1. 2. 3. standing for the person : s. for singular ; p. for plural ; m. for masculine ; f. for feminine ; and c. for common.

3. s. m. is the mere root,	פקד he did visit.
3. s. f. affixes ה feminine,	פקדה she did—
2. s. c. affixes ת from את thou,	פקדת thou didst—
1. s. c. affixes י from אני I,	פקדתי I did—
3. p. c. affixes ו from מו they,	פקדו they did—
2. p. m. affixes תם from אתם } ye, mas.	פקדתם ye (mas.) did—
2. p. f. affixes תן from אתן } ye, (fem.)	פקדתן ye (fem.) did—
1. p. c. affixes נו from אננו we	פקדנו we did—

In the *future* tense, the former or middle part of the pronouns is generally prefixed to signify the persons, while the latter part is affixed to denote the number and gender, thus :

- | | |
|---|--------------------------|
| 1. s. c. prefixes א from אני <i>I</i> , | אפקד I will visit. |
| 2. s. m. prefixes ת from אתה <i>thou</i> | תפקד thou (mas.) wilt— |
| 2. s. f. prefixes ת and affixes י from אתי <i>thou, fem.</i> | תפקדי thou (fem.) wilt— |
| 3. s. m. prefixes י from הוא <i>he</i> | יפקד he will— |
| 3. s. f. prefixes ת taken perhaps from ת fem. | תפקד she will— |
| 1. p. c. prefixes נ from אננו <i>we</i> | נפקד we will— |
| 2. p. m. prefixes ת from אתם <i>ye</i> ; and affixes ו for the plural | תפקדו ye (mas.) will— |
| 2. p. f. prefixes ת and affixes נה, from אתנה <i>ye, fem.</i> | תפקדנה ye (fem.) will— |
| 3. p. m. prefixes י from יהיא <i>he</i> , affixing a ו for the plural | יפקדו they (mas.) will— |
| 3. p. f. ——— is the same with 2. p. f. | תפקדנה they (fem.) will— |

This is the whole construction of the two tenses of the *Indicative* mood : while the *Imperative* mood is nothing but a part of the future tense contracted, taking the second person singular and plural, masculine and feminine, and casting away the prefix ת. And we know that the sense of the imperative is future, exprest with brevity ; as *thou shalt love*, is the same with *love thou*. Hence the imperative stands thus :

- | | |
|----------|-------------------------|
| 2. s. m. | פקד visit thou, (mas.) |
| 2. s. f. | פקדי visit thou, (fem.) |
| 2. p. m. | פקדו visit ye, (mas.) |
| 2. p. f. | פקדנה visit ye, (fem.) |

The *Infinitive* mood is commonly the naked root, and signifies the mere radical idea, or action, expressed by the verb.

N. B. In the future tense, and in the imperative and infinitive moods, a *l* is often found inserted between the second and third radicals ; as אֶפְקֹד, I will visit. פֶּקֶד, visit thou, or, to visit.

This language in order to take the greatest advantage of a root, has *three*, or (as they may be considered) *five* conjugations ; whereby not only the same root which is *active* may become *passive*, as in other languages ; but likewise the root is varied, so as to signify not only the *doing* an action, but the *causing it to be done* ; and besides, the root is so applied sometimes as to make the action *reciprocal*, an action upon one's self. From hence arise the conjugations, which may be reckoned *five* : thus,

1. The *simple active*, which is what you have represented above, throughout the moods, tenses, numbers, and persons ; and is called *Kal*. And the same variations are denoted in the same manner in all the rest of the conjugations.
2. The *passive* of the former, called *Niphal*, is formed only by prefixing נ in the preter tense and participle ; and ה in the imperative and infinitive, to the simple active : as נִפְקַד he was visited. The future of *Niphal* is the same as with that of *Kal*.
3. The *causal active*, generally signifying the causing of a thing to be done, which is called *Hiphal* ; and is formed in the preter tense and the imperative, by prefixing ה and inserting ' between the second and third radical, as הִפְקִיד he caused to visit : but the inserted ' in this conjugation is often omitted ; and the ה prefixed is dropped before another servile forming the tense, or the participle.
4. The *causal passive*, called *Hophal* or *Huphal*, is formed from *Hiphal*, dropping the characteristic ' : and in some imperfect verbs it prefixes a l immediately before the first radical, after the prefix ה or other verbal prefixes : and denotes, *to be done*, or *to be caused to be done*.
5. The *reciprocal* conjugation, called *Hithpael*, is formed by prefixing הָת to the preter, the imperative, and infinitive ; but in the future tense and the participles,

the ה is dropped, and only ת is prefixed immediately after the verbal prefixes; as הִתְקַדֵּשׁ *he sanctified himself*, יִתְקַדֵּשׁ *he will sanctify himself*. This conjugation is often used in the passive sense; but generally and most properly means *an action upon one's self*.

In this conjugation, when ס or ש is the first radical, the ת is put immediately after it, as הִשְׁתַּמֵּר *he kept himself*, for הִתְשַׁמֵּר, and when the first radical is צ, the ת is not only thus transposed, but changed into ט as נִצְטַדֵּק *we will justify ourselves*; for נִתְצַדֵּק; this is done for the sake of ease in pronunciation.

Thus extensive is the use which this language makes of a root, only by prefixing or inserting a letter or two.

The participles are formed out of verbs in the same brief and easy manner, only by inserting ו, or prefixing ב.

כָּפַד or מִכָּפַד he that visited, called the participle of Kal.
 פֹּקֵד he that visits, —* Benoni Kal,
 פָּקֹד he that is visited —Pahul Kal.
 נִפְקָד he that was visited, —the participle of Niphal.
 מִפְקִיד he that caused to visit, —the participle of Hiphil.
 מִפְקָד he that was visited, —the participle of Hophal.
 מִמְתַּפֵּק he that visited himself,—the participle of Hithpael.

All which are declined in number, gender, and construction, as the substantives and adjectives.

The verb naturally agrees with its nominative case in gender, number and person: but if they disagree in gender, it is to denote excellency or disgrace, according as the nominative is masculine or feminine: when they disagree in number, it denotes distribution; they, i. e. *each of them* or *every one of them*. And when two nouns are in construction, the one singular, the other plural, the verb may agree in number with either of them: but when

* Benoni, i. e. intermediate; because it generally signifies the intermediate time between past and future; i. e. the present.

אלהים being plural masculine, means the true God ; it is often joined with verbs singular, to express the unity of the essence.

The ו prefixed to verbs often supplies the place of the signs of persons, moods, tenses, and numbers ; just as *and* does in English.

There being in all languages frequent necessity for *conjunctions* and *prepositions* ; the Hebrew likewise has such, which are called *usual prefixes* ; but it is observable that they are nothing but parts of words which signify the same, or nearly the same, as the prefixes themselves do : thus,

ו prefixed, intimates connexion, and means, *and, or, but, yet, &c.* from וו a hook.

ב prefixed, means *in, into, &c.* from בה hollow, or בית within.

כ ————— *as, so, according to, &c.* from כה thus, so.

ל ————— *to, unto, &c.* from אל meaning the same.

מ ————— *from, out of, more than, &c.* from מן which means the same.

ש ————— *which relative, or that causal ;* from the relative pronoun אשר.

These prefixes are or may be used, in all possible cases, to nouns or verbs, or pronouns, and the like : by which means it sometimes comes to pass, that a Hebrew word may be compounded of mere serviles, as בי *in me* : or rather such words are compounded of two distinct roots contracted, as בך *in thee*, compounded of ב *in* from בה and ך *thee*, from אתך thou.

The prefixes ב, כ, ל, מ, prefixed to a verb make it of the infinitive mood. These prefixes with the addition of וי, פי, or נו sometimes make distinct words, and signify the same as the prefix itself does without the addition : thus בדי *in*, כמו *as* : these additions are called *Syllabic Adjections*.

The other conjunctions and prepositions &c. are found in the lexicon.

The letters usually called *paragogic*, which are occasionally found at the end of some words, and seem to be superfluous, are not so in reality. For,

א paragogic is annexed to the persons of verbs ending in ו by way of emphasis, after the manner of the Arabians.

ה paragogic is annexed to the preter and imperative of the second person masculine, to distinguish it from the feminine; in other cases it seems to be *emphatical*.

י paragogic is added to a noun in construction, which may be by way of emphasis: and is thus distinguished from י a pronoun affix, that being never annexed to a word in construction.

י paragogic frequently adheres to infinitives, nouns and participles, and sometimes even to particles, probably for the sake of ease or pleasure in pronunciation.

י paragogic is annexed to persons of verbs ending in ו or י evidently for the sake of more elegant and agreeable pronunciation, as the letter υ in the Greek language.

ת paragogic is annexed to three infinitives, י'בשת to be dry, י'כלת to be able, and שנאת to hate.

Upon a general review of all the serviles and their uses, it will be found that ו and י may be servile in any part: א, ה, כ, ט, נ, and ת can be regularly servile, only when prefixed or affixed; while ב, ל, and ש can be servile only as prefixed to a root. This observation may be helpful towards finding out the root in many cases.

The Hebrew being evidently constructed upon the principle of brevity, may be deemed a kind of ancient or original *short hand*, wherein both brevity and ease of pronunciation are much consulted.

We naturally choose in composing and writing shorthand, to contract such words as are *most frequently* in use; and in speaking them, we choose to make such alterations as may fit them for being pronounced with the greatest ease and pleasure.

For one or other, or both of these reasons, such liberties are taken in the Hebrew tongue with those words as are of the most general and frequent use; whereby it comes to pass, that there are many *imperfect* roots; and it is very observable, that such roots are, generally speaking, of this kind; and are therefore contracted and accommodated as much as possible to the ease of pronunciation.

But the liberties taken in the Hebrew are comparatively very few, and evidently very reasonable and proper, consisting only in writing a single letter for a double one, or in occasionally leaving out vowels as א, ה, ו, י which is done for the sake of brevity; or in changing ה into ח, or ו, for the ease of pronunciation; and sometimes changing the first radical י into ו to distinguish the passive or causal, from the active.

Imperfect roots are reckoned of *two* sorts. Those verbs which drop or change any *vowel*, belonging to the root, are called *quiescent*: those which drop any radical *consonant*, are called *defective*.

The *Quiescent* verbs are as follow.

1. When the א is the first radical, it is sometimes occasionally dropped; and is always lost in the first person singular future; lest two Alephs should come together.
2. When י is the first radical, it is dropped in the future and imperative *Kal*: it is changed into a ו in *Niphal*, *Hiphal*, and *Hophal*: and in the infinitive it is dropped too, but there it affixes a ה to compensate the loss. It is likewise frequently thus dropped, or changed into ו in the derivatives from such roots.
3. When ו or י is the second radical, it is often dropped; especially in the preter *Kal*: and ו is sometimes assumed just before the ה or ה affixed in forming the tense. In *Hophal* such a root has ו inserted just before its first radical, immediately after the characteristic prefixes.
4. When א is the third radical; it is sometimes, though but seldom, irregularly dropped: and, in a few instances such a verb assumes ח in the infinitive, after

the \aleph , and in the participle *Pahul*, sometimes changes \aleph into ' after the manner of the verbs whose third radical is η .

5. When η is the third radical, it is changed into τ in the third person, feminine, preter; it is changed into ' before the consonants η and τ which form the persons; and in the passive participle *Pahul*: it is changed into ι or $\iota\tau$ in the infinitive; in most other formations it is or may be occasionally dropped; especially if there be any affix to the verb. The verb שׁוּחַ to *bow down*, when in *Hithpael* always assumes a ι immediately after the second radical η , as הִשְׁתַּחוּהוּ he *prostrated himself*.

Defective verbs are as follow.

1. When η is the first radical, it is for the most part dropped after any verbal prefix; and, in the infinitive too, where it affixes a τ to compensate its loss.

The verb נָתַן to *give*, being used with the *utmost frequency*, is often doubly defective; not only losing its first, but likewise its last, radical η . And for the same reason, the verb לָקַח to *take*, frequently drops its first radical \aleph .

2. When η or τ is the third radical, it is frequently dropped, if a η or τ succeeds in the formation of the tense; to prevent a disagreeable repetition of the same letter.
3. When the third radical is the second repeated, it is frequently dropped, or assumes a ι in its room. A verb of this sort has in *Hophal* a ι inserted just before its first radical; and sometimes in *Hithpael*, or other conjugations, it assumes a ι between the first and second radical.

Some verbs are doubly imperfect, having a ' or η for their first radical, and η for the third: the second radical alone being permanent.

Sometimes in these imperfect roots, both of the permanent radicals are repeated, for the sake of *Emphasis*.

These droppings and changings of the radical letters are frequently to be seen in the *derivatives*, as well as in the roots themselves ; and it is this circumstance chiefly, that makes the investigation of the root to be attended with any difficulty. But this is removed by the plan upon which the foregoing lexicon is formed.

Now let any one review this account of the construction and rationale of the language, and he will see that it has the following remarkable advantages.

Its alphabet has just so many letters as are sufficient to denote all the simple articulations in speech.

It has just so many letters to each primitive or root as nature itself dictates and necessitates, viz. but two or three.

It has fixed upon those letters for the common serviles, which may be pronounced with the greatest facility.

It varies the root in the most brief and expeditious way, by prefixing, affixing or inserting, only one or two of these serviles.

It has no more moods, tenses, numbers, and genders, than are absolutely necessary.

It distinguishes the tenses and conjugations of verbs in the briefest and most natural way.

It makes the utmost advantage of a root, by varying the meaning, and yet strictly retaining the primitive idea.

It makes the best use of the primitive pronouns, in a way that is strictly natural, very intelligible, and greatly helpful to the memory, and that expresses the meaning in the most brief and expeditious manner.

The most usual and needful prepositions are single letters prefixed, taken from those words in the language that mean what the prepositions themselves do.

Its seeming irregularities may be naturally accounted for, by conceiving it is a language intended to express those ideas, in the briefest manner, and with the greatest ease of pronunciation, which, according to the nature of language, must occur with the greatest frequency.

Were we to descend into a particular examination of the roots themselves, how uniformly they refer to some natural idea ; how properly the idea is varied and applied ; how natural the idiom and phraseology of the language is ; and the like : we should observe many more peculiar beauties in the language.

I might have annexed a *Paradigm* and *Index* ; but had rather recommend it to the learner to form them for himself, out of what is here laid before him. And when he has, by this or any other means, familiarized the Hebrew alphabet and the substantial part of the grammar ; he will be capable to make use of the lexicon with ease and pleasure ; if he proceeds by the help of an English Bible, that has the marginal readings.

FINIS.

